

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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## IN THIS ISSUE

Poem: Jesus Is God!	- - - - -	73
Words In Season — R. H. B.		
Let Your Light Shine	- - - - -	74
Jesus Glorifying The Father	- - - - -	75
Giving Glory To God	- - - - -	75
What Jesus Gives	- - - - -	76
Will and Feeling	- - - - -	77
When Does A Preacher Preach the Gospel?—		
H. L. Olmstead	- - - - -	78
A Meeting To Confer — Stanford Chambers	- -	81
The Devil's Looking Glass — R. H. B.	- - - - -	83
Church Leaders and Missions — Vernon C. Lawyer	-	84
Dynamic Power of the Bible	- - - - -	86
Neglected Prayers — J. R. Clark	- - - - -	87
Questions and Answers — R. H. B.	- - - - -	88
A Personal Religion — R. H. B.	- - - - -	89
Lessons On First Peter — R. H. B.	- - - - -	90
Seed Thoughts — J. L. Addams	- - - - -	93
News and Notes	- - - - -	95

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# THE WORD AND WORK

VOLUME L, APRIL, 1956

**R. H. BOLL, EDITOR**

**J. R. CLARK, PUBLISHER**

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## JESUS IS GOD !

Jesus is God! The solid earth,  
The ocean broad and bright,  
The countless stars, like golden dust,  
That strew the skies at night;  
The wheeling storm, the dreadful fire,  
The pleasant, wholesome air,  
The summer's sun, the winter's frost,  
His own creation were.

Jesus is God! There never was  
A time when He was not:  
Boundless, eternal, merciful,  
The Word the Sire begot!  
Backward our thoughts through ages stretch,  
Onward through endless bliss,  
For there are two eternities,  
And both alike are His!

Jesus is God! Oh, could I now  
But compass land and sea,  
To teach and tell this single truth,  
How happy should I be!  
Oh, had I but an angel's voice,  
I would proclaim so loud, —  
Jesus, the good, the beautiful,  
Is Everlasting God!

— Faber.



# Words in Season

R. H. B.

## LET YOUR LIGHT SHINE

Light by itself does not illuminate at all. It is only when light strikes some object which reflects it that it becomes perceptible. If, for example, the sun shines through a small window into a room, the room would be filled with light, because the walls arrest and reflect the rays. But if a corresponding hole were in the wall, opposite the window, and the sun rays were thus permitted to pass out unobstructed, the room would be left in darkness, notwithstanding the great stream of light that flows through it. The very presence of the light would be unperceived except for the minute particles of dust in the atmosphere which reflect it. If those were absent, the darkness would be absolute. For light, unless caught and reflected, cannot be seen. It is precisely the same in the case of spiritual light, the "truth." Abstract truth is unavailable to men. It is truth received and reflected in word and action that enlightens. Truth embodied in a person, in a life, in a deed, stands out and counts. Light comes from God, but those who in life and doctrine hold forth the truth concretely are luminaries. If, then, the light of God (*my* light only because I received it, for, like moon and planets, we shine with a borrowed splendor) is to go out from me, I must first receive in my own heart the truth and love of the Lord Jesus, and then, translating it into testimony and Christlike walk and work, reflect it unto others. In this way only are we "seen as lights in the world" (Phil. 2:15, 16), and in this way only do we show forth the excellencies of him who called us out of darkness into his marvelous light." (1 Pet. 2:9)

\* \* \*

## LET YOUR LIGHT SO SHINE

It is not only the will of our Lord that we should let our light shine, but that it should shine in a particular manner—namely, so "that men may see your good works, and glorify your Father who is in heaven." Our good works are to be done so as to reflect credit on God rather than on ourselves. It is quite possible to do good, much good, and perform great things in such a way that the praise and glory of it falls to us. And again there is a way of doing the works of God that calls attention to the Lord Jesus Christ and the Father in heaven, rather than to the man who has done the good deeds. It is not that he has modestly disclaimed his own credit and merit, but demonstrates that, *for a fact*, the merit is not his, but God's. As, for illustration, Peter and John at once turned the eyes of the amazed witnesses of the healing of the lame man (Acts 3) to Him who was really the author of the act, and to whom alone the glory justly belonged. "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on *us*, as though by our own power or godliness *we* had made him to walk-... The God of our fathers hath glorified his Servant Jesus. ... And by faith in his name hath his

name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all." (Acts 3:11-16.) That left the human instruments but small importance and threw the burden of the credit and attention toward God. And in all our good words and works it should be understood that the honor and credit is due to God, whose workmanship we are; who works in us both to will and to do; whose grace makes possible what we do through Christ.

\* \* \*

#### **JESUS GLORIFYING THE FATHER**

The example of the Lord Jesus Himself is perfect in this point. He was glorified and honored, yet His attitude, after all, was such that men sometimes almost overlooked Him and His part and turned directly to God with praise and thanksgiving. (Luke 18:43.) With all the necessary assertion of His high place and Messiahship, there was never any self-glorification. He had come to glorify the Father. It was not the polite and conventional humility in which men waive compliments and say, "Don't mention it," and, "I have not done anything," and the like; but a positive, straightforward declaration of the facts of relationship to the Father. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth." (John 5:19, 20.) When they marveled at His knowledge, Jesus explained that "my teaching is not mine, but his that sent me." He gloried, not in originality and personal talents, but in giving the Father's word with absolute faithfulness. (John 12:49, 50.) He disclaimed even the credit for His marvelous life. He simply asserted that "the Father abiding in me doeth his works (John 14:10.)

\* \* \*

#### **GIVING GLORY TO GOD**

As with our Lord, so in our own case the credit and glory and honor is to be rendered wholly unto God. Our attitude in doctrine and conduct should ceaselessly proclaim: "Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy loving-kindness, and for thy truth's sake." (Psalm 115:1.) Men must think more of God for having known us. This is an exceedingly important principle, one of the fundamentals underlying the whole of God's dealings with us in grace, typified very frequently in the history of Israel and taught openly in the gospel. The life of faith, the knowledge of the grace of God, takes all possible boast and self-glorification out of man's mouth. "Where then is the glorying?" asks Paul. "It is excluded. By what manner of law? of works? Nay: but by a law of faith." The things that are done by faith were always done by simple reliance upon the promise and strength of Him whose favor and power alone made it possible to obtain the blessing.

Israel could not boast of overthrowing the walls of Jericho; Gideon could not boast of the victory over the Midianites; Naaman could not boast himself of his cleansing; Peter could not boast of walking on the water; Paul could not boast of his ministry. For

these things were the free acts and gifts of God's favor through faith upon those who themselves were unable to obtain them. And so is the whole Christian life from its inception to its consummation: its initial salvation; its every power, virtue, and fruit, and excellence—all, all is God's free bestowal of grace upon the ruined, weak, and helpless man who comes in simple confidence to receive in himself that which God promises through Jesus Christ. That this confidence expresses itself in words of confession and in baptism does not affect the matter at all—no more than a man's going to a friend for help would detract anything from the fact that the friend's gift and assistance was freely and graciously bestowed. And that such faith always has and still does involve unquestioning obedience does not affect the matter. Yea, the very power to obey is freely granted of God to him who sets about it. And God, to make this matter specially evident, has always delighted to work through the poorest and weakest of instruments, and to lift up the most ruined and helpless, that the greatness of the power and the glory might be seen to be His, to whom be the glory forever and ever. (1 Cor. 1:26-31.)

\* \* \*

## RESULTS

God is supremely unselfish. It is when God is perfectly glorified that men are perfectly blessed in it. When, to illustrate this phase of it, a man does good and lives on a high plane, yet in such a manner as to be himself glorified, people will praise him, marvel at him, and regard him as a very remarkable and extraordinary man of special native virtues and powers. But a discouragement lurks in their very admiration. It is the common lot of men to be only very ordinary. If, then, a man is remarkably endowed, and has extraordinary force and character, the common man may make a hero of him, but he will excuse himself from any obligation of duplicating his feat. But if it is seen that the man is not extraordinary, but as poor and weak as others, and that his remarkable conduct is not due to any unusual power of the man himself, but to the free grace of God—then, at once, hope springs up in many hearts, and they will draw near to God for a like blessing; and not to be disappointed, for He is rich unto all that call upon Him. Self-glorification brings death and paralysis to him who practices it and to those who come into the atmosphere of it. But to let our light so shine that men may glorify the Father in heaven is fraught with life and hope and encouragement to us and to all who see and know us.

\* \* \*

## WHAT JESUS GIVES

The Lord Jesus Christ was and is the most princely Giver. His gifts are every one of them worth while. Every one is costly and cost Him dear in toil and self-denial and sufferings and death. They are of supreme value to him who receives them. They are freely and graciously given. They represent His love and His best. Thus to them who receive Him and believe in His name, He gives the power to become sons of God. No one else could do that, and Jesus only because He earned the privilege by His obedience and death, and

in His resurrection life He is able to make us one with Him and in Him and to give us this high standing of "sons of God by faith in Christ Jesus." He gives the living water, the Spirit, to the thirsty, to quench their thirst and make them in turn fountains of refreshing to others. (John 4:10-14; 7:37-39.) He gives His flesh, the living bread, for the life of the world. (John 6:27-35, 51.) Had He taken care of His flesh, indulged it, gratified it, saved it, he could not have had it to give. But He used it in strict self-abnegation, and gave Himself up for us unto God for an offering of sweet savor. He gives light (John 8:12); He gives rest (Matt. 11:28); He gives peace (John 14:27); He gives liberty (John 8:36); He gives eternal life (John 10:28); He gives power to bear fruit (John 15:1-8); He gives strength to meet the many exigencies of life (Phil. 4:13). The richest gifts and blessings of earth or heaven are in His hands, and He freely bestows the best on those who come to Him for it in a spirit of true faith. He withholds nothing. "Of his fulness have we all received, and grace for grace."

\* \* \*

#### WILL AND FEELING

There are times when, it seems, our whole being springs up in spontaneous and glad response to the call of God's will. And again there are times when the flesh is strong and the spirit flags, and a great disinclination to do is felt. Then *the will* must rise up and command. Too often love is confused with mere feeling, even with carnal inclination. But the mother may not at all "feel like" waiting on the sick child; and were she to consult her feelings, her whole physical nature might shrink and rebel against the task. But love backs her will. Thus, in the service of love toward God, the *will* is what God wants above all things. The feeling and the satisfaction generally come in the course of the determined performance of our duty. John Wesley said: "For these two days I made an experiment which I had been so often earnestly pressed to do—speaking to none concerning the things of God unless my heart was free to it. And what was the result? Why, first, I spoke to none at all for fourscore miles together; not even to him that travelled with me in the chaise. Second, that I had no cross to bear or take up, and commonly in an hour or two I fell fast asleep." We need a surer guide than our feelings. Wonder if the Lord Jesus ever did not "feel like" doing His work? Probably so, for He shared our nature and weaknesses.

"The bounding pulse, the languid limb,  
The changing spirit's rise and fall —  
I know that they were felt by Him,  
For they are felt by all."

But He did His work (John 17:4) and finished it. He "made a specialty of doing His duty." His will was to do God's will. But "He that waiteth for the wind shall not sow." The life governed by inclinations accomplishes little, completes nothing.

# WHEN DOES A PREACHER PREACH THE GOSPEL?

H. L. Olmstead

The answer to this question is of such far-reaching importance that the salvation of both the preacher and his hearers depends upon the correct answer. The question is more than a mere academic one for the exercise of mental and philosophical gymnastics. It goes to the very heart of Christianity and is inseparably bound up in its supreme purpose. Men cannot be saved unless they call on the name of the Lord: nor will they call except they believe; neither can they believe unless they hear; nor is it possible to hear without a preacher (Rom. 10:13-15). The world-wide and world-end command of Jesus was, and is, to preach the gospel (Mark 16:16) and the solemn warning is this: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9). We shall endeavor to answer this vital question first negatively and then positively.

## WHEN IS A MAN NOT PREACHING THE GOSPEL?

1. A man is not preaching the gospel when he is preaching ethics. Ethics, strictly speaking, is no part of the gospel. (The high moral and spiritual ideals of Christ and the New Testament writers even are not to be confused with the gospel, but are to be regarded as the natural and legitimate results of the gospel.) Sinners are in no position to receive these ideals; much less are they able to practice them; nor are they willing to attempt them.

2. A preacher is not preaching the gospel when his fundamental conception of it is that it is something that must be done rather than conceiving of it as something that has already been done. To this sort of a preacher the question, "What must I do to be saved?" is of first importance and his tendency is to separate the gospel from the word of Christ, and his hearers are converted to an impersonal something called "the plan of salvation." When Paul declared the gospel it was a declaration of what had already been done (1 Cor. 15:1-4).

3. A preacher is not preaching the gospel when he devotes his time and energy to pointing out the errors of either false or misguided and mistaken teachers. We do not say that this should never be done; but it should be done only with the view of removing from the mind of the hearer that which is calculated to keep him from receiving the positive, active, and illuminating truths of the gospel.

4. A preacher is not preaching the gospel when he is carrying on a one-sided debate. This does not lead men either to conviction of sin, repentance toward God, or reliance on Jesus Christ. It does however give the preacher an opportunity to air his own theological views and in fleshly wisdom to exhibit his own learning, polemic skill, and wit. It may eternally ruin those who hear by making them think they have been saved by merely coming over to his intellectual viewpoint.

5. Certainly a man is not preaching the gospel when he is lecturing on topics of the day or setting himself up as an orator or entertainer, or as a clown to provoke merriment in his hearers.



Preaching Christ is certainly a joyous task, but far too serious a matter for God's messenger to take lightly.

6. A man is not preaching the gospel when he is preaching and emphasizing the things merely that are distinctive to "our plea" or position. This does not reach the heart, search the soul, convict of sin, lead to personal trust, nor to the obedience of faith and love. If this be the sum total of his "gospel" it is perverted, mutilated and fragmentary, yea, without saving power.

The sort of preaching suggested above will make men spiritually and morally proud of their attempt at righteousness, fill them with self-righteousness, self-satisfaction, negative religion, and party spirit. It will make them trust to themselves, to their intellectual sufficiency and wisdom. It will make them critical, Pharisaical, and hypocritical. Between that sort of preaching and the real truth of the gospel there is the difference of form and substance, the husk and the grain, the body and the life, the flesh and the spirit.

#### WHEN DOES A MAN PREACH THE GOSPEL?

Broadly speaking, a man is preaching the gospel when he is preaching Christ and Him crucified (1 Cor. 2:2); when, with no attempt at excellence of speech or show of earthly wisdom, he declares the testimony of God concerning His Son Jesus Christ to sinful man. Let every preacher remember that "Jesus Christ came into the world to save sinners" (1 Tim. 1:15). The gospel is not addressed to man as man, but to man as sinful man. Every line, every genealogy, every type, every prophecy, every sacrifice, every bit of history, the law, the Psalms, and the wisdom books of the Old Testament, lead and point to Christ who, crucified, is the power and wisdom of God (1 Cor. 1:24). No man can effectively preach the gospel without an appreciative knowledge of man's need and God's provision for that need in giving His only begotten Son. Christ is central in all Bible teaching, apostolic preaching and writing. Christ, in His relationship to God, to man, to sin, to sinners, to righteousness, to the law, to the prophets, to the world of men, and to the earth itself, is their theme. Read every sermon recorded in the book of Acts—Christ is the theme. How careful every preacher should be to exalt Christ above all things!

A look at the epistles reveals that the person, work, and exaltation of Christ are carefully guarded against anything that would detract from them in the least. Legalists, Judaizers, Gnostics, are met and their theories condemned or refuted. In the epistles Christ is our righteousness, our pearl, our sacrifice, our passover, our mediator, our priest, our life, our sanctification, our redemption, our wisdom, our bridegroom, our Lord, our all in all. In Romans He meets by His death the need for righteousness of a universally guilty world, and resurrection life with Him is the only way to holiness. In first Corinthians He is above all ministers and is held before us as the wisdom and power of God. The church is His body and the lives of its members should be ordered accordingly. Christ is the foundation and the smitten rock. In second Corinthians Paul preaches Christ Jesus the Lord and bares in His body the dying of the Lord. It is

Christ who has been made sin for us (5:21), and His grace that is made perfect in our weakness (12:9). Christ's face is the transforming power (3:18), His love the constraining power (5:14), and His meekness and gentleness our strength (10:1). In fact, He is the yea and amen to all the promises of God.

In Galatians He delivers from sin, from the curse of the law, and from the self life (1:4; 2:21; 3:22; 3:13; 5:24). His cross is the power in the new birth, in receiving the Spirit, and in producing the Spirit's fruit (6:14; 4:4-7; 3:14; 5:22-25). In Ephesians it is Christ and His body, the heavenly places in Him. He is the place of blessing (1:3), the place of power (1:19, 20), and the place of rest (2:6). Philippians tells of the rejoicing in Christ and of how Paul gave up all for the excellency of the knowledge of Christ, and how Christ gave up all that He might die for all (2:5-11).

The Colossian epistle has for its subject the Headship of Christ. In this letter He is the image of God, the Son of His love, the abode of God's fulness (1:13-19; 2:3-9). Here He is seen as the sovereign Creator, reconciler, and head of all principality and power, and as the head of the church. In Thessalonians He is our hope. His coming, an incentive to conversion, to faithful ministry, to love, to watchfulness, to holiness, and the ground of comfort. In first and second Timothy the doctrine of Christ is emphasized. In Titus the words "God our Saviour" and "Christ our Saviour" are found in each chapter. Philemon tells of "the bonds of Christ." Hebrews tells of the apostleship, mediatorship, and high priesthood of Christ. James enforces the "law of Christ." In first and second Peter He is the precious cornerstone, and the sufferings of Christ are especially emphasized. In first, second, and third John it is fellowship with Christ. In Jude, it is Christ our keeper. The New Testament closes with a vision of the future glory with Christ.

Every man who purposes to preach the gospel should learn to relate properly all things taught therein to Christ, and first of all should know Him, himself. What a mistake it is to preach the commands and promises of the gospel and the good works of the Christian life without relating them to the living Lord! How disappointing to have the gospel mutilated and reduced to a mere system of legal observance! How far from preaching the truth are those preachers who in their pride-blinded zeal preach "nothing but the truth" and at the same time shun to preach Him who in His own person is the Truth and the Life!

A man is preaching the gospel to sinners when realizing their need before God he endeavors by the Word of God to show them their need and to bring before them the good news (gospel) that Christ meets fully their every need for everything. He is preaching the gospel when, in the power of God's Spirit and not in fleshly wisdom, he so holds Christ before men that they will cease to rely upon anything for salvation but the crucified Christ. He is preaching good news (gospel) indeed when the living, risen Christ is preached as a present, upholding, power-giving Savior to bless and sustain here and now. He is preaching wonderfully good news when he can tell a man by the authority of heaven to rely on himself for nothing, but

upon Jesus Christ for everything. It will then be good news for that sinner to hear the words, "Repent and be baptized in the name of Jesus Christ unto the remission of sins and you shall receive the gift of the Holy Spirit." None but a convicted sinner is ready for the gospel commands, and none but a Spirit-given Christian is ready to live the Christ life. A man must possess life before he can live.

"I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth."

---

## A MEETING TO CONFER

Stanford Chambers

More than a half century ago the leaders of congregations in a certain area in Indiana felt it necessary to have a general meeting in which they could come together to discuss matters considered to be of importance to the common cause. The meeting was called and held at the county seat. A senior elder was called on to serve as chairman. In his opening speech he said, "Let it be understood that this is not a conference; we have just come together to confer one with another," when an attendant whispered so as to be heard all around, "E N C E."

Kentucky Bible College recently made room on its daily schedule for a series of meetings to confer. There was conferring, so it was a conference. The conferring was on Bible subjects, so it was a Bible conference as was proposed. This scribe had the privilege of enjoying a part of the conference and of having a little part on the program. There was conferring, there was freedom of speech, there was nothing appearing which marred the full enjoyment of fellowship. No two spoke the same things, yet all spoke the same things! an anomaly which I suppose needs no explanation. "Where the Spirit of the Lord is, there is liberty." With one heart and soul, all held to one fixed purpose, that of fulfilling the will and purpose of the Lord. Unanimity there, yet variety as to methods of reaching that goal—even as there should be.

Sheltered in the Kentucky Bible College building, all were school conscious, and that was no hindrance to earnest consideration of the theme, "The Great Commission in a Changing World." The unfinished assignment by our Lord, the evangelizing of the whole creation, was manifestly taken seriously to heart. There was focus upon the soul of the individual. It was recognized that the observing enjoined in Matt. 28:20 is incidental to the discipling of Matt. 28:19.

The Corporation which has accepted the responsibility of financing Kentucky Bible College until its encumbrance is removed was neither invisible nor inactive during the Conference. H. L. Olmstead, President of the Corporation, H. N. Rutherford, Vice President, N. W. Burks, Secretary, and B. D. Rake, Treasurer, together with a number of their advisors, were frequently in meetings of their own for prayer and consultation in the interests of the school and the youth for the sake of which in respect to the Great Commission, the whole endeavor is being carried on.

This writer was made glad by finding that this finance corporation is just that. The members of the Corporation are not members

of the faculty, neither does the Corporation determine the policy of the school. A Board of Directors appointed respectively by interested congregations has that responsibility, each one, therefore, amenable to the church appointing him.

#### **“HIGH PRESSURE METHODS”**

We also were made glad on hearing it from the lips of members themselves that their function is not that of saying how much anybody is to give, or even that he give to this enterprise at all. Assuming that Christians do wish to be faithful stewards of their trust from the Lord, the brethren, each a gospel preacher, have decided to sacrifice time and personal interests enough to place before Christian brethren everywhere possible the splendid work of the school as a means of helping to solve our youths' problems to apprise them of the needs of the school in order the better to do the needed work, the great advantage and what it will mean for all financial encumbrance to be removed, and the school to be expanded and made a senior college, thus holding its students the longer while affording them the better preparation for entering their chosen avocations to the greater glory of God. Loyalty to Him who sacrificed all, obedience to His Commission, and acknowledgment of a grave responsibility on behalf of our youth would warrant this endeavor by these brethren and the hearty co-operation of the rest, who are just as responsible as they. Giving this information, pointing out the opportunity afforded, even urging much more active concern for our youth and the execution of our Lord's Commission on theirs and others' behalf does not constitute nor should it be considered as constituting "high pressure methods." Let it be remembered (for who does not know) that there are church members with tender spots not far removed from their purse strings, who consider it "high pressure" if there is any pressure at all.

#### **“BEAR WITH THE WORD OF EXHORTATION”**

So wrote the apostle to the Hebrews. "Exhort one another, and so much the more," "provoke one another unto love (we urge that unhesitatingly) and good works." To exhort is to apply some pressure. We exhort to better singing, to more praying, to faithful attendance, why are so many "touchious" to an exhortation to give? Some who have borne with the word of exhortation on liberality in giving and set a goal for themselves (even in the form of an "afore-promised bounty"—2 Cor. 9:5) accordingly are reported as having gone beyond their mark with joy. This is hilarious giving, such as that which Paul commended to the Corinthians and which he (in 2 Cor. 8&9) put some pressure on to obtain. Sensitiveness on the money question needs no cultivation.

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"We are naturally so inclined to listen to anything that calls forth our activities, and so ready to undertake the fulfilment of divine commands in our own strength, that unless we are very watchful we may be deceived into the putting of our hope on what will turn out to be nothing but human devices."

## THE DEVIL'S LOOKING GLASS

R. H. B.

That old tale by Hans Andersen keeps on recurring to our minds alter we have once heard it. There is so much truth pictured in it and such constant occasion for its application. It runs like this: The devil was in great spirits one day, for he had just invented a looking-glass which had peculiar powers. When it reflected anything good or beautiful, the mirror reduced it to almost nothing; but if it was anything bad or ugly, it stood out in clear lines and appeared twice its proper size. The most beautiful landscape looked like boiled spinach; the best men appeared repulsive; every face was distorted and hardly to be recognized; and if a freckle or a mole happened to be on it, it was sure to be spread over the whole face. When he saw what he had accomplished, the devil laughed immoderately. And those who attended his school (for then, as now, he was in the business of keeping school) said he had done wonders for them, and that now for the first time they had learned to know the world and men. They went about everywhere with the devil's mirror, till there was not a country nor a person that had not been seen by means of the magic glass. Then they undertook to carry it into heaven and hold it up before the angels. But as they went up the mirror shook and trembled, and at last slipped out of their grasp and fell back to the earth, where it broke into a thousand million little pieces. But now the mischief began sure enough, for the tiny fragments were carried by the winds over all the world; and when one of them flew into any person's eye, there it stuck, and as long as it remained the man could not see things any other way than the mirror used to show them. Everything was distorted and out of plumb, and he could see nothing good, but every fault and defect looked immensely big; for every atom had the same magic power as the mirror itself. In some cases one of the bits of glass would get even into the heart, and then the effect was truly dreadful; for the heart was turned into a lump of ice. The devil laughed again, he was so pleased with his piece of work. And the little fragments continue to this day to fly over all the world.—In the sequel the author tells of a case where a bit of the glass lodged in a boy's heart, and his heart was turned into ice; and how devoted love followed him and after much hardship and suffering found him and wept on his neck, when—lo!—the heart melted and the splinter of Satan's mirror was washed out.

Does it need any interpretation or explanation? It is too familiar a thing, alas; and not only out of the church, but in the church also: men and women with eyes that see but evil, with hearts devoid of warmth and sympathy, hardened and frozen. And here again is the story true, that the evil fragments cannot be cast out by criticism and condemnation, but only by the tender love of God as reflected in his people—the love that beareth all things, endureth all things, hopeth all things, and believeth all things, and never faileth.

## CHURCH LEADERS AND MISSIONS

Vernon C. Lawyer

*"Ye shall be my witnesses . . . unto the uttermost part of the earth."* — Acts 1:8.

In reading the several passages in scripture relating to our Lord's latest moments upon the earth; could any thoughtful Christian fail to see that the one thing uppermost in the Savior's mind, the one great burden upon His heart, was that the message of redemption wrought out by His death and resurrection, *should and must* be proclaimed to the whole world? He had forcefully emphasized in much of His teaching, the world-wide scope of His mission. "God so loved the world," (*the field is the world*). "Go ye into all the world" and "Make disciples of all the nations;" was the clear and definite instruction to His disciples and for the entire present age. The early church understood this to be her supreme task; thus for them, missionary work was no side issue, no secondary affair, not merely one of a number of equally important or unimportant things; it was the primary thing, the main drive, the chief object, which took precedence over everything else! Consequently it was no accident that they accomplished more toward the evangelization of the world than any generation since. And even then, it would seem, their vision and achievement was shared by only a faithful, "Spirit-filled" few; and that under incomparably more averse conditions than those which confront us today.

To suggest that the churches of Christ, as we know them, are almost all but a complete failure in their "world-wide missionary endeavor," is a terrible indictment against us which we fear can hardly be denied. Apparently we are fairly content to let the denominational missionary boards and societies tend to this all-important task of the church while we talk "loud and long" about the correct doctrines and scriptural methods of the "hows and whys;" thus expending most of our zeal, substance, and blessings upon ourselves. Our profession in Christ is not what it ought to be, but is narrow and dwarfed, if its outreach of vision and service is limited to less than all mankind. The sad fact is that many of our brethren have never been taught to feel any real responsibility for world-evangelism.

Why is it that we who profess to believe and teach "the whole counsel of God" on any other subject, can be so indifferent and negligent in pressing this one great responsibility upon every church? Why is it that the average Christian among us, knows and understands so little of our obligation to world-missions? Why are there so few who are willing and ready to "go into all the world"? Why are so few willing to send, and to let go? . . . Why, in so many cases, is our mission-giving confined to the Sunday school classes, or the Women's Bible Class, and sometimes only to a little box at the back of the meeting-house? (Would we be willing to pay the preacher and carry on our building projects with this method?) And where some as a congregation are disposed to do "a little mission work," why is it done so half-heartedly as if it were a burden too

demanding of our time and consideration? Why does the majority of our church budgets or financial reports show such a small and disproportionate percentage to "Missions"? Why are nearly 99 percent of our preachers and teachers so sure that the Spirit has led them to "work the home-field first"? Yes, Why O Why, and the questions could be multiplied! Could it be that our Savior's request and charge to "teach all nations" is unworthy and unreasonable? Should He who gave "His all" for us have any right to issue such command? Or is this matter of "missionary work" a kind of optional, non-essential matter anyway? What think ye?

Where is the answer and what is the fault in this sad mission situation? If it is generally true that we are the product of what we are taught, then what of our teachers? Who exerts the greater influence and holds the highest responsibility for the work of the church? Is it not our leadership? They may or may not be elders, deacons, or preachers, but if they occupy an honored place in the church as those who are to teach and nourish the flock; surely they are largely the answer, or the problem itself. Christians as a rule seldom go beyond their leaders, whether in knowledge, zeal, consecration or service. But they usually manifest a readiness to follow their teachers. And this fact brings tremendous obligation and godly responsibility upon those who teach; even as it is written: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." (Jas. 3:1.) Many of us well remember how our beloved brother James often emphasized, "the brethren will do more when they are taught more." Do we as teachers and preachers use every opportunity afforded to set before the church the work of missions, exalting this task, as the one great purpose for which the church exists? The occasional visit of some foreign missionary, however fervent and able he may be, is not enough to develop and maintain a mission-minded church. The whole congregation must of necessity be missionary at heart, in purpose and in prayer.

Perhaps the preacher has the greatest opportunity for effective influence toward missions. But even his influence can be effectual only to the extent in which he himself has caught the missionary spirit and vision, and has squarely faced the question whether he ought to be a foreign missionary; and if not, he has soon determined the place God wants him to fill in his Redeemer's purpose and program. Then, he is in a position to urge the world-wide missionary obligation upon his flock, leading them to feel the burden for this work so near to God's heart and to joyfully share in the rich reflex blessing such God-appointed service engenders. Any congregation so stirred will soon become more spiritually alive and richly blessed for this very "work's sake". Is not our Lord's precious and oft-quoted promise, "Lo, I am with you always," specifically conditioned on this (that is, the carrying forth!) single basis? Indeed, if the mission-theme is neglected or avoided, as in far too many churches, simply to favor a special "home project", however worthy, the church and her members are sure to "suffer loss".

Surely, if our teachers and preachers, those who feed the flock, could be induced (perhaps by an occasional visit to one of the

world's needy fields!) to "lift up their eyes" and see the world's ripened harvest fields, places where the *multitudes* (and this hardly fits America) are "distressed and scattered, as sheep not having a shepherd," we would more readily enter into this work and desire of our Savior with such earnestness and resultant blessing that no sacrifice would seem enough! Our prayers to the "Lord of Harvest" would be more fervent, specific, and expectant. Our maintenance and thought for "good works" would insist that missions have first consideration. Any other arrangement in our church program would seem selfish, in view of our favored lot over that of the "fainting" multitudes. Then, it ought to become impossible for us to turn away from any open door to the gospel, whether it be Hong Kong, the Philippines, South America, Asia, Africa, Korea, Formosa, Malaya, Ceylon, India, or any other field, without being moved "with compassion" unto seeking the Lord to bless us, use us, and send us that we might supply the need and be the channel of blessing to the whole world, even as He intended.

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## DYNAMIC POWER OF THE BIBLE

One illustration out of many that could be given, to show that the Bible changes men, comes from the Second World War. This story, which is an authentic one, comes from the pen of Clarence Hall, who is the Executive Editor of *Christian Herald*. The title of his evangelistic story is "What I found at Shimmabuke." After reading it, I'm sure you will be impressed, as I have been, concerning the converting, dynamic power of the Bible. Dr. Hall states:

"I can never think of the boons and benefits the Bible invariably brings without thinking of Shimmabuke, a tiny little village I came upon when as a war correspondent, I was following on the heels of our troops beating out their tough and bloody victory on Okinawa.

"It was an obscure little community of only a few hundred native Okinawans. Thirty years before an American missionary on his way to Japan had stopped here. He hadn't stayed long—just long enough to make a couple of converts, leave them a Bible and then pass on.

"One of the converts was Shosei Kina, the other was his brother Mojon. From the time of the missionary's visit, mind you, they had seen no other missionary, had no contact with any other Christian person or group. But in those thirty years Shosei Kina and his brother Mojon had made that Bible come alive. Picking their way through its pages, they had found not only an inspiring Person on whom to pattern a life, but sound precepts on which to base a society.

"Afflame with their discovery, they taught the other villagers until every man, woman and child in Shimmabuke was a Christian. Shosei Kina became head man in the village; his brother, Mojon, the chief teacher. In Mojon's school the Bible was read daily. To Shosei Kina's village government, its precepts were law. Under the impact of this Book pagan things had fallen away. In their place during these thirty years, there had developed a Christian democracy at its purest.

"Then after thirty years came the American army, storming across the island. Little Shimmabuke was directly in their path and



took severe shelling. When our advance patrols swept up to the village compound, the GI's, their guns leveled, stopped dead in their tracks as two little old men stepped forth, bowed low, and began to speak.

"An interpreter explained that the old men were welcoming them as fellow-Christians. They remembered that their missionary had come from America. So, though these Americans seemed to approach things a little differently than had the missionary, the two old men were overjoyed to see them.

"The GI's reaction was typical. Flabbergasted, they sent for the chaplain. The chaplain came and with him officers of the Intelligence Service. They toured the village and were astounded at what they saw—the spotlessly clean homes and streets, the poise and gentility of Shimmabuke. They had seen many other villages on Okinawa—villages of unbelievable poverty and ignorance and filth. Against these Shimmabuke shone like a diamond in a dungheap.

"Shosei Kina and his brother Mojon observed the Americans' amazement and took it for disappointment. They bowed humbly and said: 'We are sorry if we seem a backward people. We have, honored sirs, tried our best to follow the Bible and live like Jesus. Perhaps, if you will show us how . . . ' *Show them?*

#### USING WRONG WEAPONS

"I strolled through Shimmabuke one day with a tough old Army sergeant. As we walked he turned to me and whispered hoarsely, 'I can't figure it, fellow—*this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!*' Then he added what was to me an infinitely penetrating observation: '*Maybe we've been using the wrong kind of weapons to make the world over!*' " —Selected.

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## NEGLECTED PRAYERS

J. R. Clark

One morning at the recent Kentucky Bible Conference at Winchester, Kentucky, the leader requested that those present mention some neglected prayers. The list was written on the board. Most of our prayer lists are limited to the sick and shut-in, missionaries, and the Children's Home, and a few emergencies. But these consecrated Christians came up with a list of sixteen things which they feel that we neglect in our prayers. Our prayer-life is more impoverished than some of us have thought. Here is their list in the order in which it came from their lips: 1. For enemies. 2. For God's will. 3. For wisdom. 4. For the Holy Spirit to fill us. 5. For chastening. 6. For one another. 7. For men in high places. 8. For laborers in God's harvest. 9. For boldness to live for Christ and to speak the Word. 10. For Israel. 11. "For us, that the word of the Lord may run and be glorified." 12. For the lost. 13. That we may escape the great tribulation. 14. Open doors. 15. For the coming of Christ. 16. That we might be one, to the end that the world may believe in our Christ. Now let us each enrich our prayers!



## Questions and Answers

R. H. B.

*Christ said, "Elijah indeed cometh and shall restore all things; but I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they would . . . Then understood the disciples that he spake unto them of John the Baptist" (Matt. 17:11-13). Was John the Baptist Elijah come back?*

Not in person, but in spirit. Announcing John's birth the angel said: "he (John) shall go before his (Christ's) face in the spirit and power of Elijah." (Luke 1:17.) But when asked by the priests and Levites from Jerusalem "Art thou Elijah?" John said, "I am not" (John 1:21). The Lord showed that John the Baptist might be Elijah to Israel, conditionally: "If ye be willing to receive it (or him. R. V. mg.) this is Elijah that is to come." (Matt. 11:14.)

*A good sister in Florida inquires: Is the establishment of the church foretold in Old Testament prophecy? If so, please give citations of such passages. Also if you know of any good publications on this subject, let me know the titles and how to obtain them.*

In the third chapter of Ephesians Paul speaks of a "mystery", "which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." By "mystery" he does not mean an inscrutable thing which the mind of man cannot understand, but simply a secret, something never before revealed, and which no man or angel could know until God revealed it—"the mystery which for ages hath been hid in God—to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11). This previously unrevealed secret he defines in v. 6—"to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel," Clearly then, the church was a new, a totally unexpected thing, and had therefore never been foretold. Of the purposed kingdom much had been revealed and foretold from of old; but this belongs to the "Mysteries of the Kingdom," among things hidden from the foundation of the world" (Matt. 13:11, 35). No passage of O. T. prophecy had ever revealed this secret.

But in the Old Testament there were types, foreshadowings of the church, which, however, no man could have understood as such. The type of Adam and Eve, as Paul shows in Eph. 5:22-32, was a foreshadowing of the mystery of the church (see v. 32). So also is the marriage of the King in Ps. 45. But no man could have foreknown or foreseen the church in that. . . . For a treatise on this great subject we would recommend the book "The Kingdom of God", which discusses the question rather fully; and be sure to read the appendix of the same. The book is obtainable from Word and Work, 2518 Portland Avenue, Louisville 12, Ky. (\$1.50.)

## A PERSONAL RELIGION

R. H. B.

Direct, individual, and personal dealing with God is the very essence of true religion. Sometimes the impression is made that Christianity is a sort of mechanical "scheme," a "plan" and "process of induction into the kingdom"—just like some manufacturing machine, into one end of which you shoot the raw material and the finished article drops out of the other end, with only the following of a few rules and instructions, working a lever here, turning a wheel there—and the personal God is forgotten. To be sure, He made the machine; but He Himself plays no essential part. Over against this pitiful, dead, dry religion is the true, living gospel of Christ, which is intensely personal. Its very theme is a person, Christ—how He died for our sins, was buried, was raised. Peter's sermon on Pentecost might, barring the introductory explanation, be headed "Jesus"—Jesus in His earthly career; Jesus in His death; Jesus risen from the dead; Jesus exalted; Jesus made Lord and Christ.

The sinner seeking for the way of salvation must learn that Christ is the Way. His repentance also is a very personal matter, a faithful dealing with sin and turning *to God*. His faith must be a personal trust in the Savior, a putting of confidence in God through His word, and personal reliance upon that Arm that can save. Nor does the Christian life consist of any philosophic scheme or set of principles, or a "process," but again it is all summed up in one word—"Christ." "For me to live is Christ," said Paul; and so says every man who really understands what Christianity is. The Christian life is not the subscribing to a certain set of precepts, but the fervent, personal devotion to a person—which, of course, involves all obedience. Loyalty is not standing by a system of doctrines indorsed by some church or brotherhood, but is standing unyieldingly for the Lord Jesus—and that involves the maintaining and seeking after all His truth.

A man might be a stickler for precepts and doctrines, without really caring very much for the Lord Jesus Christ; but he cannot be lovingly devoted to Jesus and not be an anxious seeker after God's word and will. And the very hope of a Christian is a personal hope—not the hope of a place, as heaven; or of a thing, as reward and glory; but the hope of our Lord's return, the "blessed hope" of the gospel. (Titus 2:13.) It is all summed up in the one name—"Jesus Christ our hope" (1 Tim. 1:1). It is the hope of meeting Him, of beholding Him, of being with Him, and so sharing in His glory forever. For the glory of the city of God is not in its golden streets or walls of precious stones, but in the fact that its name is "Jehovah Shammah," which is, by interpretation, "The Lord is there." (Ezek. 48:35.)

Read your Bible. If you can read it with your soul as well as with your eyes, there shall come the Christ there walking in Palestine. At one word of prayer, as you bend over the illuminated page, there shall lift up the body-being of that Christ and come down through the centuries, and be your helper at your side.—Phillips Brooks.

# LESSONS ON FIRST PETER

R. H. B.

## THE FOURTH CHAPTER

1. *Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2. that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.*

It is commonly thought that Peter here means that our sufferings and afflictions bring us nearer to God. That much can certainly be true—*provided* the sufferings are accepted by humble hearts as from the hand of God (see Ps. 119:67,71,75). However, this is not the meaning here. When he says "Christ suffered in the flesh" he does not refer to the sufferings which He endured, but to His death (see chapter 3:18, "Because Christ also suffered for sins once . . . being put to death in the flesh"). Peter here teaches precisely the same doctrine Paul taught in the sixth chapter of Romans. There Christ's death is shown to be ours, for He died representatively for us (Rom. 6:1-4). And when Peter says "Arm ye yourselves also with the same mind," he means exactly what Paul said in Rom. 6:11, "Even so reckon ye also yourselves to be dead unto sin, and alive unto God in Christ Jesus." Again, when he says, "he that suffered in the flesh (i.e. he that died) hath ceased from sin," it is what Paul said and meant in Rom. 6:7, "he that hath died is justified (or "released" mg.) from sin". For "our old man was crucified with him . . . that so we should no longer be in bondage to sin" (Rom. 6:6). Paul says, "We who died to sin how shall we any longer live therein?" And Peter says, he that has died ("suffered in the flesh") "hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God".

3. *For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibblings, revellings, carousings, and abominable idolatries: 4. wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: 5. who shall give account to him that is ready to judge the living and the dead.*

Again we notice here the parallel between Peter's teaching, and Paul's in Rom. 6: As (in time past) ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." And, "What fruit then had ye at that time in the things whereof ye are now ashamed?" (Rom. 6:19, 21).

Peter is not writing to Gentiles but to Jewish Christians. Though Jews generally stood on a higher moral level than the Gentiles, they too had in time past fallen into the ways of the Gentiles (Rom. 2:21-24). But now, having become Christians, they had abandoned the worldly and wicked course of the people around them. How did this change affect their neighbors? First, they thought it *strange*. Former companions in sin always think it strange when one turns from the ways of iniquity to the way of light. Then they will ascribe evil motives—they will charge you with hypocrisy, or, assuming an air

of superiority, or some such ulterior motive: "speaking evil of you". The world wants conformity, and resents the Christian life, sometimes even unto persecution. For all this they shall give account to Him before whose judgment they may at any time be arraigned ("who is ready to judge the living and the dead:" comp. James 5:9—"the judge standeth before the doors").

Here follows a verse that has occasioned some questionings and controversy:

6. *For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the Spirit.*

What does it mean? Some (mistakenly, we think, connecting this with Christ's preaching to "the spirits in prison" 1 Pet. 3:19), have concluded that the dead are to be given opportunity to hear the gospel and be saved. More generally it is taken that this refers to men, now dead, who during their lifetime had heard the gospel, and are to be judged accordingly. Of the two views the latter (though not free from difficulty) must be given precedence. No doctrine of the Bible is ever based on just one text—especially not a doctrine as far-reaching as that of "second chance" after death. To be sure if God says a thing *once* it is enough—yet not enough for man's frail understanding. Every important doctrine of God's word is re-stated and reiterated over and over again, in different ways, often also illustrated by action. If 1 Pet. 4:6 had been meant to teach a "second chance," it would run counter to all the teachings and warnings of the Bible on this subject.

#### PREPARING FOR THE END OF ALL THINGS

7. *But the end of all things is at hand; be ye therefore of sound mind and be sober unto prayer: 8. above all things being fervent in your love among yourselves; for love covereth a multitude of sins: 9. using hospitality one to another without murmuring: 10. according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God: 11. if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and dominion for ever and ever. Amen.*

"The end of all things is at hand." This is not meant in the absolute, as though everything in the universe were to come to an end (Peter himself taught otherwise—e. g. Acts 3:21)—but the breaking up of the present world-order. This would ensue upon the coming of Christ, and in the "day of the Lord," when He will render "vengeance in flaming fire to them that know not God and to them that obey not the gospel of our Lord Jesus" (2 Thess. 1:8; comp. Rev. 6:12-17). To the Jews there was a preliminary fulfillment of this "end"—a foretaste and fore-shadowing—at the awful destruction of Jerusalem of A.D. 70, which was impending when Peter wrote this epistle. There will be a full, final, and absolute fulfillment after "the thousand years" (Rev. 20:11; 21:1). But for all Christians the end, as referring to the coming of the Lord is always "at hand" (James 5:8); and that event will indeed mean to us a new world-order, the

end of all things as we know them, and the beginning of a new existence, under new and eternal conditions.

Now—the preparation for that great day—what is it? First of all “be of sound mind and sober unto prayer.” Here is a warning against fanaticism and undue excitements. One of the hostile and unfounded charges against those who hold and teach the earnest hope of Christ’s return is that “some have been known to quit their daily work and abandon their house and family because they expected Christ to come right away.” Well, if anyone did that, it was directly in opposition to all the teaching of the Lord. It needs no reply. And to “be sober unto prayer,” points in the same direction: the sober-minded Christian is not carried away by waves of wild panics or false enthusiasms, but will quietly and earnestly address himself to God in prayer, whatever may be happening.

Then love. “Above all things,” says Peter. “Above all things,” says Paul (Col. 3:14). For all else loses worth and value when love is gone (1 Cor. 13:1-3). It is brotherly love which he speaks of specifically though not to the exclusion of the wider love. “By this shall all men know that ye are my disciples:” said the Lord Jesus, “if ye have love one to another” (John 13:35). Many have lost this, their badge. “Love is a principle,” some tell us, “not an emotion.” Truly love is a principle, but not merely a cold rule of action. “Fervent in your love among yourselves,” says Peter. “In love of the brethren be tenderly affectioned one to another,” says Paul (Rom. 12:10). “We love because he (God) first loved us” (1 John 4:19). And it is by the Spirit that we realize this love (Rom. 5:5). The fruit of the Spirit, therefore, is “love, joy, peace”—“Love”. Peter goes on to say, “covereth a multitude of sins.” We all have them, but

—“free from envy, scorn, and pride,

Our wishes all above,

Each doth his brother’s failings hide,

And show a brother’s love.”

Love is manifest in hospitality, and mutual helpfulness. Whatever gift or ability from God each one has, it is to be used for the benefit of all, the body thus building up itself in love—“if any man speaketh, speaking as it were oracles of God”—as we read elsewhere, “speaking truth in love”; “if any man ministereth”—if he serves in any good work—“ministering as of the strength which God supplieth”—as the vine sends forth its life and strength to the branch unto fruit-bearing; “that in all things God may be glorified through Jesus Christ.” For, “Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples” (John 15:8).

There is great danger at the present day of compromising truth for the sake of union. This should be carefully guarded against. No true union can be attained at the expense of truth. The true Christian’s motto should ever be “Maintain truth at all cost; if union can be promoted in this way, so much the better; but maintain truth.” The principle of expediency on the contrary, may be thus enunciated: “Promote union at all cost; if truth can be maintained as well, so much the better; but promote union.”—C. H. M.



## Seed Thoughts

J. L. Addams

### COMING VIA HEAVEN

Moses was forbidden entrance to the land of Canaan. Elijah was dismissed from the land. Later both appear in the land, coming via heaven, and met Christ on the Mount of Transfiguration. They did not remain, but went back after talking with Christ... To be in the will and plan of God is very far better than to have our own wishes.

### WANT A VISITOR?

It is never recorded that Christ refused an invitation to anyone's home. Whether invited by friends or foes, publicans, sinners, or Pharisees, He went home with them. On one occasion He invited Himself to abide at the house of Zacchaeus. Christ will go home with you, if you invite Him, and if you have the right motives.

The word "Come" occurs almost 1950 times in the Bible. The last one is, "Even so, COME, Lord Jesus."

### A GOOD SLOGAN

A Negro church in Kansas City has as its slogan: "Wake up, sing up, preach up, pray up, pay up; but never give up or let up or shut up until the cause of Christ in this church is built up." Perhaps many of our churches would profit by part or all of this slogan.

### REAL WORTH

I counted dollars while God counted crosses.  
I counted gains while He counted losses!  
I counted my worth by the things gained in store.  
But He sized me up by the scars that I bore.  
I coveted honors and sought for degrees;  
He wept as He counted so few hours on my knees.  
And I never knew till one day by a grave,  
How vain are the things that we spend life to save."

### COMING!

A group of Christians had been discussing the world problems, unmindful

of the presence of their little children. The discussion ended with the remark, "Well, the only hope is in the coming of the Lord."

Shortly after, one of the children came to her father who made the remark, and said, "Papa, I think I hear someone coming on the porch. Do you suppose it is Jesus?"

Oh, for as real an expectation in the hearts of Christians!

Are we really waiting, hoping for His return at any moment? Would we be ashamed of idleness, of indifference, of worldliness, if He came today? Or, are we giving our utmost to Him, earnestly hoping for His soon return?

"And every man that hath this hope (His return) in him, purifieth himself, even as He is pure."

### WHAT IS HOME?

First—Home—A world of strife shut out; a world of love shut in.

Second—Home—The place where the great are small and the small are great.

Third—Home—The father's kingdom, the child's paradise and the mother's world.

Fourth—Home—The place where we grumble the most and are treated the best.

Fifth—Home—The center of affection, around which our heart's best wishes twine.

Sixth—Home—A place where our stomachs get three square meals daily, and our hearts a thousand.

Seventh—Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses and 1,189 chapters. The word "Jehovah" occurs 6,855 times. The word "Lord" occurs 1,853 times. The word "and" occurs 46,277 times, and the word "reverend" but once. In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

## BLACK CAT SUPERSTITION

Why is it considered unlucky for a black cat to cross one's path?

One of the most prevalent of all superstitions, is that it is bad luck for a black cat to cross one's path a short distance ahead. Some people will turn around and take another road if a black cat crosses the road ahead of them. This is a survival of the medieval belief that Satan often assumes the form of a black tom-cat when he embarks upon an excursion of mischief. In the past in some countries it was believed that all black cats were transformed into evil spirits at the end of seven years. Is it not silly how some foolish traditions started and equally foolish that some people believe them, yet will not believe what God has to say about the devil, sin, hell, holiness, and heaven, in the Bible?

### ONLY TODAY

Several years ago a man passed away who was noted for his life of usefulness. Many people wondered why the man had lived such an unselfish life. A reason was discovered when someone found a crumpled piece of paper in his pockets. On the paper was the following poem which had been underscored:

"The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will stop,  
At late or early hour.  
Now is the only time you own,  
Give, love, toil with a will,  
Place no faith in tomorrow,  
For the clock may then be still."

### REST FOR THE SOUL

A man had just purchased a burial lot in a little country church cemetery. The minister of the church asked him into his home for a cup of tea, and in the conversation found out that he was not a Christian. Turning to the man he said, "Friend, why are you so interested in a resting place for your body which will soon return to dust, and so disinterested in what will happen to your soul that will last throughout eternity?"

### FAMILY DEVOTIONS (?)

Linda, aged nine, went with a neighbor playmate to a revival one night. In telling her experience to the family she said, "The preacher asked every one who had family **Conunotions** at their house to raise their hand, so I did."

## DOING YOUR BEST

In a factory where delicate fabrics are woven, there is a button that operators are expected to press when the threads become tangled. When the bell rings the foreman appears and helps to unravel the threads. But one day a woman refused to call for help. When the foreman made his rounds, he found the woman's work hopelessly tangled. "I was doing my best," the woman said when she saw the frown on the foreman's face. "Doing your best would have been to send for me," he answered.

Have the threads of your life become tangled? Do not try to untangle them by yourself. The best you can do is to call upon the Lord. He can save you. He alone can solve your problems.—*Evangel.*

### WONDERFUL CLOTHES

The clothes the children of Israel wore in the wilderness were indeed wonderful clothes. These clothes were worn for a period of over forty years. During these years the Lord preserved them and kept them from growing threadbare. Their shoes did not wax old. They remained in the same condition when they entered Canaan as they were forty years previously. Wonderful shoes! (Deut. 29:1-5).

It has been said that when we walk with God He will furnish the shoe leather. It is remarkable how the Lord often provides His children with clothes, and how He is able to preserve them in our time of need.

### HAPPINESS

A man who had worked all of his life suddenly became heir to a fortune.

"How wonderful!" he thought. "Now I shall never work again."

For a while he liked living in ease and spending money. But this became tiresome, more tiresome than working. And he was not happy until he went back to work.

Many people believe that only wealth is needed to bring happiness. But wealth will not assure happiness. The multi-millionaire, Andrew Carnegie, who received as much as sixty-four thousand dollars a day from his steel mills, said that he never knew a truly happy rich man.

We can not buy happiness. Neither can we find it when we seek it directly. It is a value that must come from a Source greater than ourselves and possessions.—L. C. Brown.



# NEWS AND NOTES

## KNECHT — ALLEN

Miss Betty Knecht arrived by plane in Manila at 2 A.M. Wednesday (Manila time), and was met by two carloads of friends, among them Dennis Allen. Dennis and Betty's wedding was to be at six o'clock Saturday evening, March 24. Brother Victor Broadus was to officiate at this happy event. They were to go to Mindoro for their honeymoon. We congratulate this young couple and wish them every blessing in the Lord, prosperity, health, and a long and happy married life.

## NEWS FROM WINCHESTER, KY.

"Just a note to let you know that we really did enjoy our stay on the K.B.C. Campus. I think that the Conference was one of the richest that I have ever been privileged to attend. The theme and program as a whole were both certainly good." Thus did A. J. Istre, former K.B.C. student and present minister at Glenmora, La., sum up his impression of the K.B.C. Bible Conference, as well as giving the essence of many expressions received regarding the Conference. Over 200 names were on the registration book with approximately 50 conference visitors staying in the college dormitories. Already we are learning of plans for more intensive mission work by the older churches. Howard Marsh is scheduled to be in a meeting with the Porterville, Cal., mission, where Eugene Mullins labors, about the middle of June, the Sellersburg church sponsoring. The messages and earnestness of all speakers on the theme, **The Unchanging Commission In A Changing World**, impressed all who heard with the fact that a rising spirit of evangelism is to be found in the church. As Director of the Conference and on behalf of the Bible Department and the entire K. B. C. staff who co-operated so wonderfully to make the Conference possible, I express our gratitude to all conference speakers and visitors and to you who could not be with us but prayed for us and were with us in spirit. Plan now to be with us next year if the Lord tarries. Consult our Catalogue for the date. —Frank M. Mullins, Sr.

## K. B. C. FINANCIAL CAMPAIGN

The goal of the current financial campaign for K. B. C. is \$200,000 to be given over a period of three years. Seventeen churches in the Bluegrass

area of Kentucky have set \$50,000 as their goal. The Main Street Church of Winchester, and the Cramer and Hanover church of Lexington, are each trying for a goal of \$12,000. The K. B. C. NEWS says: "We appreciate this and every response, and believe God will work through His people in this campaign to retire the debt of \$121,000, to make possible the purchase of needed equipment and repairs, and to enable the school to continue to operate and grow." H. L. Olmstead is campaign chairman, being assisted by N. Wilson Burks in the Blue Grass area, H. E. Schreiner, Louisville area, Howard T. Marsh and E. Gaston Collins Indiana area, and Robert B. Boyd in the South.

## K. B. C. STUDENTS PREACHING

Winchester, Ky.: Some of the Bible Institute students of Kentucky Bible College are already active in preaching and religious work. Glenn Baber preaches two Sundays of the month at Moore's Ferry, Kentucky. David Tapp preaches regularly at Furnace, Ky. Kenneth Preston preaches for the Sugar Creek church of Christ near Warsaw, Kentucky. The Winchester Main Street church is using various students in the Wednesday evening service.

Hapeville, Ga.: The Kentucky Bible College chorus will soon begin a tour of churches in the Southeast, and they plan to be with us on Thursday, May 3, for a program of songs. We hope to have Brother Vernon Lawyer with us in May also.

Arrangements have been made to have a meeting this summer in connection with our Vacation Bible School. Brother R. E. Davis, Sr., of Dallas, Texas, plans to be with us as our evangelist. Brother Davis is a preacher of considerable ability and spiritual power. We look forward to a great meeting. The date set is August 5-12. —Carl Kitzmiller.

Amite, La.: The work at Hayden's Grove and Shiloh is very encouraging. We have had good attendance and a real good interest shown. Neal and I conduct a radio program every Sunday over the Amite station, which was opened recently. Also our monthly young people's meetings have been well attended. For all this we thank the Lord. —Antoine Valdetero.

**San Juan, Porto Rico:** Strange and wonderful are the ways of God's grace! We came last Friday, (March 9)—strangers in a strange land—and by Sunday morning I was preaching to a large crowd through a fine Spanish interpreter. Great need, and open doors for the word everywhere. Today, we fly back to Pensacola to see the brethren there again, and then we go on to New Orleans for another month with Seventh and Camp Street Church. Love to all the disciples at home! —E. L. Jorgenson.

**Johnson City, Tenn.:** We expect the Kentucky Bible College chorus to arrive in Johnson City about noon on Thursday, April 26. They will sing that evening at Mountain View, with a desire to have both the Locust Street church and Mountain View church present.

Brother Vernon Lawyer and his wife and family will be with us in this community for the Locust Street prayer meeting on Wednesday, evening, April 18, the Mountain View prayer meeting on Thursday evening, April 19, and will speak at Locust Street on Lord's day, April 22. Lord willing. —W. S. Hoar.

**Alexandria, La.:** Recently the concrete foundation of the meeting-house of the congregation on the Greenwell Springs Pride Road was poured. There was no public display of ceremonies, but each one in his own heart offered thanks for the favors God has given in this work. Blocks will be laid soon.

Beginning March 18 a series of gospel meetings were conducted at Ponchatoula church of Christ. There was a different speaker each evening. I spoke at the service on Sunday to begin the series of sermons. —W. J. Johnson.

**Brother Orell Overman**, minister of Pleasant Grove congregation, south of Linton, Indiana, reports that the church at Pleasant Grove has just finished a building project. They have added four basement class rooms and two nice large class rooms on the main floor. Also they built a coal room and a furnace room. All are encouraged and the work is progressing nicely.

**Louisville, Ky.:** The Ormsby Church, 622 E. Ormsby Ave., Louisville, is announcing a series of gospel meetings to begin Sunday, April 22, and to continue through Sunday, April 29. W. S. Hoar of Johnson City, Tenn., is to

be the evangelist. We also will hear messages in song from night to night. Come at 7:30 each evening and at 7:45 on Lord's days. —J. R. Clark.

Again we wish to announce the gospel meeting to be conducted at South Louisville Church, Fifth and M, sts., Louisville, from April 18 to April 29. Orell Overman is the chosen speaker for this effort.

**Winchester, Ky.:** We had more than a hundred in the Friday night Bible class on March 23. This included some young people that John Fulda and Bob Morrow brought from Indiana. It was one of the largest classes yet. —Frank M. Mullins.

Carl Kitzmiller, of Hapewell, Ga., is scheduled to be in a meeting at Linton, Indiana, from April 16 to April 29. Linton's minister, Eugene Pound, and Brother Kitzmiller were classmates in Harding College. This promises to be a good meeting. Indianans, here is your opportunity to hear a man two-and-one-half inches taller than Orell Overman!

\* \* \*

#### MORE CLUBBERS

William C. Cook, Jr., Hapeville, Ga., (second club, 9 in all)....	5
Mrs. G. B. Dasher, Sherman, Texas	4
Mrs. Rice Fryman, Cynthiana, Ky.	7
Frank Gill, Abilene, Texas.....	4
Mr. and Mrs. John Gill, Allensville	8
Charles Goatley, Louisville, Ky.....	6
Mr. and Mrs. L. C. Guinn, Knox City, Texas .....	4
Mrs. L. K. Harding, Henning, Tenn.	11
F. S. Hays, Louisville, Ky.....	10
Waldo Hoar, Johnson City, Tenn....	7
Miss Florence Hottell, New Albany, Indiana .....	13
E. H. Hoover, Chattanooga, Tenn..	29

Thanks to the above clubbers. Why not send in a club if you have not done so? Even if you have sent in some names, you might be able to repeat as did Bill Cook, listed above. Perhaps you have four or more friends that you would like to add to the Word and Work list. Send \$5 for every four names and \$1.25 for each additional name. We prepare a feast of good things each time. Just glance over this issue. The Word and Work is fit to hand to a friend.

\* \* \*

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