

THE WORD AND WORK

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THE GREATEST TEST

Help me to to walk so close to Thee
That those who know me best can see
I live as godly as I pray
And Christ is real from day to day.

I see some once a day, or year,
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet;

But in my home are those who see
Too many times the worst of me.
My hymns of praise were best unsung
If He does not control my tongue.

When I am vexed and sorely tried
And my impatience cannot hide,
May no one stumble over me
Because Thy love they failed to see.

But give me, Lord, a life that sings;
And victory over little things.
Give me Thy calm for every fear,
Thy peace for every falling tear.

Make mine, O Lord, through calm and strife
A gracious and unselfish life:
Help me with those who know me best
For Jesus' sake, to stand the test.

—Barbara C. Ryberg.

Words in Season

R. H. B.

TAKING THE TRUTH WHEREVER FOUND

There is a popular notion that truth should be accepted no matter whence it comes. It is a grave mistake indeed; one of the most successful traps designed by the devil. The "deceiver of the world" knows quite well how easily folks are hoodwinked; how easy it is to false teachers and prophets to make any threadbare old lie seem like a new and wonderful truth; or he can make even a truth the cloak and pretext for foisting fatal falsehood upon men. So he sets an army of idealistic dupes to preaching the doctrine that "truth should be accepted no matter where it comes from." This would cause the Christian to listen to every voice and would lay him open to every sort of deception.

THE STRANGER'S VOICE

Far otherwise teaches the Bible. It does not give man credit to discern truth. According to the word of God men are blinded and incapacitated to distinguish 'twixt truth and error. The flattering but fatal conceit, suggested to man's mind by Satan, that man is able to distinguish and recognize truth as truth, God sweeps aside. "It is not in man that walketh to direct his steps." (Jer. 10:23.) It is not a question left to man's decision as to which of many roads seems the most plausible, and then "honestly" to pursue that; but his only hope lies in committing himself to a trustworthy guide. Once that Guide has been found, it only remains to follow Him, without question, without argument (for there is no occasion for argument)—as witless lambs find their safety in implicitly following their shepherd. "He goes before them, and the sheep follow him, for they know his voice. But a stranger will they not follow, for they know not the voice of strangers." (John 10:5). "He that followeth me shall not walk in darkness." (John 8:12.)

KNOWING OF WHOM—

"But abide thou in the things which thou hast learned, *knowing of whom* thou hast learned them." So Paul to Timothy (2 Tim. 3:14). Paul foresaw the delusions and apostasies of the last days; and in his concern for Timothy—and for all future Timothys—he warns him to look not to every seeming light for guidance; nor to listen to every seeming fair counsel and theory; nor to drink of all the fountains that promise refreshing by the way. It is one of the first lessons taught a valuable dog that he must not accept food from any but his master's hand. There are too many who would for the joy of doing damage, poison a fine dog; or he might of himself find and eat what is not good for him. How much more important it is for the Christian to accept no spiritual food—no matter how good

it may seem, nor how much to be desired to make one wise—except at their Master's hand! "In Christ" the apostle assures us, "are all the treasures of wisdom and knowledge hidden." And, he adds, "this I say that no man may delude you with persuasiveness of speech." "As therefore ye received Christ Jesus the Lord, so walk in him; rooted and builded up in him, and established in your faith even as ye were taught . . .". And again the apostle is constrained to add, "Take heed lest any man make spoil of you through his philosophy and vain deceit, after the rudiments of the world, and *not after Christ*. For in him dwelleth all the fullness of the Godhead bodily and in him ye are made full." You need nothing therefore outside of Christ. He is your all in all. (Col. 2:3-10.) By Him do thou "prove all things and hold fast that which is good."

WHERE TIMOTHY GOT IT

Abide then, O Timothy, "In the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2 Tim 3:14.) And from what source so trustworthy had he learned them? First, from Paul himself—the servant and ambassador of Jesus Christ, approved and accredited by irrefragable testimony, by mighty works, apostolic credentials (2 Cor. 12:12), in pureness, in longsuffering, in the Holy Spirit, in love unfeigned, in the power of God (2 Cor. 6:3-7). "Thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings." (2 Tim. 3:10,11). But not only was it from Paul who was approved before Timothy (and to us) as the servant and spokesman of Christ, but also from the "sacred writings," the Holy Scriptures, the Old Testament, the fountain of Divine truth from which from childhood he had been drinking, which was able to make him wise unto salvation, when received in faith in Christ. Such was Timothy's religious education—how good and enviable! Let him see that he abides in the things he has learned!

TIMOTHY AMONG THE CRITICS

Nowadays the Timothys go to institutions of learning, universities, theological schools, where men of ruined souls lead them into the same quicksands where their own faith and hope has perished. By dint of much research and scholarship those doctors have learned things that are indisputably *so*—at least the scholars claim that they are so; very plausible things, which seem true to the Timothys; and, of course, (so they plead with Satanic wiles), Timothy *must be honest*, above all things—that is to say, as soon as those apostates present something to Timothy that he cannot deny nor answer, then Timothy must throw overboard his faith in the Word of God and in Jesus Christ the Lord. In the light of the new knowledge, honesty demands it. And then he must go forth in turn to subvert the faith of others. But why, O Timothy? "The truth demands it," he replies. And *what* truth, Timothy? Where did you get it? Of whom did you learn it? Are they men comparable in life, in authority, in demonstrated power, with Paul? Do they bear in their body those brands? Or can they hold a candle to the Christ whom you learned to know

from a child? "But", replies poor Timothy, stripped by robbers on the Jericho way—"should we not receive the truth no matter where you find it, or who tells it?" No, my son. For, first, you don't know that it is truth. You think you do; your teachers, too, perhaps. But again and again their foolish guesses have been exposed, and the "assured results" of their researches and criticism openly exploded. Is it because of much persuasiveness of speech, with great claims of "scholarship," by dint of winning "personality" a thing has been passed upon you, that it is surely true? But though it seems so—we are warned not to *accept even truth* from doubtful parties. The Lord Jesus would not have the testimony of demons, even when they told the truth; and Paul was grieved at the Philippian maid, who, through the "spirit of divination" cried after him and Silas: "These men are servants of the Most High God, who show unto us the way of salvation"—which was absolutely true, yet not to be received from such a source.

From whom do you take your truth? See that it is the shepherd's voice, not the strangers. See that it is from the nail-pierced hand of Him who loved you, Jesus Christ the Lord.

"Hath He marks that I may know Him
If He be my guide?
In His hands and feet are wound-prints
And His side."

"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning in the faith." 1 Tim. 6:20, 21.

* * *

CHOICE ONCE AND CHOICE CONSTANT

The Christian's choice of God and God's way should be once for all, settled beyond question forever and aye. Without this deep-grounded principle, he will be as a wave of the sea, driven by every gust of wind and tossed. If there be any who have not so established their course, let them know that neither joy nor peace nor victory nor final success will mark their Christian life. Make your choice, and let it be an absolute decision; commit your way unto God once and for all, as did Abraham when by faith he rose up and turned his back upon his country and his face to follow the leading of God, whithersoever that might be. But having done so, the main battle fought, there will be some daily skirmishing. It is not only a great choice, once and for all; that is essential and goes far to settle the whole matter forever, and brings light and peace to the soul; but it is a continual choosing. After Abraham "went out, not knowing whither he went," and sojourned under God's guidance. God did not burn any bridges behind him, but rather left the road wide open, so that if he should be mindful of that country whence he went out, he might have opportunity to return. Thus Abraham's course was one of determined, daily choice of God's will. And so must ours be.

"SANCTIFIED IN CHRIST, CALLED TO BE SAINTS"

Like as of Israel it was said, "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations" (Num. 23:9), so of Christians: "They are not of the world, even as I am not of the world." God has separated them from the rest of mankind, and does not classify them with the peoples of the world. They are holy. They are His own peculiar treasure, a people for His own possession. The inspired apostle classified the human family under three heads—Jews, Gentiles, and the church of God. (1 Cor. 10:32.) That includes all men, and the three classes are distinct. Is it supposed that the last of these three classes overlaps the other two? Not so. There are indeed "Jewish Christians" and "Gentile Christians", but in Christ Jesus they are no longer Jew or Gentile. (Col. 3:11). "When ye were Gentiles," says Paul to the brethren at Corinth. (1 Cor. 12:2). Now they are not Gentiles any more. "God hath visited the Gentiles to take *out of them* a people for his name." And they form a distinctly new and different people. They are marked off from all others—"sanctified"—by the blood of Christ, by the reception of the word of truth, by the presence of the Holy Spirit in them. Let them see that the separating line is not broken, lest in societies and fraternities and partnerships they strike hands with the people of the world, and their Nazarite locks be clipped, and their power be lost by the breaking of the insulation. For they are a holy people and peculiar; saints by the call of God. (2 Cor. 6:14; 7:1.)

"SINLESS PERFECTION"

Instead of laboring to prove that none can live a sinless life, it would be of far more help to the church if we insist upon the necessity of living a sinless life in purpose. If our life has fallen short of perfection, let us see to it that our heart is wholly perfect in purpose and determination. It is God's will that we should be fully decided to be like Christ in all points—not in phrase and profession only, but in reality and truth; and it is our battle to hold this purpose, absolutely fast, and to renew it boldly every day. God cannot work with or for or in a man who lowers his standards, and makes provision for the flesh to fulfill the lusts thereof, or gives place to the devil, or obtains his peace on the principle of compromise.

MEANS AND WAYS

Often when a man makes up his mind to obey God, he cannot foresee or guess how he shall ever be able to do it, or what difficulty he may fall into and how he shall be able to meet it and extricate himself. In this thing he is like Abraham, who at the call of God by faith obeyed to go out into a promised land, and "went out, not knowing whither he went." Being a man of faith, Abraham stepped out on God's word and left the difficulties of the way in the hands of Him who called him. The widow of Zarephath had received commandment to sustain Elijah during the famine. She herself was on the verge of starvation; how shall she give food to another? That is God's business, not hers. Her business is to obey, to bake a cake for Elijah first of all, and then for herself and her son. And God did solve the difficulties as to the supply of meal and oil.



Questions and Answers

R. H. B.

“Since there can be no ‘second chance’ how can the return of Christ occur at any time if the national conversion of Israel has to take place first?”

1. The term “second chance” means a chance **after death**. A man may have many chances **while he yet lives**, but the doctrine of a chance after death has no support in the Scriptures.

2. That the return of Christ is always to be expected, looked for, watched for, is taught in many passages of the New Testament. It is the “unfaithful servant” who says in his heart, “My Lord tarrieth.”

3. The event of 1 Thess. 4:14-16 is the first step in the Lord’s return, when, unannounced and unheralded, “the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first,” and “we that are alive, that are left unto the coming of the Lord,” shall together with them be caught up to meet the Lord in the air; and so shall we ever be with the Lord.” When the Lord comes in glory, and “every eye shall see him,” it is (1) to deliver the penitent remnant of Israel (who will then say, “Blessed is he that cometh in the name of the Lord,” Matt. 23:39)—and (2) to execute judgment “in flaming fire” on “all them that know not God and obey not the gospel of our Lord Jesus Christ” (2 Thess. 1:8-10.) His saints who had previously been caught up, will be **with Him**. (Col. 3:4; Rev. 17:14; 19:11f; 1 Thess. 3:13). They will sit with Him in His throne (Rev. 3:21; Matt. 25:31), rule over the nations with Him (Rev. 2:26, 27). participate with Him in the judging of the world (1 Cor. 6:2, 3).

Such passages may run counter to our ideas of what will be; but we must make the decision whether we shall try to make these truths to fit in with the current popular pre-conceptions (which is impossible) or surrender our previous notions and adjust our minds to God’s truths as they stand. Look and see what God’s Word says—all it says—and receive it with open heart. Give God a clean page to write on.

What caused the death of Judas Iscariot? (Matt. 27:5; Acts 1:18.)

Just connect the statement by Matthew and that of Acts 1:18 with the word “and,” and the harmony of the two accounts will appear.

If a man has all the qualifications (as to character) listed in 1 Tim. 3, but has only one child, can he become an elder?

If, for example, the law required “all owners of houses and lands” to pay taxes on the same, would not an owner of **one** house, or **one** tract of land be included? If a man has but one child he comes under the head of “fathers with children.”

Is there any teaching in the Bible—either by command or example—of anyone’s placing membership with a congregation after previously worshipping with another?

In such a matter it would seem that a Christian is wholly at liberty. A commandment or example would not be necessary where faith or loyalty to the Lord is not in question. The Christian is certainly free to choose his affiliation with whatever congregation of Christ he wishes. In this he might be guided by various considerations, such as location, or where he could do or receive the most good. A change from one congregation to another could not be wrong in itself. But if the cause of the change is ill-will, perhaps toward the preacher, or toward any of the members, a change of heart is more important than a change of congregation. If we harbor grudges and unkind feelings in our hearts we cannot worship aright at any place. It is better far to adjust difficulties and offenses than to run away from them. Love bears and forbears—and there will always and everywhere be occasion for that. But if in some congregation God’s Word should be denied or perverted, or if faith, hope, and love, and moral standards be disregarded, a Christian may be justi-

fied in seeking a better fellowship. But let everyone search his own heart as to his motives.

What language did Jesus speak?

The common tongue among the Jews was the Aramaic. "Greek was the language of the court and camp, and indeed must have been understood and spoken by most in the land; [but] the language spoken also by Christ and His apostles, was a dialect of the ancient Hebrew, the Western or Palestinian Aramaic. It seems strange that this could ever have been doubted. A Jewish Messiah who would urge His claim upon Israel in Greek, seems almost a contradiction." (Edersheim, Vol. 1, p. 129-30). But that Jesus knew Greek and used it upon occasions is also certain.

Should we pray "Thy Kingdom come"?

If the kingdom, though at present represented by the church, is in any sense yet future, it is certainly proper to pray "Thy Kingdom come". That a future world-wide manifestation of the Kingdom is yet to be is certain. See Rev. 11:15; Luke 21:31; also Ps. 2:8 and Dan. 7:27.

What effect did the earthquake at the crucifixion of Christ have on Mt. Olivet?

All that is told us of the effects of that earthquake is found in Matt. 27:51, 52. Certainly the event predicted in Zech. 14:3-5 did not take place then. No such things took place at the time of the crucifixion.

How can one know his sins are forgiven, and how can one have peace of mind?

By faith in God's word and promise. See Mark 16:15, 16; Rom. 3:22-24 and Rom. 5:1-11. The assurance comes by God's word; the sense of peace comes as the result of this faith. Many look to their feeling for evidence of their forgiveness. Right feelings spring from faith, not vice versa. A poem once published in the Sunday School Times presents the point well:

"Someone asked Luther if he felt his sins had been forgiven
And he said, 'No, but I'm as sure as there's a God in heaven.
'For feelings come and feelings go, and feelings are deceiving—
My trust is in the Word of God, naught else is worth believing.
'I'll trust in God's eternal word till soul and body sever,
For though all else should pass away, that word will stand forever.' "

Please explain the latter part of Matthew 18:10.

The angels that stand in the immediate presence of God and behold His face are the highest ranks of these glorious beings ("thrones, dominions, principalities, powers" Col. 2:16). Gabriel was one of those princes of heaven (Luke 1:19). To this highest rank of angels God commits service for His "little ones"—by which (as see context) humble believing children of God are meant.

WHAT IS A "FACTIONIST?"

Every schismatical writer or speaker is not a schismatic; nor is every factional author or preacher, a factionist. Every speech or motion of a treasonable tendency will not stamp the indelible character of a traitor upon its author.

It is therefore wise in government that constructive treason shall not be known or acknowledged in our laws. Nothing short of the overt act of levying war against this government shall be called treason, or constitute a traitor in these United States. And amongst those who live under the reign of the great King—of the gospel of peace and love, let there be neither faction nor factionist of the constructive kind. Let the evidence be full, clear, and indisputable that the person makes and heads a party, or seeks to "lead away disciples after him," before he be regarded as a factionist, or treated as such.—A. Campbell, in *Millennial Harbinger*, 1836, page 565.

AFRAID OF CHRIST'S COMING

R. H. B.

"I want Christ to come," writes a correspondent, "but I expect I would be frightened. I am afraid He will not be pleased with me, and my doom will be eternal punishment. Somehow or another I am afraid of God. I am afraid He will find too many faults in me. I never can be pleased with myself."

This is an utterance of an anxious soul and it strikes the center of a very general trouble. It also goes to show how that the doctrine of the Lord's imminent coming is not really just an accidental and speculative view which a man may or may not take, of a future event; but it is a doctrine that profoundly affects the whole tenor of the Christian life, and involves, yea, compels the right attitude toward God and Christ. It is evident that a Christian who is afraid of God and anticipates possible condemnation at the coming of the Lord cannot look for Christ's return with any real desire. It is not a *hope* to him. Here in fact lies the crux of the doctrine to many. They do not feel themselves acceptable to the Lord now.

If they could "grow" a while, and do a few more good works, they may arrive at a height at which they are more pleased with themselves and the Lord will be pleased with them. But the Lord may come at any time—today or tomorrow. So, clearly, that "after-a-while" righteousness will not do. It would be far more comfortable to look forward to dying after a while; for by then—ah! by *then* we shall surely have become much better than we are now. We shall have *grown* some more, and done a great deal more good, and worked ourselves up to a point where we can pass the judgment. At least we shall have time to "make our own peace" with God. But if the Lord is likely to come at any time, on what shall we rely? For we certainly "can't be pleased with ourselves" *now*. Can we ever be? Can we ever have grown so much, or have done so much good, that our attainment will make us acceptable to God? Can we ever have a minute's real peace with God or feel anything more than anxiety and fear toward Him so long as we stand upon this miserable plan of salvation by works? Surely *we must* be acceptable to Christ when He comes. Since then neither our "growth" nor the abundance of our good works will ever fill up the required measure, our acceptedness and peace and hope must rest upon another foundation. Is there another? Is there a way in which we may have peace and assurance, and stand in conscious *perfect* acceptation with God—*right now*? Yes, thank God. "*Being therefore justified by faith we have peace with God through our Lord Jesus Christ, through whom also we have had our access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God.*" (Rom. 5:1, 2). Look at this happy position. All fear is gone, all doubt, all dread. There is peace, nope, and joy. "And not only so, but we also *rejoice in God* through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:11.) Is this for us? Can we "stand" in such grace as that here and now? That is indeed the very essence of the gospel—our present free acceptation by faith in

the blood of Christ and in Himself, our risen Redeemer. That is acceptedness by grace. "And if it is by grace it is no more of works: *otherwise grace is no more grace.*" (Rom. 11:6.) For he that works receives his reward as the due of his own merit. But he who abandons his own work and merit and "*believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.*" Therefore it is of faith that it may be by grace, to the end, *that the promise may be sure to all the seed.*" (Rom. 4:5, 16.)

But, my anxious friend will reply, does not God expect good works of us? Yea, of those who *first* have peace with Him through Christ; of those who have obtained first His perfect acceptance, who have been washed in the blood, who have tasted His grace, who have first by grace been made His workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them. (Eph. 2:10.) Of those He expects works—the fruits of His planting, and in proportion as they have known and appreciated His grace they *will* work. For the faith by which we are justified is also the faith that afterward worketh by love.

If we had to come up with a certain amount of works in order to have peace with God it would follow (1) that we would have no peace (and consequently no hope) while as yet working for it; and (2) that we never could have it, for we would never be sure that we had filled up the necessary measure—or rather we could always be pretty sure, like my correspondent, that we have not fulfilled anything like the required measure perfectly. And the coming of Christ must then needs fill me with dread, and the thought of judgment with terror.

But there is now no condemnation to them that are in Christ Jesus. We not only were saved by grace in the first place, but we "stand" in grace. And not only that but there is more grace coming—*at the coming of Christ* (1 Peter 1:13). In the meantime there is constant healing and cleansing; there is ever-ready mercy and grace to help us, also along the way (Heb. 4:16). And *this* is the inspiration to us unto a life of obedience, holiness and good works (1 Peter 1:14-16). And at last, the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself *perfect*, establish, strengthen you. To him be the dominion for ever and ever. Amen." (1 Peter 5:10, 11.) Now we can say, "Even so, come Lord Jesus!"

"Now our Lord Jesus Christ himself, and God our father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

WHY HE CAME

He came by love impelled to die for us;
That we by love compelled might live for Him.
He walked with men, that men might walk with God,
And dwelt on earth, that we might dwell in heaven.
He tasted death, that we may drink of life,
And took our nature, that He might impart
To us, His own; and make us one with God.

—Florence Wiles.

THE MYSTIC LADDER

J. R. Clark

"Tho' like a wanderer, The sun gone down,
Darkness be over me, My rest a stone;
Yet in my dreams I'd be Nearer, my God, to thee.
There let the way appear, Steps into heav'n;
All that thou sendeth me, In mercy giv'n;
Angels to beckon me Nearer, my God, to thee."

Thus does the poet catch an inspiration from the beautiful experience of Jacob. He sees the fugitive from his brother's wrath, the lonely wanderer from loved ones and all that is dear wending wearily his way from Beersheba to Haran, footsore and downcast. As the shades of night fell, corresponding shadows crept into his lonely heart. Where would he rest? The ground served as a couch and a stone as a pillow.

Suddenly the lonely spot was transformed into a place of life and activity. In a dream Jacob saw a ladder set up on the earth and the top of it reached to heaven, and, behold, the angels of God ascending and descending on it. And behold, Jehovah stood above it. This was indeed a sight of rare beauty! God spoke from the top of the ladder, giving to Jacob a four-fold promise: that the land where he lay would be his inheritance, that He would make of him a great nation, that in his seed should all the families of the earth be blessed, and that He, God, would be with him wheresoever he went. "Nearer, my God, to thee, nearer to thee," sings the poet, himself lifted by the cross and envisioning himself ultimately on joyful wings, cleaving the sky, to the real presence of God.

From this dream of a mystic ladder we wish to gather some simple, yet profound lessons.

I. "The top of it reached to heaven" and "behold, Jehovah stood above it."

When Jacob awoke, he said, "Surely Jehovah is in this place and I knew it not." As he trudged along the rough road, feeling alone and forsaken—he was not really alone or forsaken: God was watching over him, angels were near to be his ministers. Jacob learned a great lesson from this experience; he was awed with a revelation of the presence of God. Never again would he feel so alone and so forsaken by God and man as he had on the way to Bethel.

In Hebrews 13:5 the Apostle Paul says, "for himself hath said, I will in no wise fail thee, nor will I in any wise forsake thee." Someone has called attention to the fact that in the Greek this passage has five negatives, as if God actually said, "I will never, no never, no never, no never, no never fail nor forsake thee." It is a wonderfully stabilizing fact to know that God is near to comfort and to help his children. He is present in our worship for "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) He is with us when we tell others about Jesus: "Go. . . preach . . . and lo, I am with you always, even to the end of the world" (Matt. 10:28). He is with us all along life's rugged way to uphold, to strengthen and to keep.

God said to Moses "Certainly I will be with thee." Later Moses refused to go a step without the presence of God, and God said, "My presence shall go with thee." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Psm. 23:4).

The last of thirteen indictments expressed against man in Romans 3 was "There is no fear of God before their eyes." We need to feel and to practice the presence of God every day, to be awed by His presence for our moral and spiritual good, and as an antidote against sin.

II. The base of the ladder was "set up on the earth." The ladder reached up to God and down to man, a way of saying that God had made contact with man, that He dwelt among His people—in this case with Jacob.

"The parish priest, of austerity, climbed up in the high church steeple to be nearer God, that he might hand His word down to the people. And in sermon script he daily wrote what he thought was sent from heaven; and he dropped it down on the people's heads two times one day in seven. In his age God said, 'Come down and die.' And he cried out from the steeple: 'Where art thou, Lord?' And the Lord replied: 'Down here among My people.'"—Selected.

But in order for a holy God to dwell among a sinful people without breaking through to consume them, He must be properly insulated off from them. For example, in Old Testament times God appeared to man in the most holy place of the tabernacle over the blood-sprinkled mercy seat. He was carefully fenced off from the masses. In the New Testament a way has been opened into the presence of God through the blood of Jesus, a new and living way. The veil, that is, His flesh, was rent, when He died on the cross, and the way opened.

Jacob was afraid, and said, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." The stone that served him as a pillow was now made a pillar. He poured oil upon it and called it Bethel," which means "house of God."

Today, the church is God's house, the pillar and ground of the truth, and each Christian is a lively stone in God's house—a miniature Bethel. Wherever you see a Bethel you can know that there is the Name of God recorded; *there* is a ladder and a gate of heaven. The three go together. The church is *the light* of the world. In vain do men seek a connection with God and heaven elsewhere: in lodges, in various human organizations. Only at Bethel individually or collectively is the ladder and gate of heaven.

III. "And, behold, the angels of God ascending and descending on it."

In a beautiful statement F. B. Meyer ties Jacob's ladder to Christ and to us: "Think of the mystic ladder, which descends from the throne of God to the spot, however lowly, where you may be. It may be a moorland waste; a humble cottage; a ship's cabin; a settler's hut; a bed of pain; but Jesus Christ finds you out, and comes just where you are. The one pole of this ladder is the gold of His

deity; the other is the silver of His manhood; the rungs are the series of events from the cradle of Bethlehem to the right hand of power, where He sits. That ladder sways beneath a weight of blessing for you. Oh, that you would send away your burdens of sin, and care, and fear, by the hands of the ascending angels of prayer and faith! —so as to be able to receive into your heart the trooping angels of peace, and joy, and love, and glory."

Where did F. B. Meyer get his New Testament application? He got it from the Lord Himself, who said to Nathaniel, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man." (John 1:51.) The ladder that links us with heaven is none other than the "*Son of Man*." For centuries man sat in darkness, hopeless and helpless in sin, until there was a rift in the clouds and the grace of God appeared, bringing salvation to all men.

If it is salvation we need, we can have it through Christ. Through Him comes answer to prayer, every Christian grace, every spiritual blessing. Christ was the seed proclaimed from the top of the ladder, through whom all the families of the earth were to be blessed. Little did the dreamer dream of the full gospel significance of his vision of the ladder, the angels, and the gate of Heaven!

WELL ANSWERED

An editor is saying that it is "little short of infidelity" to hold that Israel is yet to be restored to the Lord and again to inhabit the Promised land. . . . A very capable editor, no doubt, and equal to rendering his verdict! But see the McGarvey-Pendleton Commentary on Romans, pp. 460-61: "The conversion of the world under leadership of the Jews . . . the event which Paul describes as 'life from the dead' . . . they will return to their own land. . . . Are these editors' comments "little short of infidelity"?

Barton W. Stone on Rom. 11:1: "If the smaller part of the Jews is such a great blessing to the world, how much more their fulness, i.e., the fulness of the Jews, when all shall know the Lord and receive the Messiah? How much more abundantly shall the world be blessed by the fulness of the whole of them, than by the small part?" Then after commenting on Rom. 11:17: "I view this as irrefragible argument in confirmation of the Jews' restoration, the whole of them, and their future holiness." *Christian Messenger*, July 1844.

A. Campbell: "With Paul we rejoice in the prophetic drama, and therefore anticipate a glorious triumph of grace in the redemption of ancient Israel according to the flesh.—*Popular Lectures and Addresses*.

Robert Milligan: "Palestine will certainly again be restored to Israel for an everlasting possession."—*Millennial Harbinger*, 1856.

These men quoted were editors and giants in their day. Perhaps the editor of this modern time takes himself a bit too seriously when he pronounces such teaching "little short of infidelity." Each of these earlier editors gives scriptures backing up his statements, but one does not have to have Scripture in order to make a *denial* even of truth, thereby causing some to doubt plain statements in God's word." Editor ——— says, "It can't mean that, so therefore it can't!" — S. C. in *Truth Advance*.

POPE ASKS PROTESTANT SURRENDER

In his recent encyclical the Sovereign Pontiff calls upon Protestants and members of the "Orthodox Church" to surrender their convictions and become subject to his coercive authority. His purpose in making that demand is not clear. Of course he is not so ignorant as to believe that any of those to whom it is directed will pay the slightest attention to it.

Religion is an individual matter. Under the Mosaic dispensation, the religion of the Hebrews was national. God ruled His people as a nation. Their government was then theocratic. But Christianity is personal. Every Christian is responsible to God for his faith and conduct. The status of each rests on his own personal attitude.

The idea that anybody can deliver large groups of Christians to the Roman See is absurd. No Christian can be subjected to the papal autocrat or united with any cult except by his own choice. Failure to grasp this elementary truth has led some Protestants into very foolish and unscriptural talk about uniting the various sects. The church is not made up of sects. It is composed of individuals each responsible directly to God.

Between God the Father and the individual Christian there is no mediator except the Christ. No pope or hierarchy or clergy has a particle of authority to unite or disunite any Christians or groups of Christians. Only the Christians themselves can decide where they will worship or what they will join or abandon.

The idea of big ecclesiastical bosses presuming to hold in their hands the fate of Christians both individually and collectively is papal. It was absent from the church of the New Testament. To the extent that Protestants think of the clergy as clothed with power to unite or disunite the sects with which they are identified, they think in terms of popery. The idea is foreign to true Christianity.

Neither the hundreds of millions of professed Christians now free from the yoke of the Sovereign Pontiff nor their clergy will bow their necks to that yoke at the behest of Achille Ratti now reigning as Pope Pius XI. Neither they nor the hundreds of millions of Roman Catholics authorized him so to reign under an assumed name. Neither God nor man has clothed him with an atom of authority to speak for anybody but himself in matters of religion.

There was neither pope nor Sovereign Pontiff in the church which the Apostles set up by the authority of Jesus Christ under the guidance of the Holy Spirit. The word pope means father, and Jesus Himself admonished the faithful to "call no man father". The pretense that the vain autocrat of the Vatican throne is in any sense the father of Christians is an arrant fraud. He is the spiritual father of nobody.

The only Sovereign Pontiff in the time of Christ and the Apostles was the pagan Roman emperor. The very term Pontiff is pagan, not Christian. It was applied to the group of pagan priests charged with the care of bridges under the pagan Roman republic. When Julius Caesar became master of the Roman world, the title of Sover-

eign Pontiff (Pontifex Maximus) was given to him for life.

When his grand nephew and adopted son became the Emperor Augustus, the title was conferred on him. It descended to his successors. They were all pagans for three hundred years. As the empire in the West crumbled to ruins, the bishops of Rome took over the title of Sovereign Pontiff as an asset of their struggle with the bishops of Constantinople and with the emperors and kings for dominion of the whole world.

It was political as well as pagan. The popes have worn the title about sixteen centuries. It brands them unmistakably as successors of the pagan Caesars, not of Peter or any Apostle. Its use by the popes as a badge of ecclesiastical authority is a pure usurpation. When they took over the title and stepped into the shoes of the departed Caesars and built the Church of Rome on the model of the Empire, they were actuated by political ambition and not by any Christian incentive or authority.

Those unauthorized manuevers by the Roman Pontiffs are responsible for the entanglement of the church in politics. They have involved it since the nightfall of the Middle Ages in wicked and ceaseless struggles with emperors and kings. They have debauched it with venality and corruption. Its coercive usurpations have so beguiled Christians with misapprehension of their rights and duties as to produce the multitude of sects into which the church is now unfortunately divided.

The denominations which have escaped the papal yoke are identified with the finest fruits of modern civilization. They have given us civil and religious liberty. They have created public school systems. They have eliminated ignorance and superstition. It requires monumental presumption to call upon those responsible for England and the United States to become subjects of the institution that has blighted Spain and Portugal and Latin America.

Who is Pius XI that he should presume to command the Protestants and members of the "Orthodox Church"? His real name is not Pius. His surname is Ratti. His mother named him Achille. He is an Italian Roman Catholic Priest and not materially different from most other priests. After he had been a comparatively obscure cardinal for only a few months, the secret conclave of about forty cardinals, virtually all Italians, with him present, elected him pope.

Such star-chamber methods are foreign to the New Testament. There were no conclaves and no cardinals in the church of Christ. When Mr. Ratti accepted the election to the Pontifical throne, he followed the example of his predecessors for centuries by assuming the name of Pius XI. He then took upon himself the pagan title of Sovereign Pontiff by which the papal aristocrats prefer to be known.

But the star-chamber election did not change him from an Italian priest of Rome. By reason of it, however, he presumes to call himself the father of all Christians. He requires his 300,000,000 subjects in this and other countries to call him the Holy Father. He is neither holier than other men nor is he a father at all in any legitimate sense.

He is a usurper. His usurpation and that of his predecessors is the most disastrous in history. . . . Inspired Hebrew and Christian prophets portrayed the institution of which he is head as the chief abomination. For more than a thousand years it has been drunken with the blood of the saints and has practiced illicit relations with the kings of the earth. The beloved disciple who had leaned on the Lord's breast at the last supper was inspired to write in the Apocalypse that the papal beast is to be cast into the lake of fire at the final execution of divine judgment. The encyclical of Pius XI is sounding brass. It merits and will receive world-wide contempt.

—Gilbert O. Nations. (Copied from *Truth*.)

SPEAKS FOR ITSELF

Stanford Chambers

Near Oak Grove, Tangipahoa Parish, Louisiana, live C. M. Sitman, Sr., and wife, formerly Sadie Ewing, grand-daughter of Alexander Campbell. The two are now in their eighties, he an elder in the Oak Grove congregation. A son, C. M. Sitman, Jr., is elder in the Seventh and Camp Streets Church of New Orleans, and also preaches some. All the Sitmans are "looking for that blessed hope, and the glorious appearing of our great God and Savior Jesus Christ."

Some while back we interrogated this grand-daughter of A. C. as to her knowledge of her grandfathers' interpretation of millennial matters and his position as to the same. She had a fund of knowledge handed down to her concerning the family, particularly the grandfather himself. The terms now being heard so much, such as pre-millennialism, post-millennialism, a-millennialism, and similar terms, were not then current, never heard. The mother (Mrs. Ewing) often spoke of her father's interest in the prophecies, set him down as a man of prayer, faith and action. He often prayed for the Lord to come, and prayed thus the more often in his last days and during his last sickness.

This speaks for itself. For who that places that event of His coming post-millennial, thus deferring the same for at least the thousand years, is ever heard thus praying for His coming?

So Scott, Stone, Campbell et al. who united their efforts in their endeavor to promote "Restoration" were also well united on things future. Followed in their train men of such caliber as Barclay, Lard, Bittle, Brents, Harding et al., owned, honored, never listed as heretics, and never disfellowshipped by any who fell for the post-millennial or a-millennial theories of interpretation. In more recent times a *definite shift* has come in practice as to fellowship of brethren in Christ resulting in cleavage which is a travesty on the "plea" for unity, and men who do their own thinking know who is responsible for the shift.

(The volume **Faith of our Fathers** by E. L. J. also bears abundant testimony. Ed.)

UNDENOMINATIONAL CHRISTIANITY

J. Edward Boyd

Some thirty-five years ago, I would have approached this subject with great confidence. For not only did I know what the Scriptures teach about it, but I could also point to the "Church of Christ" as a shining example, in our day, of this unsectarian, undenominational Christianity. Did not "we as a people" acknowledge no other head than the Lord Jesus, wear no other name than His, accept no other creed than that contained in the New Testament? We were THE church; all others were sects; and we called upon men and women to unite with us and be forever rid of the shackles of sectarian bondage.

But the course of events during the years which have followed has, I confess, shaken my confidence. No longer can I "point with pride" to this supposed example of undenominational Christianity; rather do I "view with alarm" and keen disappointment the sectarian trends which have become manifest among us. For attempts have been made to impose upon the churches an unwritten creed consisting largely of the views and interpretations of "the representative brethren," and thus to discourage personal research and advancement in divine truth. Indeed I have been caused to wonder if, after all, undenominational Christianity is only an ideal which, like perfection of personal character, is not fully attainable in the present state of things.

But it is an ideal, and a New Testament ideal—let us not forget that. We should not permit past or present failures to obscure this important fact. The Christians of apostolic times were of one heart and soul—one body with one head, the Lord Jesus; they recognized no other authority than His, as revealed through His apostles and prophets. Difficulties and differences arose among them and were dealt with according to the needs of the occasion; but these were not then permitted to result in separate communions. All believers were one in Christ Jesus and recognized one another as brethren; and it was only in disregard of apostolic injunction and admonition that sectarian divisions later came into existence.

It was not long, however, until heresies crept in. Fierce controversies raged and schisms developed. Gradually the Roman church gained the ascendancy and ruled with an iron hand. Thus the church of that era was united and so may be thought of as undenominational; but so corrupt had it become by introduction of worldly principles and pagan ideas and customs that it can scarcely be considered Christian. Later came the period of Reformation and the rise of Protestantism under the leadership of such noted churchmen as Martin Luther, Zwingli, Calvin, Wesley, and others. But, while much that is vital to true Christianity was regained, unity was in large measure lost and Protestantism broke up into many divisions and subdivisions.

THE "RESTORATION MOVEMENT"

This was the situation that stirred the hearts of many earnest men, including Thomas Campbell, his son Alexander, and Barton

W. Stone, in the early part of the nineteenth century. To them came the vision of an undenominational church united upon the Bible alone. There were many discouragements, and progress was for many years painfully slow; but these men clung steadfastly to their ideals, and considerable success was at length realized. A most notable achievement was the uniting of the two movements which had developed independently of one another — one in Kentucky under the leadership of Mr. Stone, and the other in Pennsylvania under the direction of the Compbells. This was accomplished in spite of certain differences that existed between them; for they saw that these differences were not incompatible with fellowship when they were in agreement on the fundamentals of Christian faith. The prospect for the restoration of undenominational Christianity seemed bright indeed.

But the spirit of sectarianism is rooted deep in the hearts of men. Denominationalism continued to flourish; and within this undenominational movement itself the seeds of sectarianism soon began to germinate. And now there seems to be a rather widespread disposition to make almost any sort of difference a ground of separation, even where there is perfect unity on the fundamentals. The teaching of the Apostle Paul in Romans 14 concerning the receiving of those who may be in error on certain questions is forgotten or ignored. Such a situation leads to the inquiry, "What is the cause of all this? What produces sectarianism and what keeps it alive?" There are doubtless many factors involved; but we shall confine our attention to the three that seem to us the most prominent.

EXALTING HUMAN LEADERS

Let us consider first the tendency to exalt human leaders. This appeared quite early. Not long after the establishment of the church at Corinth men were saying, "I am of Paul," "I am of Apollos," "I am of Cephas," "I am of Christ." The apostle rebuked them severely. "Ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, 'I am of Paul' and another, 'I am of Apollos,' are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave unto him. I planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase." (1 Cor. 3:3-7.) These faithful ministers of God were doing a great work; but to esteem one above another tended toward divisions.

This tendency is by no means lacking in modern times. It was manifest in the early days of the reformation; it is often seen in these more recent days also. Sometimes it may be that a man, desirous of prestige, will by reason of his pleasing personality or unusual ability gather about himself a following and thus originate a sect. More frequently, perhaps, the fault lies with his followers rather than with the man himself; they accept his opinions and interpretations as final, as the answer to every question and the end to every argument. Or it may be a religious journal which sets forth the views of its editors in more or less dogmatic fashion, so that the test question of

orthodoxy becomes, "What paper do you read?" Or it could be a Bible College sending forth young men trained to proclaim the religious doctrines taught by its faculty members. All of which leads to the formation of groups which tend to grow farther and farther apart as time goes on.

CRYSTALLIZATION

The second cause which we shall consider may be called crystallization. A good example of this, we believe, is the reformation of Martin Luther. Certain truths were perceived and accepted, including the recognition of the Bible, rather than the pope, as authority, and salvation by grace through faith. But progress in divine truth ceased; and certain errors have been retained to this day, such as infant baptism, baptism by affusion, etc. The movement crystallized around these newly-found truths; and when others, like the Ana-Baptists, discovered further truth and began to teach it, they suffered persecution from Lutherans as well as from Catholics.

This process has been repeated many times. A sect formed by this method becomes hardened against further progress. New light is refused and those who would receive it are forced out of the fellowship. These rejoice for a time in their freedom; but they need to beware lest they also crystallize around this newly-discovered truth and become intolerant of those of their number who would press farther on toward perfection. (Heb. 6:1.) The definition given by Brother Mullins is specially applicable here: "A sectarian is one who has ceased to grow." It is a mistake for any Christian or any group of Christians, to think that full and complete knowledge of the Word of God has been attained and that there can therefore be no further growth "in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.) Such an attitude is indeed the essence of sectarianism.

TRADITIONALISM

A third factor which has had much to do in keeping denominationalism alive is traditionalism. This was prevalent among the Jews in the days of Jesus. A great mass of opinions, explanations, interpretations and additional detail had been handed down from generation to generation. These traditions of the elders were highly esteemed, sometimes considered of greater weight than the Word of God itself. (Matt. 15:3ff.) But Jesus persistently refused to be bound by them. Because of this He incurred the hostility of the scribes and Pharisees; for they held these traditions in great reverence. The observance of these was a major element in their religion; for anyone to show contempt or indifference toward them was a serious offense.

So it is also in our time: the views and interpretations of the teachers of past generations have had much to do in shaping the beliefs and practices of the churches of today. Commenting on Colossians 2:8, Alexander McLaren wrote: "Every church in Christendom, whether it has a formal creed or no, is ruled as to its belief and practice, to a sad extent, by the 'traditions of the elders.' The freest of the Non-conformist churches, untrammelled by any formal confession, may be bound with as tight fetters, and be as much

dominated by men's opinions, as if it had the straightest of creeds. The mass of our religious beliefs and practices has ever to be verified, corrected, and re-modelled, by harking back from creeds, written or unwritten, to the one Teacher. . . . Let us get away from men, from the Babel of opinions and the strife of tongues, that we may hear the words of his mouth."

Those who have had opportunity to observe with unprejudiced eye the conditions of the present time can scarcely question the truthfulness of this indictment, even when made against churches which boast most loudly of their undenominationalism. Traditional views and interpretations are adhered to most tenaciously; and if any scripture is presented which teaches otherwise, no matter how definite and clear it may be, it must be so explained as to conform to the cherished tradition, or else ignored as something which cannot be understood apart from inspiration. And woe to him who dares call in question the validity of the tradition! He thereby lays himself wide open to the charge that he is unsound and unworthy of fellowship. So with these and other causes operating in various combinations, sectarianism continues to thrive everywhere, even in places where it is supposed to be non-existent.

That which is known as Christianity today is in a deplorable state. The thorns of covetousness, pleasure, and care choke the Word; tares flourish in the midst of the wheat; birds of the evil one find shelter in the mustard tree of abnormal size; and the three measures of meal have been almost entirely corrupted by the leaven. But there is also the treasure hidden in the field, and the pearl of great price, the true church of the Lord Jesus, consisting of those whom the Lord has taken out from among the nations for His name. It is the responsibility of these to maintain, so far as it is possible for them to do so, an unsectarian attitude, both as individual Christians and as autonomous congregations.

Let us consider briefly some of the characteristics which an independent, undenominational congregation should possess.

1. It is composed of those who have acknowledged that Jesus is the Christ, the Son of God. They accept without question the fundamental truths of Christianity: the virgin birth, blood atonement, the bodily resurrection of Jesus, His personal return from heaven. They have submitted to His will in baptism, having obeyed from the heart the form of teaching to which they were delivered.

This congregation recognizes the Lord Jesus as head. No human ecclesiasticism is permitted to usurp this authority—no council, no synod, no preacher or coterie of preachers, not the eldership of another church—just the will of Christ as revealed through His inspired apostles.

3. This undenominational church accepts no creed other than that which is found in the New Testament. Its aim is not to conform to the views of the representative brethren or of other churches, but to ascertain the teaching of the scriptures. Hence it places much emphasis upon the study of the Word on the part of its members.

4. No test of fellowship is imposed except such as are clearly

authorized in the New Testament. A brother will not be excluded or scorned because he holds to views on certain subjects (other than the fundamentals) which differ from those of the majority of the membership. "In essentials unity; in non-essentials liberty; in all things charity."

5. Liberty of investigation and expression will be permitted and encouraged. The members will be urged to study the scriptures for themselves with the purpose of believing just what they find revealed therein. And if anyone finds some truth not generally known, he will be free to tell it to others.

6. This church will be ready to co-operate with other congregations of like ideals in the work of the Lord. There may be differences on certain questions; some may have classes and others not (there are congregations today which differ at this point and yet fellowship one another); the order of worship may not be identical; they may not have the same name on the building (local circumstances may sometimes make this advisable); yet there should be mutual love and fellowship.

In a brief discussion like this many things must remain unsaid; but it is hoped that enough has been presented to point the way to truly undenominational Christianity. May that not cease to be our goal; and may we ever have the spirit of the Bereans "in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so."



Seed Thoughts

D. L. A.

HOW I WOULD BE FOUND WHEN CHRIST COMES

Waiting, Heb. 9:28; **watching**. In faith, Luke 18:8; Heb. 3:14. In love, 1 Thess. 3:12, 13. **Working** ("So doing", Matt. 24:46). **Praying**, Luke 21:36. **Abiding in Him**, 1 John 2:28; Phil. 3:9.

There is a difference between waiting and watching. I may be waiting for a train, but when it is about due I watch for it. We are told to **watch** for the coming of the Lord.

IN SECRET WITH GOD

If we would pray aright, the first thing we should do is to see that we really get an audience with God, that we really get into His very presence. Before a word of petition is offered, we should have the definite consciousness that we are talking to God, and should believe that He is listening, and is going to grant the thing we ask of Him.

R. A. Torrey.

FOOLISHNESS OF THE SHEEP

"It will go anywhere except in the right direction; it will leave a fat pasture to wander into a barren one; it will find out many ways, but not the right way; it would wander thru the woods and find its way through ravines into the wolf's jaws, but never by its wariness turn away from the wolf; it could wander near its den, but it would not instinctively turn aside from the place of danger. It knoweth how to go astray, but it knoweth not how to come home again....The sheep is foolish. Left to itself it would not know in what pasture to feed in summer, or whither to retire in winter.—Spurgeon.

The sheep is a dependent creature—Horses, cattle, pigs, etc., can in a measure take care of themselves—but a sheep never—it must be tended and cared for—Those can go wild—but a sheep is someone's property.

WHEN A CHRISTIAN GROWS

Doctor Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility.

—D. L. Moody.

FAITH IN THE WRONG PERSON

How often we hear a man say: "There is a member of the church who cheated me out of five dollars, and I am not going to have anything more to do with people who call themselves Christians." But if the man had had faith in Jesus Christ you do not suppose he would have had his faith shattered because some one cheated him out of five dollars, do you? What we want is to have faith in the Lord Jesus Christ. If a man has that, he has something he can anchor to, and the anchor will hold. If our faith is in man, we will certainly be disappointed.

—D. L. Moody.

"If we abide by the principles taught in the Bible our country will go on prospering, but if we and our posterity neglect its institution and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity."

—Daniel Webster.

"It is significant that 17 of the 36 parables of our Lord had to do with property and stewardship. Did Jesus preach too much on money?"

—J. D. Thomas.

Little Things Are Important

"Shamgar had an ox goad: Rahab had a string.
Gideon had a trumpet: David had a sling.
Samson had a jawbone: Moses had a rod.
Dorcas had a needle: All were used for God."

* * *

"All true knowledge comes from personal labor; all true conviction from personal study; and it is as impossible to transfer a vital belief as it is to enter into the secrets of another's soul. —B. F. Westcott.

BE STRONG

(Ephesians 6:10)

We are not here to play, to dream, to drift!

We have hard work to do and loads to lift;

Shun not the struggle—face it, 'tis God's gift!

Be Strong.

Say not the days are evil—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely in God's name!

Be Strong.

It matters not how deep entrenched the wrong,

How hard the battle goes—the day how long—

Faint not! ...Fight on! ...Tomorrow comes the song!

Be Strong.

—Selected.

"WHAT SERMON"

The sermon was over, and the service dismissed. One brother shook hands with the preacher at great length, saying he had "enjoyed" that sermon more than any he had heard in years.

"Just what was it you especially liked about the sermon?" asked the pleased preacher, fishing for still more flattery.

"Well to tell the truth, preacher," replied the man, "I hate all kinds of preaching. And that sermon today was the nearest to no preaching I've listened to for many a year!"

* * *

PAUL'S USE OF "ALWAYS"

"The Apostle Paul knew the secret of unwearied life, unfailing strength, and undeflected aim," said J. Stuart Holden.

For instance note Paul's use of the word "always."

"Always bearing about in the body the dying of the Lord Jesus."

"Always abounding in the work of the Lord."

"Always exercising myself to have a conscience void of offense to God and man."

"Rejoicing always."

"Praying always."

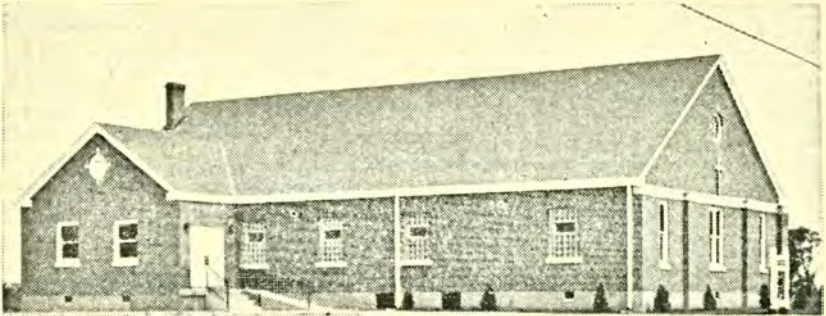
"Giving thanks always."

"Always confident."

"Always having all sufficiency in all things."

—"Now."

RALPH AVENUE CHURCH



Pictured above is the side view of the new Ralph Avenue Church of Christ in Louisville, Ky. This congregation was formerly known as the Parkland Church of Christ, under which name it labored for the Lord for many years.

About three years ago it became apparent that the original location would have to be vacated as a rapid change took place in the neighborhood with the colored people buying all available property. The brethren of the church at once began to seek guidance from God. They were a small congregation with less than 150 membership, so, to relocate was a real test of faith. Brother J. L. Addams, the minister of the church stated, "We knew that there was a great job to be done and we were anxious to do the kind of a job that would bring glory to God. So, we took God as a 'Director' and 'Partner' in our work. We consulted Him about every step of the way; we sought His will even in things that might seem to be trivial. As we look back now we can see how God directed us in all matters and we believe that we are in His will in what has been accomplished through Him. To God goes all the glory and praise."

The church house measures overall 56 feet wide and 80 feet long and is of masonry construction. It is built on a corner lot on which there is room for parking more than 100 cars. The entire first floor has asphalt tile floors, and includes a nursery and a church office. The auditorium has a normal seating capacity of 400 people. There are nine large Sunday School class rooms.

It is interesting to note that the congregation acted in faith in the construction of this building. After all fees and bills have been paid, and after the purchase of the lots on which to build, and the placing of the order for new seats, there remained less than \$10,000 from the sale of the old building. With this amount and with no outside help whatsoever, the brethren made plans and proceeded to build the building pictured above. The cost of this completed project has been approximately \$50,000. However, many thousands of dollars were saved by the brethren doing their own planning, supervising the job, and doing much of the work themselves.

The Ralph Avenue Church is an active church. The congregation is laboring under a heavy load and the people are happy doing so. They have not curtailed any of their former "good works" in order to do this new work. They are mindful that God is with them in their endeavor to serve Him, and they look to Him for the wisdom and grace to carry on.

NEWS AND NOTES

Jacksonville, Fla.: I enjoyed the Bible conference thoroughly this year. This meeting probably does more to broaden the vision of our brethren and stimulate wider fellowship than any other thing we have done in recent years. I see a real need of these annual meetings and feel that they will lead to more fruitful work on the various local fields.
—Dan Richardson.

Jennings, La.: We certainly enjoyed the conference; it really was a spiritual uplift. There is a possibility of our working with Brother Istre here in Jennings. We are eager to hear about the decision concerning K. B. C.; all are concerned about it, even here this far away.
—Earl Mullins.

Dallas, Texas: The Good Tidings quartet and I closed our evangelistic season with a tent meeting in the Carter-Sell addition, Johnson City, Tenn., where we worked with Paul Clark and the Mtn. View church of Christ. The Lord blessed with wonderful attendance and interest, and five were baptized into Christ. The last Sunday of the meeting a new record for Sunday School attendance was set, with 90 present. Brethren from the Locust Street congregation were very cooperative, and Bro. Waldo Hoar, their minister, alternated with Bro. Paul Clark in leading the singing. The quartet and I were given time each morning for six days on a local radio station, too.

We returned from the Louisville Bible conference to Dallas to begin our fourth year with the Mt. Auburn church of Christ. There have been two responses for reconsecration since returning home.

Bro. Charles E. Gruver spoke in Dallas recently at Fair Park, Mt. Auburn and East Grand. We were happy to have him come our way. Mac LeDoux, bass singer in the Good Tidings quartet is in Denton, Texas, assisting Bro. J. Z. Wood in the work there, and attending North Texas State College. The Mt. Auburn congregation is assisting in Bro. LeDoux's support.
—R. B. Boyd.

FOUR STATIONS ADDED

The Good Tidings Broadcast has just recently added four more stations, giving us now a total of 17 stations. This means that Bro. Dan Richardson has obligated himself to do more sign painting work, and necessarily has done it on faith, looking only to God to supply the strength. It also means that Bro. Richardson has assumed an additional financial load... for every new location not only takes more of his time, but also takes MONEY for traveling, sign leases, and materials. It is indeed time for more churches and individuals who appreciate these broadcasting opportunities to start sharing this load of responsibility!

—R. B. Boyd.

Ponchatoula, La.: The Church of Christ at Ponchatoula is looking for young men to live on the church property and to help in the church work and to go to college. Married couples and KBC graduates will be given preference, but any one that is interested may apply.

The church cannot promise them support, but there will be plenty of opportunity in all phases of church work. A young man should find this a good opportunity to develop himself in the Lord's work while working out his college degree.

Southeastern Louisiana College will give credit for academic courses taken at KBC, on condition that the student maintain good work, but the school only allows 4 hours credit for work done in Bible.

Anyone interested in this offer should write to Richard Ramsey, Box 371, Ponchatoula, La.

—Richard Ramsey.

* * *

Brother Orell Overman reports that four elderly people responded to the gospel in the meeting at the Highway church in Pekin, Indiana. Two of these came for reconsecration and two were baptized into Christ. Brother Overman is now in a meeting at East Grand Church, Dallas, Texas, assisting J. E. Blansett (Sept. 28).

Louisville, Ky.: Since last report the Ormsby Church of Christ has baptized one lady and had three others to place membership with the church. We are planning a youth revival for November 2-8 to be conducted by six young men: Barclay Riley, speaker, Emory Grimes, Jr., song leader, and a quartet from Kentucky Bible College. We hope delegations of young people visit us from other congregations. However the meeting will be equally for adults.

— J. R. Clark.

REVIVAL MEETINGS

As these notes are being prepared a protracted meeting is getting under way at the Jefferson Street Church, Louisville, with Eimer Ringer as evangelist, starting September 28 and continuing for two weeks. The local minister, Jimmie Hardison, plans to terminate his ministry after the revival. He is taking up a short time ministry at Sylvania, just south of Louisville. The Sylvania church is planning quite an extensive personal work campaign for the glory of God and the upbuilding of His church at Sylvania. Brother Hardison loves to do personal work and is a capable minister of the Word.

The Shawnee congregation in Louisville is announcing a two-weeks' meeting with John S. May, of Lima, Ohio, as evangelist, beginning October 19.

The Kentucky Avenue church at Camp Taylor, Kentucky, has engaged J. E. Blansett of Dallas, Texas, to conduct meetings, starting Sunday, October 18, and continuing each night for fifteen days.

Amite, La.: At Oak Grove church of Christ with good results Brother John Fulda preached in an eight-day meeting, closing August 30. The house was filled practically every night, and overflowing some nights. This was his first meeting, but he has reason to be happy over the results for five were baptized and two restored to the Lord. The church was helped as a whole and God's blessings were rich upon all. —A. K. Ramsey.

Brother A. J. Istre, minister at MacArthur Drive church of Christ, Alexandria, Louisiana, is announcing an all-day Thanksgiving meeting with basket dinner. Brethren

from the Louisiana churches in that section of the country are expected to attend and have part in the fellowship and speaking services. All those who wish to speak on the program should contact A. J. Istre, 46-B, Meyers Street, Alexandria, La.

BOARD OF TRUSTEES REPORT

The Board of Trustees of Kentucky Bible College decided as their next move in determining the will of God regarding the proposed move to Kentucky Wesleyan campus at Winchester, Kentucky, to send a committee to Winchester to make a report on the progress made in securing funds. To date, around \$50,000 has been promised toward the venture, but this is far short of the amount needed, though commendable.

SIXTH ANNUAL BIBLE CONFERENCE

We have heard many oral expressions of the blessings derived from the great fellowship meeting held this year under the auspices of Kentucky Bible College. The predicted sixty to seventy preachers were in attendance and the crowds were the largest yet, with a packed house each night, and the auditorium well filled at the day meetings. The meetings were well arranged and the speeches unusually fine. On Missionary night an offering of around \$500 was taken up and given to various missionaries. The noon meals, served by ladies from twelve congregations, were excellent and Christian homes were thrown open to visitors. I think that we can truthfully say that these meetings get better every year—and bigger. If several of the preachers who attended would like to write in their impressions we would be glad to devote a page or two of next Word and Work to your paragraphs. Please let us hear from you soon.

Get Your "Lessons On Daniel"

The orders for "Lessons On Daniel" by R. H. Boll have been gratifying, yet not nearly enough to cover costs. Also we have received some liberal gifts which helped to make this book possible. For the time being we will let the price of the book stand at \$1.50. This book is a real treasure both in appearance and content. Order your copy today.