

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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8 There the prisoners are at ease together;
They hear not the voice of the task-

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you, that by my mouth the G^{en}-t^{iles} should hear the word of ^othe ²gospel, and believe. 8 And God, ^who knoweth the heart, bare them witness, ^giving them the Holy Spirit, even as he

Bourgeois

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we

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all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children

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THE WORD AND WORK

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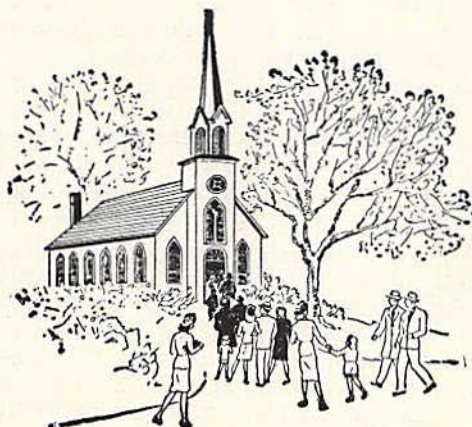
Blessing and Honor and Glory

Blessing and honor and glory and power,
Wisdom and riches and strength evermore
Give ye to Him who our battle hath won,
Whose are the Kingdom, the crown, and the throne.

Soundeth the heaven of heav'ns with His name;
Ringeth the earth with His glory and fame;
Ocean and mountain, stream, forest, and flower
Echo His praises and tell of His power.

Give we the glory and praise to the Lamb;
Take we the robe and the harp and the palm;
Sing we the song of the Lamb that was slain,
Dying in weakness, but rising to reign.

—Horatius Bonar.



WHAT CHRIST MEANS TO ME

J. R. C.

A few weeks ago I fulfilled a pleasant assignment by speaking on "What Christ Means To Me As A Preacher". This message was, as the subject suggests, a personal testimony. However, in a strict sense, the church of the Lord is a laymen's church, there being no New Testament distinction between laymen and clergy. We all are in the business of soul saving together, and each in his own way should contribute toward overall success. Thus what Christ means to me as a preacher, He should mean to each Christian.

The only difference between a preacher and lay-member has been aptly illustrated by a public clock and a pocket watch. The public clock tells time to a multitude, while the pocket watch tells time to one. If the watch is wrong it will lead one astray; if the clock is wrong it will mislead many. So it is with the preacher, on one hand, and the layman on the other.

Since he touches so many lives it is doubly incumbent on the preacher that he truly be born again; that he walk circumspectly before the Lord; that he study the Bible both for himself and for others; that he be a man of prayer, speaking to God for the people before he speaks to the people for God.

CHRIST IS A GREAT SAVIOR

A salesman must believe in his products if he would be a good salesman. And how may we, as ministers of Christ, properly recommend Him to others if we are not sold on Him ourselves? We must know and feel He is the answer to every need, and that He can save to the uttermost those that draw nigh unto God through Him.

"If the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord was confirmed unto us by them that heard" (Heb. 2:2-4). In this passage our salvation is called a *great salvation*. This salvation had to be great because our sins were great. The worst feature of sin is its Godward aspect—all sin is against God! All sin is therefore bad and soul-condemning! The greatness of this salvation is further suggested by the greatness of our Savior. If a mere man or an angel had been sufficient for the task of salvation God would not have sent His Son, the fairest jewel of heaven. The greatness of Christ guarantees the greatness of salvation.

A man who lived on Long Island fulfilled a long-cherished dream in sending for an expensive barometer. However, when it came he was disappointed; the needle was stuck, pointing to hurricane. He shook it vigorously several times, but he could not budge that stubborn needle. He sat down and wrote a scorching letter to the store where he had purchased it, and the following morning, as he commuted to his office in New York, he mailed it. That night, upon returning to his Long Island home, he found that his barometer

was missing—and so was his house! The barometer was right! There was a hurricane. The needle of the Hebrews 2 passage points to big things: to great sins, to great salvation, to a great Savior. Let us not tamper with the needle. Let us accept it as it reads.

CHRIST IS A CONSTANT COMPANION

All should feel and practice the presence of Christ, and especially the preacher who represents God before the people. In Ephesians 6 we learn that our wrestling is not against flesh and blood, but against the spiritual host of wickedness in the heavenly places. It is not that a wrestling match is scheduled between the devil and me, but between the devil and the Christ in me, for we are told to be strong in the Lord and in the strength of His might. We must have Christ with us or fail!

Moses said to God, "If thy presence go not with me, carry us not up hence" (Ex. 33:15). How dare we as preachers take one step without the Presence?

When the council beheld the boldness of Peter and John, they took knowledge of them that they had been *with Jesus*. After a night of prayer, the Lord Jesus chose the twelve and appointed them that they might be with Him and that He might send them forth. S. D. Gordon says that most of the writers of the Bible were educated men. Moses was instructed in all the learning of Egypt, and the prophets were schooled for their work. Only Amos was a layman. In the New Testament Luke, who wrote two books, was a physician, and Paul, who wrote fourteen, was brought up at the feet of the great teacher Gamaliel. But were the rest of the apostles unlearned men? They were brought up at the feet of the world's greatest teacher—for three years they were *with Him*, hearing His words and imbibing His Spirit. The street preacher shouted, "I may not have been to college, but I have been to Calvary!" So had the apostles been to Calvary. And further, when Jesus gave the Great Commission He said, "Lo, I am with you always, even unto the end of the world." It is wonderful to have the Lord Jesus as Savior; it is more wonderful to have Him both as Savior and Companion!

CHRIST IS AN ALL-SUFFICIENT MESSAGE

In Acts 1:8 Jesus says, "Ye shall be my witnesses" — witnesses of *Me*. He is our message. Paul was careful to preach Christ and Him crucified. And so preached all the apostles. A book titled "Christ In All the Scriptures" shows that Christ is the theme of both New and Old Testament. An article which I read on "The Cross Is Vacant" decries the fact that some have made images of Christ on the cross and hung them in their chapels, before which they fall down and worship. But even as the tomb of Christ is empty, so the cross is empty! The empty cross suggests the finished work of Christ, even as does the empty tomb. We preach not a dead Christ! Our Christ is living!

The word Gospel is peculiarly a New Testament word, appearing some 112 times in the New Testament. Yet Christ is also the theme of the Old Testament. Some one has counted 333 direct prophecies of Christ in the Old Testament. The Old Testament

Messianic Tree thus may be said to have a stem (Gen. 3:15) and 332 branches and twigs: Christ would be born of a virgin, He would be born in Bethlehem, etc. The marvel of it is that at the advent of Christ these twigs were lighted up by historical fulfillment one by one, until the whole Messianic Tree was lighted up with the glory of God! This is an argument that the infidel cannot answer. It cannot be answered! The artist of the Old Testament first began with outline strokes, then filled in with tints and hues until when Malachi closes the Old Testament canon we have a magnificent portrait of Christ! And this Christ is our message.

CHRIST IS MORE—HE IS MY LIFE!

"Jesus is all the world to me, my life, my joy, my all." Paul says, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me:" (Gal. 2:20.) Again, "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory (Col. 3:3, 4). And, "always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body" (2 Cor. 4:10). The old man should be put to death every day, to the end the new man, indwelt by Christ, might live unhampered within us. Christ is everything to me; He is my very life! What more could I say?

WHAT SHOULD A BOOK DO FOR US?

It is a doubtful compliment to a book to say that we found it so interesting that we "read it at one sitting." A book that can be so read is not likely to be the most helpful one.

The best book is the one that sets us off on a train of thought that carries us far away from and far beyond the book itself. Sometimes a single paragraph will accomplish this, or a single sentence; then we will be wise to close the book and let God and nature and our hearts be our teachers.

When the noted scholar Dr. Samuel Johnson visited the king the two sat for a while before the fire in silence. Then the king said, "I suppose, Dr. Johnson, that you read a great deal." "Yes, Sire," replied Johnson, "but I think a great deal more." One of the English poets—I believe it was Coleridge—boasted to a Quaker lady about his study habits. He began his studies the instant he got up in the morning: while he dressed he memorized poetry; he studied his Greek vocabulary while he shaved; and so to the end of the day. The lady was unimpressed. "Friend," she asked reproachfully, "when does thee think?"

Apart from technical information which, of course, must be received from others, a man can teach himself much more than he can learn from books. A good book should do no more than prime the pump. After that the water will flow up from within as long as we keep the handle working, and long after the original cup of water has been forgotten.—A. W. Tozer in Alliance Weekly.

“THAT I MAY KNOW HIM”

Stanford Chambers

Paul's yearning expressed in the words quoted above should be my yearning and yours. But didn't Paul know Him? He says as much in 2 Timothy 2:12. In another writing he said, "Have I not seen Jesus?" If you are a child of God, you know whom you have believed. To know Him is to love Him, and to love Him is to *have* Him. And "he that hath the Son hath the life." "This is eternal life," said Jesus, "that they should know thee, the only true God, and Him whom thou didst send, even Jesus Christ." All who know Him praise His name that they do. Yet no one, Paul not excepted, has come to know him in His vastness, His majesty, His glory, His goodness, His love. Paul says of this latter, it "passeth knowledge." It is infinite. So is every other attribute of His. That is because He is infinite. We are all finite; will never in eternity, even, become infinite. So there is more, always will be more, of Him for us to know.

WHO IS THIS ONE PAUL WOULD KNOW?

Already (Phil. ch. 3) he has spoken of "the excellency of the knowledge of Christ Jesus my Lord. He is the One Paul preached to the Philippians, for "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake."

He is Christ. For our knowledge of Him to be correct, He must be known as God's Anointed, the Old Testament's Messiah, the New Testament's Christ. The anointed high priest of the Jewish age, indeed every anointed king or prophet, was a type of the One who in the fulness of the time" was brought forth and anointed "with the oil of gladness above thy fellows," that is "by the Holy Spirit." Such was His anointing for His three-fold office as Prophet, Priest, and King. He is "that Prophet" "raised up from among His brethren like unto" Moses, to whom they must "hearken in all things." He is that Priest who offered the perfect sacrifice—Himself. He "put away sin by the sacrifice of himself." He is the "one mediator between God and man," that One "made a Priest forever after the order of Melchizedek." He is the promised King, "the blessed and only Potentate, the King of kings and Lord of lords."

Christ Jesus. Jesus is Savior, so Christ Jesus is the Anointed Savior. In the realm of man's dire need, in which he is helpless and hopeless, He is the *only* Savior. "There is no other name under heaven whereby we may be saved." Man's only hope lies in redemption. Since he cannot redeem himself, there must be a Redeemer. Only One has ever qualified as such, but with Him there is need of no other. "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." Like the virgin Mary, every one should say, "My spirit hath rejoiced in God my Savior."

Christ Jesus as Lord. He is "Lord of Lords," the *divine* Lord. Peter declared Him "Lord of all," "Lord of heaven and earth." "Let all the angels of God worship him." "Of the Son he saith, Thy throne, O God, is for ever and ever." "Wherefore God hath highly exalted

him, that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That ultimately, but even now, since He was declared to be the Son of God with power, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised Him from the dead, thou shalt be saved." "We preach . . . Christ Jesus as Lord."

"WHO ART THOU, LORD?"

Saul the persecutor, fallen to the earth, cried unto heaven to know who it was who had brought this sudden halt. The answer came back in the Hebrew tongue, translated by Luke into Greek, then by our scholars into English, "I am Jesus of Nazareth whom thou persecutest." In the Hebrew "Jehoshua, shorter form "Joshua." So the lexicographers tell us. "Jah, or Jehovah saves." The Greek is Iesous, the English Jesus. Gabriel in so instructing that the One to be born should be called Joshua or Jehoshua (for Mary was not Greek) was reiterating the Name already assigned to the Messiah by Old Testament prophets.

So Jesus, "declared to be the Son of God with power," "hath inherited the more excellent name, the name Jehovah. Again and again as Jehovah He appears in the Old Testament." "Before Abraham, was I am." He is the "I AM," the becoming one, the Self-existent.

Isaiah beheld (ch. 1) a "throne high and lifted up." He saw that throne occupied, and He who occupied it was "Jehovah of hosts." In John 12:41 it is stated that it was our Lord Jesus whose glory Isaiah saw in that vision. Let not His redeemed be timid about ascribing Him that honor. His glory and majesty were veiled while He was clothed with His mortal body, but were allowed to shine through on the Holy Mount. The shame of the cross was by Him endured for the sake of our redemption. Be not ashamed of Him, for "Thy throne, O God, is for ever and ever." Hebrews 1:8 declares this to have been said unto the Son. And again, "Let all the angels of God worship him." In Rev. ch 5, John is given a vision of just such worship (read and be thrilled) in which before the chapter ends every creature of God joins in. For "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Christian, be not ashamed of the Crucified One, He died as the Lamb of God. The very last mention of that throne, yonder in the Eternal City, designates it as "the throne of God and of the Lamb."

There is no pulpit so vacant as the one without the message of the blood of Christ. "Does Brother So and So still preach in your pulpit?" asked a salesman of a member of a certain church. "No," answered the member. "Is that so? When did he leave? I had never heard of his leaving." "Oh," said the member, "He is still here and still walks up to the pulpit, but he has long since quit preaching." His pulpit was vacant!

WHAT THE BIBLE TEACHES ABOUT BAPTISM

Dennis Allen

Anyone who examines all the teaching of the Scriptures on this subject must surely be impressed with the fact that it is a matter of importance. In spite of the controversy on the matter of baptism the seeker of truth will want to investigate carefully and accept whatever God has said. Many forms and ceremonies are called baptism that are not scriptural at all, yet the actual teaching of the scriptures on this subject is really quite plain and conclusive.

ITS IMPORTANCE

The importance and perpetual obligation of the ordinance is seen in the fact that Christ Himself was baptized and made it a definite command in the Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:" (Matt. 28:19). How was this command regarded by the apostles as they began to preach the message of salvation after the day of Pentecost? In every account of conversion recorded in the book of Acts we find that it was accompanied by baptism:

1. Acts 2:38, 41 (3000 at Pentecost).
2. Acts 8:12,13 (Samaritans, men, women, and Simon).
3. Acts 8:36, 38 (the Ethiopian Eunuch).
4. Acts 9:18; 22:16 (Saul of Tarsus).
5. Acts 10:47 (Cornelius and his friends).
6. Acts 16:15 (Lydia and her household).
7. Acts 16:33 (the Philippian jailer and all his).
8. Acts 18:8 (Crispus and his house and many Corinthians).
9. Acts 19:5 (about 12 Ephesians).

A study of these conversions brings out several important facts:

1. The preaching of the gospel invariably included teaching regarding the necessity of baptism. For example, Philip preached unto the Ethiopian eunuch "Jesus", yet as they proceeded down the road the eunuch said, "Behold, here is water; what doth hinder me to be baptized?" What could have prompted him to make such a statement had Philip not told him of its necessity?

2. Without exception, those who were baptized were those who had heard and accepted the gospel message.

3. There were no long delays—baptism being performed immediately upon a confession of faith (Acts 16:33; 2:41; 9:18).

4. Proper subjects of baptism, then, are those who show evidence of faith and genuine repentance (Acts 18:8; 2:38; Mark 16:16).

ITS PROPER MODE

The English word "baptize" is not a translation of the Greek but only a transliteration. (The Greek word is simply spelled with English letters.) There is no question about the meaning of the Greek word. What say the lexicons?

Thayer—Baptizo: "To dip repeatedly, to immerse, submerge... In the N. T. an immersion in water."

Liddell and Scott—Baptizo: "To dip in or under water."

But apart from any such evidence the meaning of the term is made clear by its usage in the New Testament.

1. Baptism is a burial and a resurrection (Rom. 6:4; Col. 2:12). Nothing but immersion could properly represent this figure.

2. It requires (a) "water" (Mark 1:8, 9), (b) "much water" (John 3:23), (c) going "down into the water" (Acts 8:39), and (d) "coming up out of the water" (Acts 8:39; Mark 1:10).

3. Every passage where baptizo is used in the N. T. either requires or allows the meaning "immerse".

4. The word is never used in the passive voice with water as its subject, i. e., water is never said to be baptized upon a man as sprinkling or pouring would require.

5. In the N. T. baptism is compared with the passage through the Red Sea (1 Cor. 10:2), with the flood (1 Peter 3:21) and with a bath (Titus 3:5).

ITS PURPOSE AND SIGNIFICANCE

An examination of the Scriptures shows that baptism is God's appointed way for the sinner to express his faith in Christ. "He that believeth and is baptized" (Mark 16:16), "They then that received his word were baptized" (Acts 2:41), "when they believed . . . they were baptized, both men and women" (Acts 8:12). (See also Gal. 3:26, 27; Col. 2:12). Baptism has no significance apart from faith. Baptism is also a proof of faith and a test of the acceptance of Christ's Lordship. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). "But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of Him" (Luke 7:30).

Baptism also pictures the believer's identification with Christ:

a. In His death. "All we who were baptized into Christ Jesus were baptized into his death" (Rom. 6:3). It is thus a recognition that death is the penalty of our sin and that only through entering into Christ's atonement is pardon found.

b. In His burial. "We were *buried* therefore with him through baptism into death" (Rom. 6:4).

c. In His resurrection. ". . . buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12).

Baptism is also an outward expression of the new birth—"born of water and the Spirit" (John 3:5). The believer rises from baptism to "walk in newness of life" (Rom. 6:4).

BAPTISM AND GRACE

Many have had the idea that to connect baptism with the gospel of salvation is to contradict the fundamental doctrine of salvation by grace through faith and to bring in the principle of salvation by works. First of all, let us remember that God has the right to set forth His own terms of pardon, and that the important thing for us is to accept His word and humbly obey whether we can see the reason for it or not. If the Lord placed baptism as a condition of salvation, He could not have failed to foresee all of the necessary implications relating to the matter.

Baptism is not a work of merit. A person cannot even baptize

himself. It is simply God's appointed way for us to express our faith in Him and to come into a saving relationship to Christ (Gal. 3:27). A careful study of Hebrews 11 will show that faith is always expressed by works. Notice also the case of Naaman the leper (2 Kings 5:1-14). "He that believeth on the Son hath eternal life, but he that *obeyeth* not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). We should not hesitate to tell seeking souls the same thing that Peter through the Holy Spirit told them on the day of Pentecost (Acts 2:38).

WHAT IS NOT BAPTISM:

1. Baptism is not sprinkling. There are not several different modes of baptism from which we may choose. The teaching of the New Testament is very plain on this matter (See above citations). Unless a person has been immersed he has not been scripturally baptized. The first recorded instance of sprinkling for baptism is that related by Eusebius, the earliest church historian, who died about 350 A. D. He says: "Novation . . . it being supposed that he would die, received baptism, being sprinkled by water on the bed where he lay, *if that be called baptism.*"

Why should one follow a practice for which there is no scriptural authority in the hope that "maybe it will be all right", when one can follow a safe course about which there is no question?

2. Infants cannot be scripturally baptized. Since this practice is very common today many are surprised to learn that there is no scriptural authority for it. There is no record of an infant being baptized in the Scriptures. Christ said, "He that *believeth* and is baptized shall be saved" (Mark 16:16; see also Galatians 3:26, 27). Only those who are old enough to believe and put their trust in Christ are proper subjects for baptism. Many people are putting their trust in the fact that as an infant only a few days old some one sprinkled water upon them and called it baptism, yet they themselves knew nothing about it at the time and have never made any personal surrender of their lives to Christ. Scriptural baptism must be an expression of faith in Christ and of repentance.

3. The outward ceremony is not enough. In some groups the doctrine of baptismal regeneration has been taught, causing people to put trust in the fact that they have gone through an outward ceremony when they have not really repented and put their trust in Christ. The outward expression is of value only as it is the sincere expression of faith in the heart. However, this does not imply that the outward form should be disregarded either.

THE BLESSINGS WHICH FOLLOW BAPTISM

We will let the Scriptures speak for themselves on this matter:

1. "Shall be saved" (Mark 16:16).
2. "Remission of sins" (Acts 2:38).
3. "The gift of the Holy Spirit" (Acts 2:38).
4. "Put on Christ" (Gal. 3:27).
5. "Added" to Christ's church (Acts 2:41, 47).

Since all of these blessings are connected with baptism is it not a matter of vital importance? Have you been baptized into Christ? Why delay?

— Dennis L. Allen.

TRUE FELLOWSHIP

H. L. Olmstead

(Gleanings in 1 John)

This epistle was written that we might have assurance: "that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (5:13).

Our fellowship with the Father and with His Son Jesus Christ is based upon the wonderful truth that we have a common life with God, imparted to all who believe that Jesus Christ is the Son of God. They have been born again, for "whosoever believeth that Jesus is the Christ is begotten of God" (5:1).

HOW ETERNAL LIFE MANIFESTS ITSELF

Generally speaking, the life which we have in common with God manifests itself by our conformity with the character of God. We learned that *God is light*, therefore all who possess the life of God must walk in the light. Even the believer's sins must be brought out into the light by confession (1:9) while he endeavors through grace to break completely with sin. For another purpose of the epistle is stated in 2:1, "My little children, these things write I unto you that ye may not sin." Sin does not belong in the man who has eternal life. If it is there, it must be confessed and forsaken. "He that covereth his transgression, shall not prosper; but whose confesseth and forsaketh them shall obtain mercy" (Prov. 28:13). His willingness to take this attitude toward sin is evidence of the possession of eternal life. The man who does this shows that he is seeking a true and practical fellowship with God! And in keeping the commandments of God walks as He walked (2:5, 6). John says that such a man "ought to thus walk."

GOD IS LOVE

Another wonderful truth about God is emphasized in this epistle. That God is love is told us again and again, and He has proven it: "Herein was the love of God manifested in us that God sent his only begotten Son into the world that we might live through Him" (4:9), and as a "propitiation for our sins" (4:10). True fellowship with God demands that we not only walk in the light but also that we walk in love. We cannot truthfully say that we are walking in the light and at the same time be hating our brother (2:9). The man who hates his brother is a murderer (3:15), "and ye know that no murderer hath eternal life abiding in him." This expression of love for our brethren is the proof that we have "passed out of death unto life" (3:13), or that we have eternal life abiding in us right now—not in some far off "sweet by and by". This love must manifest itself in a practical and sacrificial way. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (3:17.) It is clear then that fellowship with God and His Son Jesus Christ demands walking in love toward our brethren in a most practical way. "This is the message ye heard from the beginning that we

should love one another" (3:11).

Walking in love also carries with it the obligation of NOT loving the wrong thing. If any man love the world the love of the Father is not in him. So we are told in this great book of love to "love not" — "Love not the world, neither the things that are in the world" (2:15-17). Thus true fellowship with God requires that we hate the things God hates. On the basis set forth here we may well ask, "How close is our fellowship with God?"

WHAT ABOUT JAMES 2:24?

Gordon R. Linscott

The abundance of statements such as "by grace have ye been saved" (Eph. 2:8) and "if it is by grace, it is no more of works: otherwise grace is no more grace" (Rom. 11:6) is to some people overshadowed by the single statement of James 2:24: "Ye see that by works a man is justified, and not only by faith." And after hearing a clear exposition of salvation by grace through faith, they ask, "But what about James 2:24?"

Before we attempt to answer, let us ask this question: Can one passage of Scripture annul another? Because of James 2:24 should we disregard the ample teachings of passages which speak of grace? Or, conversely, should we who accept salvation by grace through faith set James 2:24 aside in our minds because the one verse is in the minority? Here is an important principle of Bible study: All of the passages which have any bearing on a question—*especially those which appear to contradict the position we favor*—must be considered for the fullest possible understanding of the matter. Those who preach salvation by works—or a potpourri of works, grace, hope, etc.—have failed to consider carefully the opposing passages of Scripture. Certainly a study of this verse which has been a pitfall to them should be profitable to us.

For some reason, James is regarded as a preacher of salvation by works. Martin Luther, it is said, called James "the epistle of straw" for that reason, but changed his mind later. Some try to see a discrepancy between James 2:21 and Rom. 4:2-4, when it is evident (Rom. 4:9, 10) that the two writers are dealing with widely separated events in the life of Abraham. Actually, James is a book on *faith*, and the theme of the book might be expressed in the writer's own words (1:3): "the proving (or testing) of your faith". A number of specific tests are given, whereby we may "try our own selves, whether we are in the faith." For example, see James 1:12, 22; 2:1, 14; 3:13. James is eminently a collection of practical examples of faith working through love.

James 2:14-26, and especially verses 21-24, is the section commonly quoted to prove that salvation is by works, but is the subject of those verses works? No, the entire passage is about *faith*, and not works. James plainly indicates that works is an outgrowth from faith and subordinate to it. In v. 17 it is "faith if it have not works" —not "works, if they have not faith". The point of v. 18 is the manifestation of faith; works are useful to this end, but again, they must

follow faith rather than precede it. The summary of James' whole argument is stated in v. 20: "But wilt thou know, O vain man, that faith apart from works is barren (unfruitful, unproductive)?" Faith bears works; the works are the fruit springing from faith. Certainly a fruit tree without fruit is useless (and *barren*), for the purpose of its existence is to bear fruit. This is the point which James is trying to impress throughout his epistle: that faith has a function, the production of good works in our lives. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). Where is the "conflict" between James and Paul? Indeed, two writers were never more in accord!

Now if we will go on and consider v. 24, I believe we will find nothing which does not fit into the general tenor of the rest of the letter. Here he refers back to vs. 21-23 which speak of Abraham: "Was not Abraham our father justified by works in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect..." The relationship of faith to works is here clearly given. *Faith wrought* (worked); these works made his faith perfect (complete, mature). His faith, being perfected by its works, was reckoned to him for righteousness (v. 23), and the works which perfected his faith are spoken of (v. 24) as being necessary to justification. From this we conclude that a faith which, being tested, did not bear the proper fruit, would not be reckoned to one for righteousness. When the season for fruit-bearing came, Abraham's faith bore fruit. Yet some 20 years (it is estimated) *before* this, it is said of Abraham that "...his faith was reckoned for righteousness... Not in circumcision, but in uncircumcision..." (Rom. 4:9, 10).

This brings to light another important fact about James. *The justification he speaks of has nothing to do with the alien sinner.* He is writing to Christians about Christians. He is concerned lest some should become "professing Christians" only, holding to the proper doctrinal forms, stoutly "contending for the faith", but sterile and devoid of fruit which is manifested in deeds. The inference is that if the fruit is defective or missing, the much-vaunted tree may also be imaginary. The church at Sardis (Rev. 3) was found in this very condition; although she had a name of being alive, the Lord said, "I have found no works of thine perfected before my God."

Let us then read the book of James without uneasiness of mind over a supposed "contradiction". Let us humbly submit our own personal faith to each of the tests suggested that we may feel more keenly the need of the cleansing of the great Husbandman (John 15:1, 2) and come to bear better fruit.

John Wesley told the young ministers of the Wesleyan Societies to read or get out of the ministry, and he himself read science and history with a book propped against his saddle pommel as he rode from one engagement to another. While with him the Bible came first, he yet felt that ministers should not be ignorant of the better things in the secular field.

Precious Reprints

FROM THE PEN OF R. H. BOLL

(From *The Word and Work*, July, 1916)

During this past summer of 1956, the Russell followers, "Jehovah's Witnesses", held their great national convention in our city. It was a propaganda undertaking, and their strategy was to go from house to house asking for rooms to house their delegates. What the real business of those chosen delegates was to be in those homes, would not be hard to guess. In our home the visitors were courteously met with the tenth verse of second John; and with the following withering (and in every case silencing) quotation from their own founder's books:

In speaking of his books in "*The Watch Tower*" of September 15, 1910, page 298, Russell said:

"If the six volumes of *Scripture Studies* are practically the Bible topically arranged with Bible proofs given, we might not improperly name the volumes 'The Bible In Arranged Form.' That is to say they are not merely comments on the Bible, but they are practically the Bible itself

"Furthermore, not only do we find that *people cannot see the divine plan in studying the Bible by itself*, but we see also, that if *any one lays the Scripture Studies aside*, even after he has used them, after he has become familiar with them, after he has read them for ten years, if he then lays them aside and ignores them *and goes to the Bible alone*, though he has understood the Bible for ten years, our experience shows that *within two years he goes into darkness*. On the other hand, *if he had merely read the Scripture Studies with their references, and had not read a page of the Bible as such, he would be in the light.*"

In view of the renewed and widespread propaganda of the "Witnesses" we have chosen as useful and timely for this month's reprint, the following from the writings of Brother Boll — the most intelligent and effective opponent of "Russellism" that we have ever known. — E. L. J.

RUSSELL AND THE BIBLE

A long while ago I preached a chart sermon in a little backwoods meetings house, and a sister who seemed to be one of the most intelligent and appreciative of my listeners, assured me that Brother Blank had lately been there and had preached that very sermon. Now I knew that was not possible, and began to question the sister to find out what the resemblance was between my sermon and Brother Blank's. "I *know it was the same sermon exactly*," she asseverated: "He preached just like you did. He had one of them charts tacked up on the wall, and he would p'int a while and talk a while, and talk a while and p'int a while, just like you did." And that was how she knew that it was "exactly the same sermon." I have wondered if perhaps that is not about the sort of ground on which some kind friends are so freely and confidently charging some of us with teaching *Russellism*. In all probability they have observed that Mr. Russell "talks a while and p'int a while" very much as we do. And when people set their heads that way any resemblance seems sufficient

to them to justify themselves in calling a teaching they dislike "Russellism." It has seemed a charitable view to us to think that likely these doubtful friends are misinformed as to the nature of the prophetic teachings set forth in these pages, or else they are ignorant of Mr. Russell's doctrines, or of both alike, and that they make such charges merely because it affords a convenient way of disposing of certain vexing questions, and to absolve themselves from further responsibility.

However the matter may be, and whatever may be the motive, we will undertake to be helpful in drawing some clear distinctions between Mr. Russell's views and what commends itself to us as true and faithful teaching of God's word.

1. Mr. Russell teaches that Christ was not originally a Divine Being, but a creature of God—the chiefest of all God's creatures to be sure, and through whom all the rest of the creation was made, but a creature nevertheless.

As to this fundamental point we are assured that "God has in much mercy taught us better." Our Lord was "God," from the beginning, before any created thing came into existence, and was with *the* God. There was nothing of all that was ever made but was made through Him. In Him were all things created—visible and invisible, thrones, dominions, principalities, and powers; and He is *before* all things; in Him all things hold together; and all things were created through Him and *for* Him. (John 1:1-3; Col. 1:15-17).

2. Mr. R's teaching (which if he had believed in the deity of Christ would have been impossible) is that during the three days that Jesus lay in the tomb He was *non-existent*. I forbear making any comment on this.

3. As to the intermediate state, in common with several other sects, Mr. Russell's followers hold the theory of "soul-sleeping" and "conditional immortality"—a theory resting upon a very shallow and inadequate generalization of scripture. This is the very framework of Russellism.

4. Mr. Russell teaches the annihilation of the (finally incorrigible) wicked. This annihilation theory is involved in the just mentioned doctrine of "conditional immortality." Mr. R. scouts, caricatures, and ridicules the commonly received doctrine of hell. In his lecture "To Hell and Back," he makes "hell" equivalent to the *grave*. In common with the false prophets of Jeremiah's time, he succeeds in leaving the general impression on the minds of sinners that "no evil shall come upon them." But the solemn and awful Bible descriptions of the doom of the lost, demand a deeper significance than the easy-going views of Russell attach to them. We cannot but believe that the story of the Rich Man and Lazarus was not merely a wild fable, employed for purposes of illustration; that the "weeping, wailing, gnashing of teeth", "tribulation", "anguish", "indignation and wrath"; the eternal fire, the "torment", and "eternal punishment", are not to be explained away or interpreted so lightly as Mr. R. takes them. "It is a fearful thing to fall into the hands of the living God."

5. Mr. R. teaches that *the body* of Christ was never raised. Since His spirit (according to R.'s theory) could have no separate

independent existence; since in fact the Lord ceased to exist for three days; and even then *His body was not raised*—Mr. R.'s doctrine amounts to a denial of the resurrection of Jesus Christ. For what he calls the resurrection is an out-and-out new creation and there could be no identity between the Lord who died and then wholly perished, and that new being which (according to R.) constitutes the risen Christ. But we are constrained by the testimony of the Word to believe that the Lord's body which was buried, was raised, glorified, and incorruptible.

6. In his contention that Christ is now a spirit-being Mr. R. (doubtlessly not realizing that he does so), imputes a fraud to the Lord Jesus Christ. For this strange teacher says that Jesus, when He appeared to His disciples after His resurrection, said, "Handle me and see that it is I myself: *for a spirit hath not flesh and bones as ye see me having*" (Luke 24:39). He had assumed a body for the time, for identification. So then Jesus, although a spirit, assumed a body for a few minutes to make His disciples believe *He was not a spirit!*

7. As the foregoing items show, Mr. Russell denies that Jesus is in any sense *Man* now. Strangely, some who are loud against Russellism agree with Mr. Russell in this important point. But I, for one, heartily believe and confess that He *is* man now (1 Tim. 2:5) and man's Representative, Mediator, and Highpriest before God; and Judge also by the very virtue of His humanity (John 5:27, Acts 17:31).

8. Mr. R. teaches that Christ, as a spiritual presence, has already come—has for years been here like a thief (since 1874). We believe that Jesus has not come, but is coming.

9. We confess that "Jesus cometh in the flesh"—the Lord *himself* (Luke 24:39; 1 Thess. 4:16), identical with the Lord Jesus whom they had seen and handled, and who was taken up from them (Acts 1:11). Mr. Russell, as already seen, denies this.

10. Mr. R. Teaches that all the dead are raised before or during the millennium. He denounces Rev. 20:5 as a forgery. But the Bible speaks plainly that the "rest of the dead" are not raised until after the Millennium (Rev. 20). There is no evidence of the supposed spuriousness of Rev. 20:5.

11. Mr. R. declares that during the Millennium the unsaved dead, being raised, shall have an opportunity to obtain salvation. *This is the distinctive peculiarity of Russell's doctrine.* None of the brethren in Christ of whom I know teach or countenance such a theory.

12. Mr. R. maintains that the Judgment (Greek, "Krisis") is a new trial; but we are assured that it is the day of wrath and revelation of the righteous sentence and execution of the Judgment of God.

13. Mr. R. denies the personality of the Holy Spirit. None of the writers of the Word and Work believe or teach so.

14. Mr. R.'s interpretations of prophecy in general are, in my judgment, puerile and ridiculous. The idea of a man's making the lightning-like flash of the Lord's glorious coming to signify a *gradual process* (!); or of his holding that *the church* is the Elijah that was to

come (!); or that the warning, "Woe to them that are with child and that give suck in those days means woe to the churches in those days who have a lot of new converts"! Such vagaries are of themselves sufficient to eliminate Mr. Russell from the ranks of prophetic students and interpreters who deserve serious consideration.

Such are some of the differences (not all, by any means) between the views of "Pastor Russell" on the one hand, and probably the majority of those who believe in the pre-millennial and imminent coming of the Lord, and look for and love His appearing, among whom the editors and many friends of Word and Work would gladly number themselves. If the reader will examine these points of difference he will perceive that: *These items comprise what is peculiar and vital to Russellism.* Take them out of Russell's doctrine and he has no distinctive doctrine left. And yet Gashmu and his friends feel justified in accusing the men who radically dissent from every one of these items as being teachers of Russellism!

Now it should be a small matter with God's servants as to who holds or repudiates any part of God's truth. A thing is neither false nor true merely because Russell, or any other man, advocates it. "What hath the Lord answered? What hath the Lord spoken?" It is only that that really counts. Doubtless Russell holds, alongside of vital error, much truth which is also held by faithful Christians everywhere. But that fact neither detracts from those truths, nor does it prove that those Christians belong to Russell's movement. But to use a name which, like "Russellism", carries a deserved stigma, in order to discredit a brother's teaching, and to prejudice the minds of other brethren against him—when, for a fact, he opposes that which is vital and distinctive in the teachings of Russell is a practice which (unless it is done in ignorance of the real facts), as we shall always, in absence of proof to the contrary, prefer to believe) we will forbear to characterize.

READ A GOOD BOOK PER MONTH

We are living in an age of pictures—movies, television, picture magazines. Fish that inhabit dark caves eventually lose their eyesight for lack of use. Even so, those who reach for picture magazines and pass up good books and thought-provoking articles lose their power to think. We need to cultivate our souls by reading good literature. We can broaden our intellectual powers and deepen our spiritual life by reading the better things. Why not discipline yourself by reading a good book a month? Have some thought-stimulating magazines around and read them. Learn to enjoy them.

We are pampering ourselves. Our cakes come already mixed, our bread is sliced and even buttered, doors swing open to us of their own accord, modern washers wash, rinse, and dry our clothes; we stand on the bottom step and soon we are up on the next floor without moving a foot. And pictures are being substituted for words. Somebody does our thinking for us. It is almost true, as has been said, "If all think alike, nobody thinks." It might be better put, "If all think alike, some one does their thinking for them." God has given us minds. Let us use them.—J. R. C.

LESSONS IN FIRST PETER

J. Edward Boyd

I Peter 5:1-4

The elders therefore among you I exhort, who am a fellow-elder and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

The apostle has previously in this letter addressed certain classes in the church: servants, wives, husbands; and now he has a special word of exhortation to those whom he calls "the elders among you." The Greek word here is *Presbuteros*; primarily it meant simply an older person, as in Luke 15:25. Among the Jews it had taken on also an official significance, being used to designate the members of the Sanhedrin, as in Matthew 21:23; 26:3, 47, 57. In the book of Acts and in the epistles it frequently refers to those who had been appointed to be the overseers of Christian congregations. In the very nature of the case, in view of the qualifications set forth in I Timothy 3:2-7 and Titus 1:5-9, only older men could serve in this capacity. Those selected for this office were also called "bishops". The Greek word is *episcopos*, which is defined as "an inspector, overseer; a watcher, a guardian." To the elders of the church at Ephesus Paul said, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit has made you bishops, to feed the church of the Lord which He purchased with His own blood." (Acts 20:17, 28.) When speaking of the officers of the church, the two words were evidently used interchangeably.

Peter's manner of addressing these elders is a manifestation of his humility. He does not issue an edict from a seat of papal authority and dignity! It is not a word of command, but of exhortation that he uses. The word is variously translated "beseech" (as in Romans 12:1), "entreat," "beg," "exhort," etc. He approaches these men from the point of view of a "fellow-elder with them," as one of their own number. Nor is there anything in the divine record to indicate that he ever did assume, or that he was ever accorded, a place of such dominance in the church as has in later years been given him. The evidence is quite to the contrary. The highest title that he himself assumed stands at the beginning of this epistle: "An apostle of Jesus Christ." He claimed no pre-eminence above other apostles. The Lord Jesus had given to them, as well as to him, authority to bind and to loose, to forgive and to retain sins. (Matt. 16:19; 18:18; John 20:23.) He and John were sent by the apostles to investigate Philip's ministry in Samaria. (Acts 8:14.) At Caesarea he refused the adoration of Cornelius. (Acts 10:26.) At the Jerusalem conference he presented his argument and then gave way to others. It was not he, but James, who made the concluding statement and proposed the solution to the problem; and the final decision was

reached by the entire group of apostles and elders, with the whole church, under the direction of the Holy Spirit. (Acts 15:7-28.) Later at Antioch he yielded to pressure and became guilty of dissimulation, for which he was sharply rebuked by the apostle Paul. It is evident that he accepted this reproof in a spirit of humility. (See Galatians 2:11-14 and 2 Peter 3:15.)

Now Peter had not always been thus, so free from personal ambition. During the earthly ministry of Jesus the question, "Who will be the greatest in the kingdom," had been a bone of contention among the apostles. The attempt of James and John, with the aid of their mother, to obtain from the Lord the promise that they should have the chief places was deeply resented by the other ten, among whom, of course, was Peter. (Matt. 20:20-28; Mark 10:35-45.) The efforts of Jesus to impress upon their hearts the principle that true greatness is to be found in humble service to others, rather than in lording it over them, seem to have had little effect; for even in those dark hours just before the cross the dispute arose again. (Luke 22:24.) The Lord interrupted with a rebuke similar to that of a former occasion, to which He added: "For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth." (v. 27.) And, as we read in John 13:1-17, He made this teaching the more impressive by performing for them the task of the most menial slave, girding Himself with a towel and washing their feet.

Surely Simon Peter never forgot this experience, so humbling to himself—his Teacher and Lord stooping down to wash his feet! Surely never again would he participate in a contention over the question, "Who is the greatest among us?" And now, years later, he approaches the elders in the churches in an humble manner, simply as "a join-elder with them," as one who had been "a witness of the sufferings of Christ" and who confidently expected to share in the glory yet to be revealed. From Jesus he himself had received the commission, "Tend my sheep" (more literally, "Be a shepherd to my sheep"). (John 21:16.) And now Peter urges this same obligation upon the overseers of the churches: "Be shepherds of the flock of God which is among you." Christ Himself is the chief Shepherd (verse 4; see also John 10:11); the elders in the churches should consider themselves as shepherds under Him. The word was clearly indicative of their responsibilities. For the true shepherd kept a constant watch over his flock; he saw to it that the sheep were supplied with food and water; he protected them from robbers and beasts of prey; he went in search of those that wandered away; he tenderly cared for the sick and injured. Great indeed is the need of such shepherds over the churches today!

Peter now speaks of the manner and the motive of those engaged in this service. These are indeed of great importance. An elder is not to do his work from a sense of compulsion, not (as Williams translates it) "as though you had to but of your own free will." Otherwise his efforts will not be fully effective with men nor pleasing to God. "God loves a cheerful giver," wrote Paul. No doubt this is true of all other Christian services also. So the elder should

do his work cheerfully, gladly, joyfully, in submission to the will of God. Again, this is not to be done from a selfish motive. It appears that elders in those days received some compensation for their services. (See 1 Tim. 5:17-18. From its use in Matthew 15:4-6 and 1 Timothy 5:3-8 it seems clear that the word *honor* sometimes involved more than mere respect.) This is proper and right when men devote their time to such activities, when they are in the truest and fullest sense shepherds of the flock. But the fruit of such service is imperiled when financial gain becomes the motive; the shepherd will soon degenerate into a hireling who cares not for the flock. (See John 10:12-13.) Again, elders are not to lord it over the flock; they are not to be mere dictators, ruling with an iron hand, ignoring the wishes and suggestions of others in the church. Rather, they are to be leaders, making themselves "models for the flock to imitate." Finally, the apostle speaks of the elders' reward, to be given by the chief Shepherd at His coming, a victor's crown, not of leaves that soon wither, such as the winners of the athletic contests of those days received, but a glorious crown that will never fade.

BOOKS GOOD AND BAD

Dr. Samuel Johnson said that if a young man would acquire knowledge he should read five hours a day anything he felt inclined to read. This is not an exact quotation but is a fair summary of his words.

In its historic and literary context this might have been a wise bit of advice, but if by some flash of prophetic inspiration the great doctor could have foreseen the flood of printed matter that rolls from our modern presses each day he would surely have qualified his famous dictum considerably. "Read anything" becomes in our twentieth century America an extremely harmful piece of advice.

At a table where all food is wholesome, "eat anything" may be safe counsel for the guests; but where some of the food is without nourishment and some is downright poisonous it may be a counsel of death to those that follow it. And if we should exercise care in selecting matter to take into our stomachs, how much more important that we be most careful of the quality of matter we take into our minds. For it should always be remembered that a human soul may be destroyed through the mind as surely as a human body through the stomach. —Alliance Weekly.

While struggling against the enemy of the Holy Bible, a great, well known reformer in the sixteenth century said, "We, in our age, suffer persecution to give the Bible to the people. I'll prophesy the day will come when men and women will let it lie on their tables to gather dust, never dreaming of the blood that made it possible."

HISTORY OF THE EBENEZER, KENTUCKY CHURCH OF CHRIST



The Ebenezer Church of Christ was founded March 15, 1830, by these ten people:

David Jones, Susannah Jones, W. H. Roach, James H. Cleveland, Samuel James, W. E. Burks, Elizabeth Burks, Susan Cleveland, John W. Roach, and Amy Roach. In the early days of the church they met at the home of David and Susannah Jones, near Unity. Later a brush shelter was erected by the workers of Amy Roach, and services were held there until the building was erected. Construction of the frame building was supposedly begun about 1836.

The following is part of a letter written by Mr. S. B. Jones in May, 1951, about Ebenezer Church:
Dear Friend:

My conscious connection with Ebenezer begins about the year 1885. The church furniture consisted of benches made by Brother Alderson. The pulpit had three posts, the center one of which was used as the lectern. The ceiling was supported by two square box posts. These posts were located on the center line of the building. There were two entrance doors and two aisles. This divided the seats into three sections. The women's entrance was on the left and the men's on the right.

I have been told that originally the pulpit was at the back end of the church to the east. The heating was furnished by two long cast iron stoves that burned wood. Lighting was by kerosene. Sometime in the eighties a chandelier with a dozen kerosene lamps was hung in the center and just back of the front posts. It was considered a great improvement.

Practices in worship, communion, meetings, were much the same then as now. According to records a Sunday school was begun in

1883 with four classes, namely, First Bible, Second Bible, First Primary, and Second Primary. There were about twenty-five in all of the classes. About 1890 money was hard to get, and it was a real struggle for the congregation to collect necessary funds. Weekly collections dwindled to fifteen cents, with rarely a collection over a dollar. Harrodsburg merchants helped when special needs faced the congregation.

Later the pulpit was moved to the west end of the church. In 1906 the posts and partition were removed and a self-supporting roof constructed and new coal stoves installed. About 1930, seats were bought from the Harrodsburg Christian Church and a new carpet purchased. The double doors were removed and a door installed in the middle. In the late forties Sunday school rooms and a basement were added. A coal furnace was placed in the basement and a baptistry built.

In 1952 the basement for the present building was begun and in July, 1955, the work on the new building was launched. It was finished in time for Bible school commencement this year, and two weddings were performed before the first preaching service on July 28.

The following men preached either regularly or very often at Ebenezer. A Brother Merritt, James Graham, Wesley Graham, B. F. Clay, R. C. Rickets, W. C. Piper, B. M. Neal, a Brother Perkins, E. R. Childers, John R. White, A. P. Terrill, James Bell, David Pickens, W. T. Corn, Columbus Demaree, Jim W. Zachary, John Klingman, Ben Elston, George Cleveland, Tom Lenox, J. McGarvey Lenox, S. H. Jones, Obediah Martin, J. K. Polk South, J. Scott Greer, J. Muriel Hottle, Homer McLain, E. L. Jorgenson, Stanford Chambers, H. N. Rutherford, H. L. Olmstead, N. Wilson Burks, Bruce Chowning, Collis Campbell, R. R. Brooks, Winston N. Allen, Dennis Allen, Harold R. Preston, Dale A. Jorgenson, James Hardison, James Wilson, Paul Clark. Some other outstanding men who preached at Ebenezer in meetings or otherwise, were Alfred Elmore, William Elmore Daniel Sommers, J. W. McGarvey, John Dunn, George Klingman, Frank Mullins, Sam P. Jones, F. L. Rowe, E. H. Hoover, Asa Baber, David Broaddus and Orell Overman.

The following preachers grew up at Ebenezer Church: Lapsley Alderson, S. H. Jones, Les McMurry, Cleo Purvis, Frank Ransdell, Sam P. Jones, and Harold Preston. Missionaries who have visited Ebenezer are: James Cook, Snodgrass, Zahn, J. M. McCaleb, C. C. Vincent, Harry and Herman Fox, George Benson, Collis Campbell, Orville Bixler, George Johnson, N. B. Wright, W. L. Brown, Victor Broaddus, and Dennis Allen.

On August 26, 1956, the Ebenezer Church dedicated their new building, pictured at the head of this history. To say a great crowd was present is putting it mildly. Brother Olmstead was chief speaker at the morning service. Dinner was served to a multitude on an improvised table that was wide and long and loaded with food. At three o'clock all that could get into the house enjoyed several special songs and impromptu remarks from many preachers. It seems that Ebenezer is off to a promising new start in their beautiful building. Paul Clark serves them as minister.

NEWS AND NOTES

Louisville Bible Conference Different

Conferences held by various religious groups are for the purpose of setting up policy, voting on issues and doctrines, and in general legislating decrees, preacher changes, etc., of that group. Such is not the case of the Louisville Bible Conference which is held each year. The New Testament churches were congregationally independent and each congregation was free within the Word of God. It acknowledged only the Headship of Christ. So it is today with those who would be simply Christians. Those who met in Louisville (preachers, elders, local brethren) did not meet in any legislative capacity, but simply to hear the messages and to enjoy the fellowship. No attempt was made to decide any issue. No church sought to rule over another church. It was as it should be, and we enjoyed it all! —Carl Kitzmiller.

My Impression of the Louisville Bible Conference

1. It was the best attended. At least nine or ten States were represented.
2. It was one of the best program arrangements we have had.
3. All twenty-five speakers during the five-days rally spoke to the point, holding to the subject assigned.
4. The large number of younger men who spoke showed talent, study, good judgment, and consecration.
5. The hospitality of the Louisville area churches in caring for and "feeding the multitude" was most generous and kind.
6. The singing was grand and inspiring.
7. It calls for another one, the Lord willing.

—H. L. Olmstead.

Louisville, Ky.: I join with others in thinking of this year's Bible Conference as one of the very best that we have had. We had six sermons each day from Tuesday through Friday with little rest periods as needed. It seems that the messages came in series: the "What Christ Means To Me" series, the "Prophet, Priest, King, and Savior" series, for example. The program committee did an excellent job. This year I missed the Bible class. Also I think we should have some form of an open forum for the sake of those who do not get to speak, and to stim-

ulate thought among us all. But this is no reflection on our program for this year, as I think it was excellent. —J. R. Clark.

Knoxville, Tenn.: I have been attending the Annual Louisville Bible Conference for six years. I believe that this year's conference was the greatest one yet. I know that it has been a great help to me in deciding to give up the job I have been holding in the U. S. Post Office and giving all of my time to preaching the Word of God. Your prayers will be appreciated. —Clyde Ross.

Tell City, Ind.: As to my impression of the Bible Conference, it would be a great boon to the brotherhood and others if Brother Valdetero's sermon on "Meeting the World's Appeal to Young People" were available in tract form. If every young person could know that God has a purpose for him and room in his heart for the Holy Spirit to dwell it would not be necessary for Him to knock so long at his heart's door. All the talks that I heard were wonderful. —A. J. Gruver.

Lexington, Ky.: The Louisville Bible Conference was truly a great time of fellowship with the beloved brethren in the Lord and the messages were wholesome and edifying. The program committee did a fine job on the whole set-up and all features of the program were worthy of the highest commendation.

We, my wife, daughter, and I, wish to express our deepest gratitude to all the churches who provided such delicious meals and to our dear Brother and Sister Keown who showed us no common kindness in their home. May God richly bless and make all grace abound to you all for your wonderful hospitality. —H. N. Rutherford.

Benham, Ky.: My wife and I surely enjoyed the conference this year. Already we are planning to attend again next year, Lord willing. We missed Brother Boll. Also we missed the round table discussions.

I suggest that each speaker tell what the Lord has done through him during the preceding year before his message. The apostles spoke of how the Holy Spirit worked through them. Then I would like to see an hour daily set aside for those who have no part in the program. —Jesse Bibb.

WOMEN'S CLASS ENJOYED

The women's class of the Bible Conference, taught by Sister Sterling Yeager, of the Ormsby congregation, was enjoyed by many. Attendance reached 76 on its highest day. On the last day Sister Edward Schreiner suggested that the sisters of the Louisville area meet once a month for devotions and for discussion of perplexing problems. She started the ball rolling by having the first meeting at Highview. It turned out to be a good meeting with thirty-two present. Sister Margaret Farmer brought a good message on "Our Heritage." The next meeting will be held on the second Thursday of October at 2 P. M., at Eighteenth Street church (311 N. 18th St.)—Mrs. Paul Knecht.

Borden, Ind.: Our Vacation Bible school from July 30 through August 3 was enjoyable; we did some good work and it was well attended (from 170 to 184 was the highest with a 175 average for five days). Our meeting started on August 12 and ran through August 26. Brother G. F. Gibbs, Lawrenceburg, Tenn., did good preaching. Four turned to the Lord and were baptized and one placed membership. Crowds were good with a full house a number of times. This reporter led the singing. Mrs. Collins and I returned September 13 from an 18-day trip to Nova Scotia, Canada, her old home. I preached both Sundays while there.—E. Gaston Collins.

K. B. C. HAS GOOD START

Robert Boyd, public relations man of Kentucky Bible College, announces that the student body all-told of K.B.C. is fifty-nine. There are around twenty-two freshmen. We hear that they have some unusually good students this year, and that the K.B.C. chorus bids fair to being the finest that they have had. Brother Dale Jorgenson has promised to make a Louisville appearance with his chorus this fall.

R. E. Davis of Dallas, Texas, is to be in a meeting with the Shawnee church of Christ here in Louisville from October 22 to November 4.

J. R. Clark is scheduled to be with the Locust Street Church in Johnson City, Tenn., for two weeks beginning October 22. W. S. Hoar is minister there.

Hall C. Crowder has accepted an in-

itation to preach at the Ormsby Avenue Church from November 11 through November 18, each evening including Saturday, and the two Sunday mornings and nights.

EXTRA QUARTERLIES ON HAND

We have a good supply of extra Quarterlies after all deliveries are made. These sell regularly at 15c each. Why not try them? The quarter is still young.

Samples of Word and Work will be sent upon request.

We still have a few of the out-of-print minion type Bibles. When these are gone no more will be available. This is the ever-popular (with us) small, self pronouncing, reference Bible.

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Leon, Iowa: The Lord has blessed our efforts here and we give Him all the praise. During August three were added by baptism. Pray that we may let the Lord use us.—Homer Winnett.

Benham, Ky.: Right now we are planning to have singings and Bible classes in our home, but we want to be out in meetings at Cumberland, Lynch, and neighboring communities as soon as possible. After several contacts the custodian of U.M.W. Union Hall at Cumberland promised us that we can use the hall (after repairs are completed) for \$4.00 per meeting. This is our first opportunity to secure a meeting place and we are praying for wisdom and guidance.—Jesse Bibb.

I am certainly enjoying the Word and Work. It seems more bright and alive and vigorous, and we are especially blessed by the wonderful words from the pen of E. L. J.! His style is refreshing, unhackneyed, and breathes the life of a man who walks close to his God.—A Sister in Georgia.

The above was not sent in for publication, but was such a beautiful tribute that I am passing it on to our readers.—Pub.

Greenville, S. C.: The Ninth Annual Bible Conference was one of our best. The messages were good and the fellowship wonderful. It is an oasis in the desert for those with very little local fellowship. We praise the Lord Jesus Christ for those who made the conference possible.

We are thankful for those who have come our way this spring and summer for meetings, singing, and fellowship. The Kentucky Bible College Chorus, the Good Tidings team, and Brother Vernon Lawyer have already been with us. Brother H. L. Olmstead is to be with us in a meeting the last of September. —Henry Harding.

Louisville, Ky.: Due to the illness of Brother Philip Bornwasser it has been my privilege to work with the church at Camp Taylor, Kentucky, since June 1. It has been a very happy experience indeed.

The church has reason to rejoice over the fact that in the past two Sundays thirty-one have come forward for reconnection and two for baptism. We have had a great spiritual uplift. We earnestly ask an interest in your prayers for continued revival. —J. F. Stinnette.

Ben J. Elston 89 Years Old

"Ben J. Elston will be eighty-nine years of age on November 4. His mind is still clear and his heart warm." So writes E. L. Jorgenson from Texas. Brother Elston used to write under the caption "Ben's Budget" for the Word and Work. His little articles came in on a postal card. We congratulate Brother Elston on his long and fruitful life, and invite him to send in a "Ben's Budget" for his birthday, and thereafter if he chooses to do so.

ORDER "GREAT SONGS" NOW

What is our editor doing in Texas? He is there on business relating to "Great Songs." It seems that our favorite song book is changing hands and that it will go to press for a new printing very soon. It will be three months before this new edition will be available. Present stock is limited. Those who desire to put in orders for "Great Songs" should do so at once if delivery before the first of the year is desired. The Word and Work can fill a limited number of orders.

Lexington, Ky.: We had 190 in Sunday school recently. Our goal is 200. Brother Orell D. Overman is to begin

a series of Gospel meetings with us October 22 and continue through November 4, Lord willing.—H. N. Rutherford.

Ft. Lauderdale, Fla.: The Westside Church began building operations on a capital of fifty-eight cents. A nice, well-built building stands on the corner of S. W. 2nd Court and 12th Avenue. It is unfinished, however. The bare concrete floor and school auditorium seats, adapted to an inclined floor, make proper cleaning impossible. The brethren in an outward and forward (and upward) look for greater usefulness as a church, are preparing to receive estimates for floor covering and pews. At this time there is near \$150 in the building fund.

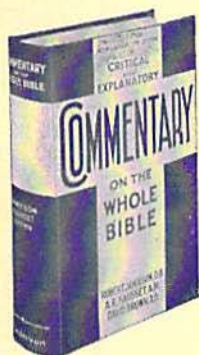
If some friend (or friends) of the Lord who reads this note feels the Lord warming his heart, we request that you make this matter a definite subject of prayer. And if the Lord lays it on your heart to provide a part or all of two thousand dollars (which is a rough estimate), interest free, toward this end, that act would be an answer to prayer. With the interest saved the outside of the house could be painted and hurricane protection for the newly purchased parsonage installed by the local brethren. —N. B. Wright, 2149 S. W. 47th Ave., Ft. Lauderdale, Florida.

Lexington, Ky.: We had two confessions last Sunday night and they are to be baptized Wednesday night. Victor Broadus was with us last Wednesday night with slides on Palestine and he is to speak again this Wednesday night on the same subject, showing pictures on the Israel side of Palestine. Although there was a tinge of sadness at the absence of our dearly beloved Brother Boll, yet the Louisville Bible Conference demonstrated the saying, "God buries His workers and His work goes on." —H. N. Rutherford.

Abilene, Tex.: We were happy to have Brother and Sister Jorgenson with us last Sunday. Since they are here on business they may be with us Wednesday night and next Lord's day. Continue praying for our work here. —Frank Gill.

Word and Work is still a monthly spiritual feast. I hope the query department will materialize. I plan to send some questions myself. May the Lord bless you. —A Brother in Tennessee.

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