

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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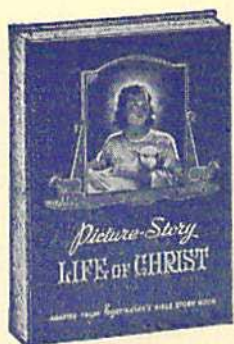
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R. H. BOLL, EDITOR

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THANKSGIVING

We plough the fields, and scatter
The good seed on the land;
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food.
No gifts have we to offer
For all thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.
— Selected.



Words in Season

R. H. B.

THE FIGHT FOR REALITY

Unfaithfulness to the light always avenges itself by and by. The punishment that comes to the man who knows and professes truth which he does not put into practice is of a peculiar sort: his light turns into darkness. He still, of course, holds the words, the statements of his belief, and he may thunder loud in affirmation and defense of his truth; but, somehow, the reality has gone out of it. It seems like dream business, this whole matter of gospel and salvation, and trust and prayer, and hereafter, and such other spiritual principles as he holds. His declaration of them sounds hollow to himself, as sounding brass. His conviction is merely professional, or maintained through party zeal. The whole thing seems unreal. He has no genuine personal interest in these things, though he feels bound to God and men to keep up the appearance. He has no true faith, though he would shrink in horror from avowing infidelity. His service of God is a treadmill. His days are spent without joy and hope. Beneath all make-believe his inmost self tells him that his religious life is but outward, "sound and fury, signifying nothing," and that he is not really serving God. And when his heart condemns him, he dimly recognizes the attitude of Him who is greater than our hearts and knoweth all things. Thus fades the light of truth, and with it joy and hope and love and power. The shell of the religion of Christ only remains; the kernel is gone. In its stead is a bit of brown powder—the dust of former life and glory. It is not at the outset of the Christian life that such a condition occurs, not often in the hearts of young Christians; but it comes after a time of believing without doing, of professing and teaching while not seriously endeavoring to practice. Like the gradual deepening twilight, so does the dusk of unreality and darkness of unbelief gradually settle upon the soul that tries to hold the truth of God in mere word and thought and emotion without faithful obedience.

THE REMEDY OF UNREALITY

There is a remedy for that sense of unreality and lack of vital conviction. It is "Repent ye." What is it back in your life that you have tried to cover up, to save your face among people? Go back and straighten it out with God and men. What is that sin that, secretly nurtured all this time, has been gnawing and eating out your life? Give it up now and turn again to God for forgiveness, and He will abundantly pardon. What is that good work which months ago your heart impelled you to do, and you refused to make the necessary sacrifice and surrender? It was God working in you to will and do His good pleasure, and you denied Him. Go back now and do it; or, if the opportunity is past, ask God to use you now in true willingness. You will be surprised how, like the withered grass when the rain falls upon it, quickly your heart will revive—how your interest

in prayer, in the Bible, in the worship of God, will spring up as in the days of old; and that sense of reality which you have sorely missed comes back to you, and with it hope and joy and peace and love and genuine zeal for God. Only by repentance and a return to the path of obedience can you regain and retain the reality of the faith in Christ.

TRYING TO BRIBE THE GREAT JUDGE

God cannot be bought. His pardon and salvation is not for sale. I once heard a young man say that he wondered every evening whether he had done enough good that day to make up for the wrongs he had done. Impossible. A whole lifetime of good works could not make up for even a single wrong committed. For if it is on the simple basis of works you are to be judged, then it is law, and not grace; and if it is law, then he that hath broken it in one point is guilty of it all. There have always been men, both in and out of the church, who have thought they could buy God's favor with gifts and by good works. There are those who have done evil in times past and have never repented of their sin, and have never confessed their covetousness, their dishonesty, their hypocrisy, nor have restored what they took by fraud or extortion, nor surrendered their ill-gotten gains, but who think they can cover up their sins with donations, and make up for their wrong life and impenitence by active interest and financial contribution to God's work. It cannot be done. God would have to cease being God before He could accept such a thing. "Bring no more vain oblations: incense is an abomination unto me... I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes." (Isa. 1:13-16.) The only way to God's forgiveness and acceptance is a genuine, clean, thoroughgoing repentance, with whatever necessary confession and restitution may be involved in it. Only so can the soul find peace. The man who builds upon any other foundation is building on sand. But the man who will thus come to God in truth is sure of an acceptance and of salvation in the blood of Christ through the gospel.

CUTTING THROUGH THE TANGLE

When a man gets into sin, he gets into a bad tangle. The committing of a wrong is quite a simple thing; the consequences are long and troublesome. A man never realizes it so much as when he wants to start out in a new life in Christ. It is in some cases extremely difficult to straighten out past lapses; and some men will never attempt it because it is so difficult. But it just must be done. They must look to the Lord for grace and courage and rise up in the strength of Israel's God to cut the meshes and tangles that hold them to the past life of sin. It may be hard to deal thoroughly with sin and to bring

forth "fruit worthy of repentance." But it is not anything like as hard as meeting God in the judgment with the stain of unforgiven guilt upon the soul.

SINS OPEN AND COVERED

"Some men's sins are evident, going before unto judgment; and some men also they follow after." Some sins are open and spectacular; others are hidden and secret. And of course the former are more disgraceful in the sight of men, while the latter may even seem to be respectable. But the open, glaring sin is by far the less dangerous. The drunkard's wrong is known and read of all men. He has no temptation to hypocrisy or self-justification. It takes no long argument to convict him of sin. He is not apt to be so brazen as to pose as one of the Lord's elect while continuing in his sin. And that is an advantage so far. There are many other sins, equally damning, but less clearly recognized, and for that cause much more insidious and dangerous. There are decent cloaks of covetousness, attractive falsehoods, forms of pride that evoke even the praise of men, and selfishness that passes as prudence and thrift. And men often justify themselves and one another in these things, and carry them right alongside of their service and worship of God. These are the things to watch, and of these we must be especially careful to repent, and to be cleansed of them in the eyes of Him before whom all things are naked and laid open. A Christian should covet the revelation of his hidden faults, that he may find cleansing of them at the throne of grace.

* * * *

VERACITY AND TRUTHFULNESS

There is an important difference between veracity and truth, as in a sermon ("The Kingdom of the Truth") F. W. Robertson points out. When God tells us to speak truth each one with his neighbor (Eph. 4:25), He does not mean that we should simply be veracious. To speak truth is something higher and better. A man can claim veracity when he speaks out what he honestly believes and thinks, just as he is convinced and feels it in his own heart; but that expression may be true, and again it may not be. I may give my judgment concerning a man, and that with perfect honesty. In so far as I express my own real judgment of him, I am veracious. Nevertheless my judgment may be entirely false. Now, God does not only hold me responsible for veracity, but for truth also. I may not have consciously lied about my fellow, and yet be blameworthy because the judgment is untrue, a verdict formed on insufficient evidence, and biased and prejudiced.

The same principle applies to religious beliefs. Most folk think that if they honestly believe a doctrine, that settles everything; that henceforth they are justified in holding their belief and promulgating it and defending it, even at any cost. But it does not occur to them that they should look into the matter and go after the *truth*, to see

what the truth in the case really is. (John 17:17.) Now, such people are veracious, but not truthful. They tell what they honestly believe, but are not sufficiently concerned whether that which they believe and tell is really the truth. Veracity represents the thoughts and feelings of the heart; truth represents the facts and realities in the case. "To be veracious, it is only necessary that a man give utterance to his convictions; to be true, it is needful that his convictions have affinity with fact. . . . The Pharisees in Christ's time were men of veracity. What they thought, they said. They thought that Christ was an impostor. It was their conviction that they were immeasurably better than publicans and profligates; yet, veracious as they were, the title perpetually affixed to them is 'Ye hypocrites.' If a man speak a careless slander against another, believing it, he has not sinned against veracity; but the carelessness which has led him into so great an error bars his claim to clear truthfulness. He is a veracious witness, but not a true one. Or a man may have taken up secondhand, indolently, religious views, may believe them, defend them vehemently—is he a man of *truth*? Has he bowed before the majesty of truth with that patient, reverential humbleness which is a mark of those who love her?"

Robertson refers to a fairy tale concerning a domain in which every one who enters is compelled to speak only what he thinks; and in the tale referred to, that place is called "The Palace of Truth." But that is an incorrect name for such a place. "A palace of veracity, if you will, but no temple of the truth: a place where every one would be at liberty to utter his own crude unrealities, to bring forth his delusions, mistakes, half-formed hasty judgments; where the depraved ear would reckon discord harmony and the depraved eye mistake color, a depraved moral taste take Herod or Tiberius for king and reject the Redeemer. A temple of truth? Nay, only a palace echoing with veracious falsehoods: a babel of confused sounds, where egotism would rival egotism and 'truth' would be each man's own lie."

REMARRIAGE

We call attention to the article by E. L. Jorgenson on the Divorce-Remarriage Question—a question, one answer to which has caused much needless trouble and sorrow, even to divisions and disfellowshippings. We must not try to make the Lord's narrow way broader; nor should we attempt to make it narrower than the Lord has made it. As Brother Jorgenson points out, some good and earnest brethren who take the position that the innocent party in a scriptural divorce has no right to marry, thereby cancel the Lord's "saving" clause in Matt. 5:32 and His "except" in Matt. 19:9, so that He might as well have not said it. Let us weigh this question reverently, in the fear of God, and in the light of Christ's word, neither adding thereto nor taking away.—R. H. B.

"BURIED IN BAPTISM"

Eugene Pound

One cannot but regret that baptism has been so taught by some that the impression is left that it is *the* most important thing in connection with our salvation. But, as in every other teaching, we are most foolish to let the abuse of our Savior's teaching keep us from giving it the place it should have. Men may object, reason, quarrel, and quibble over the truth of the scripture about it. The wise man is the one who tries to honestly find what the Bible has to say about it, rather than try to make the Bible say what he would like for it to say about it.

What reasons does the Bible give as to why we should be baptized?

1. That we might be saved. Mark 16:16. Jesus says, "He that believeth and is baptized, shall be saved." Notice that faith must precede the baptism, or we might say, that for baptism to be valid it must be an act of faith. A popular way of getting around baptism today is to say that references concerning it refer to the baptism of the Holy Spirit. If you will compare this with its parallel passage, esp. in Matthew, you will readily see here is one passage that cannot be thus warped.

2. For the remission of sins. (Acts 2:38-39.) In reply to the question, prompted by faith, "Brethren, what shall we do?" Peter replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Here we see baptism conditioned upon their faith and the resulting act of repentance. Men may hate the passage, clip it from their Bibles, or many other foolish things, but it stands as the Word of God by the inspired apostle. Every effort to make it read some other way, such as "because of remission of sins" rather than "for" or "unto the remission of sins", is doomed to failure as long as men will translate the Bible as it is given in the original language. Here again is a passage that cannot refer to a baptism of the Spirit.

3. In order to get into Christ, where there is salvation, forgiveness of sins, eternal life, and every spiritual blessing. Paul in Gal. 3:26, 27 says, "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." Sons of God through faith! But Paul didn't have in mind the modern thing that calls itself faith without following through. There is no clash at all between baptism and faith—read the passage again.

4. In order to receive the Holy Spirit. Read Acts 2:38, 39 again. And without the Spirit we would be in a bad way indeed. "If any man hath not the Spirit of Christ, he is none of His." Rom. 8:9.

Should you be in doubt as to what constitutes baptism, read Romans 6, where he says we are "buried in baptism". Has your faith led you to this step? Or "despisest thou the riches of his goodness and forbearance and longsuffering . . . ?" (Rom. 2:4.)

"PRAY YE THE LORD OF THE HARVEST!"

R. H. B.

In nothing is the saying truer, "Except Jehovah build the house they labor in vain that build it," than in the work of missions. Neither money nor zeal and enterprise, nor ability, wisdom, management, organization, nor anything else man can furnish will accomplish that work. Human energy and genius can put a human project through, but not so with the work of missions. It is a Divine work, and the "Lo, I am with you" is an absolute, indispensable factor in it — for the work of the missionary is a spiritual warfare. It is a positive and determined invasion of the power of darkness, the domain of Satan. In this effort you encounter the principalities and powers in their own usurped realm. In no other effort are we so constantly and utterly dependent on God. In saying this I am not denying the value or necessity of man's labor. In any case the man must do the building. Yet the fact is that "Except Jehovah build the house" all man's work is vain.

A Work Born In the Travail of Prayer

Take it at its very beginning; only the Lord of the harvest can send forth laborers into His harvest and He must be interceded with to do so. It is His work through us. It is our work, but only as He does it through us. "The harvest truly is plenteous, but the laborers are few." What, therefore? shall we go? or send? or give? Nay — "*Pray ye therefore the Lord of the harvest that he may send forth laborers into the harvest.*" Note how He reserves to Himself all rights and authority. He is the Lord of the harvest. The field is His, the harvest is His, the laborers are His and are to be sent forth by Him. Yet, note too how He will do nothing without us. When we want it from the heart, when we are that much in earnest, and approach Him with true petition, He will send forth laborers into His harvest. What an arrangement this is in which God makes Himself dependent on us — our faith, our prayer — for the accomplishment of His own work which His heart yearns to see done; the while He makes us utterly dependent on Him for the very beginning, prosecution, and final success of it! We cannot even pick and send a laborer; and God will not send one till we ask. No work binds men and God into closer partnership than the work of missions — which explains the strong reflex power of such a work upon the spiritual condition of those who faithfully do it.

God Alone Can Send and Sustain Laborers

"Pray ye the Lord of the harvest!" For He alone knows who is fitted to go on so great an errand, and He alone can fit them and send them. It is a mistake to say that all who can go should go. Many whose circumstances would permit them to go lack important qualifications, spiritually and otherwise. God no more wanted all to go to the foreign field than He wanted all to be apostles or teachers or prophets. God still sets members in the body as it pleases Him. Just as He forms beforehand the wings of the butterfly in the chrysalis for the day and the hour when the shell shall burst and the new creature that comes forth must make its way through the air, so He has under peculiar preparation servants for this and that work — perhaps

most especially for this greatest of all works. Them He moulds and fashions and endows, and providentially trains and develops; them He stirs up in ways of His own, and lays on them the burden and urgency of the work, and sets an open door before them; yea and them He supports and sustains. And these things He does in answer to prayer. Let the people of God omit this vital touch, and though they may elect and select men and educate and send them and pay them, the works will never measure up to God's design. It falls short of the real thing. And let men and women go, on what motive I know not (and perhaps they themselves know not) — though they accomplish much good, a most essential thing will be lacking in their mission. But when earnest children of God cry to Him concerning this matter, there will be men and women fitted by Him who will offer themselves willingly; and there will also be means and ways found to send them forth, and God's guidance to the proper field at the proper time, and a great will on all hands to sacrifice and to suffer until the glorious work be done.

UNITY AND LIBERTY

R. H. B.

There are two great things which cannot be had in conjunction except through the Spirit of God. These are *Unity* and *Liberty*. By the Spirit we can have both; without the Spirit really neither. There is a unity that is maintained at the cost of liberty; and there is a liberty which destroys unity. But by the Spirit of God we can have a unity that goes hand in hand with liberty; and a liberty which keeps the unity. Without the Spirit this is impossible. For both these things demand conditions which the flesh is unable to furnish. Behind true unity are all the virtues and graces of the Holy Spirit: love, longsuffering, kindness, goodness, meekness, self-control. And in true Christian liberty the same elements are found. There is no unity worth the name except the "unity of the Spirit" kept in the bond of peace; and, on the other hand, "where the Spirit of the Lord is, there is liberty".

The history of Christianity abounds in vain attempts at unity and liberality by fleshly means and methods. By all sorts of coercions, by ecclesiastical domination, by outward pressure of one sort and another, by imposing terms of human creed, or by the bond of earthly interest; by persecution, whether bloody or more refined — in many ways has the effort been made to produce unity; and as to external unity, these efforts have had some success. But the oneness for which Christ prayed is not only outwardly manifest but inward and spiritual in its nature and essence. What are the enemies of Christian unity? The things of the flesh: pride, selfishness, selfish ambition, the spirit of faction, sin in general. What are the enemies of liberty? The intrusion of man's will and human laws between the soul and its God; oppression by ecclesiastical powers, the imposition of external yokes. By the Spirit hearts are joined together in Christ; and those who walk by the Spirit are free indeed, yet by love are servants one of another, each deeply solicitous of the other's welfare and salvation. This is the only true liberty and unity.

FOUR TIMES SEVEN BOWLS FULL

Stanford Chambers

When in John's vision of the fifth chapter of Revelation the Lamb "had taken the book" (the seven-sealed book) "the four living ones and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints."

By means of the golden bowls the prayers of the saints are represented as having been divinely preserved. Prayers of the saints (not prayers to the saints) not lost! But preserved for what? And so precious as to be kept in golden bowls! More precious, which, the contents or the containers?

Turn now to the vision 8:3-5 where is seen the altar angel with his golden censer, to whom "was given much incense", and there upon the golden altar are seen "the prayers of all the saints" that have been poured forth unto the throne. Preserved? Yes, *all* of them! Added to these prayers, "much incense." What meaneth this? Prayers are not only effective presently but for long after their utterance. What encouragement to heed 1 Thess. 5:17!

And incense of what ingredients could be added to prayers of saints? That such prayers are augmented is a fact stated long before Revelation, and necessarily so, because "we know not how to pray as we ought." Recognizing keenly this fact, do we therefore neglect to pray? God forbid. For "the Spirit himself maketh intercessions for us with groanings which cannot be uttered . . . according to the will of God" (Romans 8:26-27). The Spirit's intercessions are added to yours. Never does a child of God make humble supplication that the Spirit dwelling in him does not co-operate. The Spirit within intercedes, and yonder at the throne of grace the Savior in His high-priestly office "ever liveth to make intercession" for His own. Hence every encouragement to pray, unceasingly pray—and in hope, in faith, without doubting. Moreover such prayers, John is shown, will be used of God in the consummation when He breaks down all rebellion against Him. For note the action of the angel.

Some are inquiring about the technique of prayer, concerned about the mechanics of prayer. The important thing is to pray. Pray as your heart prompts. If there be first the contrition, the sincerity, the earnestness plus gratitude, your Lord would rather have your wording of it than that you have some one else shape it up for you. "Take it to the Lord in prayer," your every concern, and expect your Father to do something about it. He will.

WHAT THINK YE OF THE CHRIST?

A soap manufacturer, not a Christian, was walking with a minister. The soap manufacturer said, "The gospel you preach hasn't done much good; there's still a lot of wickedness and wicked people." Soon they passed a child making mud pies; he was very dirty. The preacher saw his opportunity: "Soap hasn't done much good in the world, I see, for there's still much dirt and many dirty people." "Well," said the manufacturer, "it has to be applied." "Exactly," replied the minister, "the Gospel of Jesus Christ must be applied to a sin-sick world." Christ died for the world. — The National Voice.

MISSION OF THE CHURCH

J. R. Clark

"In nature, aim, and method, the church has no parallel or competitor in the world. It stands alone, it is distinct from anything else. In what it is, in what it does, in how it does it, there is no institution like the church. It imitates nothing, it is dependent on nothing of the world. It is in the world but no part of it. There is no point where the church and the world touch or fraternize. Between no two things is there greater unlikeness. The church should not be led to depart from the methods peculiar to its nature and mission." —Jas. Maxwell.

Thus, while we have lovely fellowship with one another, the church is not merely a social center, nor does the fact that it inspires reform make it a reformatory. It relieves suffering, but it is not a relief organization. It cares for the needs of the preacher, but it does not exist for the preacher's sake.

All of these things are by-products of the Gospel and incidental to the main work of the church. The church exists as an arm of God reaching down to lift man out of sin. Jesus Himself came to earth for one purpose, to seek and to save the lost (Luke 19:10). In 1 Tim. 3:15 Paul speaks of the church as being "the pillar and ground of the truth." Thus the main function of the church is to support the truth, to hold up God's light to the perishing world.

The preacher's mission is not theatrical, that he should entertain, nor is it simply a religious lectureship, but it is rather a soul-saving generalship. His chief business is to save the lost and to teach his people the art of soul-winning. This comes first.

A young man who went to India as a missionary was later given appointment as ambassador of his country. His aged minister father was not pleased. He said, "My son has shriveled from a missionary into a mere ambassador." There is no greater work than that of carrying the Saving Gospel to the lost!

As to the congregation, each member is a part of the cast in God's great drama on the stage of real life. None is justified in being a mere spectator. Each is a cog in the gospel machinery with his own work to do. Each is energized by God's own power — the Holy Spirit. No one else can do the work which God has mapped out for YOU. "To each one his work," says the Lord.

So, fellow-saints, we are in big business in that we are dealing with the souls of men. Their eternal destiny is in the balances and our testimony can well supply the difference between life and death for these precious souls. "*Ye are* an elect race, a royal priesthood, a holy nation, a people for God's own possession, *that ye may* show forth the excellencies of him who called you out of darkness into his marvelous light." So says Peter in 1 Peter 1:9. We are advertizing for God, by our testimony, by our church-going, by our pure lives, by our every deed. What kind of an advertisement are you?



Seed Thoughts

J. R. C.

LONG SERMONS

"Very seldom," says Charles H. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do the ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial."

How To Measure A Sermon

"Sermons ought never to be measured by the yardstick or by the clock; but they ought to be measured by this one simple rule, 'Have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind and then preach them out of it."

Compress and Condense

After enjoining his students not to attempt to say all they know every time they preach, but to reserve a potato for the next meal, Mr. Spurgeon goes on, "I would recommend, my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or the soul. It may tend to brevity if we carefully exclude every syllable which ministers to dis-

play. If the finery and the fireworks are thrown overboard, there will be more room in the vessel for the valuable freight."

ANOTHER BLESSED THOUGHT

"Once more let me hint to you that it is cruel to make your hearers think you are about to close, and then go on again. I have suffered this wrong at the prayer meeting. A certain divine, who is still in the body, is never very lively, but he had great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, 'Another blessed thought!' But his hearers are apt to have thoughts which are not blessed." —C. H. S.

ZEAL IN THE CRUCIBLE

Dr. Bonar had a dream that the angels took his zeal and weighed it, and told him it was excellent, for it weighed plump 100, all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways with this result: 14 parts were selfishness, 15 parts sectarianism, 22 parts ambition, 23 parts love to man, and 26 parts love to God. He awoke humbled, and determined on a new consecration. Yet many Christians who are reading this might not rank nearly so high in a similar test.

THE WOES OF MATTHEW 23

An infidel came to Dr. Chalmers and said that Christ could not be as good as was claimed, or He would never have spoken such harsh words as He did to the scribes and Pharisees. Dr. Chalmers asked him to point out the words. He did so; and, taking the words, the doctor read them so tenderly, with such infinite pathos and love, that the unbeliever acknowledged that Christ might so have uttered them.

THE INEXHAUSTIBLE BIBLE

After preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years reaching now

to the number of twenty-two thousand, in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about the freshness will arise if we keep close to the text of the sacred volume. There would be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice to skirt the shores of the great continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth, but virtue has flowed out of it. The word is like its Author—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands.

—C. H. Spurgeon.

FREE FARE TO RUSSIA

A House committee has voted to pay the travel expenses of any United States resident who desires to take up permanent residence in Russia.

The unique proposal was adopted by the House Foreign Affairs Committee with the necessary expenses to be taken out of foreign aid funds.

Under the proposal sponsored by Committee Chairman Robert Chipfield, Republican of Illinois, any person accepting the offer would not be readmitted to this country once they went to Russia to live.

Chipfield expressed the hope that the Soviets will counter with a similar offer to enable Russians to come to the United States.

Up to the time of going to press, no one had accepted the Government's generous offer—and there is no sarcasm in this statement.

There must be hosts of people in the United States who have been made to believe that Russia is positively the best country on earth for common people.

Why the Government is not being besieged by this sincere group, for free tickets, is somewhat difficult to understand. For it is not the least bit difficult to imagine the great rush if the Soviets countered with a similar offer to enable Russians to come to the United States.

Before criticising the people who say they esteem Russia to be vastly superior to this country, yet do not hasten to accept a bona fide offer of an expense-free trip there, let us ask a more important question. Why are so many people who say they sincerely believe Heaven to be a place of absolute perfection in every way, hesitant to accept a free passport and passage thither?

They say they desire to go there, and even hope to some day, yet they have not applied to Him who said: "I am the way . . . no man cometh unto the Father but by me" (John 14:6). The Lord Jesus paid the price of entrance to Heaven with His own precious blood on the cross; and He will take all who come to Him by faith to that glorious place.

You may have your own thought as to why certain persons in the United States who say they believe Russia to be the Utopia of the world, do not accept a free trip there; but what is your thought regarding your own failure to accept the Saviour's offer of a free entrance to a glorious Paradise—*"Now."*

DIVORCE AND REMARRIAGE

E. L. J.

May a Christian man or woman, whose consort has been "put away" because of proven and acknowledged infidelity, marry again with divine approval?

This question keeps coming up; and in almost every congregation in the land there are these "innocent parties" who have married, confidently believing, and taught by their ministers, that Matthew 5:32 and 19:9 furnish "scriptural ground" for the step.

I have at times read and heard the negative side set forth dogmatically and in a harmful spirit. Also, I have seen it set forth (and again recently) in a humble and more or less harmless spirit, as becomes those who know and admit that they are treading on doubtful ground. Though I, personally, feel no such uncertainty on the affirmative side (for reasons to be given), I ask that the reader examine without restraint, and with Bible in hand, what is offered here; for we are not raising an issue, or going into any controversy with anyone (far from it). Our purpose is general instruction and a better understanding.

By "innocent party" we mean the one innocent of infidelity. To what extent such a party may be *blameworthy* in the separation (through unkindness, nagging, or non-cooperation), only God can judge—God and that individual Christian who has learned to judge himself in the light of God's holiness; but we are concerned with only one main question now.

This negative position on this question is very unusual among the ministers of my acquaintance, though favored by some of the best people in the world. But in some religious groups, especially along the west coast, we hear the matter pressed by radio, and frequent inquiry is made to us about it. Having therefore, "traced the matter accurately" once again—in the versions, in the Greek, and in our common English Bible, it seems in order to provide a tract upon the subject. May it turn out to be a comfort to any who are needlessly troubled, and a help to any who are puzzled.

For there are those in the churches everywhere, particularly the more spiritual members, who (forgetting easily the admitted element of doubt which makes men tolerant) might soon consider it their duty to shun and ostracize an innocent Christian couple on grounds of 1 Cor. 5:11. Step by step the error grows in the average mind: first, "It was wrong for them to marry"; next, "They have committed adultery in marrying"; and then, "They are now living in legalized adultery in our very midst!" (This latter is not true from any viewpoint. Two such persons, living in faithfulness to each other are not *living* in adultery, whatever they may have done. See the good "counsel" and comment by the WW editor on 1 Cor. 6:16 in the October issue, page 221).

This attitude, based so precariously on doubtful ground, would be a dreadful thing were it to happen anywhere, and is earnestly to be avoided. We have seen it lead to spiritual discouragement, and to the loss of precious brethren for whom Christ died—if not indeed to the eternal loss of precious souls. We ministers, whose

By it's wrong, which side sinned in this case?

*what would keep the
sinning party
from marrying?*

work it is to build up Christian homes, and to help each other on the homeward way—we may not (and none *would* willingly) give encouragement to any teaching in which lie the seeds of such consequences—*without the clearest teaching from the Lord*. That, of course, would settle the whole question—*if* we had it!

May we then, as ministers, without some such clear word from God, make it a sin for that man to marry, who, through another's infidelity and without any fault of his own, has suffered the loss of his life companion? May we say to a Christian man and woman who themselves have never been guilty of the slightest trace of infidelity against any consort, "It is not permitted you to marry, not even 'in the Lord'?" The innocent party will not easily be restrained from the many-sided joys, the mutual helpfulness, the added sense of security, and the needed old-age companionship that Christian marriage implies—unless some passage utterly *requires* it. To me, this position seems out of harmony with the heart and character of God. What reason could there be, what cause to be served, what evil to be shunned, what good to be gained, in restraining such a party from marriage? What reason to discourage him from entering that state which God Himself ordained as regular, normal, and best for the generality of mankind? (Matt. 19:11,12). It was God Himself who said so long ago (and we repeat it in our wedding services), "It is not good that the man should be alone." And Paul, though recommending his own manner of life for those able to receive it, is ready to acknowledge that for many persons, if not for the most, the married state is best. True, he speaks in these verses (1 Cor. 7:1-9) "by concession", not of commandment. He speaks as a trustworthy, Spirit-filled man, unrestrained of the Lord, yet not by direct initiative of the Holy Spirit. (And so he speaks again in the latter part of the chapter, including 7:39*). But even so, Paul certainly reflects "the mind of Christ", and the heart of God.

I know that any argument based only on God's character cannot be final or conclusive, because our conception of God may be imperfect. The final truth must wait upon the question, "*What has God said?*" Yet I confess to a certain bias, that bias that Abraham had (Rom. 4:17), that every believer has and ought to have: a bias *in favor of God*, the character of God—the kind of God that He is, and has revealed Himself to be. God's word is never out of harmony with His heart; and if perchance we have been honestly cast upon a position that seems to be so, we do well indeed to look at scripture once again, to see if there may be some fallacy, some slip in our reasoning. For to such slips we are all too prone.

We come now to examine the passages in question: Rom. 7:2; 1 Cor. 7:39; Luke 16:18; Mark 10:11, 12; and Matt. 5:32 with 19:9.

It is an undisputed principle of interpretation that condensed statements, side references, and incidental mention, must be understood and applied in the light of the fuller, more expanded and

*This is questioned by some expositors, but what else can be the meaning of Paul's shifting throughout this chapter between "my judgment" and the "commandment of the Lord"; between his "say I, not the Lord", and his "not I, but the Lord", and such like contrasts. But for the present purpose we waive this point completely.

prolix statements on the same subject elsewhere; never vice versa. Thus we explain John 3:3, 5 in the light of Acts 2:38, Titus 3:5, 6, and the other fuller passages on the new birth; and thus we deal with the doctrines of faith, of works, the rapture, etc. We seek to let God have *His whole say*. This is right, cannot be wrong, and will not be disputed.

Moreover, it is important in this study to give particular attention to those scriptures *where marriage is the subject*, not a side-reference, or an illustration (as in Rom. 7) of some other subject. These principles are self-evident.

Now, on this subject, the full and expanded statement is Matt. 5:32 with 19:9; *not* Mark 10:11, 12, nor Luke 16:18, nor Rom. 7:2,3, nor 1 Cor. 7:39. These must all be taken in the light of the fuller Matthew passages. By any other course, we shall do violence, by omission, to these longer passages.

Paul would have good and special reason in Rom. 7:2 and 1 Cor. 7:39 for omitting any reference to the possibility of divorce or remarriage. That part simply did not fit his purpose. These two verses are not intended as a comprehensive treatment of the marriage question. If they were, the possibility of divorce must needs have been mentioned. We know, from Jesus' words, that the possibility is there; yet not mentioned. This proves that these verses are not exhaustive on the subject. If their silence on remarriage proves that there can be no remarriage, then their silence on divorce proves there can be no divorce! And we know and are agreed, that there can be. "What proves too much proves nothing" . . . No, these verses, and other abbreviated statements, are dependent on the fuller statements in Matthew's gospel. These two are used, the first as illustration of the believer's deliverance "by death"; and the second, to emphasize the seriousness and the hazards of marriage—the length and lasting nature of the normal marriage union. They deal neither with divorce nor with remarriage.

In the Romans passage, marriage is not the subject. The crucified and "dead" believer's relation to the law is the subject; and marriage—normal, usual, regular marriage, undisturbed by infidelity and ending in death, is the incidental illustration. It would have been precisely contrary to Paul's point to mention the possibility of divorce or to argue that anything earlier or less than death could free us from the law. It simply didn't fit.

Certainly, a woman is "bound by law to the husband while he liveth"—in all regular, righteous, normal cases. Yet we know she can at least divorce that husband for infidelity. Does Paul then mean to say that this woman is *bound to* that husband (bound *to*, mind you), and that for his lifetime, regardless of and *after* that divorce? Surely not! Can "put away" allow the sense of "bound to"? The Christian marriages that we ministers "bind on earth", are they not also "bound in heaven"? ("What God hath joined together"), then why may not also the breaking of the bond, as in Matt. 19, be ratified in heaven (See Matt. 18:18). We read expressly (1 Cor. 6:16) that the conjugal act is the human tie that seals the union of the two as one—in the eyes of God: would not the breaking of that tie undo the bond, as if it never had been?

In 1 Cor. 7:25-40 Paul gives his judgment in answer to a question—direct revelation lacking. (But be that as it may, no matter now). Marriage is indeed the subject at verse 39: the gravity of it, especially in times of tribulation and distress; the seriousness of entering the union, or of giving a father's consent to the daughter's doing so. It is as if he were saying, "Remember, it is a life-long compact." We say this today in our wedding services. We know and agree that the possibility of infidelity and scriptural divorce is always there, but we never bring that up at a wedding! It simply would not suit. Neither would any mention of divorce and remarriage fit at all in Rom. 7:2, 3, or 1 Cor. 7:39. These verses, therefore, do not deal exhaustively with our question; they envision marriage in its proper, common, usual meaning—undisturbed and uninterrupted by exceptional occurrences.

Matt. 5:32 and 19:9 are the crucial, decisive passages. Mark and Luke add nothing, except to show that the teaching is reciprocal and applies to the man and woman alike. The genuineness of the text, and the faithfulness of our English translation are not in question. There are no obscure phrases, and no "alternative readings." These and these alone are the full, expanded statements on the subject. Commentators generally, when they come to the Mark and Luke passages, naturally turn the reader back to their notes on Matthew, the basic passage. The verses in Mark and Luke are just as true as far as they go, but they are the abridged form of what the Savior said in the whole composite record, and they must be taken in the fuller light of the Matthew verses. They state the facts for the regular, normal marriage situation; but, like Rom. 7:2 and 1 Cor. 7:39, they do not deal with the exception caused by infidelity. Yet, we know, from Matthew, that there is a "putting away" permitted for infidelity. Mark and Luke, therefore, are not exhaustive on the subject, not even on the *grounds* for divorce. What they record, the Savior said; but He did not say what they record *only*. He said that—and more than that.

Moreover, the Savior said what Matthew and Mark record (and no doubt also Luke) on the same occasion, in the same speech, on the same day, in answer to the same question. So far as the record shows, Christ never spoke on the subject of divorce at any time without the "saving clause". It is significant that at the only other time He mentioned it (besides Matthew 19), He brought in the "saving clause" (Matt. 5:32). It is a mistake, therefore, to think that while Matthew leaves the negative position in doubt, Mark and Luke are negatively clear. If Matthew leaves doubt, then there *is* doubt, that's all. Fortunately, all humble brethren of the negative admit the doubt and shape their fellowships accordingly. God must have *His whole say* before we draw conclusions. It is for this reason that God gave us four "gospels" (and to provide a plurality of witnesses). What one was not reminded of by inspiration, another records. We may not settle down on the abridged passages in Mark, Luke, or Romans, or Corinthians; we dare not for a moment "take away" this clause from the Savior's teaching, for *He never left it off*.

Our dear brethren of the negative believe the Matthew clause, of course; and they allow it for divorce, but not for remarriage of

the "innocent party". Yet Matthew's record is *the only one* of all the passages examined that provides for divorce (unless it be the doubtful word in 1 Cor. 7:15). Thus once again we see that Mark and Luke, and the verses from Paul, are not complete and sufficient—not even for the negative's own position on divorce. Perhaps the strange position of allowing the clause for divorce, but not for remarriage, grows out of the felt difficulty of harmonizing remarriage with Mark, Luke, Romans, and Corinthians. Divorce could be harmonized, but not remarriage. I hope we have removed all thought of conflict there. We seldom find "the whole truth" on any subject all gathered in one place. It is good that we have to hunt for our daily manna. Neither do we expect *any* writer to deal with exceptions to a general rule at every mention of it.

THE BACKGROUND OF MATTHEW NINETEEN

The Pharisees come to Jesus to entangle Him in their own internal controversy over Moses' meaning in Deut. 24:1-4, and asking, "Is it lawful for a man to put away his wife for every cause?" Apparently, their difference was over the words in verse 1, "He hath found some unseemly thing in her". Whatever that "thing" was, or may have been, it was Mosaic ground for absolute divorce; and, of course, ground also for remarriage (for throughout the Scriptures, an *authorized* divorce implies the right of remarriage).

Note that the Savior, in dealing with the Pharisees, does not concede divorce *at all* (for it grows out of sin somewhere) until their second question, about the Mosaic relaxation; not until He had gone back to "the beginning" to vindicate His Father's original plan and purpose: Adam and Eve, one man and one woman, and so down the line. In the very "beginning", there was no occasion for infidelity, and no provision for divorce. In His meager addresses to the patriarchs, God spoke never a word about divorce. He would not suggest the possibility, or have them contemplate such a breach. Jehovah's later provision through Moses was, like His consent to a king in Israel, by "concession" (and perhaps temporary), because of their hard and unforgiving hearts. It was not God's first-best plan, not even for the husband who had to "put away"; *but it was of God*, as were all the statutes and ordinances of the law (Deut. 10:13), though Jehovah says, "I hate putting away." (Mal. 2:16).

The Old Testament teaching, where the "put-away" wife was permitted, by divine authority, to marry another man (Deut. 24:1-4) is of interest and value, especially to the "put-away" party. But since we do not know certainly the meaning of the words, "some unseemly thing in her"—whether it means some evidence of unchastity before marriage (for which she should have been stoned), or whether it means some distasteful thing—we base no argument upon it. If previous immorality is meant, then Christ endorses the passage, and puts the whole matter right back to Moses: "One cause". But if something other than immorality is meant (Christ knew), then He must needs revoke it as a temporary "concession", and as He had the right to do—reducing it now to the "one cause". But since we cannot resolve the old Hillel-Shammai dispute, we leave the matter there.

"Pegging the question"

From this and other background passages, however, we know that the Pharisees who questioned Christ knew perfectly well that an authorized divorce implied the right of remarriage: *that right is inherent in a scriptural divorce*. They would have considered it gratuitous if Christ had told them that, (though He implied it in the "saving cause"). But would He have failed to correct them on this, the crucial point in the whole matter with them, if they were wrong about remarriage?

There is then but *one* question for the faithful Christian, not two: Am I on Bible ground in this divorce, am I within the revealed will of God? If so, *the right to marry* ("in the Lord") follows as surely as day follows night. It simply "goes without saying": it has already been said, in the well-known meaning of the word. We go too far to ask more.

In view then of the unpurged "saving clause", twice used in Matthew, imposed upon the background of the well-known Old Testament meaning and implications of divorce, we cannot but feel that the whole burden of proof and denial would have to fall upon the negative. Of course, no one who reads this tract would *wittingly* expunge the passage; and yet those of the negative position would have to look upon any divorced man as an adulterer—if he remarries *for any cause*, and regardless of the cause, precisely as if the "saving clause" were gone! This is the sad and tragic result of this error; and I am writing to prevent everywhere, as much as is in me, this tragic result. To the "innocent party", the clause would have no meaning. True, it might allow him a nominal decree, yet leave him spiritually "bound to" his divorced wife for life. *Such a separation, virtually, is provided elsewhere, by Paul's permissive counsel, at least between believer and unbeliever, without immorality* (1 Cor. 7:15).

The Lord's word for "put away" is very strong, *apoluo*. From the great Greek Lexicon, The Analytical, (Bagster, London), I copy the various translations and meanings of the simple verb form in the New Testament: *to release from a tie or burden; to divorce; to remit, forgive; to liberate, discharge; to dismiss; to allow to depart; to send away; to permit or signal departure from life; to depart; to be rid.*

Thus, we may exhibit the Savior's teaching to the eye, without violence to the text, by this arrangement of the clauses:

Whosoever shall put away his wife, and shall marry another, committeth adultery—except where she is put away for fornication.

This, I think, is the exact sense. It is consonant with "Moses", and not out of harmony, as we have seen, with any other passage.

Yet, finally, I would not be judge or conscience for another: search and see "whether these things are so." Act only by faith; take no step that you believe is out of line with the will of God. And—if you share the unavoidable and admitted doubt that the negative side is bound to feel, put a seal on your lips and refrain from criticism. This is the way to happiness and to peace for the Children of God.

STAND UP AND BE COUNTED

(The following is from Brawley's "History of the English Hymn." — E. L. J.)

George Duffield, Jr. (1818-1880), was serving as a minister in Philadelphia when a remarkable and pathetic occurrence suggested "Stand Up For Jesus," the hymn by which he is known. The real leader in the great revival in the city in the winter of 1857-58 was a young Episcopalian clergyman, Dudley A. Tyng, an enthusiastic worker for Christian fellowship. He had but lately preached against slavery and had been forced, accordingly, to retire from the rectorship of the Church of the Epiphany. Other ministers rallied to him, and he went forth, preached in a public hall, and established the Church of the Covenant. In April, at the close of the revival, he went one day to his barn to attend to a mule that was treading a machine for shelling corn. His study gown got caught in the wheel, and his neck and arm were so badly lacerated that he died six days later. While he lay suffering he was asked if he had any message for his fellow clergymen. "Tell them," he said, "Let us all stand up for Jesus." At a memorial meeting a little later a poem echoing the words was read. Duffield was present, and the next Sunday he preached from Ephesians 6:14, and at the close of his sermon read to the congregation the lines he had composed.

"Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss;
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed."

THE DRY ROT OF COMPROMISE

"Satan so weaves the course of this age: its religious forms, ceremonies, external decencies, respectabilities, and conventionalities as to form a thick veil that entirely hides the glory of God in the face of Christ Jesus, which consists in righteous mercy to penitent sinners only.

This veil is not formed by evil-living, depravity, or any form of what passes as evil amongst men; but by cold formality, heartless decency, proud self-complacency, highly-esteemed respectability, and, we must add, church membership — all without Christ. It is the most fatal of all delusions, the thickest of all veils, and the most common. It is the way that because it is religious, respectable, decent, seems right unto a man, but the end thereof is death, for there is no Christ, no Lamb of God, no Blood of Atonement in it."—Selected.

NEWS AND NOTES

Sylvania Church

The Sylvania church, south of Louisville, is erecting a new building. For several years they have been meeting in inadequate improvised quarters. Paul Knecht has had a good ministry in this community. When I visited them recently eight men led in prayer. They emphasize prayer and Bible study. Around eighty children and adults were enrolled in their summer Bible school.

Six were baptized in Brother Boll's meeting at Linton, Indiana, recently. Eugene Pound is minister at Linton.

The LaGrange church of Christ has new pews. This new congregation plans to have a dedication in the near future. Henry Ott is doing a good work as their minister.

The a cappella chorus which meets at Portland church on Tuesday nights for practice could use a few more good singers. Last year they ended their season with one of the finest programs that it has been our privilege to hear among our own singers.

Have you been listening to WGRC of late? J. L. Addams is doing an excellent job with this program, which is broadcast on Saturday mornings at 9:30 over WGRC. The a cappella chorus is featured and usually we hear a number from the Good Tidings quartet. Each time a short sermon is presented by a visiting evangelist or local minister.

Bedford, Iowa: We just received our new pews for the church on September 22 and have a little more finishing to do on our new building yet. We have had four baptisms since we started in our new building. We are going to be pretty much in debt for a while. —L. L. Owens.

Louisville, Ky.: Eighteen in all came forward during our meeting at the Ormsby church. Three of these were for baptism, two for membership, and the rest for confession of sin and for rededication. A spirit of revival prevailed. Bro. H. E. Schreiner brought fine, spiritual messages. Our regular song director, Emory Grimes, is being

called into service, and Duval Means from P. C. H. S. is now leading for us. —J. R. Clark.

Dugger, Indiana: The "Good Tidings" program began on WBTO at Linton, last Sunday at 4:45 P.M. Robert Boyd is the Sunday speaker and Orell Overman will speak through the week.

Our revival effort has come and gone. Some of us had three weeks of fellowship in prayer and study together; the first week was preparatory to Bro. John May's work among us. Those who attended that first week were refreshed and strengthened for the two weeks that followed, and those two weeks were helpful and challenging. Brother May didn't "beat around the bush" when he had something to say. We appreciate the good attendance and splendid interest. —Maurice Clymore.

Manila, Philippines: I don't know just how I should acknowledge the gift from the brethren at the Bible Conference for \$105.30, but I certainly appreciate it. That will just about pay for the new amplifier for the car we are getting. Amounts received above our living expenses we are able to put into the work, for provincial trips, Bibles and gospel portions and equipment for the work here. —Dennis Allen.

Louisville, Ky.: The Shawnee church closed a two-weeks meeting on October 17th, with H. L. Olmstead, Gallatin, Tenn., as evangelist. Brother Olmstead preached some very fine, strong sermons, emphasizing what the Bible teaches about God, Christ, and the Holy Spirit. His messages were helpful and strengthening to the church, and we thank God for the good accomplished. Three were baptized, and one lady cast her lot with us from the Baptist church, claiming Scriptural baptism. —Willis H. Allen.

Brother Willis Allen began a meeting at the West Side Church, Fort Lauderdale, Florida, on October 27. This effort is to continue for two weeks.

Winchester, Ky.: Will you publish on behalf of Vernon Lawyer work in Africa, a change of treas-

urers? I am having to give it up and beginning with November all offerings for Vernon Lawyer's personal support and for Umvuma Christian Mission, should be sent to Kenneth C. Istre, minister, Fair Park Church of Christ, 726 Second Avenue, Dallas 10, Texas.

Brother Istre will serve as treasurer for Vernon beginning with November. Had good services at Mackville yesterday, and work here at the college moves along with fine spirit and interest. Radio program is well under way, Monday through Friday, 15 minutes, beginning at 8:15 A.M.; Saturdays: 11:30 A.M., 30 minutes. 1380 kc, WWKY.—Frank Mullins, Sr.

Louisville, Ky.: Three have taken membership recently with the East-view Church, near Okolona, Jefferson County, Kentucky. Brother Paul Knecht did the preaching in a revival meeting September 26 to October 8. The church members were faithful in attendance and many people from the community attended well. Brother Knecht's messages were such that edified the church and at the same time impressed sinners with the need of Jesus Christ as Savior. Brother Knecht presents Bible messages in the power of the Spirit. —Claude Neal.

Crowley, La.: Dear Brother Jorgenson: Although I was not permitted to be at the Bible Conference this year, I have just finished reading the copy of your speech in the Word and Work and I just wanted to tell you how much I enjoyed it. It certainly was soul-refreshing and good for me in so many ways. You called attention to something in there that I know I have been guilty of, though not on purpose, i.e., of preaching sermons all around Christ, but never straight toward Him with all the emphasis on Him. I especially enjoyed the part toward the end where you mentioned about Paul saying, "I know whom (not what) I have believed." I feel that many Christians (including us many times) do not really know Him whom we have believed as we ought. I simply wanted you to know how much your article helped me and am thankful to the Lord for using you to be a blessing to us. . . ." —Antoine Valdetero.

Porterville, Calif.: It was with deep regret and, at the same time, with joy that I read about the enjoyable time that I had to miss in not being able to attend the Bible Conference this year. I regret that I couldn't be there and rejoice for those who could.

The Lord willing, I am to hold a meeting at a small colored congregation in Delano, California, beginning November 2. Pray for me in this my first Gospel meeting in California, that the "Word of the Lord might run and be glorified."

The Lord is continuing to make possible our full time for Him, through the unselfishness and sacrifice of many of His servants. We can never thank them or Him enough for the fellowship of prayers and offerings, but as always "Jehovah-jireh."—Eugene Mullins.

Tell City, Ind.: Bro. Orell Overman will be here to begin a meeting with us October 18. —Elmer C. Ringer.

Jennings, La.: The meeting here starts off well. I am teaching a class from 7:30 to 8:30 A. M., and the attendance is large. Hope you and yours are well. —R. H. Boll.

Rockford, Ill.: We certainly do enjoy reading the Word and Work articles and along with it the News and Notes. We like to hear about the good work done by personal friends.—Alfred and May Western.

Harrodsburg, Ky.: I feel that I could not get along without the help and blessing of the Word and Work and Quarterly. —Mrs. J. E. Burton.

Ponchatoula, La.: Brother John May has just concluded revival meetings at the Ponchatoula Church of Christ and the Berea Church of Christ. Attendance at both meetings was exceptionally good and interest was keen. We thank the Lord for the blessings He brought us through Bro. May's messages.—Richard Ramsey.

THANKSGIVING SERVICE

The annual Thanksgiving meeting of the Louisville area churches will be held at Portland church this year on Thanksgiving morning at 10:30. F. M. Mullins has been invited to speak and the a capella chorus is to sing. The offering will be divided between KBC and PCS.

BOLL CLASSES START NOV. 1

Brother Boll plans to start his winter Bible classes on November 1. The schedule is as follows: Monday, Tuesday, Wednesday, at 2:15; Thursday at the Highland Library, 10 A. M.; Friday night class, 7:45. Some dormitory space is available for young men or couples who may wish to come for this Bible work. Address Philip Bornwasser, 2500 Portland Ave., Louisville 12, Kentucky.

The Camp Taylor church, Louisville, Ky., is full of good works. They have just delivered twenty-one little rugs to the Sellersburg Home, most of which the ladies made. Also they have sent much canned goods to the Home. Their minister, Philip Bornwasser, is now teaching a Bible class on Friday nights, in addition to their other services.

MISSION CHURCH FOR SALE

The little mission church building near Lockport, Ky., is now up for sale. If interested, contact this office.

NEED A PREACHER?

Brother F. M. Mullins says, "I would like to hear from all churches and mission points needing preachers, teachers, or other workers. I am making a list of such points, since this comes under my department, and listing students here who are desirous of being used in this way. We will classify the points in two classifications: those of the immediate area which we can serve during the school year, and those who will come under a longer range project, for summer work and for permanent work.

"We would like also for Christians, or any interested ones, in this area to let us know if they desire a community Bible class. Instead of starting with an established church or mission, we hope to start where the door is opened to us and establish a church or mission. There may be families in isolated areas, mountain or otherwise, accessible to K. B. C., who will want some of us to come."

Winter Store Hours At Word and Work

Beginning November 1, store hours for Word and Work will be from 10 a. m. to 3 p. m. Our address is 2518 Portland Avenue, or

call AR 8966. We have just received a fresh shipment of American Standard Bibles, and are able to supply from our shelves all available numbers and types, except the Pulpit Bible, which will be ordered upon request. Our new Scripture text greeting cards for Christmas have arrived. They come 21 in a box for \$1. We have a good supply of individual commentaries on Bible books. Also write us or see our stock for devotional or reference books, for Bible story books, and other books for children. If in need of a new supply of Great Songs, order from Word and Work. Also we stock communion bread and communion glasses.

BOOK REVIEWS FOR WORD AND WORK

By Richard Ramsey

PSYCHIATRY FOR PASTORS, STUDENTS AND NURSES, by Jacob Mulder. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1954, 154 pages, \$2.00. This book gives a good introduction into mental disorders. It should enable the preacher the better to understand the problems of mental patients and to provide help for the mentally disturbed in his congregation.

The value of this book is shown in these words from the introduction: "The knowledge derived from this book... may keep a minister... from the sad error of advocating discipline in a case where compassion really is in place."

Of particular interest to preachers is the author's opinion that "there is no such thing as religious insanity. No one ever becomes insane because of religious contemplation" (p. 150). "We, as workers in a mental hospital, value in our patients a religious background" (p. 160).

IN PRISON... AND VISITED

ME, by Prison Parson A Roy Beasley. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1952, 18 pages, \$2.50.

For those who have never had the experience of working with prisoners behind penitentiary walls this book will give a realistic insight into all the tears and heartaches and problems connected with prison life. You will share Chaplain Beasley's feelings as he

preaches to convicts, watches a dying murderer suffer from visits from the ghost of the murdered man, sees a man just after he had been shot trying to escape immediately after church services, etc.

His efforts to win souls are heroic, indeed, in one of the most difficult situations on earth.

This book would be a valuable addition to your home or church library.

NEWS FROM N. WILSON BURKS

The revival meeting at the Fair Park Church in Dallas continued from the last Sunday in September through the first Sunday in October. I enjoyed the renewed contacts with these good people. Crowds were good, and increased through the final service. Brother Kenneth Istre is doing a fine work here, presenting the word of God in an effective manner.

On Thursday evening of this meeting a youth meeting of the Fair Park, Mt. Auburn, East Grand and Prairie Creek congregations, with emphasis in Christian Education, was held, and on Sunday afternoon, at a homecoming we presented the college expansion program of the Christian Educational Corporation. The following Monday night I went with Brother Robert Boyd to Denton to speak to the congregation where Brother Jesse Wood serves well as minister. Here, as at Dallas, the message was received favorably. On Tuesday night I was with Brother Frank Gill in a youth class, and on the following evening spoke to a good crowd at the Southside Church in Abilene, Texas. We believe our Texan brethren will support the school in a proper manner. Also I found several young people anxious to enroll as students as soon as they graduate from high school.

After one Sunday back home at Fifth and M Church in Louisville I visited the Hapeville, Ga., church Oct. 17, in the morning services, going to Chattanooga for the evening services with the McCallie Ave. Church. The hospitality and cordial reaction of both churches was encouraging. We are looking forward to having students from both churches.

Our visiting program for the Christian Educational Corporation of Kentucky now includes a weekend at Johnson City, Tennessee speaking before both the Locust Street and Mt. View Congregations the fourth Sunday in October. After a Sunday back home in Louisville, we are hoping for an arranged visit with the brethren around Dugger and Linton, Indiana, the first of November. The brethren in Louisiana are mapping out a tour of their area for the Thanksgiving season.

We have found much interest and many prayers in behalf of this work. We are convinced that many will make sacrifices for this work of the Lord which has been set up at Winchester. Perhaps other areas would like a visit during December or January. According to our estimates, there should be around 1,450 people among our 150 interested churches who would be setting aside \$1 each per week for this expansion of education at Winchester. The prayers, and the honor of sacrificing for the greatest educational enterprise thus far proposed by our people, should be continued by ALL who are interested in our young people, and in the spreading of the gospel. —N. Wilson Burks, 5341 Westhall Ave., Louisville 14, Kentucky.

THE BEST LESSON OF ALL

I must try to tell of the best lesson I learned while at the Conference at Portland church in Louisville. I refer not to any speech or sermon nor to any "point" made in the round-table discussion. These were all fine and I appreciated them and the good brethren who gave them, nor do I refer to the unmistakable evidence of brotherly love which was manifested on every occasion, especially when there was sharp difference of opinion.

All these things were a great blessing to me but the chief lesson which I got was not told in either word or song, but came to me through the seeing of the eye. First, I saw the building which has been the meeting place of the Portland church throughout the years. Surely if all

the money that has gone out through those doors to Foreign Mission work alone had been put into a "building fund" there could have been instead of this simple, frame building, a beautiful structure of Tennessee stone, that would have been a delight to proud eyes.

Then I saw the two buildings in the rear of the church which had been the high school and dormitory. There was absolutely nothing here to appeal to any young person unless that boy or girl had purposed in his own heart to gain knowledge for God's glory. Then I saw the K. B. C. building. Even in this more modern structure simplicity of design and economy of materials was manifest.

Later I stood gazing with mixed emotions at the quaint little building with the (to me) beloved words "Word and Work" above the door. I wanted to laugh and I wanted to cry and I wanted to shout "Praise God!" Out of that humble structure has gone forth through the years the finest religious journal in the brotherhood and probably the finest in the world. Then I thought with feeble conception of vast influence for God's glory that has gone forth from these humble buildings and realized that here was mute evidence that a miracle-working Lord had once again taken the "five loaves and two fishes" that a few disciples had and fed a vast multitude the bread of life.

This is the lesson I saw with reference to the church at work. . . I shall never forget it. —Leroy Yowell.

LIONS ARE NEVER TAMED

Said a lion tamer: "There is no such thing in the world as a lion that is tamed. A lion may be on his good behavior today and a whirlwind of ferocity tomorrow. He may eat out of your hand, or permit you to place your head in his mouth today. But tomorrow he will rend you limb from limb if the fury takes him. The biggest giant that ever lived takes his life in his hands when he enters the cage of the tamest lion. The blood thirst is there and some time it will flare out." There is a whole sermon in that, and many a man who has kept his body under by sheer force of will for a score of years finds at the end of that period that he has not tamed, but only checked, the power of sin within him. What he needs is not an animal trainer, but some power to create in him a wholly new life.

All of us have felt this power of sin within us, and know of our helplessness without a Savior. Read the seventh chapter of Romans. In it the writer exclaims, "Wretched man that I am! who shall deliver me out of the body of this death?" Quickly he gives the answer to us, "I thank God through Jesus Christ our Lord." In Christ there is power. —Christian Courier.

THAT MARVELOUS BOOK

That marvelous book, the Bible, is still "the Word of God" that liveth and abideth forever, and all the enemies of yesteryears and nowadays have not extinguished one spark of its holy fire, nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today this Bible walks more by-paths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any other book this world has ever known or ever will know. —Dr. Robert G. Lee.

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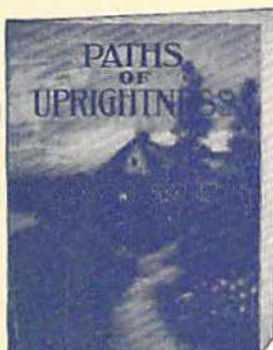
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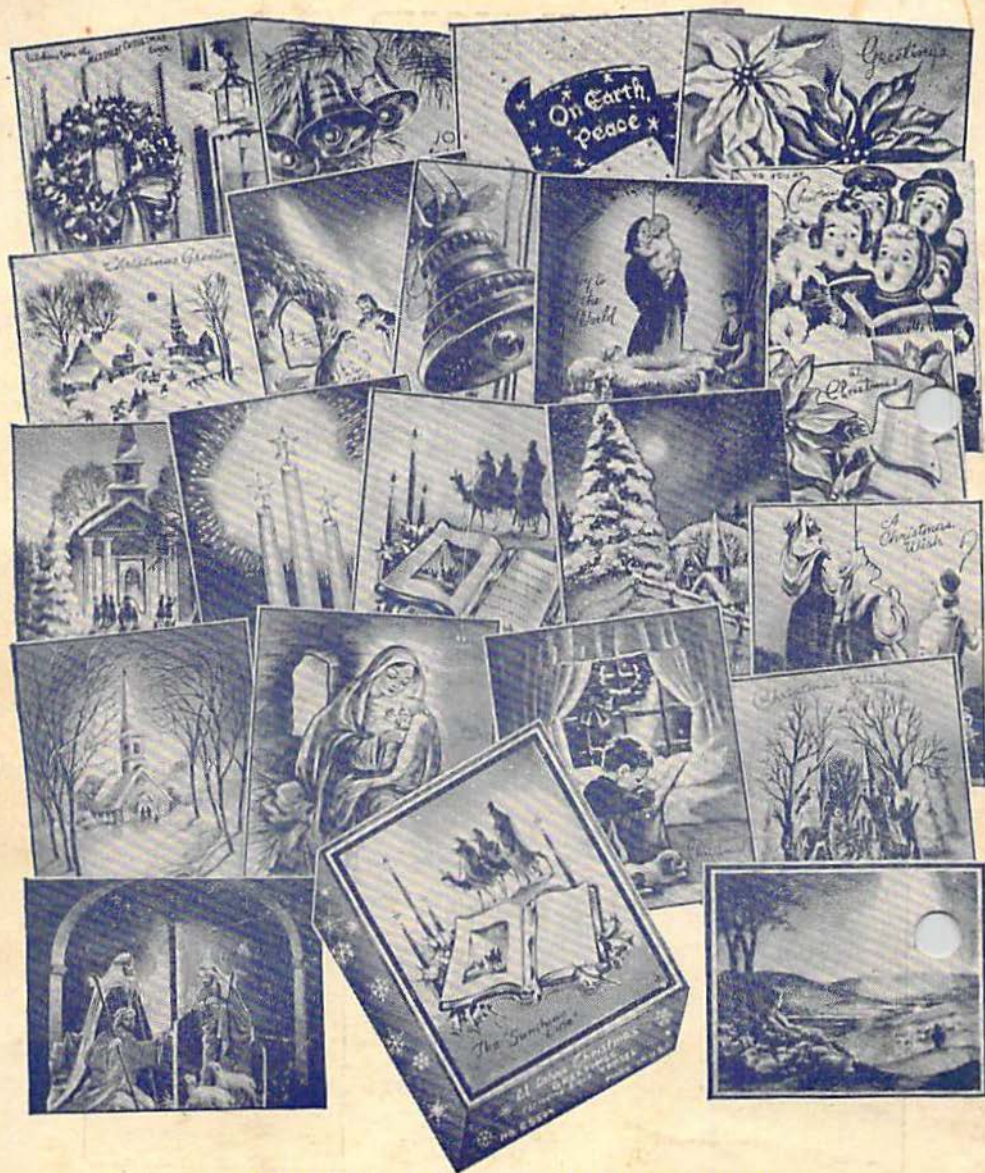
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