

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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MUTUAL LONGING

Sickened with slaughter and weary of war,
Torn by bereavement and pain
Daily our eyes are searching the skies
For signs of His coming again.

Longing, we pray at dawning of day,
"Lord, wilt Thou come before noon?"
Imploring Him yet in the fading sunset,
"O, blessed Lord Jesus, come soon!"

Precious the word the ear of faith heard:
"Lo, I come quickly, My bride.
This longing of thine is not greater than Mine
To have thee at last by My side!"

—Martha Snell Nicholson.



The Beggarly Rudiments

E. L. J.



Two of Sister L's four questions remain to be answered: Concerning Philippians 2:23, 24 and Galatians 4:8-11. We pass by the Philippians passage however (on which we have little or no light to offer: "Did Paul go to Rome?"), that we may have space for the highly important passage from Galatians and its context. Here is the text:

"Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor on you in vain."

We learned in grammar school that nouns (name words) have number and case; that verbs (words of action or being) have number, voice mood, tense, and person. (The Hebrew, Greek, and Latin break these up still further.) It can be shown in the Scriptures, not only that it is often impossible to change the number, case, voice, mood, tense, or person without seriously affecting the intended sense, but that the New Testament writers, in quoting from the Old Testament writers and from Jesus, sometimes make the sense to turn on *the exact form* of that Old Testament or early Gospel word. Thus, in Gal. 3:16, Paul makes the sense to turn on the singular "seed," as against the plural "seeds." In John 8:58 Jesus strangely uses the present tense rather than the past (because of His eternal existence with the Father): "Before Abraham was born, I am." Here, in the Galatians passage under consideration (4:9), Paul makes the full sense to turn on the passive rather than the active voice: "Now that ye have come to know God, or rather to be known by God, how turn ye back again," etc. Call this "verbal inspiration" or what you will: the New Testament is as exact as that in its use of words.

ELEMENTS OF LAW

But what are the "weak and beggarly rudiments" (or "elements") of verse 9? This is, no doubt, the particular point of our Sister's inquiry. A very important question it is, too; for there are thousands of Christians who *think* (and just think) that they were "saved by grace" and that they are now living by the Holy Spirit, though they have no idea of the real meaning of these terms, and have brought themselves under bondage to law "just like the old law, only different." To them, the Christian way of life and salvation is as certainly a matter of law-keeping, with its shaky and doubtful hope,

as the legal system of the law and the ordinances could ever have been to a pious Jew. Tell me, what difference is there—in principle? What advantage is there—as to freedom (Gal. 5:1); as to power to live overcomingly (Rom. 8:2-4); as to any special help from God through the indwelling Holy Spirit? (Rom. 8:26; Eph. 3:16.)

Now, the word translated "rudiments" is *stoicheia* in the Greek original. It is a word of much lexical and theological discussion, but for our purpose, and in the context of Galatians and Colossians, it refers to the rudiments, elements, primary and fundamental principles, of this world—as to the origin of man, the universe, human speech, religion, human conduct, etc. All the half-baked thought and foolish talk of our time about the unproved (or disproved) theory of evolution would come under this head. Such discussions are, and concern, the "rudiments of the world" (Col. 2:8), "not after Christ." They are especially obnoxious and harmful when such theories and philosophies are made a religion, a code of ethics, or a system of conduct and salvation by means of human "do's and don'ts," as if there were any saving power or virtue in such self-discipline. These "do's and don'ts" ("Do not handle, do not taste, do not touch," and other man-made laws of any human code) "have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (Col. 2:23). Much that is called "religion"—whether Romish (*especially* Romish) or Protestant, Jewish or Gentile, Pagan or Christian, ancient or modern, yea, whether in Galatia or Colossae, or in England or America, falls into this worthless category. The traditional religious hand-me-downs, the ceremonial and ritualistic precepts of so-called "worship," the keeping of "days and months and seasons and years"—these, and the like, are but "the weak and beggarly rudiments" by which men hope to gain favor with God. These are a yoke indeed, merit-less, valueless, along with anything else that is no more than "another law, like the Jewish law, only different." Let those who have been saved by grace (Eph. 2:8), and who *stand* in grace (Rom. 5:2) see to it that they stand fast in that freedom for which Christ "did set us free, and be not entangled again in a yoke of bondage" (Gal. 5:1, 13, in the context of the entire Galatians argument).

DEAD AND ALIVE

We are expressly told (Col. 2:20) that when we "died with Christ," that is at our crucifixion and burial in baptism, we "died from the rudiments of the world"; and that we are no longer subject to such ordinances, after the precepts and doctrines of men. We were crucified with Christ, we died, we were buried, we were raised with Him and given our citizenship papers in heaven (Ph. 3:20); we are now truly, actually, though in spirit, sitting with Him "in the heavenly places" (Eph. 2:6). Accordingly, we have been released (by death) from that whole system of mere legal religion, whether it be the Decalog with its ordinances, or the "precepts and doctrines of men" (Col. 2:22), or the New Testament, conceived of as just another legal system of salvation.

It is another and different principle that binds us to Christ, that leads us to love Him, to love His will, and "to keep his commandments and do the things that are pleasing in his sight" (1 John 3:22). That new principle is Love, engendered and activated by the indwelling Holy Spirit of God (Gal. 5:22-24).



Good Works

J. R. C.

"Pray for me, that I may be nothing," said one Christian to another. Answered the other, "There is no need that I so pray. You are already nothing. Take it by faith." Apart from Christ we are nothing, and are powerless to save ourselves. (Even a Christian in and of himself is nothing.) When a sinner comes to Christ he should come empty-handed. As the poet puts it, "Nothing in my hand I bring; Simply to Thy cross I cling; Naked, come to Thee for dress; Helpless, look to Thee for grace." Good works are of no avail to the unsaved; they are reserved for the Christian. While not meritorious, they are vitally important to God's children.

Two men may do what appears to be identical things, and yet one be acceptable and good and the other not. For example, one may give a five dollar bill to a poor man in the name of Jesus out of a compassionate heart, while another may do the same with ulterior motives, such as to buy the poor man's vote. Even so the saint and sinner may do similar things, yet one be accepted and the other rejected. The reason lies in the fact that he who serves the Lord must be properly "prepared unto every good work" beforehand. In this article we are interested in citing what God has done to so prepare us.

1. First, to this end, He has made us *a new creation*. "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). In the preceding verses He informs us that salvation is by grace through faith, and that thus all self-glorying is excluded, to the end that God receive all the glory. Then it is said that we are created in Christ Jesus for good works, which God afore prepared that we should walk in them. Through an experience called the new birth the old nature is crucified and a new nature installed. We then have a new kind of being, capable of new things. A clock is made to tell the time of day. A car is made to transport people. A clock that will not tell the time and a car that will not run are of little use. Even so a Christian who fails to do good works is failing in his God-intended mission. Perhaps a clock that will not tell the time of day is not

worthy of the name clock. It is so much junk. Let those of us who are created unto good works search our hearts. Are we worthy of the name Christian?

2. Then there is a *cleansing* that God provides to prepare His workers—"who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Ti. 2:14). Before we can be zealous of good works we must be purified. This purification came initially when we were redeemed through the precious blood of Jesus. This is plain from the text above. Job says, "Who can bring forth a clean thing out of an unclean?" And he answered, "Not one" (14:4). In 2 Tim. 2:21 a purged man is said to be sanctified, meet for the master's use, prepared unto every good work. In Heb. 9:14 we learn that the blood of Christ cleanses the conscience from dead works to serve the living God. He who refuses to allow God to cleanse him cannot bring forth a clean thing.

3. Furthermore, for those who would do good works, there is of necessity a *furnishing*. Paul says, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). This furnishing is thorough and complete and is effected by the inspired Scriptures, for they furnish us with needed teaching, reproof, correction, and instruction. Such is sufficient. There is no place nor need for modern, man-made traditions, or so-called infallible dogmas of infallible men. Only Jesus was infallible as man. All that we need to fully equip us for service can be gleaned from God's holy word.

"Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works" (Ti. 3:8). In the context of this verse Paul had just pictured salvation by the grace of God. This gospel of the grace of God, when confidently affirmed stimulates good works. This proclamation of the word could well be seasoned with teaching, reproof, correction, and instruction.

4. Last of all, there is a *working in* both to will and to work which God does. In Phil. 2:12 Paul says, "work out your own salvation with fear and trembling." But how may we poor, puny men do such an impossible task? Is not salvation too high for us? Paul gives the answer, "for it is God who worketh in you both to will and to work, for his good pleasure." He works in first, and then we can work out. The *will* and the *work* are both of God. Good works are fruits of faith. If a man has not good works he is hard put to prove his faith. When God goes to the trouble of preparing the ground and planting a vine He expects good fruit. If one does not separate himself from sin, pray, offer up spiritual sacrifices, witness to the lost, go to church, how may *men* know—how may *he* know—that God has done a work of grace upon his heart. To neglect our Christian duty gives rise to serious implications! *Salvation is by grace through faith, but judgment is by works, because these alone furnish reliable evidence that faith is genuine and operative in us.*



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What Scriptures can you cite us to for instruction concerning the work of deacons? Is a church to be discounted for not having deacons?

The original word, which in two passages is translated "deacon," (Phil. 1; 1 Tim. 3) occurs many times throughout the N. T. and is uniformly translated "servant" or "minister" in the sense of servant. The Amplified New Testament uses the word assistant in Phil. 1:1, and that idea is certainly inherent in the original. The work of a deacon then is to assist, to be an assistant wherever needed and in whatever line he is capacitated to perform. Whom does he assist? The overseers, no doubt (See Phil. 1:1) as there may be need. The need, not an office to be filled, determines what, when, where, whom, how many. Deacons for the sake of having them is borrowed from the sacerdotalism of Dark Ages origin. The same is true of the term "bishop"; the original simply means overseer. A number of translations avoid the use of the terms "bishop" and "deacon" entirely, thus avoiding encouragement to the idea of church dignitaries "Holy Orders," and similar perversions.

Is some needed work being neglected? Church machinery for machinery's sake does not commend but encumbers. One does not have to wait to be appointed before lending assistance or serving.

Since Scripture names are being appropriated by various religious bodies and sects, how is one while visiting in a strange place to determine where to worship?

Of course Christians should be concerned about serving the Lord acceptably wherever they may be, enough concerned to look ahead, obtain necessary information, and not be found in a place where the privilege of true worship is not afforded. As a rule the deprivation of the privilege can be avoided. The writer has done much traveling about, has not missed eating the Lord's supper in 60 years plus. But twice, stopping off at places where the assembly was advertised, Mrs. Chambers and I were unable to find an assembly (the little group having been disbanded), broke bread together in our room. Not that one's acceptance in heaven depends on his breaking bread every Lord's day, but it is my desire and pleasure to "do this in remembrance of" Him who made the supreme sacrifice for us all. In these many years we have not allowed things unwritten or unauthorized to be imposed upon us in assembly worship.

Yes, various bodies opposing each other have assumed as their title "Church of God." Many others assume the title "Church of

Christ." The name Christian has been subjected to the same kind of treatment. Christian Science (falsely so-called) has appropriated the designation "Church of Christ." And the World Council of Churches has it "Churches of Christ." Churches of liberalism and rank modernism wear the title "Christian Church." All such are capitalizing on the name of Christ and of God. Whatever or whoever is of God is of Christ; whatever or whoever is of Christ is of God. Whatever or whoever is Christian is of Christ and of God. To otherwise apply these divine names to things or bodies set over the one against the other is to pervert the meaning of each. It is to denominationalize the divine name. To apply the term church of Christ to anything less than the entire body of Christ is to betray a denominational concept of the church of Christ. The same is true of the term church of God. The same principle applies in regard to the name Christian. To say "Christian Church" and not mean church of God or church of Christ is to betray a denominational conception of the term. Modernists and liberals have no right to apply to themselves or their party the name "Christian Church," neither the term church or churches of Christ. Those who speak as the oracles of God do not call the so-called "Christian Scientist" body a church of Christ, will not call those sent out by "Zion's Watchtower" "Jehovah's Witnesses," for His witnesses are not false witnesses. Call them Watchtower Witnesses, for such they are. They cannot take offense for they acknowledge that they represent the Watchtower. Do not call unscriptural things by scriptural names. Disallow scriptural designations any use or application but that which the Scriptures apply the term to, just that, but that in full. Don't sectize a divine name. Compromise neither truth nor principle.

Will my good friend be lost for observing the seventh day of the week as the sabbath?

Not merely for that. By Romans 14 we are not to set at nought a brother who regards one day above another. He may not know (and how few do know?) that "we who believe," do enter "into his rest, for we have ceased from our own works as God did from his" (Heb. 4:10). The child of God who truly appreciates this truth rests every day. He enjoys a rest that is not dependent on inactivity. Such a one regards every day. See Hebrews, chapter 4, and note the emphasis given "Today." Your friend must not demand that his neighbor regard the day as he does. He must not seek to bring Christians under law. Is he a vegetarian also? Allow it, but do not consent to his imposing his vegetarianism upon others. On the other hand, do not disregard his scruples and offend him by setting meat before him.

While segregation is up for so much discussion and agitation, what about another kind of segregation? There are congregations that have no interest in the success or in the burdens of sister congregations. They do not attend their gospel meetings; in fact act much as though they consider sister churches as rivals. Would you please comment?

Congregations of Christ should cooperate in every good work as opportunity affords. The "segregation" described does not prevail everywhere, is not general. It should not be observed anywhere.

Perhaps congregationalism has been given an over-emphasis under the term autonomous. Do we read of congregationalism in Jerusalem? In Ephesus? In Philippi? When Paul sent for the elders of the church at Ephesus to meet him at Miletus, which congregation in Ephesus did he have in mind? Was there more than one eldership at Ephesus? Without doubt the Christians in Ephesus had more than one place of assembly, but were they under different elderships? The multitude of the disciples in Jerusalem doubtless had different meeting places, but there is no indication that there was more than one eldership. Titus was left in Crete to "appoint elders in every city." In Acts 14 we read that Paul appointed elders in every church: how many churches to the city in Crete, for instance? What an advantage and what a blessing if we had started out regarding the church in a given city as one, and if its numbers were too great for one meeting place, the several worshipping bands had been under one eldership.

Under the existing order the situation can be alleviated if the brethren serving as overseers have get-together meetings to consider their several group problems, to pray together, plan together, then cooperate, leading the members to cooperate. Fellowship and cooperation will in a measure correct the segregation deplored by the querist.

Is the work of deacons clearly defined in the New Testament? How are deacons to be ordained? How many deacons should a church have?

It seems difficult for people to get away from traditional ideas of organization not too far removed, at the best, from sacerdotalism. Many have some misgivings about divine approval unless there is the set-up with quota of elders and deacons. Every flock needs shepherding, leadership, oversight. The flock may be of such proportions and the problems and needs so many that there is need of assistants. Deacons are servants, assistants. The church at Philippi had overseers and assistants (Phil. 1:1. Amplified New Testament). The work there was of such proportions that assistants were needed. The A. and the R. V. use the word deacon. They use that word in one other passage, namely the 3rd chapter of 1 Timothy. In other places where that same Greek word occurs, these versions use the word servant. In the days when "Holy Orders" were established, the terms bishop and deacon came into vogue, archbishops and archdeacons as well. Quite a few translations (Rotherham, Williams, Young, et al.) avoid all such ecclesiastical terms, recognizing the fact that the New Testament order is void of church dignitaries. "Overseers and assistants" should be accepted as more correctly expressing the mind of the Spirit.

Is there needed work being neglected or about to be neglected? Then it is time for assistants (servants) to be designated to serve in the line being neglected. The need to be met determines the character of the work or service. How appointed? No rule is laid down. Prayer acknowledges the Lord as the living, interested Head. To appoint is to point out, to designate. Where there was a work to be done of gravity, like that of impartially distributing relief, as

in Acts, Ch. 6, there was fasting to augment the praying, and there were hands laid upon the appointees, as assurance of backing by the whole company of the disciples whom they would be representing. They would be handling others' funds. To be handling other men's money or goods is a matter of gravity. Proper recognition of its gravity should be given. It does not follow that one serving (or assisting) as usher or doorkeeper or house to house worker would necessarily be appointed with ceremony. And it must not be held that one cannot serve unless appointed. Initiative is not to be stifled.

Should I commune if I do not enjoy doing so?

No. The fact is, you don't; you only go through the motion. Communion is of the heart, performed in loving remembrance of the terrible price paid to save you from the damnation of Gehenna (Jesus in Matt. 23:33—margin). You need a work of grace in your heart so that henceforth you may in gratitude "Do this in remembrance of me." Likely as not you are not enjoying attending the house of the Lord meetings. Look within.



Behind The Iron Curtain

J. H. McCaleb

Behind the iron curtain of your outward appearance there is a secret personality that is the real you. It gives direction to your thoughts and acts; it controls your life. From the outside, only God can look in and know the real you. You know, too.

At times we make mistakes even when the inner man is slanted in the right direction. That condition, however, cannot be prevalent. When the heart is pure, the outward manifestations are likewise consistently pure. "And every man that hath this hope in him purifieth himself, even as he is pure."

Here we have a clear statement of cause and effect. Here, also, is the pronouncement of an inevitable result. The Christian who expects to see the Lord will clean up his life. The Lord was in the world, but He was not of it. History cannot deny that He left an impress for good that no man has matched. And withal, His life was flavored with the absolute righteousness of God.

Your life—what is it? Is there any difference between your way of living and that of the ordinary man on the street who has no hope? A few genuflections and a multitude of pious observances are of little import themselves. There must be a purity in our practices as well.

There are some things a Christian just can't do. When he sees the light, he won't want to do them.



She Glorified Herself

Gordon R. Linscott

Who is the mysterious woman "Babylon" of Rev. 17 and 18? In 17:18 she is identified with a city. Many expositors think this city to be Rome; others think it is Babylon, rebuilt in the end time. Which ever it may be, this much is clear: it is the religious character of "Babylon" that puts her in this prophecy. "Harlotry" and "abomination" are Old Testament language associated with unfaithfulness to God and worship of idols.

The religious nature of this woman is further seen from the Revelation. She first appears (17:3) seated upon a beast which is later shown to be the same beast of the 13th chapter. All the world worships this beast. The kings of the earth surrender their power to him. What motivates them? The kings and the people of the earth alike have been "made drunken with the wine of her fornication" (17:2). The seductive spirit of "Babylon" promotes the worship of the beast.

It is no mere coincidence that one of the plague angels (21:9) appears to show John the bride of the Lamb; it is also one of the plague angels that shows him the great harlot. Does not God intend to draw a contrast between the false and the true? Is not "Babylon" the final state of the false church which professes Christ but in reality has no place for Him? Her boast in 18:7 seems to bear this out: "I sit a queen, and am no widow, and shall in no wise see mourning." (Compare this to the "reigning" attitude of the Corinthian church—1 Cor. 4:8.)

The judgment of "Babylon" seems to be linked to her attitude toward God, rather than to her overt crimes: "How much soever she glorified herself, and waxed wanton (mg., *luxurious*), so much give her of torment and mourning . . ." (18:7).

What is so bad about glorifying herself and waxing luxurious? Has the world ever followed any different course? Then why doesn't the whole world share this judgment? Because "Babylon" has greater guilt than the world. She called herself the bride of Jesus Christ. She claimed for herself the privileges of that bride . . . but rejected the responsibilities. She laid claim to the Lord Jesus . . . but led her own life. She had a commission to glorify Him; she trampled it under foot and glorified herself. She was called to share His sufferings and shame; she chose instead to seek her own comfort and luxury.

Have we ever seen anything like this? Yes, and it is not new. Christians have a commission—the "Great Commission"—to make

known abroad the excellencies of Him who called us out of darkness. The few have responded and do respond wonderfully. The many—although perhaps not entirely neglecting that commission—proceed to build their own citadels first. "Let us make us a name; lest we be scattered abroad ..." One group does it by publicizing their distinctive name "to let people know who we are." Another group does it by building a higher steeple, or a more ornate building. Another group may specialize in benevolent works. Others may use the printed page, radio, or TV to tell the world about "us" ... which they have no commission to do.

Are any of us really exempt from this tendency toward self-glorification at the expense of betraying our coming Bridegroom? There was a time when I wouldn't give out a tract without having my name on it. There are many individuals and churches that are less concerned with the message than with who gets the credit for it. The Pharisees, too, wanted credit for what they did; so they were careful to be obvious in their alms-giving.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (John 12:24). "Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke 14:27). "Christ Jesus ... emptied himself ... Wherefore also God highly exalted him ..." (Phil. 2:5-11). This is the way to real lasting, eternal glory.

"She glorified herself." This way leads to judgment.

CHRIST IN THE SHADOW OF MARX

Bob Ross

It is no secret that Communism has been a resounding success in this world. In 1900, twenty-eight years after the publication of Karl Marx's famous work, *Kapital*, there were no real, militant Communists to be found. Today, sixty years later, Communism has brought its atheistic, materialistic message to the attention of the whole world, and a majority of the world's peoples have believed it or have been duped into receiving it. Almost all of Asia, which contains by far the most of earth's population, parts of Europe, Africa, and now, it appears, even Cuba have come under the power of the hammer and sickle. Yes, even Christ today lives in the shadow of Marx.

Why? Whitaker Chambers, in his book, *Witness*, has the answer: "Communists are bound together by no secret oath. The tie that binds them across frontiers of nations, across barriers of language and differences of class and education, in defiance of religion, morality, truth, law, honor, the weaknesses of the body and the irresolutions of the mind, even unto death, is a simple conviction: It is necessary to change the world. Their power, whose nature baffles the rest of the world which has lost its power, is the power to hold convictions and to act on them. It is the same power that moves

mountains; it is also an unyielding power to move men. Communists are that part of mankind which has recovered the power to live or die—to bear witness—for its faith.”

This “power to live or die—to bear witness—for its faith” is illustrated in the words of one young Communist who wrote to his fiancée the following words: “We Communists don’t have the time or the money for many movies, or concerts, or T-bone steaks, or decent homes and new cars. We’ve been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor—the struggle for world communism. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. . . .

“There is one thing in which I am in dead earnest and that is the Communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me, grows, not lessens, as time goes on. Therefore I cannot carry on a friendship, a love affair or even a conversation without relating to this force which both drives and guides my life. I evaluate people, books, ideas, and actions according to how they affect the Communist cause and by their attitude toward it. I’ve already been in jail because of my ideas and if necessary, I’m ready to go before a firing squad.”*

There is no doubt about it. The Communists have a faith, and they love it—and what is more, are ready to die for it.

Compare Christendom. It has a faith, too. This faith was at one time powerful enough to move mountains and men, “to turn the world upside down,” if you please (Acts 17:6). But today it is weakened, emasculated, and deadened by the apathetic Christians who claim to hold it. The evidence is too great: high church membership but low church attendance, high personal income but little given to the Lord, many opportunities to witness but ashamed to speak up for Christ—these well-known facts testify to Christendom’s wretchedness, poverty, blindness, and nakedness (Rev. 3:17).

If the Christian cannot learn from the New Testament what kind of impact he should be having on the world, let him look at his Communist neighbor. He will find a conviction that the world must be changed, that it must be “evangelized.” And this must be done today. He will find also a dedication and a spirit of sacrifice which lays all one has down for the cause in which he believes. No cost is too great and no pain is too hard to bear in the soul-consuming work at hand

Yes, the Christian needs this depth of conviction and this utter consecration to his Lord and to the task of world evangelization. If he can regain it, the world again will note that the Jesus we talk about is not dead, but alive, and that *God has made him Lord and Christ* (Acts 2:36).

*Quoted in *Eternity* magazine.

Precious Reprints

From the Pen of R. H. Boll

THE LOSS OF FIRST LOVE

A GOOD CHURCH'S FAULT

The church at Ephesus had, as the Lord viewed her, but one fault, and that fault only in its first beginning. Ephesus was a church that worked—nay, she *toiled*, and that with endurance and in steadfastness: she bore burdens for His Name's sake and did not grow weary. Moreover, she had a determination to keep herself pure: there was no known leaven tolerated in her fellowship, to leaven the whole lump: she could not bear evil men. She knew the truth also, and could and did test certain pretended apostles and convicted them of fraud. The works of the Nicolaitans which the Lord hated, she hated as heartily. For all these things the Lord commended her, and had He stopped with this praise Ephesus would have been a model for all other congregations of Christ. But there was one thing the Lord Jesus had against her: "*Thou hast left thy first love.*" If we think the criticism but a slight one; if we estimate that her labor and toil and rectitude and doctrinal soundness would make up for a lapse so slight, it would only prove the falseness of our own standards. This was so serious a failure in the Lord's eyes that unless remedied, despite *all* her work, toil, strictness in morals and doctrine, the Lord must remove her candlestick.

WHEN LOVE FAILS

The first love of the church at Ephesus was gone. It ought to have remained and grown broader and deeper. All love had not vanished, of course, but an awful meaning lay in the fact that love was going. The farmer who sees his crop shrinking, shriveling, withering, gets little comfort from the fact that all the green has not disappeared. The end and issue of it is all too certain. Thus it was with the church at Ephesus. The decline once begun, and unchecked, would gain speed till love was lost. Then only a certain sort of works, toil, endurance, discipline, and "sound doctrine" would remain. Moreover, these had also begun to lose their value and were becoming wholly worthless. For "if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing (1 Cor. 13:2, 3). It has been said that you cannot love without giving; but it is as certainly true that you can give without loving—yes, and work, and toil, and preach, and contend against error, and fight sin; all this and much more commendable work can be done, and often is done, from motives other than love for God and for men. And what is it worth? For without love nothing is right, nothing is done as it ought to be, nothing is real and genuine. Into the work and labor

creeps self-righteousness and legalism; into the discipline mingles hatred and prejudice; zeal becomes mere party-interest; contending for truth is turned into proud contempt and condemnation of others, bitter denunciations of offenders, or even of such as have been less favored than ourselves in their opportunities to see and know the truth. In any case, when love departs all things spoil. Christianity itself loses its distinctive nature, and ceases to be Christianity. Like the conclave of the Pharisees (for Pharisaism in its bad sense is religion without love) so the professed church from which love has fled, becomes but a synagogue of Satan.

THE REMEDY

The Lord's remedy for the restoration of love is this: "Remember whence thou art fallen;" "Repent;" and, "Do the first works." The first reminds and recalls the first devotion to Him who loved us and redeemed us. The contrast between the then and the now may bring the yet tender heart down in shame and humble penitence. Was there not a time when we sang,

"How happy are they who their Savior obey,
And have laid up their treasures above;
Tongue cannot express the sweet comfort and bliss
Of a soul in its earliest love."

Have times changed since then? Has a sense of distance, of coldness, of estrangement come over us? Has the joy, the sweet confidence, the unquestioning hope, the tender piety vanished? We are apt to think He has withdrawn His face. We may yet sing, but in the minor keys.

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?"

But there is help already in this step. Just as the Prodigal son's recollection of the good home he had left was the beginning of his restoration, so if this sense and pain of loss is duly followed up by a return to Jesus, it means healing. For there has been a departure somewhere. Some earth-born cloud has risen up—alas, by our permission!—and has hid His face from us. Search now and see what is the sin, what the wrong, what the doubtful thing, you have tolerated in your life, or what new and unworthy affection of things below has crowded out the love of Jesus. Put it away. Repent. Come back to Jesus your Lord. Tell Him all. He will not look in anger upon you nor upbraid. And then—start over. "Do the first works." Works they had in full plenty at Ephesus; but the Lord brushes them aside. He wants a new beginning. He wants new works of the old sort—the first works done in the simplicity of the first faith and love. Back of these is the first of the first works: "This is the work of God that ye believe in him whom he hath sent" (John 6:29).

WHY THE CANDLESTICK MUST GO

The failure of the church to return to the first love would result in the loss of her candlestick, the Lord declared. This was not

arbitrary: it was inevitable. The candlestick represents the church's testimony to Jesus Christ in the night of this age. A true, loving church; a true loving Christian—these are proofs to the world of the life and character of our Lord. In us only can the world see Christ. The church's life and conduct in love is the gospel translated into action; the testimony of Christ in living pictures. It is the living representation (and therefore the offer) of Christ to the world: it will attract all who will be attracted by Christ. The church shows forth Christ, manifest in men. For He alone is the Light of the world; it is only as *He* shines in the church and in each of its individual members, that the church can shine. She has no light of her own; she is only the lampstand—the light-holder. It is inevitable therefore, that when the church declines in love she must lose her candlestick. An unloving church cannot represent and exhibit to the world the Lord whose mission, life, and death, is summed up in the word Love; who Himself is Love. She can only misrepresent Him. Whether it is love to God, to Christ, or to the brethren and the world, they hang together. "We love because He first loved us." (1 John 4:19.) His love for us returns in our love to Him, and flows out in love to those whom He loves. Do not tell me you love man unless you love God *first*; nor tell me you love God if you love not men. And without this love you can shed no light for Christ. Your works may compel the world's notice and applause; and your learning and eloquence command its admiration. Your scripture knowledge, according to the letter, may be as amazing as that of the scribes in Jesus' time. Yet for all that you do not shine for *Him*; and except for the scripture words abstracted from the lips that spoke them, and considered apart from the unloving personality and motive back of them, you shed a false, delusive ray; and those that follow it will be like unto you.

DOING RIGHT IN A WRONG SPIRIT

Speaking of the situation at Ephesus, of her commendable works and failing love, a noted writer says: "I am quite sure that there may be right things done in a wrong spirit. I seldom find men strenuously fighting . . . heterodox teaching, and in bitter language denouncing false doctrine, without being more afraid for the denouncers than for the denounced. There is an anger against impurity which is itself impure. There is a zeal for orthodoxy which is most unorthodox. There is a spirit that contends for faith which is in conflict with faith. If men have lost their first love they will do more harm than good by their defence of the faith. Behind the denunciation of sin there must always be the tenderness of the first love if that denunciation is not to become evil in its bitterness. Behind the zeal for truth there must always be the spaciousness of first love if that zeal is not to become narrowed into hate. There have been men who have become so self-centered in a narrowness that they are pleased to designate as 'holding the truth,' that the very principle for which they contend has been excluded from their life and service. All zeal for the Master that is not the outcome of love to Him is worthless . . . It is impossible to witness for Christ in the darkness of the world ex-

cept in the power of first love. It is the first love of the saints that is the true light that shines in a dark place."

And how we have been anxious and exercised over many points, and lost view of the one thing needful

TO HIM THAT OVERCOMETH

The Lord's final word to Ephesus is a gracious promise "to him that overcometh." Overcometh what? Even this fatal, all too common tendency to decline in love. Be sure there will be a pull here. The enemy knows too well the importance of this point not to concentrate his utmost power and subtilty on it. "Because iniquity shall abound," and on account of unbelief and carelessness and the deceitfulness of sin—"the love of many shall wax cold." I fear there are some in the church who have never become so acquainted with Jesus as to let their first faith deepen into personal love. I fear there are others who once loved and let the cares of this world and the lust of other things entering in obscure His image in their hearts—perhaps forever. Remember—repent—do the first works. To him who overcomes—in the garden of God with his Lord he shall walk and eat at Jesus' hand of the fruit of the Tree of life forever. For where love is there is life, and life worth living for evermore. There is no love in hell. But those who have tasted the love of Jesus here, and in whose heart sprang up the response of true love to Him; those who have found love here, and have labored and suffered in love, love will be their portion and inheritance unto the ages of ages.

THE OTHER SIDE OF ROME

"The Other Side of Rome" by John B. Wilder, Zondervan Publishing Co., Grand Rapids 6, Michigan. 159 pages. Price, \$2.50.

I have just finished reading this highly informative and fascinating book dealing with Roman Catholicism. There is no bitterness nor vindictiveness in the book. It is fair and factual, yet penetrating, burning, and direct. Some extracts from enthusiastic reviewers are as follows. "The book is written so charmingly that it reads like a novel." "One of the most fascinating books I have read recently . . . I must confess that I found it hard to put the book down once I had started reading it." "It is factual and documented." "It is a must . . ."

This book should be in every Christian home and in every church library. This eye-opening book contains eleven penetrating chapters: Tradition, The Mass, Images, The Virgin Mary, etc., ending with a heart-searching chapter on "Prelude To Darkness." Order from the Word and Work.—J. R. Clark.

REALITY OF HELL

"Three times the Lord Jesus speaks of 'hell'. Three times He mentions the 'worm that never dies'. Three times He says that 'the fire is not quenched' . . . It matters little whether we regard them as figurative and emblematic. If they are so, one thing at least is very clear. The worm and the fire are emblems of real things. There is a real hell, and that hell is eternal . . . Were there no precious blood of Christ to cleanse away all sin, we might well keep silence about the wrath to come. But there is mercy for all who ask in Christ's Name"—Ryle.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



TRENDS ·

A group of students at Protestant Episcopal Theological Seminary in Alexandria, Virginia, has formed a "jazz combo" calling themselves the "Holy Cats."

The ten commandments have been condemned as undesirable instructional material by the Board of Education (or better called, Board of Ignorance) in Hyde Park, Long Island, New York. The ten commandments have been banned in public schools in New Jersey. Superintendent Pollack of New Jersey has ordered that no more Christian hymns are to be sung at Christmas time in the schools of the state.

American Bible Society reports that complete Bibles are now available in 219 languages; entire New Testaments in 271 others, and at least one book of the Bible in 661 tongues.

Only last December the Catholic leader General DeGaulle of France introduced a bill before the French Assembly asking the government to increase the grant to Catholic Schools from \$12,300,000 to \$41,000,000 a year, and he threatened to reform the Constitution if the bill did not pass. It passed.

WHY ARE PREACHERS HERE?

"Do you think they are working for the money they are getting

out of it? I wish you could see the pay check of most preachers (as compared to the average pay for other things). Do you think it is for the job? I wish you could follow the preacher for a few days (of course God has some unfaithful servants). Do you think it is for the prestige? Perish the thought! They are here as God's witnesses so that every man may be without excuse." —Orell Overman in a sermon at Camp Taylor.

WARNING

If you are not prepared to die:

Do not ride in or get in the way of automobiles, as they are the cause of 20 per cent of all the accidents.

Do not stay at home, as 17 per cent of all accidents happen in the home.

Do not walk on the street if you can avoid it, as 14 per cent of all accidents occur to the pedestrians.

Do not travel by air, rail or water, because 6 per cent of all accidents are the result of traveling. —T. Olson.

EDITORS, AWAKE!

In the closing chapter of his book, "Prelude to Darkness," John Wilder warns: "Five hundred and fifty-nine newspapers and magazines regularly sweep the nation with papal propaganda. The circulation of these publications increased in 1958 by three hundred and fifty thousand over their twen-

ty-four million in 1957. Popular magazines carry full-page ads that set forth in gilded language the inducements of the Catholic Church. Almost every major newspaper in the nation, in nearly every issue, gives favorable publicity to the Roman Catholic priesthood. The motion picture industry of America bathes the church of Rome in a warm and cozy light. Radio and television time to the tune of millions of dollars a year assails the eyes and ears of the American public with the folksy language of the hierarchy. Papal spokesmen pack the airways with glowing words of democracy, liberty and the rights of man. The hand that Rome extends to the American people is a friendly hand, but behind that hand and the broad smile that warms it, is a history of mental and spiritual slavery that staggers the mind that contemplates it, and there is the same dark purpose that has brought death and ruin to millions of non-Catholic lives. The brainwashing of America is being thoroughly done."

A little girl told a minister that she was going to give her father a pair of slippers on his birthday. "Where will you get your money?" he asked. She opened her eyes like saucers, and she said, "Why, father will give me the money." Said he, "For just half a minute I was silent as I thought the dear man would buy his own birthday present. But the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her." And we are like the little girl. We have not anything in the world that God has not given us. We can only give back to Him that which He has first given to us.

WHAT A LOSS!

Statistics show that if 30 children are enrolled in the beginners department of any Sunday school, only one will reach the Adult Department and maintain active church membership. How can we reach the 29 boys and girls who are lost? What is the reason? Who is responsible along the way for their lack of interest? What is responsible? Poor lesson preparation by the teachers? Lack of concern by the teachers? Inadequate facilities and lack of equipment? Wrong use of the Word of God? Lack of encouragement by parents? Failure of parents to come with the children? . . . Who can say? But surely, some of the reasons mentioned are partially or wholly responsible. Some day some of us will give account for some of these conditions.

THE NAIL SCARRED HAND

One of God's aged saints lay dying. For nearly eighty years, she had been on the King's highway. A priest, laboring under the delusion that none could enter glory without his unlocking the gate, said to the aged saint, "I have come to grant you absolution!" The guileless soul asked in simplicity, "What is that?" Replied the priest, "I have come to forgive your sins!" A look of perplexity clouded the face of the dying one. Then she asked, "Let me see your hands?" The priest, not knowing the meaning of her request, and thinking that he was only catering to the whims of an old, dying lady, held his hands out. Looking carefully at his hands, the old lady said, "Sir, you can't forgive my sins. The only Man who can forgive my sins is the One who has the print of nails in His hands!"

A ROMAN CATHOLIC IN THE WHITE HOUSE

Victor N. Broaddus

We are distressed to note an attitude of "it doesn't matter," and "why be so bigoted?" on the rise. At present, with a Roman Catholic running for president of the United States, every American citizen is brought face to face with what this involves. Some have stated that this is a political issue, and we should not be interested in politics. Any election involves politics, true, but this one is more, it involves religion! We are firmly convinced that today we are facing a RELIGIOUS ISSUE. Please read carefully the following facts.

Washington, May 2, 1960 (AP) Retired Judge Albert Levitt sent a cable to the pope at Rome which asked the pope to clarify the issue by stating "that no American citizen who is a Roman Catholic is bound by any political principles of the Roman Catholic church which is in conflict with any provision of the constitution and the laws of the United States."

As reply, the Vatican newspaper L'Osservatore Romano ran a front-page editorial called "Firm Points." It stated, "The Church has full powers of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct and correct them on the plane of ideas and the plane of action . . . The Church has the duty and the right to intervene even in (the political) field to enlighten and help consciences . . . A Catholic can never prescind the teachings and directives of the Church. In every sector of his activities he must inspire his private and public conduct by the laws, orientation and instruction of the hierarchy." (from TIME Magazine, May 30, 1960, page 46, Pacific Edition).

The Syllabus of Pius IX ("The Inalienable Rights of the Church") delivered in 1864 is *still in effect*. Among other things, it states:

No. 15. A man does not have the right to choose his religion.

No. 24. The Catholic Church *has* the right to employ force.

No. 55. The Church and State should be united.

No. 78. Non-Catholic persons coming into a Catholic country should not be allowed to worship publicly. (This is rigidly enforced in Spain, parts of S. America, somewhat practiced in Italy, and various other countries.)

"All Catholics are bound to accept the Syllabus." (Cath. Ency. XIV, p. 136.)

"From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing or of worship, as if these were so many rights given by nature to man." (Great Encyclical Letters of Leo XIII, p. 161).

"And although in the extraordinary conditions of these times the Church usually acquiesces in certain modern liberties, not be-

cause she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty." (Great Encyclical Letters of Leo XIII, p. 158).

The Roman Catholic candidate for presidency has repeatedly stated that he will not allow his religion or church to interfere with his judgments and the principles of the U. S. constitution. The Canon Laws of the Roman church *are frequently* in conflict with our constitution. If Mr. Kennedy should act contrary to church law, he would either be a bad Catholic, or else he would be acting with the so-called MENTAL RESERVATION. Here is what the Roman church teaches about mental reservation:

"So that a false statement knowingly made to one who has not a right to the truth will not be a lie." (Cath. Ency. IX, p. 471.)

"However we are also under an obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or to tell a lie." (Cath. Ency. X, p. 195.)

"When mental reservation is permissible, it is lawful to corroborate one's utterances by an oath, if there be an adequate cause" (Cath. Ency. XI, 696, "Perjury").

"Mental reservation is allowable only when we are driven into a corner by captious questions about a matter which we have a grave reason and a right to keep secret, and when we have no other escape." (Question Box, 1929 Ed. 433-434).

From these quotes it is easily seen that the statements and promises made by a Roman Catholic *cannot be trusted!* Take nothing for granted! Some have had to learn this lesson the hard way. Pray for the United States of America, and do something about it.

FAR EAST BIBLE CONFERENCE

The Far East Bible Conference is still in the planning stage. Winston N. Allen and Frank M. Mullins, Sr., have accepted the invitation of the missionaries on the field to visit Japan, Hong Kong, and the Philippine Islands for a Bible Conference and a study of the work first-hand, including plane trips in Wings of Life to the provinces to study the native work there. It was impossible for us to meet the July or the October of 1960 dates. Therefore tentative plans are now being made for the Conference to be held next year, June 24 to July 19. This will give time for working out necessary arrangements: obtaining Visas (passports have already been secured) and making necessary financial arrangements. Several hundred dollars have already been received. Those sending in funds will receive letters when final plans are confirmed by the missionaries, giving schedule and program of the conference. We wish to thank each one for their contribution. Those desiring to have part in this trip by these two men may send their fellowship to either at Southeastern Christian College. Funds designated "Allen-Mullins" will be divided equally between them for the trip. If preferred, funds may be sent to either individually. Your prayers are desired that God's will may be carried out in this trip, which has a three-fold purpose: 1) To encourage and strengthen the missionaries as God by His grace enables; 2) To use the information received by this study first-hand of the mission field for the benefit of Southeastern Christian College students; 3) To use it also among the churches to stir up missionary zeal and the desire to carry out the great commission in our generation. —Frank M. Mullins, Sr., and Winston N. Allen.

NEWS AND NOTES

Hapeville, Ga.: We plan a gospel meeting from October 2 to 12, with H. N. Rutherford doing the preaching. —Bob Ross.

Writers of Our New Quarterly

Carl Kitzmiller and Gordon R. Linscott wrote the Word and Work Sunday School Lessons for the fourth quarter. Carl took the first six and Gordon the remainder. They are very well done. Bob Ross has consented to write the lessons for the first quarter of 1961 with the able assistance of Miss Salome Ogdon. Our quarterly is currently following the verse by verse style. You will be blessed by using this quarterly.

Sunday Broadcast At Dugger, Ind.

We still get favorable comments on our radio program which originates in the church building during the Sunday morning worship hour. It is good to know that people are listening and appreciate the messages. We have tried faithfully to declare the whole counsel of God. We will soon finish our seventh year of broadcasting.

It was good to be with the brethren in Indianapolis again last Sunday night. The building in which they meet has recently been painted on the inside and looks nice. Let's not forget to pray for this work. —Maurice Clymore.

Sherman Tex.: Word and Work is such a spiritual help. We look eagerly for it and Missionary Messenger each month. May God abundantly bless all of you in His service. —Bernice B. Dasher.

Utica, Ind.: We just closed our best meeting in years on September 18. Howard Marsh from Sellersburg, Ind., brought the messages. They were plain, inspiring and scriptural. Eight precious souls came for baptism. Bro. Duval Means and Bro. Charles Knecht led singing. Visiting groups brought messages in song; Cherry Street church of New Albany and others. All were enjoyed. Visitors at each service contributed much toward making this a successful meeting. We thank God and press on. —W. A. York.

Central Kentucky Youth Rally

The Central Kentucky Youth Rally met on the S. C. C. campus on Friday, September 16. There was a picnic lunch at 6:30, followed by a singspira-

tion and a Christian film. These meetings, which are held once each month, have been averaging about 130 in attendance. —Jack Blaes.

Johnson City, Tennessee: In a special service Sunday night, September 4, the Locust Street Church ordained Bro. Cecil Garrett as a minister of the gospel. We pray that he will be used of the Lord not only as a teacher at Southeastern Christian College, but also as a preacher in that area. —Harry R. Prather.

Hapeville, Ga.: Oscar Kimsey and I decided on a quick trip to the Louisville Fellowship Meeting. We attended three days of the meeting and were much blessed and refreshed by the messages. —Bob Ross.

Hapeville, Ga.: Tuesday, August 23 was the concluding night of a five-lesson teacher-training course here at Hapeville. Several were present for each lesson. We believe that all who had part were stimulated to devote themselves more fully to the work of teaching the Word of God. Last Wednesday night we began a new study of the Book of Galatians. —Bob Ross.

Ft. Lauderdale, Fla.: We had a baptism Sunday morning, September 18. We are looking for others soon. —Delmer Browning.

Airlines Now Have Clergy Bureau

The Air Traffic Industry now is prepared to embrace the reduced rate Clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board on September 1st, 1960, and was sponsored by Northeast Airlines.

The Airlines Clergy Bureau serves both Ministers as well as Airlines seeking the best of service for the traveling clergyman. Complete service is now available from New England to Florida and Bahamas, with negotiations in progress to cover 6 central states and all the western states from Alaska to Arizona before the first of the year.

The Air Travel reduced rate is 50% of regular one way first class or coach fare. To further make travel more economical the Airlines Clergy Bureau has negotiated with 39 Independent

Hotels, and Motels across the nation, and four hotel chains for special consideration of 25% discount off regular room rate when Identification Card is presented. These Hotels cover the U. S., Caribbean and parts of South America.

The Airlines Clergy Bureau is now ready to issue the 1961 Identification Card which is good through the entire year 1961, and will be honored by all participating Airlines, Hotels, and Car Rental agencies.

Applications may be obtained by writing direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

Hong Kong: Brother Kwok brought a fine message Sunday night. The Spirit of the Lord really seemed to be present. It was a blessing to every one. He has a way of bringing the message down to where the people that have very little background of scriptural truth can get hold of it. He spoke of how essential it was for Christians to have fellowship with God and with one another if they were not to fall back into sin .

Months ago we made application for a store space in So Uk . . . Last week we got a notice to come to the office about the matter. We were informed that there were 60 applicants, hence they are raising the rent. However, if we want the space, he thought we would have a good chance because our business is "clean and neat." The store and apartment above would be connected by a stairway. We have decided to apply for it and if rejected we will take it as the Lord's will. —Dennis and Betty Allen.

FELLOWSHIP WEEK A BLESSING

The high point of the fellowship meeting was the brief talk made by Brother E. L. Jorgenson exhorting the brethren to hold up Jesus as the central theme in all their preaching. Knowing Brother Jorgenson I could understand that he meant holding Him up in His fullness—not separating Him from His word of truth and not only in our teaching and preaching but in our lives as well.

Two years ago during Fellowship Week Brother Jorgenson was stricken by a heart attack and could not be present to deliver his message. The Lord has spared him and strengthened him that he might speak these few words of exhortation to the praise of

His glory. The whole week was a blessing for which we thank the Lord. —Mrs. Paul J. Knecht.

PATRONIZE WORD AND WORK

Those who send out the Word and Work each month wish to express appreciation to those who patronize the Word and Work Book Store. Please continue to think of us when you have church supply or book needs. Remember that your business helps us to pay for our publications. We endeavor to pay our bills each month. Your prompt payments help us do this. We have overhead and must pay our help. If a few neglect to pay us, usually the printer suffers for that month. So keep turning your business our way, and pay promptly. We have not caught up with our printer's bill for several months. Call SP 6-8966 or address 2518 Portland Avenue, Louisville 12. —J. R. C.

WAYRADIO NEWS

Dan picked up the phone here at WAYRADIO the other evening. On the other end was a man's voice. "Say, what denomination are you people out there?" it asked. "We're not any denomination," Dan answered, "we're just Christians." "I can't accept that," the answer came back, "I want to know what denomination you are." Dan went on to briefly give our doctrinal position, but to no avail. This man wasn't as concerned about the contents as he was about the label. He is typical of a good many who are suspicious of WAYRADIO because we will not take up some denominational flag.

Another evening, I picked up the phone. Dan had been telling about S. C. C. on his evening program (this was the third evening of it) and had suggested that our listeners get together \$250 for scholarships for two boys who enter S. C. C. this fall. In two evenings calls pledging \$117 had come in. The third evening . . . nothing. And then, "WAYR? This is Long Distance . . . go ahead." I heard a woman's voice: "How much is the balance needed to make up the \$250?" "\$133," I told her. She came back, "I've been praying about those boys, and the Lord has laid them on my heart. 'I'll have a check for that amount in the mail in the morning.'"

The work we are doing, the word of the Gospel we preach, is becoming known, and we are thankful that this

is winning the confidence of many. We are thankful for people who are learning to identify the package by the contents; after all, it is the treasure and not the vessel that we want to make known. —Gordon Linscott.

Frankfort, Ky.: The Lord has been blessing this servant in this field this year. The Sunday before we went to camp for Senior Week four young people confessed the Lord and followed Him in baptism. One of them was my own daughter. The week at camp was refreshing. I found teenagers in a good attitude toward the Word and toward spiritual things in general.

After camp we were with the Nelsonville church for two weeks of meetings. There we found Brother and Sister Heid doing a very good work for the Savior. The response to the Word in that place was very gratifying: four confessions and four came otherwise.

The week following the Nelsonville meeting, Brother N. Wilson Burks came to hold one of the best meetings we have had here at Antioch. The Sunday morning preceding the meeting five came forward seeking a closer walk and greater usefulness to Him. Brother Burks preached with great force night after night and people came from all around to hear the Word. Many said that they had not heard such preaching for a long time. Three were baptized—a father, mother, and son—whom, with their daughter, baptized a year ago, made a complete family. Three adults placed membership with us. We recommend Brother Burks as a man of God.

We were away one Sunday, and Bro. Alex Wilson preached here. He brought two good messages, and we feel that his presence in the congregation was a good testimony for the Lord. We recommend that churches close to Louisville use him often. —Jack Blaes.

Victor Broaddus Writes

Manila, Philippines: The enclosed article compiled from various Roman Catholic sources, is the result of our concern over the present situation in U. S. A. Brother Preston, upon reading it, strongly advised my rushing this copy to you in hopes of getting it included in the Word and Work, preferably in the coming October issue. We note a definite attitude of lethargy on the part of many of our brethren on this matter—most of them don't know the facts! We live in a R.C. country

and experience first hand what it is like . . . We are earnestly praying about this matter. —Victor Broaddus.

Victor's article is in this issue of Word and Work. —Pub.

Louisville, Ky.: I was with the Tell City, Indiana, congregation the last two Sundays of September. We had good meetings. This church is looking for a regular minister. In my absence from Ormsby church Paul Clark was the visiting minister. The congregation enjoyed his messages very much. Also we have appreciated help from Charles Knecht, who has been leading singing and brought a message from the Word of God Sunday night. —J. R. Clark.

CAMP WEEK IN INDIANA

All agree that we had a very fine camp week—much better than we have had the past years at the Humphry Park in Linton. There were no outside interferences, no mixing and mingling with people of other interests. Between ninety and one hundred children were registered besides the teachers and cooks, making a total of about 110 in all. Every one seemed to enjoy the week. Each child attended two Bible classes each afternoon, joined in group singing for one period, and then had plenty of time for recreation, such as softball, volley ball, badminton, horse-shoe pitching, etc. And there was plenty to eat, furnished by the ladies of the churches around. Many visitors expressed amazement at the well constructed and well equipped building. (It is a sturdy central building about 84 by 40 feet in size, serving as kitchen, country store, dining area, and assembly room. Cabins are to be erected as soon as possible.) —Maurice Clymore.

JOINT THANKSGIVING SERVICE

The annual joint Thanksgiving service of the churches of Christ of the Louisville area is to be at the Male High School gymnasium on Thanksgiving morning at 10 o'clock. Bruce Chowning is the selected speaker. Thomas Y. Clark will be in charge of the singing. The Portland Christian High School Chorus will bring special numbers. The offering will be divided between Portland Christian School and Southeastern Christian College. This should be a great meeting to glorify God. Churches in the area are urged to make strong announcements and come. We can easily have a thousand in attendance. Let us join hearts and

voices in thanking God on this special day!

Louisville, Ky.: Camp Taylor church of Christ revival with Orell Overman as evangelist closed the night of October 25. This series of fourteen wonderful sermons was a great spiritual blessing to the church, resulting in fourteen responses to the gospel call, four for baptism, five for membership, and five for reconsecration. Also many have manifested an increased interest in the Lord's work here at Kentucky Avenue. Brother Overman's theme can be summed up in the words of Paul in 1 Cor. 2:2 (Amplified N.T.): "For I resolved to know nothing—to be ac-

quainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing—among you except Jesus Christ, the Messiah, and Him crucified." All praise to Him who has so greatly blessed us! —J. F. Stinnette.

Brother Orell Overman is to hold a meeting at the 18th Street Church in Louisville from October 10 to 16, inclusive.

The Shawnee Church, Louisville, is announcing a protracted effort to run from October 9 - 16. Services are each night at 7:45, except Sunday nights, scheduled for 7 o'clock. Brother Earl Mullins is to be the evangelist.

BROTHER J. P. MATTOX

It was a wire with a message of sadness from Brother Winter which informed the church at Stanley Hall of this Brother's passing to be with the Lord. Yet how inconsistent it is to speak of 'sadness' and of being present with the Lord!

I am very thankful that the Exhorter in the July number carried the article concerning Brother Mattox. The Lord, who doeth all things well, surely timed the printing of this tribute in a wonderful way.

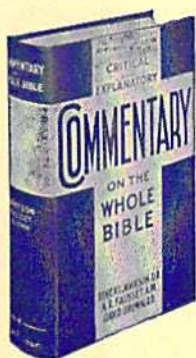
We met this good brother only once, but felt that he 'belonged' even before I knew who he was as he stood outside the door in semi-darkness in Florida. Our hearts were set on a second visit. His stay "in these parts" endeared himself to the people as only few men can accomplish.

Sunday, July 25, brethren Himes and Nichols paid touching tribute to the Christian character and sterling qualities of the brother. He was really appreciated.

Brother Mattox was a good man—he drew his goodness from the Lord. Only God is good. He was a true man and a great man. True, because he accepted the teachings of the Scriptures as he found them. Only real humility of heart can accomplish this feat. He was great, because he "stood up" for his faith. Not ashamed to refuse to be counted in things where worldly expediency, even in religious matters, could have made him stand with the so-called mighty, he cast his affections and fellowship with the few, even in that body known as the Church of Christ, who hold to the Word of prophecy. He obeyed the injunction: "Whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1:19.

The glory of the Majesty of Christ blinded his eyes to human glory or to religious compromise. With heavy heart and prayerful spirit he bore his burdens for many until the Lord said: "It is enough—come up higher." It may be yet that some whom he loved and for whom he prayed will ask God for his courage and take their stand for that which they know to be the truth. Amen! — N. B. Wright.

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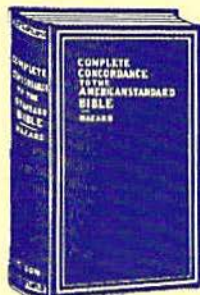
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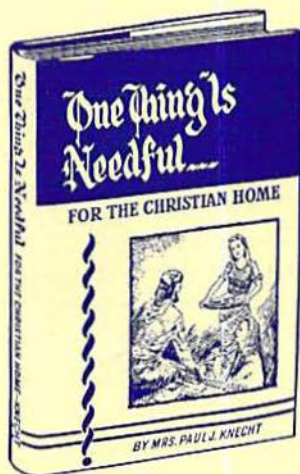
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