

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

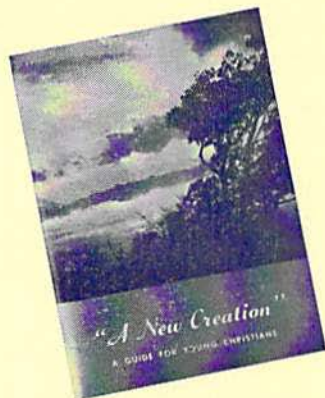
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THE WORD AND WORK

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

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The Little Water-Bearer

By Edwin Markham

(Imaginative poem based on Luke 7:11-15)

"And it came to pass soon afterward that He went to a city called Nain, . . . and behold there was carried out one that was dead, the only son of his mother, and she was a widow . . . but when the Lord saw her He had compassion on her . . . And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He gave him to his mother."

It was the shepherd's light-foot little daughter
Wound down the rocky steep
To fetch from Jacob's Well the water
For them that watch the straying sheep.

With wistful wonder-eyes she turned and tarried
Inside a stable door;
Then lowered the sweating jug she carried
To rest it on the earthen floor.

Two purple doves, head close to head, were preening,
The soft dust showed their tracks;
A crooked yoke against a wall was leaning,
An ox was at the barley racks.

There, slowly through the hay-sweet shadow peering,
The Wonder-Babe she saw;
Lightly her little steps went nearing
The manger and the scattered straw.

She gazed, heart-stilled, the little water-bearer;
The Babe's look searched her soul.
What forecast touched the young wayfarer,
What prophecy of death and dole?

Not knowing why, softly she fell to weeping
For some far love and pain . . .
That look was still in her heart's safe keeping
The day He raised her son at Nain!

WHEN DIVISION IS INEXCUSABLE

E. L. J.

Elsewhere in this issue there will be found an important article on Christian Unity from a master pen. These short paragraphs are scarcely more than notes or sidelights on that subject, but timely, we think, in connection with it.

* * * *

To persecute members of Christ's church, His body, is to persecute Christ, the Head: "Saul, Saul, why persecutest thou Me?" As a sinner, Paul considered himself chief of all; as a saint, he considered himself least of all; and as an apostle, he considered himself not worthy at all—because he had persecuted the Lord's church. May God vouchsafe to give to any who may be guilty of this sin in our day a measure of Paul's spirit in this thing. It is a humiliating memory, if we have failed in meekness, love and patience.

* * * *

"The kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17).

The kingdom of God is *righteousness* and *peace* and *joy*. But one might judge from current contentions on some questions touching the subject, that the kingdom of God is mainly injustice, strife, and bitterness! We can contend over questions of outward circumstance until we lose the inward spirit and joy of the thing itself.

* * * *

Intellectual agreement on all points is indeed desirable; but it can hardly be expected among Christians in view of existing differences in age, training, Bible study, teaching and surroundings. But while we cannot demand intellectual uniformity along some lines of Bible teaching, such as the prophecies, we do have a right to expect love, forbearance, tolerance. Failure to see all things with mental accuracy is more or less excusable; but failure in love and forbearance is unnecessary and therefore inexcusable. It is the great failure.

* * * *

"As were the days of Noah, so shall be the coming of the Son of man" (Matt. 24:37; cp. Luke 17:28, 30.).

That these verses are to be referred to the time of our Lord's personal return is generally admitted; for the verse in the same context, "But of that day and hour knoweth no one," is used on all hands with reference to His personal coming. But it is amazing how brethren can admit this to be a description of the end-time, and at the same time hold to the view that the millennium (which most people expect at some time) will not only be on, but in full swing and approaching the zenith of its glory when Jesus comes. It passes comprehension that any one who admits this application can have *any doubt* as to whether the Lord's return follows or introduces the millennium (for it is one or the other); and it passes comprehension most of all, not that some are in doubt; nor yet that some actually believe and teach that the advent will be post-millennial; but that, in the face of such scriptures, men can find courage to carry on for years a bitter battle against those who may differ from them on this point!

TEMPTATION

E. L. J.

Temptation is that mysterious, spiritual, subtle, evil influence which entices and seduces men to do that which is wrong. It never comes directly from God. He may send us into the place of testing, and so we pray, "Bring us not into temptation;" but He does not apply the evil influence to our hearts. "God cannot be tempted with evil, and he himself tempteth no man."

Temptation is due to an inward evil tendency which the Bible calls "lust." "Each man is tempted when he is drawn away by his own lust, and enticed." (Jas. 1:14). This tendency is universal, and is inherent in the flesh.

Temptation is aggravated and excited by circumstances and outward environment. For instance, the lack of root in the Word of God lessens and breaks down the power of resistance (Luke 8:13); and riches, or the desire to be rich, leads into "a temptation and a snare and many foolish and hurtful lusts."

But neither the inward tendency nor the outward circumstance can account for the real power and secret of temptation. Nothing but the power and presence in the world of the devil can account for it. It is significant that never until he is bound at our Lord's coming is anything like a universal reign of righteousness predicted; but that *just as soon* as he is bound, the Word of God has free course and righteousness prevails; and furthermore, that just as soon as this evil being is released again, sin recommences on a big scale and continues until he is cast finally into the lake of fire. (Rev. 20).

The great test temptations are recorded in almost the same Old and New Testament chapters (Gen. 3; Matt. 4), the one ending in defeat, and the other ending in victory. In both cases the tempter's methods are the same: first, an effort to raise a doubt; and after that, an effort to set forth the advantages of yielding. His wiles, of which we are not to be ignorant, are the same today.

But the one blessed word about temptation is this: That even as Christ yielded not, so *it is never necessary to yield*. Naturally the devil hates this doctrine, but it is true. One verse of scripture (1 Cor. 10:13) makes three statements that are like heavenly music to every Christian who is not content to be washed from his past sins, only to fall back again into the mire. The first is that he never has had a temptation which he could not have borne. The second is, that he never *will* have a temptation above which he is able; and third, that with every temptation, God will make a way of escape; if only we do not stay to "try our strength," by which we always fail in the end; if only we make no compromise, for he who goes an inch with the devil, goes a mile; if only we will practice to let temptation remind us of Jesus; if only we will pray; and, because temptation comes sometimes with a storm that takes men off their feet we must watch and pray" much *beforehand*, that we "enter not into temptation."

THE SOLUTION OF THE SIN PROBLEM

Stanford Chambers

The problem of all problems is sin. The first occurrence of the word is in the account of Cain's iniquity, but Cain's sin was not the first, but his parents'. Cain said, "My punishment is greater than I can bear." His word for punishment ("avon", as per lexicon) is 218 times translated iniquity. Taken either way, the heinousness of sin and its terrible consequences are emphasized. Sin involves both the sinner and his holy God. Let Cain's word be keenly felt: "My punishment (or iniquity) is greater than I can bear."

There was recognition of sin by both Cain and Abel, in their bringing each an offering—an offering for sin, a sacrifice required because of sin. Sacrifice rests not upon arbitrary decree, but is required in the very nature of things if the sinner perish not for his iniquity. Even in the case of Cain, the murderer, God's tender mercy manifests itself, and it is evident that God is not wishing that any should perish. Perdition is escaped through the God-appointed sacrifice. The sin offering is the solution of the sin problem. "Without the shedding of blood . . . no remission." Cain's bloodless offering was inadequate, was disapproved, rejected.

THE SCARLET LINE

We are told that running through every foot of cordage belonging to the British navy is a scarlet cord for identification. Rahab by faith obeyed the instruction of the two representatives of Joshua and Israel and fastened the scarlet cordage in her window. That cord typified the scarlet line running through the Bible from Genesis to Revelation, the scarlet line of the sacrificial blood. Its beginning is at the slaying of the animal for the sake of the guilty pair's covering. By faith Abel extended that scarlet line, as did every one following him, who by faith also offered the divinely approved sacrifice, clear on down through the dispensations of time.

THE IMPOSSIBLE

"It was impossible that the blood of bulls and goats should take away sin" (Heb. 10:4). Such offerings for sin served in the interim, until the fulness of the time came. They were typical of "the Lamb of God that taketh away the sin of the world." They availed indeed for the offerer who by faith looked forward to the coming of the One promised and typified. Because of that the Psalmist could exclaim, "Blessed is the man whose transgression is forgiven, whose sin is covered." For transgression to be forgiven, sin must be covered. That is, the requirement of justice, which is involved in man's sin, must be met, cannot be ignored or evaded.

By sin man has forfeited his soul, his life, his very self. For all that he can do about it the forfeiture is forever. He has not wherewith he can redeem his soul. It takes life to redeem life, but the life of the animal is not equal to the life of a man. And all the blood of animals slain is of insufficient value to redeem one human soul. Neither can one human being redeem another human being, for "all have sinned." Every man's soul is a forfeiture. Whence, O whence, cometh man's redemption? "Whence shall my help come?"

"HIS SOUL AN OFFERING FOR SIN"

Isaiah sets forth the true and acceptable and perfect sacrifice required in the solution of the sin problem. "He poured out his soul unto death" (Isa. 53:12), "made his soul an offering for sin" (v. 10), and "he shall see of the travail of his soul, and shall be satisfied" (v. 11). "He was wounded for our transgressions . . . and with his stripes we are healed" (v. 5). "The blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). He came into this sin-made situation "to put away sin by the sacrifice of himself" (Heb. 9:26). "Him who knew no sin, he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21). By this offering "once for all", hath he perfected forever them that are sanctified" (Heb. 10:10).

ATONEMENT

The death of Christ was sacrificial and substitutional. That should be clear from the passages referred to, and there are many, many more. He bore our sins in His body to the cursed tree and there expiated them, as that sacrifice was acceptable in heaven. No more sacrifice for sins is ever again to be made, none other will ever be required or accepted. And that "finished" work answers for every one who by faith makes appropriation thereof. He becomes the substitute for every one who by faith in Him so elects. "He is the propitiation for our sins" and for "as many as receive him." On this ground Paul could say, "Far be it from me that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14). Again, "I determined to know nothing among you save Jesus Christ, and him crucified," that is, the crucified, not another Christ, the One who "put away sin by the sacrifice of himself."

RECONCILIATION

Atonement looks Godward. Reconciliation looks manward. "God was in Christ, reconciling the world unto himself." "Through him to reconcile all things unto himself . . . having made peace through the blood of his cross" (Col. 1:20). A situation was created by sin. Tersely stated by Paul, "alienated and enemies in your mind in your evil works" (Col. 1:21)—the creature man at enmity with his Creator, that is tragic beyond words! The wrong-doer against the one wronged, yet the injured party taking the initiative toward reconciliation! Why not annihilate the race and start over again? Why not let him who is at enmity against Him perish? the only explanation is LOVE. "God is love." When by such demonstration as Calvary presented as proof of His love, the sinner's heart is melted (and note Col. 1:20) in godly sorrow he turns in genuine repentance and seeks Him who has the pardoning power, "who will abundantly pardon." In the exercise of faith, created by "the word of the cross," he becomes the recipient of saving grace and rejoices in the great salvation.

"To God I'm reconciled, His pardoning voice I hear;
He owns me for His child, I can no longer fear;
His Spirit answers to the blood, and tells me I am born of God!"

A ROYAL INVITATION

J. R. Clark

The world is God's prodigal son. The Bible is His love letter to this wayward child. His love for man is written on page after page. Once a heart-broken mother asked for the help of a lawyer friend in restoring a wayward daughter. The daughter had gone to a big city and had taken up with evil companions and was lost to her mother. The lawyer obtained permission to make up a hundred large pictures of the mother, which he posted in as many haunts of sin in the big city. Underneath each picture were the words, "Your mother loves you, come home!" One night a group of rowdy young people went into one of these evil places. A few of them saw the picture and gathered around it, making fun. The lost daughter came up to join in the fun and was shocked to see the picture of her own mother. She read the words, "Your mother still loves you, Come home!" and it went to her heart. She ran out of that evil haunt and went home to her mother. Even so, the picture of God and of His Son is hung up over and over again in the Bible — you see Him everywhere. And underneath we seem to see the words, "God loves you. Come home! Come home!" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

This Bible invitation is an invitation from a great King; it is a royal invitation! See that ye refuse not Him that speaketh.

As God closes His letter to us in the final chapter of Revelation, the style becomes a little broken, a little more sharp and abrupt. Much is crowded into small space. He gives final warnings. Everything seems urgent—tense! The time is at hand, the warnings sweeping, definite, final!

The King rushes on to give His final invitation. We hear the scratching of the inspired pen and suddenly all is silent and the Voice from the skies is hushed. This is the last word from God, the final Gospel invitation. Days have become months; months, years; years, centuries; centuries, millenniums — this is the longest silence of inspiration since the world began!

The words of this last invitation have reverberated down through the years and still ring in our ears: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: He that will, let him take the water of life freely." (Rev. 22:17).

Note first the Name that heads the invitation — "the Spirit". Men do not ignore a call from Uncle Sam, or a summons from our courts. How much more should we not spurn the invitation of the King of Kings! "See that ye refuse not Him that speaketh."

Also "the bride says, Come." If we could gather together the whole church in heaven and on earth and say to them, "There are men and women here who do not know God. What have you to say to them?" Every index finger would point to Revelation 22:17 or to a similar passage and they would say, "Come, come; come to Christ!"

"He that heareth, let him say, Come." It is as if a caravan in the desert were spread out in search of water and one found a spring and cried, "Come!" The one closest to him hears and takes up the cry, and so on until the whole desert echoes and reechoes with, "Come! Come! Come!" Some one has counted 1934 "comes" in the Bible. God is calling sinners; let those of us who hear take up the cry.

"He that is athirst, let him come." A thirsty man trudging along a hot, dusty road sees a cool, gurgling spring and rushes forward, bending down to drink. It is enough for him to know that the water is there and he can drink. He needs no urging. So it is with those who are athirst for the waters of life.

"He that will let him take of the water of life freely." If you have no particular thirst, and yet, upon thinking the matter over, know that you should come—if your better judgment tells you that you should—then by all means take yourself in hand and come. Why will ye die?

Come now, before it is too late! Come by believing; come by repenting of your sins; come by confessing your faith in Christ; come by being buried with your Lord in baptism. If one truly believes, he will repent, confess and be baptized in accordance with the expressed will of the King. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." These are true words! Heed them now!

"THE LORD WILLING"

J. H. McCaleb

Our plans have been made. We have bought our tickets. We are ready to go. We have spoken confidently of what we are going to do and how we are expecting to accomplish our objectives. Then, all of a sudden, we remember that we should say: "If the Lord wills".

Often we hasten to throw in this phrase much as one rubs a lucky stone to keep away some unfortunate circumstance. Such practice is common to all people. The fear of the unknown is oppressive, and one seeks to avoid possible calamity by calling upon some unseen and vague power. Christians can fall readily into the habit of using the proper words with an improper motive.

"If it is the Lord's will". We may be sure of the truth of that statement. Nothing is going to take place unless God allows it. We can recognize that fact and tremble, even as do the devils. But that is not the principle behind the actions of the man who lives by faith. His will is subject to the will of God who has promised that all things will work together for good to them that love Him.

Therefore, when we plot our course, we do so in constant submission to God's will. Plan we must, otherwise we would accomplish little; but our ways are never fixed. God's wisdom may overrule our most cherished ambitions. If so, we are willing to start over again and follow the guiding hand of Him who sees all things perfectly.

"Perfect submission, perfect delight, visions of rapture now burst on my sight."

THE SPIRIT OF THE ANTICHRIST

Gordon R. Linscott

"... behold, your God will come... he will come and save you" (Isa. 35:4), "... and they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:23). "... and every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already" (1 John 4:2, 3).

These verses set forth the truth proclaimed of old: "Salvation belongeth unto Jehovah:" (Ps. 3:8). All through the Scriptures we see the vain efforts of man to raise himself from the pit of sin; numerous also are the promises of God to descend and save His helpless creatures. In fulfilling His promises, He, in Christ, became the lowliest of all mankind that He might so reconcile the world unto Himself.

How different is the doctrine promulgated by the spirit of the antichrist! One of its foremost proponents states: "In the light of evolutionary biology, man can now see himself as the sole agent of further evolutionary advance on this planet... He finds himself in the unexpected position of business manager for the cosmic process of evolution." And this doctrine of self-made, self-elevated, self-saved man is preached everywhere. One of the rankest forms is the godless theory of evolution, openly taught in most public schools to some degree.

Another form, which is the core-belief of some rapidly growing sects, and which has made serious inroads into the creeds of most major denominations, sometimes goes by the name of "modernism" (in sophisticated circles, "higher criticism"). In this case man's spiritual condition is the focal point. The cross of Christ is, in one way or another, set aside, and man is shown to be either without need of redemption or else capable of effecting his own salvation.

A third, and perhaps more deceptive and dangerous form of the same doctrine, is espoused by many among those who term themselves "fundamentalists" or strict adherents to the literal Scriptures. These are they who read "work out your own salvation", and stop short of "for it is God who worketh in you". Although salvation by works, personal merit, ritualistic obedience, or whatever it might be called, may have an appearance of reverence for God and faithfulness to His Word, it reverts to the same principles inspired in the evolutionist and the modernist by the spirit of the antichrist. In many cases it is not a doctrine which may be defined as such, but an attitude. Therefore, beware. It is the Laodicean attitude: "I am rich... and have need of nothing." It is characterized by a feeling of self-sufficiency and by an impersonal relationship to the Father. It may be accompanied by deep conscientiousness and great zeal; yet "except Jehovah build the house, they labor in vain that build it:" (Ps. 127:1).

"For the mystery of lawlessness doth already work," says Paul, and it would appear that its pace has accelerated tremendously in recent years. Realizing that our warfare is not against flesh and blood, let us be sober unto prayer and watchful lest Satan deceive us or those in our charge.

Sharon Tennessee.

LIGHTS ON THE MINISTRY

Dennis L. Allen

In the New Testament the names that are used to describe God's servants are not titles of honor, but terms descriptive of the various functions they were to fulfill. In the New Testament service and leadership went together. No man was qualified to be a leader unless he was already a true servant. The word *minister* in the Greek (*huperetes*) means, literally, "an under rower". Thus when Paul says, "Let a man so account of us as ministers of Christ" (1 Cor. 4:1) he is striking a note of humility. We are just humble servants in the "boat" under the leadership of our Captain.

In all of the figures that are used to describe the minister of Christ this note of humility and service is emphasized.

STEWARDS

The minister is a "steward of the mysteries of God" (1 Cor. 4:1). To one in such a position the prime requisite is to be found "faithful". The steward was the housekeeper. If he was found trustworthy, to him was committed the treasures of his lord, the management of his household affairs, and often his business. Joseph in the house of Potiphar is an example of a faithful steward (Gen. 39:1-6). So also was Eliezer, the servant of Abraham. He took his master's treasures and went forth to win a bride for his son (Gen. 24). Here is a wonderful example for the steward of the "manifold grace of God." How carefully he kept himself in the background, yet with wholehearted fervor he set forth the excellencies of the son of his master. The faithful steward of Christ will ever be mindful of the best interests of his Master, and will feel the great responsibility of the treasure placed in his hands (2 Cor. 4:7). He will not be as those who "handle the word of God deceitfully" (2 Cor. 4:2).

AMBASSADORS

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you, on behalf of Christ, be ye reconciled to God" (2 Cor. 5:20). How full of meaning is this figure when applied to the servant of God! The ambassador does not represent himself but always his own country. He cannot think of his own feelings nor must he express his own opinions when acting as an ambassador. He may be in a country where his government is looked down upon and misrepresented, but no matter how unpopular it makes him he must always stand for the honor and interests of his own country. However, he does give thought to the best ways to win the favor of the foreign officials with whom he must live. He learns their language and adapts himself to their customs and ways, but all the time he remembers who he is and his purpose for being there. He does not respond to personal insults. He realizes he is not representing himself but his country. So it is with the ambassador of Christ. As for himself, he forgets his own feelings, but is zealous for the honor of Christ. He is willing, as the apostle Paul was, to be a "fool for Christ's sake."

HUSBANDMEN

The figure of the spiritual husbandman throws much light on

the true nature of the Christian's ministry (Matt. 21:41; Jas. 5:7). First of all the soil must be prepared. No wise planter will throw his precious seed upon the barren rocks. Instead he will carefully prepare the soil, break up the hard clods and soften the soil. Then at the opportune time when there is sufficient moisture he will cast in the precious seed.

Then, too, the seed is essential. Only the living truth is sufficient to bring the desired result. We cannot by our own cleverness or persuasion make people into true followers of Christ. There must be the real grain of the truth. There must be the watering as well as the planting (1Cor. 3:7). The seed may not immediately germinate. Oftentimes there must be much prayer, patient care, and even tears before we will see it spring up. But then the harvest is all the more precious.

Here in the Philippines at the planting season, as one drives along the highways, he can see fields of rice that are a velvety sea of bright green amidst the barren fields. But this is only the seed bed and will never make a good harvest if left alone. The plants must be carefully separated and replanted one by one leaving sufficient space between so there will be room for them to develop. So, in the process of cultivation, the wise, spiritual husbandman will encourage his converts not to be "plantbed" Christians, but to stand alone, to have a personal experience of the Lord's faithfulness and sufficiency, and to begin to bear fruit for Him..

BUILDERS

"According to the grace of God which was given to me, as a wise master builder I laid a foundation" (1 Cor. 3:10). It takes much wisdom to be a good builder. First there must be the excavation. Things must look worse before they can look better. Before there can be the stately house there must be the ugly hole. The true minister of Christ will not be afraid to dig into the heart, and through true conviction upset the normal complacency. Only in that way can the right kind of foundation be laid. Sometimes people are complimented into the service of Christ. "You have such wonderful talents and you have always been such a good boy. Think how much you can do for the Lord if you give Him your life." A foundation such as this will not stand the test. Only the eternal, fundamental truths concerning sin, judgment, and the atoning blood can prepare the way for a true foundation.

The wise builder will carefully choose his materials. He wants hearts that are really transformed by the power of God. He knows the wood, hay, and stubble will never stand the test, but only the gold, silver and precious stones will go through the fire unscathed (1 Cor. 3: 12, 13). He knows that except the Lord build the house, they labor in vain that build it (Ps. 127:1); that it is "not by might nor by power, but by my Spirit saith the Lord" (Zech. 4:6).

He will also be careful to see that the building is erected according to the Divine pattern and specifications. He does not build to suit himself or those around him. He has learned not to go beyond the things that are written, but that, like Moses, he must "make all things according to the pattern that was showed thee in the mount"

(Heb. 8:5). He knows that his work will be thoroughly tested and that fire will sweep away all that is not truly of God.

God chooses and makes His ministers. Those who devote much of their time to the teaching of God's word and the training of others must be impressed with the fact that they of themselves cannot make a minister of Christ. We can teach and train, but unless God does a work in the heart little will come from all of our efforts. And lest we should be exalted overmuch the Lord sometimes shows us one who has had no opportunity for formal training who has more zeal and true devotion than some others on whom we have expended our best efforts. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest" (Luke 10:2).
Manila, P. I.

HOLY LIVING

Frank Gill

In the churches of our generation one of the things for which the spiritual eye seeks in vain is holy living—and this despite the fact that the church is an holy organism, indwelt by the Holy Spirit of God (1 Cor. 3:16).

To the discredit and shame of the twentieth-century church of our Lord it must be said that, save for frequent (or infrequent) church attendance, there is little distinction to be noted between church members and the world. Wherever the world goes it finds the Christian there; whatever the world does the Christian takes the liberty to do. Thus do we have an answer to the powerless state of the church and the ineffectiveness of her testimony. For oft-times the world maintains a higher concept of spiritual living than does the church. Result: ineffective testimony. Example: A Christian girl who went to a dance thought she could justify her presence and quell her conscience by witnessing for the Lord. While dancing with a young man she inquired, "Are you a Christian?" The reply was, "No. Are you?" As she answered in the affirmative, her partner exclaimed, "Then what are you doing here?"

Yea, Christianity has been watered down until it means absolutely nothing to many. It is no more than an insurance policy to those who want to indulge in all that the world offers and yet not be compelled to pay its price.

The Lord foresaw and, in His Olivet discourse, prophesied of this church condition in the latter days. Among the things He mentioned that would lead disciples astray was the multiplicity of iniquity. "And because iniquity shall be multiplied, the love of the many shall wax cold" (Matt. 24:12). On every hand we behold iniquity and sinful practices on a prodigious increase. And such condition has gravely affected the church of the Lord Jesus Christ. The abundant and continual presence of iniquity and its influence has hypnotized many Christians—and they are the influence of Satanic power. The prevalence of sin in our age has caused Christians to condone it—and further to indulge therein—and this without any

sense of guilt. Indeed, our love has waxed cold when such is the sad truth! To such the Lord says, "I will spew thee out of my mouth" (Rev. 3:16). But thanks be to God that there are a few who have not defiled their garments. And of these He says, "They shall walk with me in white; for they are worthy" (Rev. 3:4).

The fifth chapter of Ephesians deserves much study in connection with this matter of holy living. Opening the chapter, the apostle says, "Be ye therefore imitators of God as beloved children;" By virtue of your new life in Him and your new nature through the indwelling Holy Spirit, live as God lives. Walk in love as God does. But, on the other hand, there are so many things from which we must turn away. Beginning in verse three, then, he enumerates many of these sins and sinful practices saying, "Let it not even be named among you as becometh saints." And why? Because we have become identified with the Savior—as CHRISTIANS we are wearing His name. So, in another discourse on holy living, Paul says, "Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:19b). For all that we do, either in word or in deed, should be done in the name of the Lord Jesus Christ (Col. 3:17), because our bodies have been bought with the price of His precious blood and should be surrendered to the Holy Spirit and used to the glory of God (1 Cor. 6:19-20).

Thinking on these things we are naturally carried back to those words that Jesus spoke on the mount: "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" (Matt. 7:21). Thus, to many professing Christians, the Lord will be constrained to say, "Depart from me, ye that work iniquity." And why? Because they do not the will of His Father in heaven. Thus, realizing that the time past (the time before our redemption) during which we lived in the desires of the Gentiles and walked in the sins of the world is sufficient—that we have indulged in sinful living long enough—let us redeem the remaining time by walking circumspectly. Let us live the remainder of our time in the flesh, not to the lusts of men, but to the will of God (1 Peter 4:2-3).

Thus the clarion call to every child of God—"Stop fashioning yourselves according to your former lusts in the time of ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (1 Peter 1:14-16.)

DIFFUSION OF THE SCRIPTURES

"The general diffusion of the Bible is the most effectual way to civilize and humanize mankind, to purify the general system of public morals, to give efficacy to the precepts of international and municipal law, to enforce the observance of prudence, temperance, justice, fortitude—and to improve all the relations of domestic and social life." —Kent.

Precious Reprints

FROM THE PEN OF R. H. BOLL

(From *The Word and Work*, April, 1919)

We have chosen for this month's reprint the masterly essay that follows on lines of unity among the people of God—how it is brought about, and how we may "keep" this precious possession. There is today, and there will continue to be—until our dispensation ends—the greatest need of a better understanding on this deeply spiritual subject; and that need is not in the immediate circle of our readers alone, but also among their friends and religious neighbors. Many of these friends, accustomed perhaps to the severe legalistic approach, would gladly read an article on Christian Unity written in this spirit, and with this depth of understanding, if the magazine were loaned or offered to them. May God bless anew and again (as He so often blesses a sermon the second time delivered) this presentation! —E.J.

THE TRUE UNITY

It is no contradiction of the will and prayer of the Lord to say that there will never be a unity of Christendom. The reason lies in the character of this "Christendom" on the one hand, and of the Unity which the Lord wants on the other. The membership of the denominations consists to a large extent of unregenerate and unsaved persons. Many of these bodies recruit their ranks by natural generation rather than by regeneration, through the man-invented scheme of infant baptism. Many of them do not truly teach the *Gospel* which alone can save, nor the only way—that "narrow way"—that leadeth unto life. Of the millions of "Christians" of which we read in religious statistics, few comparatively are true Christians. The rest have "never known Him nor seen Him." Now these, not being Christ's, cannot of course be bound together in the bond of Christ, nor can they be united with God's people.

Moreover, we have been told through the Lord Himself that the divided state of professed Christendom is inevitable. The disruptions began under the very eyes of the apostles. "I know," said Paul, "that after my departure grievous wolves shall enter in, not sparing the flock; and from among your own selves shall men arise, speaking perverse things to draw away the disciples after them" (Acts 20:29, 30.) But they came while the apostles still lived, men who "went out" (1 John 2:18, 19) and men who "crept in" (Jude 4); Judaizers who cast out Paul himself, and Diotrepheses who loved the pre-eminence, and cast out even those who held with the apostle John (3 John 9:10); ministers of Satan disguised as ministers of righteousness (2 Cor. 11:13-15), men who subverted whole houses teaching things which they ought not "for filthy lucre's sake" (Tit. 1:11) false teachers who privily brought in "destructive heresies, denying even the Master that bought them. . . and many that follow their lascivious doings, by reason of whom the truth shall be evil spoken of" (2 Peter 2:1, 2). There was Hymeneus and Philetus, "men who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some." Thus it was in the day of the apostles, and numerous sects sprang up even then. But upon

speaking of this the inspired apostle gives utterance to a truth in which we find the greatest consolation. Though "the faith of some" be *overthrown*, "the firm foundation of God *standeth*;" and moreover, "the Lord knoweth them that are his" (2 Tim. 2:18, 19). The general religious confusion and disruption could not then, cannot now, make void the true faith of the least child of God; and the existence of a thousand sects cannot invalidate the true church of God, or the true Christian's claim to belong to it.

THE SAVIOR'S PRAYER

What then is that which some have called the "unanswered prayer" of Jesus for unity? (John 17). Does it lend the slightest basis or support to the proposed merger of sects? What is the Unity for which He prayed? And *for whose* unity did He pray? Let us examine the prayer itself for the answer, realizing while we do so that here we tread upon holy ground—for if there is a "Most Holy" in God's word, this prayer of the Son of God on the eve of His sacrifice—words uttered in human hearing, but not addressed to human ears—this is the Holy of Holies of the Scriptures. In this prayer we find the petition four times repeated, "that they may be ONE." For whom does He ask this?

In verse 9 of John 17 the Lord expressly limits the extent of His prayer: "I pray *for them*: I pray *not for the world*, but for those whom thou hast given me." Those, then, whom God had given to Jesus. They are those who had *come* to Jesus: "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (John 6:37). To them He gives eternal life: "Thou gavest him authority over all flesh, that to all whom thou hast given him he should give eternal life" (John 17:2). In verse 6 He calls them "the men whom thou gavest me *out of the world*." Hence the distinction between them and the world, when He says, "I pray *not for the world*, but *for them whom thou hast given me*." Below, in v. 16, He says, "They are not of the world, even as I am not of the world." From the time that Jesus gave them God's word, and they received it, they were no longer of the world, and the world began to hate them (John 17:8, 14). Going back of the prayer, the Lord said to them, "Ye are clean," excepting only Judas. They had received a bath which was once for all, though their feet would need washing (John 13:8-11). Again He declares that they are clean "because of the word which I have spoken unto you" (John 15:3). We can now sum up the picture:—These men for whose unity, exclusively, the Lord Jesus prayed, are those who had come to Him, to whom He gave God's word, whom He cleansed, separated from the world, endowed with eternal life. The prayer is extended in verse 20 to include all those also who shall believe on Him through the apostles' word. That He means by this true believers only, having the same essential qualification as the apostles, need not be mentioned. For the unity of these and no others did the Lord Jesus pray. It is evident, therefore, that in a union of the unsaved, unwashed, who are still of the world, or in an amalgamation of these with His own people, the Lord Jesus can have no interest.

THE SUPERNATURAL ONENESS OF CHRIST'S PEOPLE

The nature of that unity, furthermore, is such that it is wholly out of reach of the unregenerate people of the world, and merely nominal "church-members". It is not an outward oneness of His people, which consists of agreement and conformity (though it should so manifest itself, and for *that* we must labor) but an outward oneness due to an inward spiritual fact. It is a unity which stands in no outward bond, human creed, shibboleth, ecclesiasticism; but in the marvelous fact of God's indwelling—we in Him, He in us, by virtue of our vital relationship and connection with Jesus Christ, our risen Lord. We are one in Him and through Him who is the Head—from whom all the body is "supplied and knit together" (Col. 2:19).

This great truth also is brought out in the Savior's prayer: "That they may all be one; even as thou Father art in me and I in thee, that they also may be in us;" "I in them and thou in me, that they may be perfected into one" (John 17:21, 23). This is the oneness of the Spirit "whom the world cannot receive" (1 Cor 6:17). Through Christ, in one Spirit, we all have our access to the Father (Eph. 2:18). Our fellowship is not merely one with another, but "with the Father, and with His Son Jesus Christ," by virtue of this reciprocal indwelling (we in Him, He in us) through the Holy Spirit (1 John 1:3). And in order to perfect this oneness, the Lord Jesus says, "I have made known unto them thy name, and will make it known; that the love wherewith thou lovest me may be in them, and I in them" (John 17:26). Thus and thus only can the God-desired unity of His people be realized.

DIVISIONS WITHIN

Now even among those who have come out of sectism, and refuse all sectarian designation and distinction, who will have no man-made creed, nor bow to human regulations—have they realized the unity for which Christ prayed? Or have they also divided, and fallen apart into hostile camps? What shall we say? What can we do? If in that which was the church in the apostles' days, and which came into existence through their labors, a perfect unity could not be obtained, we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained. There are three general reasons for the schisms and disruptions in the professed church of Christ.

1. The admixture of unregenerate persons in the church. Wherever the good wheat is sown the devil slips in the tares which bear a deceitful resemblance to the wheat, but are no kin to it. Among the sons of the kingdom flourish the children of the evil one. These are the fruitful cause of disruption, just as "the mixed multitude" that came up from Egypt was a source of continual trouble in Israel (Numb. 11). That cannot be helped. This condition will not be remedied until "the harvest," the end of the age (Matt. 13). In the course of time the false element in the church may accumulate, and a line of cleavage between them and God's servants appears, which for any small occasion widens into a real "split."

2. The carnal walk of some of God's people causes trouble and division. The divisions in Corinth were not over doctrinal matters, but because of envious, jealousies, strifes and glorying over men, and selfish conduct (1 Cor. 10:1-13; 3:1-3; 11:18-21). Such things are unavoidable in the church as a whole. "For there must be also factions among you, that they that are approved may be made manifest" (1 Cor. 11:19). The trouble (or danger) against which Paul warns the Philippian church (Phil. 2:1-4) was also of this nature—selfishness, self-exaltation, faction, vainglory.

3. Differing temperaments and different stages of spiritual growth in the church. These are also unavoidable—nay, they are right, and should cause no division. In fact in this lies our blessing and usefulness. Since none of us are perfect, nor know all the truth, we must supplement, counterbalance, correct one another. Only so comes the fulness and unity of the faith. That is humbling, but it is good for the soul. But that which should be a blessing to the church often becomes an occasion of disturbance, when rather than to learn, or to be corrected, rather than to admit that they do not know all there is to be known, rather than to advance to a truer standard of faith and life—some find it more convenient to cast out their brethren.

KEEPING THE UNITY OF THE SPIRIT

But it will be seen that in the second and third reasons above given there is a personal responsibility upon us who desire to be "one" in the Lord's sense of it. It is in our personal conduct, and in our attitude toward those in the church who walk after the flesh, that we must give diligence "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). This is done by walking in "all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2). "We exhort you brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all" (1 Thess. 5:14). That our brethren and sisters may need "longsuffering," that there may be weak ones and fainthearted and disorderly ones among them the apostle takes for granted. But so must we act toward them. Those who walk by the Spirit, though all others should disfellowship them, these stand upon the Lord's ground of unity. And this is the unity that is in the reach of every true child of God. Now the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." All these things promote the true unity. But the works of the flesh are "enmities, strife, jealousies, wraths, factions, divisions, envyings" (Gal. 5:19-23). There you have disruption. Let us beware of artificial and merely outward means of maintaining unity, but seek that which is of the Spirit, and avoid all alliances and leagues that would join the children of God with unbelievers and unsaved people (2 Cor. 6:14-18.)

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God. —J. Edgar Hoover.

REPENTANCE

M. W. Knecht

THE GOODNESS OF GOD

"Why callest thou me good? none is good, save one, even God," said the Lord Jesus to the one who asked, "Good Teacher, what shall I do to inherit eternal life?" God is good. He proved His goodness and love to the world when He gave His Son to die for sinners. His perfect justice, holiness, mercy, all are seen in the giving of His Son. His judgment on sin (Rom. 6:23), the awful demands of His holiness (Matt. 27:46; Mark 15:34), and His merciful compassion on the sinner (John 3:16) are clearly seen in the price He was willing to pay for the salvation of the world. He further manifests His goodness to those who receive His Son by giving freely with Him all things (Rom. 8:32). All things that pertain unto life and godliness, then, have been granted us by His divine power through the knowledge of Him that called us by His own glory and virtue (2 Pet. 1:3). By His goodness all these things are ours.

LEADETH THEE

God's goodness is His drawing power. Love begets love; "We love because he first loved us." When we respond to His goodness we are led into goodness. As His word is united by faith with us who hear we are led deeper and deeper into His goodness, not only as recipients of richer and fuller blessing (though that is also true), but as vessels or channels of His goodness, doing good to others, and thus, by reflecting God's goodness to others, drawing them nearer to Him. (All goodness in men is the goodness of God entrusted to them. 3 John 11).

TO REPENTANCE

But that leading is through repentance, yet many accept God's good blessings "not knowing that the goodness of God leadeth thee (them) to repentance." These take such manifestations of His goodness as a stamp of His approval instead of an incentive to repentance. It is easy to run across persons who, yet in their sins, boast of God's goodness, of answered prayer that seems to them to indicate that God looks favorably upon them as they are. Such need to be taught that God's goodness, first of all, lies in His *readiness to forgive*. "For thou Lord, art good," David said, "and ready to forgive, And abundant in lovingkindness unto all them that call upon thee" (Ps. 86:5). If man's sin is not the big problem with him (whose heart deceives him), it is with God, who found an expensive answer to it. That answer, the gift of the Lord Jesus, cannot be ignored. Through acceptance of Him the favor of God is found, and in no other way. He sends His blessings on all His creatures as a matter of benevolence (Matt. 5:45), not as an indication of His approval.

Christians also make the same mistake. Having accepted God's offering for sin and turned away from past sins "we, that we say not ye" fail to realize that we have not gone beyond the need to repent. Because we stand in grace, and God's multiplied blessings surround us, we are prone to think He looks indulgently on such sins as we

continue to commit; that He understands why we could not obey this or that in His word. We forget that His Holy Spirit, dwelling in us, is sensitive to sin and is grieved at every failure, for failure to do God's will is lack of faith. Every word of His has power for its accomplishment when it meets with faith in the hearer. No matter what excuse we may have, it remains that "without faith it is impossible to be well-pleasing unto Him" (Heb. 11:6). Sin unacknowledged and unrepented of is unforgiven. In the Christian it represents loss of power, for God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This power works first to lead to repentance, and then to good works done in love, that others may see and be drawn to glorify God. After David's repentance (Ps. 51:1-12) he was ready to teach transgressors the way of God (vs. 13).

EIGHTEENTH STREET CHURCH OF CHRIST

Louisville, Kentucky

(In this article Brent Hickman presents a history of the Eighteenth Street Church of Christ, of which he is minister. This congregation was formerly known as the Baird Street Mission, and later as the Seventeenth Street Church of Christ.)

On September 4, 1922, at the request of Sister John Smith, who was a shut-in, Brother Stanford Chambers conducted a meeting at her home, which was the beginning of this church.

Brother Ivy Istre and Brother Kenneth Spaulding (brother to the late F. S. Spaulding of the Sellersburg Home) both conducted meetings at the Smith home, while in Louisville for Brother Boll's Bible classes. Also other young men, residing in the boys' dormitory at 2630 Montgomery Street, had a part in these early cottage meetings. In 1923 Brother J. R. Clark held a meeting in a storeroom on Portland Avenue, where the church was then meeting.

With Sister Morgan, who was a faithful Christian, as the moving spirit, cottage prayer meetings were conducted in a building in the neighborhood of 1817 Baird Street, with Sunday school on Sunday afternoons. Others who helped out in the meetings included brethren Bill Cook, Ollie Shields, Maurice Clymore, Clarence Morrow, George Dunn, J. R. Clark, Merle Hottell, G. B. Dasher, George Keene.

About the year 1924, the Eli Willis family, who were young Christians, opened their front room at 1847 Baird to the church, and made their entire house available for Sunday school rooms. This turned out to be the first official location of the church. During these years and some years following, it was called the Baird Street Mission.

From 1924 to 1929 Bible school boys and boys at the Portland church dormitory filled the pulpit.

Brother J. L. Addams came in 1929 and labored with the group until 1934. Also helping in the work at this time were Jack Curry,

Miss Virginia Micou (now Mrs. J. L. Addams, Miss Sara Micou (now Mrs. Ben Rake), Miss Roberta Covey, (now Mrs. Charles Kranz); also the same faithful Sister Morgan was there. During this time the work grew and progressed nicely and Sunday school attendance reached a high of 63. Brother Ben Rake gave valuable assistance during these years, filling the pulpit on a permanent basis after the resignation of J. L. Addams in 1934, continuing with the work until 1936.

After Brother Rake left, Jack Blaes became minister and served in the church until about 1939, at which time Bill Cook took the responsibility of the Baird Street Mission, and labored with them until 1943. Then came Jimmie Hardison, Bill's brother-in-law, to work with the group. It was while he was serving as minister that the church moved from the Willis home to a store room on Portland Avenue at Seventeenth Street. This was in the spring of 1944, at which time the church began to be known as the Seventeenth Street church of Christ.

Brother Jimmie Hardison was called into the service of his country in 1944 and remained there until 1945. During his absence Brother Pat Edens filled the pulpit. Brother Hardison resumed the work when he returned from service and continued as their minister until 1947. During these years Brother Herman Harding had a part in the work.

In October, 1947, Brother Harry Prather became minister of this little church. In the summer of 1948 a store room was located on Seventeenth Street, just north of Main, and the church moved to this location from Portland. Brother Harry continued with the brethren at this location until February, 1950, at which time he entered the Louisiana mission field. Brother Brent Hickman was then invited to take the work, beginning his ministry on February 19, 1950, and has served as minister until the present time.

During the past two years the church put forth earnest effort to purchase property in which to house the congregation. Certain desired properties were looked into with much prayer. However, by the overruling hand of God, neither was secured. In the early part of 1956, through a spirit of sacrifice and labor bestowed by the Lord, the church was able to purchase property at 311 North Eighteenth Street, which was remodeled to serve as an auditorium, and occupied by the church on June 10 of the same year.

Since the church moved to this new address the name has been changed from Seventeenth Street to Eighteenth Street Church of Christ.

Brother Stanford Chambers held the first protracted meeting at the new location in which five came forward for reconsecration and restoration.



Seed Thoughts

J. L. Addams

CRY ALOUD! SPARE NOT!

Because I am in earnest, men call me a fanatic, but I am not. I once saw a gravel bank fall in and bury three human beings alive. I shouted so loudly for help that I was heard a mile off. Help came, and two of the poor sufferers were rescued. No one called me a fanatic then. When I see eternal destruction ready to fall upon poor sinners, and call loudly to them to escape, should I be called a fanatic? —Rowland Hill.

DANIEL WEBSTER'S SAVIOR

This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston. During the dinner the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the divinity of Christ and his dependence upon the atonement of the Savior. One said to him, "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No, sir, I cannot comprehend it. If I could comprehend Him, He would be no greater than myself. I feel that I need a super-human Savior." —Christian Witness.

GAIN OR LOSS?

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, twelve cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of the stars, the smiles of friends, tree-blossoms in the spring, the blue skies, and the entire joy of living."—San Francisco News.

THE GIFTS OF THE SPIRIT

Every one has some gift, therefore all should be encouraged.

No one has all the gifts, therefore all should be harmonious.

All gifts are for the Lord, therefore

all should be contented.

All gifts are mutually helpful, therefore all should be faithful.

All gifts promote the health and strength of the whole body, therefore none can be dispensed with.

All gifts depend on His fullness for power, therefore all should keep in close touch with Christ.—A. T. Pierson.

REMEMBER PS. 33:12a

Which System of government has done the most for the wage earner—COMMUNISM — or — CAPITALISM?

In "CAPITALIST" America, the average worker can buy a pound of beef after working 22 minutes. In COMMUNIST Russia, the average is 2 hours!

In America, 26 minutes' work will buy a pound of butter; in Russia, 4 hours!

In America, 8 minutes' work will buy a quart of milk; in Russia, 45 minutes!

In America a man's suit can be purchased for the price of 3 days' labor; in Russia, 47 days!

In America, a lady's cotton dress can be bought for 2 hours' work; in Russia, 18 hours!

In America, a small table radio can be bought for 13 hours labor; in Russia, 32 days!

Thank God for America!!

SEEING CLEARLY

Sometimes a fog will settle over a vessel's deck and yet leave the top mast clear. Then the sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer and praise send the soul aloft, lift it above the clouds in which our selfishness and egotism befog us, and give us a chance to see which way to steer. —C. H. Spurgeon.

TRUE FORGIVENESS

A missionary was trying to convince an Indian that he ought to forgive his enemies. The Indian listened, and then, after a period of thoughtful silence, replied: "This Indian no do it. God make new Indian: he do it."

NEWS AND NOTES

LOUISVILLE BIBLE CONFERENCE

The ninth annual Louisville Bible Conference is now history, having been concluded August 31. H. L. Olmstead was the twenty-fifth and final speaker in the series of meetings, and spoke on the subject of "The Inspiration of the Coming of Christ".

Many new records were made in the 1956 conference, viz., attendance, interest, fellowship, quality of speeches, number of meals served and spirit manifested. Many persons from ten States and two foreign countries expressed themselves as having been greatly blessed.

The general theme of the conference was "The Inspiration of Christ In A Fearful Age", and every effort was made to give Christ the preeminence in every service. A missionary offering of slightly more than four hundred dollars was received in the service designated as "Missionary Night". This amount is to be divided equally with Brother Victor Broaddus, who was the speaker for this service; and with Brother Vernon Lawyer, who is about ready to return to Africa.

It is the prayer of all concerned that the results of this week of meetings may be felt in a definite way among our churches, for the glory of God.

The publisher of the "Word and Work" requests your comments regarding the conference. It will be sincerely appreciated if every one who attended will kindly send in a few remarks. A post card will be sufficient for this purpose. —J. L. Addams.

Report From N. Wilson Burks

Since January 1, 1956, according to our records, the South Louisville Church of Christ has enjoyed some growth, and fairly regular attendance. While encouraging the new congregation in the Iroquois area, our Bible school has continued to do well. We have many small children at Fifth and M. We have had three baptisms, all adults, three responses in transfer of membership, and four came for renewal. Five of these were during Brother Orell Overman's meeting in late April. His inspiring Bible messages were a great blessing for all of us.

During late June and early July I was with the Bryantsville congregation in Indiana, assisting as evangelist. In this meeting there were good crowds, wonderful interest and attention, and one confession of Christ. Brother Dale Jorgenson has just completed two fruitful years of service there.

The Hapeville, Georgia, Church of Christ invited me to bring a series of messages from August 5 to August 12, pinch-hitting for Brother R. E. Davis, who could not be with them because of the illness of his wife. Ten responded for renewal. Brother Carl Kitzmiller has done a good and effective work for the Lord at Hapeville.

Louisville, Ky.: I am to assist the Locust Street Church in Johnson City, Tennessee, in a meeting from October 22 to November 4. The work at Ormsby church here in Louisville has held up wonderfully well this summer. A young lad was baptized recently. Several unsaved persons are in the audience Sunday after Sunday. We plan to have a meeting in November. Also we are inviting the Kentucky Bible College chorus to visit us as soon as they are ready for an appearance. —J. R. Clark.

OLD TIME REVIVAL

The High View Church, out from Louisville, had an old fashioned revival in August. Richard Ramsey was their evangelist. He and the local minister, H. E. Schreiner, made use of Brother Ramsey's sound equipped car in their visitation over the neighborhood, speaking to the people and broadcasting some songs from the Good Tidings quartet. Thirty-two responded to the invitation, ten for baptism, nine for membership, and the others for reconsecration. Brother Ramsey preached the good old gospel.

Buechel, Ky. Church of Christ reports another good meeting with Robert Neil this year. The crowds were very good and the sermons inspiring and uplifting. Two responded for baptism and one for renewal.

The Jefferson Street church, Louisville, experienced a revival in their meeting with Robert Boyd preaching. Eleven came to rededicate their lives anew to the Lord in all earnestness.

Boyd preached strong, spiritual sermons. Their local minister, Eugene McGhee, is moving to Johnson City, Tennessee, where he plans to do mission work at his own charges. He will work to make his way. Jefferson Street will be in need of a new worker among them.

H. N. Rutherford was called to Utica, Indiana, for a series of meetings in August. This turned out to be another good effort for the Lord. Six were baptized and two came for reconsecration. Brother Rutherford sings and preaches the Gospel in a beautiful way.

Brother G. F. Gibbs recently closed a meeting at Borden, Indiana, where E. Gaston Collins ministers. We have not heard from this meeting.

Willis Allen, of the Shawnee congregation here in Louisville, reports that R. E. Davis of Dallas, Texas, is scheduled to hold a meeting for Shawnee from October 22 to November 4. We are looking forward to meeting and hearing Brother Davis, who recently took a stand for freedom in Christ and the whole counsel of God. Brother Davis is a gifted speaker and a man of many years' experience.

ROBERT BOYD TO K. B. C.

The Corporation of Kentucky Bible College invited Brother Robert Boyd to act as public relations man for the College, beginning in September, 1936. Brother Boyd has secured living quarters near the college and is on the job. He will visit churches and individuals in behalf of the school, continuing along the lines which have been launched for raising funds. He is interested in securing students and will have charge of newspaper publicity for the school, and certain college publications. Those who hesitate to put funds in Christian education should have seen the many fine young men and women who stood at the Portland church last week when Paul Clark asked how many were present who had, or who planned to attend K. B. C. Many of these young men were preachers. There is no finer investment than in training young men and women for Christ! Where had our money gone? It had gone in training these young men and women. Through them it will issue in the salvation of many souls.

SOME CHANGES

Robert Garrett is moving to Bryantsville, Indiana, to take up the work there. Dale Jorgenson has moved from Bryantsville to Kentucky Bible College where he is head of the music department. Robert Garrett has been preaching for the Mountain View congregation at Johnson City, Tenn. He has done a good sacrificing work. He is continuing his education at Indiana University, which is in driving distance of Bryantsville.

Dale Jorgenson is resuming the work at Salem church, near Cynthiana, Ky. Winston Allen, president of K. B. C., has resigned Sunday preaching at Bohon church.

Kentucky Bible College Opening

The Kentucky Bible College will begin its new year on September 10. Prospects are brighter this year than they have ever been for a good student body. More courses are being offered and the faculty is strengthened. Young people, you will not go wrong in enrolling in K.B.C. We hear of many fine young people who are headed for the K.B.C. campus this year. A big college rally is scheduled for Sunday afternoon, three until four, September 9th.

The Portland Christian School of Louisville is opening with a full house this year. Some have been turned away. Principal Claude Neal has been searching for a much needed teacher. This teacher must hold a B.A. degree or the equivalent, and be one of God's children. Brother Neal lives at 110 N. Longworth, Louisville.

Where is the talented young man who would like to manage the Word and Work office and Book Store? We prefer one who studied under Brother Boll and went to Kentucky Bible College.

Twenty-four Years of Service

Brother and Sister H. N. Rutherford completed twenty-four years of service with the Cramer and Hanover church of Christ, Lexington, on July 29, 1956, according to a story in their local church bulletin. Brother Rutherford has not received a stipulated salary, but has been supported by free-will gifts as they came into the treasury for that purpose. He has had some lean and some good years. The Lord has been

RADIO

with him and he has done a good work. The church has a commodious building; the brethren are rich in good works; they have an excellent chorus, which makes appearances in various special church gatherings and is a blessing at home. We congratulate Brother and Sister Rutherford.

Brother Jesse Wood of Texas has taken up work with the Main Street church, Winchester, Ky. Brother Wood's son, David, and daughter, Sarah, both attended Kentucky Bible College, and now his daughter, Ruth, is enrolling.

Missionaries At Bible Conference

We were happy to see several missionaries and former missionaries at the Louisville Bible Conference. Brother and Sister E. A. Rhodes from Japan, and Brother and Sister Victor Broadus from the Philippines, were there. Brother Gordon Linscott, former missionary of Italy, Tommy Marsh and Brother and Sister Barclay Riley, who spent several months in Japan, and Brother and Sister Colis Campbell, just recently from Tokyo, Japan, were all present one or more times. Also Neal Phillips worked in Africa as a junior missionary a few years ago.

The W. and W. would be pleased to publish a radio log of the programs now current among us, if brethren care to send in the data. The long-established Louisville program, "Words of Life", continues—as for many years—on Saturdays, 9:30 to 10 A.M., Louisville time. The station used is WGRC 790 kc.

J. L. Addams, of the Ralph Avenue church is presenting an impressive evangelistic series through the current quarter. On Saturday, October 6th E. L. J. will begin a series of 10-minute talks (the last ten minutes of the half-hour period) entitled "Readings through the Gospel of John". The singing is usually by the Louisville a cappella Choir, or the K.B.C. Chorus. Our young brother Ed. Schreiner, of High View church "produces" the program.

At the present time, and for the next four months, there is also a half hour invitational broadcast on WAVE (970 kc.) at 9:30 Sunday mornings. It is conducted by Burks and Allen, of the South Louisville and Shawnee churches respectively, and is intended for shut-ins and for those who cannot (or will not!) get off to the morning Bible classes.

A QUESTION

When will the resurrection of the Jews be that were saved under the law? They will not have part in the resurrection when Jesus comes for the church, will they?

Answer: First, we call attention to the fact that "by the works of the law shall no flesh be justified in his sight" (Rom. 3:20a). The blood of Jesus atoned for the sins of God's Old Testament saints as well as for ours: "God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. 11:40). This better thing is the sacrifice on Calvary.

Daniel (12:2) speaks of the resurrection of Israelitish saints in the manner of John 5:28, 29; in each case some (the righteous) are to be raised to everlasting life, and some (the wicked) to everlasting shame and contempt. In Luke 14:14, the Lord Jesus, in speaking to Jews, said: "for thou shalt be recompensed in the resurrection of the just." And Paul in Acts 24:15 says, speaking of the Old Testament Pharisees, "having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and the unjust."

When Jesus was crucified "tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy

city and appeared unto many" (Matthew 27:52, 53). These were Old Testament saints. It seems that the Old Testament saints partake of our blessings, for "apart from us they should not be made perfect." They share in our cross and they share in our resurrection. Jesus speaks of the many who will come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, while the sons of the kingdom are cast forth into the outer darkness. These Old Testament saints will be sitting in the kingdom.

From these and other scriptures we conclude that the Old Testament saints will be raised at the same time the New Testament saints are raised, and the wicked will be raised along with the other wicked dead. W. C. Stevens, in his fine commentary on "The Book of Daniel", says, "they will arise at this time, and will have the celestial fruition of all their old-time hopes as believing Israelites." Further, he says, "And we need to realize and rejoice that the resurrection-wife of Jesus Christ will include the Old Testament saints." This may be true. At least it seems clear that the Old Testament saints will share our resurrection. —J. R. Clark.

The Word and Work solicits your Bible questions. If there is sufficient response we will have a query department.

THE BIBLE

"It is impossible mentally or physically to enslave a Bible reading people."—Horace Greely.

"The Bible has been the Magna Charta of the poor and oppressed." —Thomas Huxley.

"The Bible is the Word of life."—Woodrow Wilson.

"To the influence of the Bible we are indebted for the progress made in true civilization and to this we must look for our guide in the future."—U. S. Grant.

"The Bible, impregnable rock of Holy Scripture."—Gladstone.

"Bring me *the* Book. There is but one book."—Sir Walter Scott.

"There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."—Bacon.

"Create a firm belief in the Bible is my advice to young men."—Benjamin Franklin.

"The soul can never go astray with the Bible for its guide."—Napoleon.

"The Bible, a Book in comparison with which in my eyes all others are of minor importance, has never failed to give me strength."—Robert E. Lee.

"Forty years long I have loved the Word of God. I feel the blessed pages under my hand with special thankfulness, as a rod and a staff to keep firm my steps through the valley of the shadow of the depression and world calamity. Truly, the Bible, the teaching of our Saviour, is the 'only way out of the dark'."—Helen Keller.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper. But if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." —Daniel Webster.

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were come together, they | where abode both
asked of him, saying, | and James, and
Lord, wilt thou at this | and An'drew, Phil
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