

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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PROGRAM OF THE
NINTH ANNUAL

Louisville Bible Conference

AUGUST 27-31, 1956



Theme: "THE INSPIRATION OF CHRIST IN A FEARFUL AGE"

MONDAY, August 27

7:30 P. M. Congregational and Special Singing

8:00 P. M. "The Preeminence of Christ as Revealed in the Scriptures"
— Jesse Wood

TUESDAY, August 28 - - - - **CHAIRMAN, H. E. SCHREINER**

- 10:00 - 10:20 Devotional
10:20 - 11:00 "Christ — The Great Prophet" H. C. Crowder
11:00 - 11:15 Intermission
11:15 - 12:00 "What Christ Means To Me As A Preacher"..... J. R. Clark
12:00 - 12:10 Intermission
12:10 - 1:00 Lunch
1:00 - 1:30 Intermission
1:30 - 1:40 Devotional
1:45 - 2:45 Ladies' Class Taught By Sister E. Yeager
1:45 - 2:15 "Developing Leadership" Stanford Chambers
2:15 - 2:45 "Retaining Converts" Eugene Pound
2:45 - 3:00 Intermission
3:00 - 3:45 "Inspiration of Christ for Active Church Work"..... J. F. Stinnette
7:30 - 8:00 Special Song Service
8:00 - 9:00 "The Inspiration of the Cross of Christ"..... R. E. Davis, Sr.



WEDNESDAY, August 29 - - - - **CHAIRMAN, EARL MULLINS**

- 10:00 - 10:20 Devotional
10:20 - 11:00 "Christ — The Great Priest" H. N. Rutherford
11:00 - 11:15 Intermission
11:15 - 12:00 "What Christ Means To Me As A Young Man".... M. A. LeDoux
12:00 - 12:10 Intermission
12:10 - 1:00 Lunch
1:00 - 1:30 Intermission
1:30 - 1:40 Devotional
1:45 - 2:45 Ladies' Class Taught By Sister E. Yeager
1:45 - 2:15 "Variety In Our Services" Carl Kitzmiller
2:15 - 2:45 "Determining Christ's Leading" John Mengelberg
2:45 - 3:00 Intermission
3:00 - 3:45 "The Inspiration of Christ In Adversity and Sorrow"
— Frank Mullins, Sr.
7:30 - 8:00 Special Song Service
8:00 - 9:00 "The Inspiration of Christ On the Mission Field"..... Victor Broadus

(Program continued on Cover page 3)

THE WORD AND WORK

VOLUME I, AUGUST, 1956

E. L. JORGENSEN AND J. R. CLARK, EDITORS

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DO WE KNOW HIM?

Do we know Him – not His doctrines,
Not His wisdom, love, and power—
But HIMSELF, the Friend unfailing,
In affliction's darkest hour?

Is He with us as a PERSON:
Not a presence—vague, unreal,
But a living, loving Savior,
Who our every need doth feel?

Is He with us now, abiding?
Is He chiefest, and the best?
Would our home be sad without HIM?
Have we each His perfect rest?

If we have, we know, just dimly,
What the life of heaven will be;
But the joy will there be grander,
For we then our Lord shall see."



THE SECOND QUESTION

(Matthew 18:21)

E. L. J.

It was not the first time the impetuous Peter had come asking light and guidance, nor was it to be the last. The impulsive, inquiring, and quick-spoken apostle felt quickly and deeply. How much precious teaching we might have missed, but for Peter!

STUMBLING

It was after those awful warning words about stumbling—about causing children to stumble; actual children, or God's believing, grown-up "little ones" who have made themselves children for the Kingdom of heaven's sake. The word "offend" of the Authorized Version (instead of "stumble") is much too weak in modern English. "To stumble" is far more than hurt feelings; and to cause it—by word or look or act—is punishable by something worse than loss of legs or arms or eyes, worse than death itself, Russell's no-hell teaching to the contrary. For we read plainly that a mill-stone drowning in the depths of the sea would be a *better* fate than his who causes stumbling, if he repent not of it. There are, then, after death, some things that are worse than death; and it was the sweet, soft lips of the Lord Himself that said it. Be sure, the "second death", at the best that can be made of it, is something worse than the first death even at its awful worst. Speaking in Louisville long ago, Russell quoted Luke 6:35: "for He is kind"; and so far he was right. God is kinder than anyone ever knew. Then Russell commented, "He is kind, too kind to send anyone to hell." But God's *Son* said—and kinder, gentler lips than His never parted—"these shall go away into eternal punishment: but the righteous into eternal life." Which shall we believe, Christ or Russell? To me, my Savior settled the whole hell question long ago, and once for all. And then went down to death to grapple with our enemy, and to close hell's yawning chasm to my soul.

RECONCILIATION

It was this discourse on stumbling that led on to the ensuing paragraph, "If thy brother sin against thee", with its well-known useful teaching on procedure between the estranged. The steps are clear and technically easy; but the big thing is the spirit of the thing—that when you go to your sinning brother, you go to "gain" *your brother*, not to gain your point. How often we have won the war and lost the peace! We could not be satisfied to have *next* to the last word! Go to "gain thy brother": gain him to your love and confidence again, gain him to your fellowship, gain him to the church, and gain him for the Lord. Think how much it means—to him!

"But look", you say, "look what he did to me". O yes, he sinned against you, and grievously perhaps; but look what a sin account you had rolled up against the mighty Maker! The brother's sin against you, compared with yours against the King, is at the worst

but as a hundred shillings is, compared to ten thousand talents (vs. 24, 28); as \$17 is to \$10,000,000.

"But must he not repent?" O yes, "if he repent, forgive him" (Luke 17:3). But you can cultivate repentance; you can draw it out, you can meet it on the way, and make it easier, "looking to thyself lest thou also be tempted" (Gal. 6:1).

"But it's the principle of the thing", you say. O yes, and the stubbornness of it too, in you perhaps. Must you meet him in that iceberg attitude? Must you turn the whole church into a great refrigerator against him, to freeze him out for all eternity? (2 Thess. 3:15). Must you make repentance and adjustment well-nigh impossible, treasuring up wrath after the hardness of your own impenitent heart? Beware, lest you *both* miss the way home!

To be sure, the reconciliation effort may end up in failure, and through no fault or failure of your own; and if it *must* be so, God has said that He will back you up, for the peace and safety of the church (vs. 18-20); but let us never be content to have it so by reason of any failure to "be kind to one another, tender-hearted, forgiving each other, even as God in Christ forgave you" (Eph. 4:32). And let us make sure when we forgive it is, as the last verse puts it, *from our hearts*. Let no man deceive himself that he is "sound in the faith" while he harbors malice and the unforgiving spirit in the heart.

THEN CAME PETER

It was all very well to forgive up to a certain maximum point, perhaps seven times. Thus, in Christ's pure presence, Peter raised the standard high. High, did we say? Yes, to Peter it was high. By nature he would be more inclined to cut off an ear, or to cleave a man's skull, than to forgive an injury. To us also, as measured by our stingy practice, it was high. Just let it happen to us once, some serious offense: "Of course we will forgive, gladly." Twice: "Well yes, we will forgive, we *have* to forgive our debtors; for if we forgive not men their trespasses, neither will our Father forgive us our trespasses". But let it happen thrice: "Yes, this one time more we will forgive; but *please* let's have no more of this; we're quite fed up with it". So goes the common practice, yea, *better* than the common. But when the Lord said "seventy times seven" He was not keeping legal count. Seven, the number of perfection, times seven, the number of perfection, times ten, the number of complete fullness in the Bible—four hundred-ninety times, surely a definite for an indefinite, endless number of times.

TWENTY THOUSAND TIMES

Now, we know that God is good, and ready to forgive, and abundant in lovingkindness unto all them that call upon Him (Ps. 86:5). "With him there is lovingkindness, and with him is plenteous redemption" (Ps. 130:7). Not seven times, nor seventy, nor seventy times seven, but more than twenty thousand times in my case—if I count only once a day since accountability. For every night (and many times beside) the good Lord has been coming to my

bedside; every night—in a figure—He has laid aside His royal garments, girded Himself with the servant's towel, poured water in a basin, and stooped down to wash my filthy feet. Once in the long ago (O happy day!) He cleansed me once for all and every whit: not my feet only, but also my hands and my head, yea, body, soul and spirit. Since that original "laving" (so the Greek for bath) there has been the need only of the daily foot-bath; but *how great* sometimes has been that need! And never has He failed to come—unless at times the weeds and ivy vines had hid the path, or a willful heart had bolted fast the door. And often has His sweet pardon set me singing,

"Thou hast put gladness in my heart:
Then well may I be glad!
Without the secret of Thy love
I could not but be sad."

A GRAVE WARNING

There is, nevertheless, an awful question raised in the last four verses of Matthew 18: Can God *undo* a pardon? Would He recall, reclaim, "take back", or cancel a pardon, once it has been extended? Here is a man who has been forgiven "all that debt," *all* that he owed the great King: Can this man now, on grounds of later conduct, become again an unforgiven servant, as if he had never been forgiven? It does not help to say that his heart was not right, for the great King knows every heart. Must we resort to the scissors system, to clip the sayings of Jesus, and to pigeon-hole to different dispensations what "applies" to us, and what does not, or (more likely) what fits in with our personal theories, and what runs counter to them? Far better to leave unsolved the "falling away" problem than to resolve it by such doubtful reasoning. We read that the king took back his pardon, and remanded the hopeless debtor to tormentors "till he should pay all that was due"; and then the Savior says in closing: "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts". What have we here: a perfectly hopeless purgatory? Or is it a problem for those to face who insist that such a fate could never come to a once-forgiven man? Take heed how we whittle on the warnings of God! They are among His many means—and not the least—of keeping the saved *from* falling away!

"THOU CANST NOT BEAR"

Among a number of things Ephesus was commended for, one was, "thou canst not bear evil men." The practice in the church of today is to tolerate all kinds lest some of the membership be lost to our church. If such be members who "pay" the loss (?) is all the more to be avoided. Satan to all intents and purposes has outmoded that little word "not" in the quotation. It is more popular to bear evil men than not to bear them. There is more tolerance toward the pornographic than toward the puritanical! Witness the enormous sales of the obscene! But for the patronage of church members this iniquitous traffic (like the liquor traffic) would fail for lack of finance!

NEW TESTAMENT ELDERS IN TWO KINDS

Stanford Chambers

A conscientious brother related how that he was strenuously opposing the hiring of a minister by their congregation. His opposition was on the ground that the preacher about to be employed was being imported and that he would be a "hired pastor," the unscripturalness of all of which he must oppose if he would be loyal. We endeavored to be of help.

"Are not all these that speak Galileans?" The Lord had imported these men from Galilee to Jerusalem for this great teaching program. At Antioch (Acts 13) were teachers and prophets, among them Lucius of Cyrene, Barnabas of Cyprus, via Jerusalem, and Saul of Tarsus. Luke, who stood by (not idly by) Philippi from Paul's departure in Acts 16 till his stop-over there in Acts 20:6, embracing more than four years, was not a native of that city. Paul left Timothy of Lystra to further the good cause at Ephesus, and Timothy was yet there when Paul wrote II Timothy years later. What difference does it make if the man teaches the truth of God's word and its teaching is advanced thereby?

BUT THE "HIRED PASTOR"

Scripturally appointed elders are overseers (bishops) and shepherds (pastors) of the flock, apt to teach, able to exhort in the sound doctrine, and to convict the gainsayers opposing the truth, "whose mouths must be stopped" (Titus 1:11). In such a sphere they "rule".

"Let the elders that rule well be counted worthy of double honor." Some scriptural elders do not rule so well as some others. They are not of one and the same stature, are not men run off of one assembly line. "Especially" — *especially what?* — "especially those (elders) that labor in the word and teaching". Some scriptural elders do not "labor" in the word. Some do. And those who do are to be "counted worthy of double honor." On this basis are two classes of elders, therefore, supported or not supported, accordingly.

"DOUBLE HONOR"

Paul clearly shows that this honor includes support. "Thou shalt not muzzle the ox that treadeth out the corn" was not spoken (merely) for the sake of the ox. "The laborer is worthy of his hire." (1 Tim. 5:17, 18.) In the very same connection the apostle applies the Scripture he quotes directly to the special type of elder, one who labors "in the word and teaching," one, however, no more able than are others to serve at his own charges. Others must enable him to do this all-important work, "the ministry of the word," and thus meet a responsibility resting upon every Christian. His so receiving does not make of him a "hireling" or a "professional". He cannot be treated as such with impunity. Admittedly he may be subjected to temptation to serve for "filthy lucre," and some have yielded.

TIMOTHY A TEACHER

"Study to show thyself approved unto God . . . handling aright the word of truth." "These things speak and exhort with all author-

ity." "The same commit to faithful men, who shall be able to teach others also." He was to "charge certain men not to teach a different doctrine" (1 Tim. 1:3), to "reprove, rebuke, exhort," but along with all that, occasions would occur and opportunity for doing "the work of an evangelist," and he was to sound the evangelistic note. His so doing would not necessitate itinerating on his part. "Itching feet" are not to be mistaken for evangelistic zeal. Every Christian is to be alert for opportunities for announcing the glad tidings, that is, to evangelize. Those "scattered abroad went everywhere preaching the word," that is, evangelizing (Acts 8:4). The fact is not to be overlooked that itinerant preachers or evangelists are needed. The "go" of the Great Commission is in order to get the *gospel* message and those needing the gospel together. (It is not intended to induce "goitis"). The travel (which someone has to pay for) is only incidental to reaching the lost to evangelize them. A certain young man who thought he must preach also thought the first thing was to be supplied with a car. There is the professional "evangelist" even as there is the professional "pastor". It is what one does and his motive behind it that determines. While both the protracted meeting "racket" and the pulpit "racket" are to be disapproved, and should not be upheld by support, on the other hand there is the bad habit too much in evidence of adversely judging the laborer who is not counted unworthy of his hire, but receives support. There is pre-judging indulged in and manifest envy. Being "of Apollos," I so easily detect the defects in Paul and find it easy to criticize him. Carnality thus betrays itself. Very rife today alas! is the question, "Who is greatest in the kingdom of heaven?"

O jealousy, what sound loyalty is practiced at thy impulse!

ABOUT NUMBERING THE CHURCHES

Brother Stanford Chambers writes in the *May Truth Advance*, of which he is editor, as follows:

"A questionnaire comes asking for a listing or numbering of churches that are 'premillennial' and of those that are not. *We decline*. Let those be questioned who are drawing the line and making distinctions along such lines. We wish to lend no aid or encouragement to the ugly practice in vogue in many places of disfellowshipping those 'for whom Christ died' contrary to the plain instruction of Romans, chapters 14 and 15. By this we do not mean that things our Lord has promised and foretold are matters of indifference; far from it, for unsearchable are the riches of Christ in store of which He informs His people that they may 'set' their affections on things above. But what He reveals is not to afford them something to quarrel over! Fellowship, however, as we have said before, is in its very nature a thing that is mutual. Yes, our inquirer should get his information from those who are making the distinctions. Should he be of like kind with them they will give him just what he seeks."

TRUE FELLOWSHIP: No. 2

(Gleanings in 1st John)

H. L. Olmstead

The purpose of this epistle as we saw in a former lesson is stated in chapter 5:13. "These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on his name."

Fellowship with God, Christ and one another is the theme of this epistle. Such a fellowship is possible only because there is first of all, a common life with God through our reception of His Son. As we have seen, "eternal life" in the gospel of John and in this epistle is a present possession of the child of God and he possesses it because he has been born of God. John's Gospel (1:12).

Until this happens through receiving His Son there is no use trying to please God. "They that are in the flesh cannot please God" (Rom. 8:8). "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you" (Rom. 8:9). This then is the basis of all true fellowship with God and with one another—the common life of the Spirit.

In order that we may have a practical, working, joyous fellowship with God and His Son Jesus Christ (1 John 1:3), it is necessary to know God's character. We discover in 1 John 1:5 that: 1. "God is Light and in Him is no darkness at all". Consequently all who believe must walk in the light for in Him is no darkness at all. This will necessitate the bringing of our lives out into the open, even our sins must not be hidden or covered up, but according to verse 9 of chapter 1, they must be confessed. This means every-day "open-and-above-board" living. Nothing is to be pretended or feigned. Furthermore it means a daily practice of the presence of God—a realization that in Him we live and move and have our being.

Like Abraham of old we must "walk before Him". If we say we have fellowship with Him and walk in darkness we lie and do not the truth (1:6). The man who walks in the light is conscious of his sins and shortcomings, will confess them and experience the joy of cleansing in the blood, and what is more, he will be conscious of the fellowship "one with another" (v. 9.) Nothing short of this is walking in the light. There can be no such thing as a fellowship with God who is light, if we walk in darkness. There is a common life with God and therefore there should be a common living with God. Nothing is so fatal to a Christian's life as *unjudged* and *unconfessed* sin.

Two things are said in this chapter about sin which demand our special attention. First, the apostle says, "If we say we have no sin we deceive ourselves". Next, he says, "If we say that we have not sinned, we make him a liar". In the first case we deceive ourselves. In the next one we make God a deceiver. Neither can be truthfully said. Paul was conscious that he "had sin" dwelling in him in his flesh. This is always true, but he was also conscious that he had sinned. Both sordid facts need to be brought out into the light of God. That we "have sin" demands the counteracting power of the

Holy Spirit. That we "have sinned" demands the application of the blood of Christ.

The evidence here then that we have eternal life is our willingness to bring everything out into the ineffable light of God. There is no dallying with sin, no hiding it, no countenancing of it, no desire to live with it. On the other hand, if we find it there, we recognize it as something which does not belong there and must be eradicated.

I KNOW

William Rinne

That God has spoken, as declared by the writer to the Hebrews, is one of the most wonderful as well as solemn statements in all the Bible. It is wonderful in that it assures us that we can "know in part" the absolute truth concerning many things that would otherwise be hid from our sight, and which men through their vain philosophies are ever seeking to learn but are never coming to a knowledge of the truth. It is a solemn thought in that if God has not spoken we can know nothing, and all around us would be thick darkness. But the fact that God has spoken is, in the language of Pëter, "a lamp shining in a dark place" (2 Peter 1:19).

And what are some of these things about which we can say "I know" and say it confidently? In the first place, we can say with the apostle Paul, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." (2 Tim. 1:12.) I know Jesus Christ. I know that in this world of shadows He is Light. On this bank and shoal of time—sands ever shifting, smitten with the black waves of change—I know that Jesus Christ is the Rock whereon my feet were set by sovereign grace. "Nor life, nor death, with all their agitation, can thence remove us if we see His face." I know that He is what man ought to be: true, tender, strong, compassionate, indignant against wrong, willing to go to the cross rather than tamper with the truth.

In the second place, we can say with Job that "I know that my Redeemer liveth" (Job 19:25). I know that death cannot destroy His kind of life. He is the soul's surmise come true, the last ineffable Word made flesh. I know that His is the life that puts meaning into all life. The only convincing argument for immortality is a life that deserves to be immortal.

In the third place, I know that I have a *quality* of life given to me by the Lord Christ, so good, so enduring, that it cannot be destroyed. God builds most magnificently for His children. He builds for ever. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit" (1 Cor. 2:9, 10).

In the fourth place, there are many questions about Him that cannot be answered until we see Him face to face. "For now we see in a mirror darkly; But then face to face: now I know in part; but

then shall I know fully even as also I was fully known" (1 Cor. 13:12). But even to ask those questions enlarges the horizon of my mind. The questions He asks me are more searching still. Whether He is this or that I know not, but "one thing I know, that, whereas I was blind, now I see" (John 9:25). And whatever knowledge we have of God and His Word is indeed a rich blessing that has been bestowed upon us by the grace of God. "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not" (Matt. 13:16, 17).

In the fifth place, we can again say with the apostle Paul, "For I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). The mystery about us is not that we do wrong, but that we know we have done wrong. This capacity for self-judgment is the amazing thing about us. I know right and wrong. At the core of my consciousness is conscience. Huck Finn said he knew he had a conscience because it took up more room inside him than anything else. The age-long experience of men bears witness to the reality of the authority of conscience. Many evil ways have been tried, and with the same result: defeat, blight, tragedy.

In the sixth place, there are things concerning prophecy about which we can say "I know". Peter says, "knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:20, 21). The word of prophecy is a searchlight casting its powerful light on events far beyond and above us. The lamp of prophecy unfolds to us the truth concerning God's dealings with the nations. Prophecy focuses our thinking on God's purpose, rather than on man's progress. The word of prophecy alone prepares our hearts and minds for the day of vengeance of our God, which is drawing near.

There is still, however, another phase which needs to be considered in connection with this theme. On every side we see and hear much today concerning man's progress. The expression, "I know," is said confidently today about more facts in the universe than by any generation that has ever lived. The human mind is experiencing the hour of its greatest triumph. The walls of our once tidy little universe have been pushed back, and the roof has been removed. But the more men seem to know about the works of the universe, its wheels and hairspring, the less they seem to know about the Creator of the mainspring, about Christ and prayer and human destiny, or that God has a purpose and a meaning for each individual life. Men know so much about the mechanism, so little about the meaning, or about the one fact that makes sense of all other facts.

This situation is not as strange as it may seem. The world gives little heed to the fact that God has spoken. But more than this, men have *refused* to have God in their knowledge. Because their foolish hearts are darkened, men take little or no cognizance of the fact that there are *thoughts* which are higher than their thoughts, or

that there is a *knowledge* that eludes and even refuses to be measured. Men may measure the velocity of light, but there are no scales in which men can weigh the glory which shall be revealed in God's good time to all those who love Him. A man's body can be weighed down to the last atom and beyond, but men have no yardstick for the *quality* of His mercy toward them that fear Him. There is no balance in which men can weigh the "crown of righteousness" which the Lord, the righteous Judge, shall give to all those in that day who love His appearing.

If Christ and the kind of life He lived, and the kind of life He gives us, could be destroyed, then the world would be a senseless thing. If Christ could be destroyed out of this universe, then life would have no meaning, no purpose, and we could know no good. But "I know that my redeemer liveth," because "that life which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me." I know "the power of an endless life."

"THAT THEY MAY BE SAVED"

Theophilus

"My heart's desire and my supplication to God is for them (Israel) that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." (Rom. 10:1-3.)

The preaching of John the baptist had sounded throughout all the land of Israel. It was a call to repentance, for, he said, "The kingdom of heaven is at hand." (Matt. 3:2.) No reliance could be placed on being related to Abraham. The promises made of God to the fathers could only be enjoyed by a seed circumcised in heart as well as in flesh—a righteous seed. (Matt. 3:8-10.) To prepare the Jews to be in just such case was the burden of John, the son of Zacharias. Him they *officially* rejected (Matt. 21:24, 25), and Herod cast him in prison and later beheaded him. (Matt. 4:12.)

Jesus took up the message his predecessor had given, and continued to work for the salvation of the Jews. His theme: "Repent ye; for the kingdom of heaven is at hand." (Matt. 4:17.) From Capernaum in the country of Zebulun and Naphtali He went forth into all Galilee "teaching in their synagogues and preaching the gospel of the kingdom..." (4:23). The Jews must repent; and to gain victory over stony hearts which magnified genealogy and discounted personal righteousness was Jesus' task. To this end He chose helpers—first the twelve, and then the seventy—and sent them out "to the lost sheep of the house of Israel." (Matt. 10:5, 6.)

The sermon on the Mount stands as the supreme effort on the part of Jesus to define and answer the problem facing Israel. Whatever other lessons it may, and does, contain for us today, its implica-

tions were primarily to instruct the Jews, and especially the disciples, as to what were the requirements for entrance into the kingdom of heaven.

1. The Beatitudes (5:1-12) focus attention on the true necessities for citizenship in Messiah's kingdom. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed are the meek: for they shall inherit the earth." "Blessed are the pure in heart: for they shall see God." "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." The rest of the sermon to a greater or lesser extent emphasizes this need for personal purity and repentance and righteousness.

2. Here is a brief list of other statements to the same end:

a. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (5:20.)

b. "—but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (5:44, 45.)

c. "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (6:33.)

d. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (7:19-21.)

The recorded testimony reveals to us that the Lord's efforts went to ears that would not hearken. The culmination of their sin was to crucify their Christ—the King of the Jews. Therefore it was said to them beforehand, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

Although today blindness lies upon the greater part of Israel, we need not think it must be for ever. Even their sin can be removed. The apostles took up the message of the Lord to Israel, and the offered salvation may yet be had with all attendant blessings—"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3:19-21.)

Thank God every morning when you get up that you have something to do that day that must be done whether you like it or not. Being forced to work and to do your best will breed in you self-control, strength of will and a hundred other virtues that the idle will never know. —Charles Kingsley.

THE OPEN BOOK

J. H. McCaleb

As I contemplate the scattered wreckage in my life, I wonder. When I consider the similar wreckage that appears in many other lives, I wonder some more. I wonder with the writer of old: "What is man that thou art mindful of him?"

Of a certainty my own righteousness is not enough. I know that I have not lived up to all that I know to be right. I have been a failure. Just as surely, it is impossible to keep all of the law perfectly to do it. I am conscious again of abject failure. It is depressing to view the brittleness of the life that doggedly strives to gain perfection through strict conformance to a few laws that might appear possible of attainment, while the rest lie in ruins, broken and accusing.

Then we see Jesus, through whom we can attain the righteousness of God through faith. What a relief to throw ourselves upon the mercy of God, and to appropriate the power that can pump into us clean blood that purifies and keeps us pure. And so, with the faithful Abraham, we can trudge sturdily through life secure in the conviction that the righteousness of God is ours. "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

By faith we have risen with our Lord in baptism to walk in newness of life. By faith we can continue to walk in that new life. And faith comes by hearing the Word of God. Abraham listened to God all through his life. He never failed to keep his eye on the main course. At times he swerved a bit because of the weakness of the flesh; but when God spoke he listened, and heard, and acted. "And Abraham believed God, and it was reckoned unto him for righteousness."

God speaks to us, too. He speaks to us continually through His Word. It is our responsibility to decide whether we will hear and act as did the faithful Abraham. I believe there is no phase of our Christian life that is neglected more than the reading of God's Word. In theory we follow God, and in theory we love Him; but we just won't take time to listen to Him and to meditate upon what He says.

The key to successful living is so simple we pass it by to follow the loud calls of transitory lordships. They sound big but have only emptiness within. Faith comes by hearing the Word of God. Read your Bible every day. Study the message; meditate upon it. Have your ears open constantly. There are many moments available during the day to commune with God. It is the pause that refreshes.

How easy it is to grasp the righteousness of God through faith. We listen to God and follow out His way. He has made all the plans and has done all the primary thinking. Our happiness is secure. Blessed is the man who meditates upon the Word of God day and night.

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. —J. Edgar Hoover.

Precious Reprints

FROM THE PEN OF R. H. BOLL

(Excerpted from Word and Work, November, 1918)

THE LORD'S SUPPER --- II

The two verses (1 Corinthians 11:27, 29) which solemnly warn against the improper participation of the Lord's Supper, have been a source of great doubts and fears, and of spiritual loss to many conscientious Christians. But, as always, the cause of stumbling lies not in the scripture, but in man's misunderstanding of it. In this case the translation in common use (the King James Version) is largely responsible for the misunderstanding.

The common misunderstanding of these two verses is twofold: (1) As to the meaning of the term "unworthily"; and (2) as to the "damnation" that follows in the case of one's eating unworthily.

NO ONE IS WORTHY

Tender hearts and consciences are often weighed down with a sense of unworthiness. The tenderer the conscience, the keener the sense of sin and failure. This is not to be regretted. Not one of us but feels and says, like Jacob, "I have not been worthy of the least of Thy lovingkindnesses, and of all the truth which Thou hast showed unto thy servant." Thus Paul also counted himself chief of sinners, least of saints. Such a feeling should not be thought of for a moment as rendering a man unfit to partake of the table of the Lord. But what if we are conscious of recent and grave failure? Then let us go straight to the throne of grace that we may find God's sure mercy. Past failure can be no barrier to the Lord's Supper—*unless* I intend to continue in sin; unless I "regard iniquity in my heart;" unless I have enthroned idols there; unless I hold malice and hatred and an unforgiving spirit. That would of course render me unfit for the observance of the Lord's Supper; but for every other act of worship and service as well. We must get right with God; and so we can come worthy in the worthiness of Christ to eat and drink.

But it is not man's personal worthiness of which the apostle speaks, but *of the manner* in which the Lord's Supper is eaten, whether with due recognition and reverence, or not. The Revised Version makes this plainer when in the place of "unworthily," it translates "in an unworthy manner." And what is the unworthy, and what the worthy, manner of participation?

THE STATE OF AFFAIRS IN CORINTH

The Corinthians had been guilty of a desecration of the Lord's Supper which to us seems shocking and incredible. They had made a feast of it, after the pattern of the heathen feasts—an occasion of surfeiting and drunkenness. And not only so, but the wealthier

members brought their own provisions and shared them with those of their own clique, neither waiting for, nor regarding the rest. The apostle protested to them that the Lord's Supper was not that sort of feast. Its purpose was not to satisfy hunger; nor was it a social meal, still less a convivial affair. If you want to eat and drink—there are your homes. Do you so despise the church of God, and put the poor among you to shame? Then he proceeds to tell them what revelation he had received concerning the institution, purpose, and manner of participation in, the Lord's Supper; and from this we gather that the Lord's Supper consisted not of a bill of fare, but of the bread and the cup only, that these were not taken for enjoyment, or nourishment, but for a *sacred purpose*: "do this in remembrance of me;" in which the bread stood for the body; the fruit of the vine, for the blood of the Lord. This then was no common meal. It was not merely "bread" and "a cup," but *the* bread, and *the* cup, even that of the Lord's own institution. There is a distinction between that which is holy and that which is common. This is a sacred meal, hallowed and set apart by the word and ordinance of Jesus Christ.

EATING "UNWORTHILY"

We are now prepared to see what it is to eat and to drink unworthily. The Christian who ignores the holy significance put upon this memorial meal by the Lord, and eats of it without reference to the Lord's body and blood, and not specially in remembrance of Him; if he prostitutes this meal to any social or other common purpose—he eats and drinks in an unworthy manner. That was what the Corinthians had done. It applies equally today to all who participate of this meal without reverence, or thought, or purpose of faith toward the Lord Jesus Christ. Because he had no regard to the meaning and content of this ordinance of the Lord; because he ate and drank as if this were common bread and wine, and did not discriminate between the body of the Lord (for which that bread stands) and the bread which means only material food—because of this indignity offered to the Lord's sacred memorial he is "guilty of the body and blood of the Lord;" this, not, however, (as some have thought) as though he had "crucified the Lord afresh" (for which sin there is no repentance); but guilty of *an offense regarding* the Lord's body and blood. And in thus unworthily partaking, he eats and drinks damnation to himself.

EATING AND DRINKING DAMNATION

This opens the second inquiry—what is meant by eating and drinking "damnation" to oneself? It is here that the most serious misunderstanding comes in. By "damnation" people of course understand the final sentence, "Depart from me ye cursed into the eternal fire." And for this impression the King James' translation is chiefly responsible. The true meaning appears in the Revised Version: "Eateth and drinketh *judgment* to himself." Now the following teaching shows that this "judgment" is not the same thing as that which is commonly designated by "damnation"; but is, on the contrary, the safeguard against damnation; for he goes on to say, "When

we are judged we are chastened of the Lord that we may NOT be condemned with the world." (1 Cor. 11:31.) It is certain that this "judgment" that we eat and drink to ourselves, if we partake of it unworthily, is not "damnation," but a discipline intended to prevent damnation. This is a point constantly overlooked, and a point of vast importance, not only in this connection, but in its general application. It throws light on God's dealings with His children. They stand upon a footing of grace. As He said to David of old concerning his seed: "I will be his father, and he shall be my son: if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul" (2 Sam. 7:14, 15), so God speaks of us who are in Christ Jesus. He does not condemn us, but chastens us that we may not be condemned. By this it is not meant that a Christian cannot, should he so choose, override God's mercy and despise the chastening of the Lord, so that condemnation would be the only alternative left. But it does mean that the Lord will not cast us off, but with chastenings discipline us that we may not be condemned with the world.

THE NATURE OF THE CHASTENING JUDGMENT

The Corinthians who had thus eaten judgment to themselves were already suffering under it. In their physical weaknesses, sickness, and premature deaths, the chastening hand of God was recognized by Paul. "For this cause," he says, "Many among you are weak and sickly and not a few sleep." (1 Cor. 11:30.) That this is bodily, and not spiritual sickness, the connection clearly shows. We must guard here the conclusion, especially uncalled-for when imputed to others (as Job's friends did), that sickness or early death are always God's chastening judgments on sin, which is not at all the case. (Comp. Phil. 2:27, 30.) But God does sometimes use that method. Nevertheless the advantage is incalculable. "Blessed is the man whom thou chastenest, . . . that thou mayest give him rest from the days of adversity . . . for Jehovah will not cast off his people" (Ps. 94:12-14). Judgment does indeed begin with the house of God, even here and now; but if it fares hard with some of *us*, what shall be the end of those who obey not the gospel? (1 Peter 4:17.) For our judgment is disciplinary and redemptive in its nature; but theirs retributive and hopeless.

HOW TO AVOID THE JUDGMENT

But there is a way in which we may avoid even the chastening judgment. "If we discerned ourselves we should not be judged." (1 Cor. 11:31.) The Lord would rather have it so. He takes no pleasure in even our temporary afflictions. How are we to escape the chastening rod? By self-judgment. And that not self-judgment *after* the wrong is done (though even this brings forgiveness, cleansing, and mercy, 1 John 1:7-10), but *beforehand*, that we may not fall into guilt. "Let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:28). This will lead to self-judgment, repentance, amendment, acceptance; and all the guilt of sinning

against the Lord's body and blood is thus averted. But if we are conscious of past sin, self-judgment will save us from the sentence of condemnation, even though it may not *always* result in exemption from needed chastisement. (Psalm 99:8.)

"LET US DRAW NEAR WITH A TRUE HEART"

Lastly, in the words of another, it is good to be reminded that "the warning is directly against the careless and profane, and not against the timid and the doubting." The denominations who observe the Lord's Supper only on rare occasions claim that weekly observance detracts from the solemnity and sanctity of it. There is of course a danger of the familiarity that breeds carelessness, if not contempt, in this case. But it was God's design that we should move *constantly* on that high level of reverence and earnestness, which these think to attain to on their special occasions. But in order to avoid falling into formality and carelessness in the weekly celebration, the teaching must be constantly impressed: the great benefits of a right communion; the great guilt of a wrong participation; the sweet promise and the solemn warning; the awful facts back of the observance—these must be held up *all* the time. If we so eat and drink, we shall not stray far between times; but by our daily life we shall bear testimony, and in the Lord's Supper proclaim, that our Lord died for us and is coming again. "For as often as ye eat THIS BREAD and drink THE CUP, ye proclaim the Lord's death till he come."

LESSONS IN FIRST PETER

J. Edward Boyd

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened to you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

The apostle here returns to the subject of suffering. Some sort of fiery trial had come, or was about to come, upon those saints to whom he was writing this letter. They were in need of encouragement; for it was evidently a testing of great severity. Since Peter had himself passed through many like experiences, he was well qualified to give such encouragement to others. He begins with a strong word of endearment: "Beloved." This word denotes the highest type of love, the sacrificial love that sent Jesus into the world and permitted Him to be nailed to the cross. These Christians were thus beloved both of the apostle and also of the Lord. But if He so loved them, why did He allow them to be so severely persecuted? Was not that a strange thing? Peter tells them that they must not so think of it. It was not something to cause astonishment. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6.) And this is a chastening that seems for the present to

be not joyous but grievous. (v.11.) Gold needs to be purified in the fierce heat of the crucible. The Lord's most faithful servants have had to suffer for Him. He could, for instance, have given Paul smooth sailing and a pleasant voyage to Rome; but for some good reason He chose to have it otherwise. (Acts 27.)

Now the Christian's proper attitude toward trials is not one of mere resignation; it is rather to be one of continual rejoicing. One reason for this is that he thereby becomes a partaker—a sharer in—the sufferings of Christ. There was indeed a time when to Peter it was an incredible thing that his Lord should suffer. "Far be it from thee, Lord," he had protested, "this shall never be unto thee." (Matt. 16:22.) But later he was to learn that not only must the Christ suffer, if men were to be saved from sin, but that he too must become a partaker of his Lord's sufferings. "In the world," said Jesus to His apostles, "ye have tribulation; but be of good cheer; I have overcome the world." (John 16:33.) To Peter personally He had indicated "by what manner of death he should glorify God." (John 21:18, 19.) Jesus had also said to them all, "Blessed are ye when men shall hate you, and when they shall separate you from their company and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy; for behold, your reward is great in heaven." (Luke 6:22-23.) And so they did in later years, as when they were threatened and beaten by orders of the Jewish Sanhedrin: "They therefore departed from the presence of the council rejoicing that they were counted worthy to suffer dishonor for the Name." (Acts 5:41. And now Peter can look back to that and other experiences of like nature, and also forward to the time of the revelation of the Lord's glory, when the partakers of His sufferings will "rejoice with exceeding joy."

Probably few of us today, especially in this land of religious liberty, have had to go through such a fiery trial as is here contemplated by the apostle Peter. But there is no certainty that this condition will continue indefinitely. What has happened in our days in Hitler's Germany and in Communist Russia can happen here. The forces of evil are ever active. Atheism and other anti-Christian influences are more prevalent and aggressive than many of us may think. Storm clouds are gathering; therefore it is good that our spirits be fortified by these words of Peter. Indeed, even at the present time, although we may not be subjected to bodily harm, we may be reproached for the name of Christ. We may be ridiculed, our motives may be impugned and our words misconstrued, we may be made victims of false and slanderous reports, we may be shunned, because of our Christian convictions. Perhaps we would suffer more of this sort of persecution if we were more aggressive in our Christian service, if we were letting our light shine more brightly. Encouragement for patient endurance of such experiences is found in the verses that follow, 14-16.

If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For

let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.

So it is not the mere fact of suffering that is a matter for rejoicing. If a Christian suffers for evil-doing—that is no credit to him. He should be ashamed; for he has not only brought dishonor upon himself, but upon his Lord also. Peter specifies certain crimes: murder, theft, evil-doing in general, meddling in the affairs of others. But why does he include murder and theft when writing to disciples of the Lord Jesus? Was it possible that they could be guilty of such deeds? Incredible as it may seem, such is the obvious implication. This might not seem so strange, if we were familiar with the background and environment of those people. Many of the converts of those days were slaves, often quite probably of cruel, heathen masters. To such a slave the temptation to take something of his master's goods now and then would be strong; he might even reason that he was justified in doing so. Paul gave a word of caution in regard to this matter. (Titus 2:9-10.) Ill treatment might produce resentment that would on occasion erupt into violent action. And all should be continually on guard against the anger and hatred that constitutes potential murder in the heart. Then it is certainly true that all are susceptible to temptation in various forms; and meddling in other people's business is not unknown even among the Lord's people in our day. Suffering brought about by such deeds is deserved, and so brings no reward.

But if one suffers as a Christian, because he is true to the Lord Jesus and stands firmly by his convictions—that is a different matter. Such an one should not hang his head in shame! On the contrary, the exhortation is "Let us glorify God in this name." It may be of interest to note that this is the third and last time that the word "Christian" occurs in the New Testament. It is first found in Acts 11:26: "The disciples were called Christians first at Antioch." Whether this was of divine origin, as some think, or otherwise, matters little. There is nothing in the context to indicate that it was given in contempt. Agrippa's use of it, years later, indicates that by that time it was in common use. (Acts 26:28.) Paul did not repudiate it; and now Peter, inspired of God, puts his stamp of approval on it. Formed upon the Greek word "Christos," for the Hebrew "Messiah," divine title of our Savior, it is an appropriate designation for His followers.

For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful creator."

Here Peter speaks of judgment. There is a first judgment for the house of God. It begins there but does not end there. For there is judgment also for the unsaved, for those who reject the gospel. These are not to be confused. The judgments upon the church, which is

evidently what the apostle means here by "the house of God," are for correction and purification. "When we are judged, we are chastened of the Lord, that we may not be condemned with the world." (1 Cor. 11:32.) The Lord cannot tolerate evil in His own people. That was made clear in the case of Ananias and Sapphira. (Acts 5:1-11. See also 1 Cor. 11:29-32.) We doubt not that many of the trials that come upon Christians in this life serve this purpose of correction and purification. We should be glad that it is so; for everything is designed by our loving Father to work together for our good. Then there is to be our appearing "before the judgment seat of Christ," not for it to be ascertained whether we are saved or not, but that we may receive the rewards for what we have done in the body. (2 Cor. 5:10.)

But the judgment upon the world is different. "If the righteous is scarcely saved"—he is indeed saved, yet not because of his own righteousness. Only by the blood of Christ, by which he has been cleansed by reason of faith in Him, is he saved from the judgment that is to fall upon the world. "Where shall the ungodly (the one without God, or having no regard for God) and sinner (the one who persists in his sinful state, in spite of the salvation offered him) appear? But those who are suffering according to the will of God—their confidence is to be, not in their own works of righteousness or good works, but in the faithfulness, the dependability, of God their creator, who can be counted upon to be true to His promises. So in well-doing they are to commit their souls unto Him.

THROWING OUT THE GOOD WITH THE BAD

J. R. Clark

We should not "throw out the baby with the bath water" in principle any more than we should in fact. In principle many do that very thing. For example, I read some time ago of a subscriber to a good Christian magazine whose soul was fed by the rich spiritual truths that came through it each month. It was a veritable well of truth. But one month someone wrote something in this magazine that this man did not relish. He immediately wrote in and canceled the paper. Because of this one disliked statement he cut off his source of blessing. How many there are who do this very thing in one way or another! Men throw out the good with the bad.

Kentucky Bible College has proven a great blessing to many young men and young women and through them to many local congregations. We are learning from experience that a school staffed by Christian teachers and committed to Christian principles pays off in spiritual dividends. First the college was housed at Portland and then came a long step of faith to the beautiful campus at Winchester, Kentucky. There is not another college just like Kentucky Bible College in all of the United States. There are many colleges that stand for high principles, but where will we find a college whose president and teaching staff are committed to plain New Testament Christianity—the undenominational church of our Lord, simple every Lord's day worship centering in the Lord's supper—and at the same

time stand for the grace of God, Christian living through the power of the indwelling Holy Spirit, and the plain literal import of the Bible prophecies? Some contend for undenominational Christianity and some champion spiritual truths, but K. B. C. combines the two, convinced that simple New Testament Christianity was both fundamental and spiritual.

In this respect K. B. C. is unique. It stands for what the Bible stands for. It is committed to the same undenominational and spiritual truths that have characterized Portland Avenue Church (its birth place) and similar churches for a half century and longer.

The young preachers who have gone forth from K. B. C. are its best commendation. A. K. Ramsey of Louisiana says that there are seven K. B. C. graduates serving in his field, and there are many more scattered hither and yon. And we may add to this list many Christian workers who are not preachers.

K. B. C. is good and only good. It is just what the free churches of the Lord need! It answers the needs of our young people. But we note on the recent campaign report that fifty percent of those that we thought might respond did not do so. We have reason to know that they stand for the same spiritual truths that mean so much to those whose aforepromised bounty totaled \$150,000 plus. This amount could have been doubled if all had responded.

It is hoped that many churches which did not cooperate in the campaign will match the gifts of responding churches in proportion to their abilities. Perhaps some did not wish to commit themselves. Some may have found distasteful things in the circular letters which were sent out during the drive. I will admit that there were a few things I did not like. Nevertheless I entered into the drive wholeheartedly because I believed in the thing we are doing. When you read something you did not like did you scrap the whole thing? did you thereafter refuse to lend your influence to the campaign? did you throw out the good with the bad?

Kentucky Bible College as I see it is a good work. If we took offense at some unwise statement let us not throw the good thing overboard. Speak up and oppose the bad if you will, but do not let Satan tempt you to turn loose of that which is proving to be such a blessing to us all. If we always acted on this principle we would need to throw out our local church, for what church does not make mistakes? We would need to throw out one another; each of us would need to throw out himself. We would discard and discard until there would be nothing left—unless, perchance, the “bath water”.

“MADE TO SHUDDER”

A reader thinks attention should be called to the words of the prophet: “Be ye clean that bear the vessels of the Lord” (Isa. 52:11). It relates feelings experienced when one of unclean lips and unholy hands is called to serve at the Lord’s table! His place was in the seat of the penitent. And why was such a one called upon for ministering there? Is the Lord’s table to be unsacredly kept? Is it as a toy or pacifier of whining babes? How alarmingly leavened is the church of today!

WHEN LAWFUL THINGS ENSLAVE

Carl Kitzmiller

"All things are lawful for me"; writes the apostle to the Gentiles, "but I will not be brought under the power of any." Some things are wrong within themselves; and whatever is wrong, it ought to be understood without the need of much talk, with that the Christian is to have no part. So often, however, we must deal with things that are not wrong within themselves. The use to which we put them, the emphasis we may lay on them, the time those things consume—these and other matters may make them wrong.

Our attention is called by this statement of Divine truth, to the fact that that which would claim such mastery over us as to make us subject unto itself is wrong for us. Some of the bad habits that we take up with so readily would not be so bad were it not for the fact that they have *mastery* over us. Many a person will deny that he is a servant of any habit, but let him attempt to cease from some of them and the truth becomes evident. "...I will not be brought under the power of any." Here is the proper determination that ought to characterize each Christian.

"Does the Bible have anything to say against this thing?" people sometimes ask, in defense of a practice. They are already confident that it does not mention the practice specifically, or they would not have thus defended it in the first place. But in far too many cases, it would make very little difference if the Bible did specifically condemn the practice; for they have already become slaves to it and they would choose it first. One has wisely said that "our love for God is not demonstrated by the multitude of things we are willing to give up for Him, but by the one thing that we are *not willing* to give up for Him." He who is wholly committed to God can say that he counts "*all* things to be loss for the excellency of the knowledge of Christ Jesus. . . ." (Phil. 3:8). All things—both good and bad! For he does not want to be "brought under the power of" an otherwise good thing, much less that which is potentially or actually evil. One Master is enough—in fact there can be only One (Matt. 6:24)—and that one must be our Lord.

"... I will not be brought under the power of any," is not a vain boast in the flesh (not just a "resolution") but the determination of one who has been "crucified with Christ" and who reckons on God's promise that He will not permit us "to be tempted above that ye are able; but will with the temptation make also the way of escape. . ." (I Cor. 10:13.)

NEWS AND NOTES

Louisville, Ky.: The Iroquois church of Christ has had reason to rejoice. The work had gone on now for nine or more months without visible fruit. We were growing in numbers through an influx of old members from other churches. But now we have had two girls to come forward to make the good confession. They were baptized July 1 at South Louisville church. Both girls are seventeen years old.

We are counting on the prayers of God's people, knowing that the prayer of a righteous man availeth much in its working. We are praying the Lord will lead us to a more permanent home in the near future. At present we have a fund of \$1,100 toward this cause. We are still meeting in the Auburndale school building. —John Mengelberg.

Oklahoma City, Okla.: In 1949 at Gunter, Texas, a brother whom I gather would not want to be quoted for the record, remarked to me that Brother Boll was an exegete without a peer in the brotherhood. I concurred in this estimate, and note that none of the published tributes mention this particular quality of excellence. —Wilbert M. Winter.

Baxter, Ky.: The Ross Point church of Christ has just enjoyed two weeks of soul-stirring gospel messages by Brother H. L. Olmstead. The attendance was good each night. There were two responses, and we feel that much good was done otherwise. Pray for us that we might reach more souls for Christ.

Though our beloved Brother Boll has been called home, may he still live among us through the Word and Work. I have read after the pen of many great men. I consider Brother Boll among the greatest, if not the greatest. —C. H. Wiley.

Abilene, Texas: We concluded a nine-day meeting in Wichita Falls last Saturday night. There were four responses, one for baptism and three for rededication. That is a fine congregation of God's people. They are excellent listeners.

We enjoyed having Brother Waldo Hoar and family with us in our June meeting. There were two for baptism at that meeting. Pray for us. —Frank Gill.

John Fulda Leaves Lilly Dale

Tell City, Ind.: We were very happy here at the Lilly Dale Church of Christ to have Brother H. N. Rutherford as our evangelist from June 28 through July 8. There was good attendance throughout the meeting and much good was done. In addition to the spiritual uplift that we received, we rejoiced in seven responses, all for baptism.

Sunday afternoon, July 8, was our annual homecoming and there was a large crowd on hand in spite of the threatening rain. After a good dinner we enjoyed a good feast of fellowship together. Brother Rutherford brought us an inspiring message that afternoon.

In the Sunday evening service John Fulda recalled the many good things that he had received at the hands of the Lilly Dale congregation during his three years' ministry among them. After the service there was a surprise party held in John's honor at the home of Brother and Sister Leonard Terry. —Delmer F. Browning.

Benham, Ky.: Thirty-four years ago I was introduced to Brother Boll. If I ever accomplish anything in this life it will be because of my contact with Brother Boll through the years. He always sought the things that are above where Christ is, seated on the right hand of God. I am sure that he has now joined the great cloud of witnesses, who are ever interested in what we do here on earth. Therefore let us lay aside every weight and continue in the race until we join these saints with Jesus forever. He will be missed by us all, but our loss is his fulness of joy in the Lord's presence, whom he loved so dearly. May we all purpose in our hearts to do more for our Master. Pray for us here at Benham that we may find open doors. —Jesse and Rhea Bibb.

Recently Jesse Bibb and Rhea Sullivan of New Albany, Indiana, were united in the holy bonds of matrimony. Both have served the Lord faithfully for many years. May the Lord crown this union with every happiness and success in the Lord. —Pub.

Louisville, Ky.: The High View Church is planning an all-day meeting Sunday, August 12th, which is the first day of our meeting with Brother Richard Ramsey as evangelist. We will go to the High View Park nearby for a basket dinner at 2 p.m. At 3 p.m. we will return to the church for an "Olde Fashioned Hymn Sing." Also we are inviting the youth of this area to hold their monthly meeting with us on this day.—H. E. Schreiner.

Long Beach, Calif.: Brother J. N. Armstrong counselled that to keep balance it would be well for one not to confine his reading of religious journals to that published by a single section of the brotherhood. I have them from nearly all, if not all, sections.

Down the years, I can say with confidence, none has fed my soul for good more than have the writings of our departed brother in **The Word and Work**. Never can I recall an issue where his writings were not rewarding. Truly he has been a blessing. How good the Lord has been to give us such! How good if all sections of the brotherhood had known that Christ, not only of truth, but of "grace and truth" our brother brought to us, both by word and deed.

Praise God again with thanks for this wonderful gift of his life. The Lord bless his family and raise up like workers in the vineyard.

In the passing of Brother Batsell Baxter, then of Brother Boll, and now also of Brother G. C. Brewer, we think of our need of one another, of the love of Christ who desired us all to be one, and of the revelation of Christ brought to us by the glorification of His name in each.

Let us love one another and daily search His word and know His goodness as our Brother Boll so well taught us all.—Ernest Beam.

THEY SPONSOR SUZUKI

Wichita Falls, Texas. The Broadway Church of Christ, N. 4th and Broadway St., this city, would like to announce that we here at Broadway Church have taken on the sponsorship of Brother Suzuki's orphan home in Japan. We would like to have the prayers of Christians everywhere that we, by faith, and through the grace of God, though of meagre means, may support this work in prayer and with material help so that the children

may know the Lord Jesus Christ. If there are those elsewhere who desire to help in any way—with money gifts or with used clothing suitable for the children, we shall gladly handle such gifts for them.

Our hours of meeting are 10 a.m., and 6 p.m. on Sundays, and at 7:45 on the mid-week night.—R. E. Hoover.

New Orleans, La.: We arrived in New Orleans on Saturday, June 9, and had good services on my first Sunday with Seventh and Camp Church. The interest continues good. For example, last Sunday we had 49 for Sunday school, 64 for worship service, and 33 for Sunday night. The Sunday before the attendance was even better. An average of 30 come on Wednesday nights. We have from four to six men on Wednesday nights who are able to help.—Harry Prather.

Tulsa, Oklahoma: (Excerpt from letter to Brother Jorgenson.) Be strong and of good courage and remember that there are many who love and pray for you. I know that if our Lord carries that God will give us some fine helpful teaching through your pen. And I know that you and Brother Clark will keep the good Word and Work clean and fit to hand to a neighbor.—Leroy Yowell.

Fiftieth Anniversary To Be Celebrated

On August 26 the fiftieth anniversary of the Linton Church of Christ in its present location will be celebrated. Brother Stanford Chambers, who helped to start the Linton church will be the morning speaker. Then there will be dinner at the park and a special afternoon service. The Christian A Cappella Chorus under the direction of Dr. Edwin Bailey will give a full evening's program. All are invited to come and help make this a glorious day of praise to the Lord.—Eugene Pound.

A Good Work

The young people of the Lilly Dale, Indiana, church of Christ are creating a loan fund to help needy students of Kentucky Bible College. They will start the fund with \$100, and confine loans at present to Lilly Dale students. The student will give a note and pay 6 per cent interest, which will go back to the fund. This will encourage young people of Lilly Dale to attend Kentucky Bible College. Young people of other congregations would do well to follow the example of Lilly Dale.

Borden, Ind.: Brother G. F. Gibbs, of Lawrenceburg, Tenn., a former minister here will be the evangelist in our revival from August 12 through August 26. There will be services Sundays and each evening.—E. Gaston Collins.

TRIBUTE

(Our good friend, Brother W. B. Reader of Buechel church, Ky., has sent in this tribute, affectionately constructed in the Long-fellow rhythm.)

Robert Boll, our friend and brother,
Humble servant of the Master,
Preacher, teacher, commentator—
Lately crossed the bar.

O'er the silent, mystic river,
To the land of the far ever—
Pain and sorrow there—no never—
Happy golden shore.

Since the days of Martin Luther
None was more mal-treated ever
By his own professing brothers
Than our Brother Boll.

Garbled truth, distorted story,
Bringing pressure on each student
Of the God-breathed Holy Bible—
Much to be deplored.

Robert Boll, a man outstanding,
Spirit-filled and running over:
May his brethren long remember—
Often breathe his name!

Highland Church, Louisville, under direction of minister E. E. Lyon, has concluded a fine Vacation Bible School with about 100 in attendance. Sessions were held 7 to 9 o'clock each evening for two weeks.

The following words from Brother Rutherford speak well not only for Brother E. L. J., but for our whole God-enabling effort to carry on in the absence of our Editor-in-chief. Thus I am glad to bear responsibility of passing them on to our readers.—Pub.
Dear Brother Jorgenson:

I received the late copy of the Word and Work a few days ago and I am very much pleased with the entire contents, as I have been always before. It seems to me that the mantle of our dearly beloved Brother Boll has fallen on competent shoulders to carry on the great work of getting out a most spiritual, soul-feeding periodical calculated to do much good and only good. You have all the characteristics of the editor, to write and to glean the writings for the "Precious Reprints". Your diction is perfect, as well as eloquently

beautiful, and withal wholesome food for the soul. So E. L. J. is my choice among the few good ones among us. I hope that it will be woe unto E. L. J. if he write not and carry on the work that you are so capable and fitted to do.

Brother Chambers' article in Truth Advance recently about our Brother Boll elicited from my heart an Amen when he said that he had sat at the feet of such men as Lipscomb and Harding, Torrey, Gray, Evans, the Morgans, et al, but none so great as the humble and beloved R. H. Boll. He was to me the peer among the peerless.

So when you have writers on your staff such as Chambers, Clark, Jorgenson, Olmstead, and some of the late writers, the Word and Work is bound to go on proclaiming the spiritual teaching that it has done since its entrance into the field of Christian journalism.

May God give you many years to write, and may your strength hold out to carry on the good work that Brother Boll began, even until our Lord appears. No one is as well suited to the pleasant task as yourself. The first reprint from the 1909 G. A. is most timely and appropriate. And I believe that we all will appreciate the privilege of reading again the many, many fine things from Brother Boll's pen which have been buried under the rubbish of the past. How wholesome it is to read them again and appreciate them as we could not at the time when written.

May God bless you and all the Word and Work staff in carrying on in the creditable way in which you have begun. I shall pray continually for you in this great work.

—Homer N. Rutherford.

Youth Camps Good

About 120 children attended Junior Camp at Winchester, Kentucky, this year. Around 85 young people were in the Senior Camp. The director, Hall Crowder, spoke of the camps this year as being among the very best that we have had. Cooperation from the youth, faculty, and counselors helped to make the camps a success. Also the cooks did their part by serving good food. By means of a petition the young people of the second camp requested two weeks instead of one. Although Brother Crowder was unable to grant the request, he appreciated the compliment veiled in the petition.

PROGRAM — (Continued from Cover page 2)

NINTH ANNUAL

Louisville Bible Conference



THURSDAY, August 30 CHAIRMAN, JOHN POUND

- 8:00 - 10:00 Sight-seeing Tour of Louisville for Out-Of-Town Guests
- 10:00 - 10:20 Devotional
- 10:20 - 11:00 "Christ — The King of Kings" Ernest Lyon
- 11:00 - 11:15 Intermission
- 11:15 - 12:00 "What Christ Means To Me As A Professional Man," Dr. H. E. Wood
- 12:00 - 12:10 Intermission
- 12:10 - 1:00 Lunch
- 1:00 - 1:30 Intermission
- 1:30 - 1:40 Devotional
- 1:45 - 2:45 Ladies' Class Taught By Sister E. Yeager
- 1:45 - 2:15 "Christ, The Head of the Local Church" H. C. Winnett
- 2:15 - 2:45 "Meeting The World's Appeal To Young People" A. Valdetero
- 2:45 - 3:00 Intermission
- 3:00 - 3:45 "Inspiration of Christ in Hymns and Hymn Singing
(With Illustrative Songs) E. L. Jorgenson
- 7:30 - 8:00 Special Song Service
- 8:00 - 9:00 "Inspiration of Christ for Victorious Christian Living
— N. Wilson Burks



FRIDAY, August 31 CHAIRMAN A. J. ISTRE

- 10:00 - 10:20 Devotional
- 10:20 - 11:00 "Christ — The Great Saviour" Willis H. Allen
- 11:00 - 11:15 Intermission
- 11:15 - 12:00 "What Christ Means To Me As A Business Executive" . . . C. V. Wilson
- 12:00 - 12:10 Intermission
- 12:10 - 1:00 Lunch
- 1:00 - 1:30 Intermission
- 1:30 - 1:40 Devotional
- 1:45 - 2:45 Ladies' Class Taught By Sister E. Yeager
- 1:45 - 2:15 "The Church's Responsibility For Its Destitute" C. H. Wiley
- 2:15 - 2:45 "Improving Sunday Night Service and Attendance" Howard Marsh
- 2:45 - 3:00 Intermission
- 3:00 - 3:45 "The Power of a Walk With Christ" R. B. Boyd
- 7:30 - 8:00 Special Song Service
- 8:00 - 9:00 "The Inspiration of the Coming of Christ" H. L. Olmstead
- Planning Committee — J. L. Addams, Chairman; Robert Heid, Eugene McGhee.
In Charge of Singing and Directors — Lowell Le Doux.
Housing Committee — Willis Allen, N. Wilson Burks.

IT IS VERY URGENT THAT RESERVATIONS BE RECEIVED AT ONCE.
If you plan to come, please inform the "Housing Committee."

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The disputants have a fraternal spirit in this discussion, and this is as it should be. As this debate comes back into our hands it is our prayer that we on our part—if we have failed of that spirit—and that we all, as God's children, will come back to this position of love and unity, in spite of differences on future things. With such an attitude, we are in better position to view the truth with open hearts and be brought closer together on these matters as well as on all other truth as set forth in Scripture.

Order from WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.