

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

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LIFE

Life is too brief
Between the budding and the falling leaf,
Between the seed time and the golden sheaf
 For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
 Fast speeds the night.

Life is too swift
Between the blossom and the white snow's drift,
Between the silence and the lark's uplift,
 For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
 The sweetest chords.

Life is too great
Between the infant's and the man's estate
 For petty things.
Lo! we shall yet who creep with cumbered feet
Walk glorious over heaven's golden street,
 Or soar on wings!

—W. M. Vories.



Pioneer Principles

E. L. J.



It was clear insight and a truly unsectarian outlook that led the pioneers of "restoration" to frame that now-famous gem of Scripture teaching which became the working motto of their movement and their times, and by which they held together through thick and thin, regardless of much diversity of thought:

In faith, unity
In opinions, liberty
In all things, charity.

This working motto was not a creed, and never could be; for it does not even attempt to state where "faith" ends and "opinion" begins. It is simply a brief and wonderful sum-up of unity principles as recognized by the protestant bodies, a few of the most sectarian and schismatic sects excepted. By "faith," the fathers meant the hearty belief of those truths of divine revelation which are basic to our salvation, both here and hereafter. By "opinions," they meant such inferences and uninspired conclusions as are the result of sincere study of the Bible, "here a little, there a little," in the earnest Christian's quest to know the whole mind of God. That quest is, of course, impossible of complete fulfillment, and the inferences and conclusions reached by fallible men are always suspect of an element of error. For this reason, the fathers wisely urged that "liberty" and "charity" must ever be the motto in order to unity in worship and action. How wise they were may be seen in the fact that every "movement" where such liberty and charity were wanting has ended up in splinters and sectarianism.

FAITH AND LIBERTY

The restoration fathers, being men of reasonable intelligence (not lunatics), did not demand that such conclusions and inferences should not be mentioned in public, or tested in Christian discussion and honorable debate; far from it. They knew that any such demand would be to ask the impossible of growing men, and to condemn themselves; for who is it that never expresses an "opinion," an inference, a conclusion reached by putting "two and two together"? Least of all, it is those who preach the most against the preaching of opinions—what *they call* opinions, that is! The pioneers asked only that such conclusions be presented undogmatically and in love, and that beliefs that could not be phrased in applicable words of Scripture be not pushed on to others as articles of saving faith or tests of

brotherly fellowship. They believed that the "liberty" and "charity" legs of their slogan would insure and safe-guard unity in spite of much diversity of thought, of growth, and of the age differences.

WHAT PAUL SAID AND MEANT

We are not saying that unity of thought, oneness of mind intellectually, is not the high ideal, the final desideratum among God's people (Epr. 4:13). It is just that; but it is not what Paul meant in I Cor. 1:10 as a requirement for unity at Corinth. "Now this I mean," he goes on to say in the verses that immediately follow, "that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ": personal partisanship, human favoritism—that is what hindered unity at Corinth—in conflict with that pure and undivided devotion to our only Lord and Master, Jesus Christ (cf. Matt. 23:8-10). More on what Paul means by being "of the same mind" may be seen in Philippians 2:1-8. He was not speaking of intellectual oneness nor of this thing of trying to whip the young and old, the literate and the illiterate, all into the same mental mold in order to unity.

No, the word "opinion" (in the phrase, "In opinions, liberty") did *not* mean to the restoration fathers what it has been made to mean in certain circles today where it has been bandied about in debate and inimical controversy. It has been made out as an opprobrious epithet, and has even been fixed on many things *that God has said* in so many inspired New Testament words! For it was the peculiarity of *next to the last* big cleavage in the old-line restoration churches that those who could and did read their teaching in very words of Scripture were made out the "opinionists," while those who preached and stressed their opinions no end, yea, even to the point of division, were called the "safe and sound"! (There has been a bigger cleavage since that, over "human institutions" as orphan homes were called, or over "church contributions" to them, but "we" didn't happen to be the "whipping boy" this last time). As for the cleavage that lopped "us" off, that was no great trick—on the purported and manufactured issue of the millennium, though that was not the real difference at all. The real difference was and is: spiritual religion versus the husks of a merely external and legal "correctness," so-called; grace versus law; the indwelling Holy Spirit, the teaching of Romans, Galatians, Ephesians: such were the real differences; and those who do not like these spiritual teachings are almost the only ones who seek to perpetuate the cleavage today. Many of the preachers had been well indoctrinated in the vicious theory that, after all, the New Testament gospel was "just another law like the old, only different"; but there were many good, humble brethren who had read their Bibles and would perhaps not rise up against the "grace" and "Holy Spirit" emphasis. Thus, Revelation 20 was chosen as the point of attack. That teaching, mild and humble though it had been, could conveniently be dubbed "Russellism" or "Adventism," names that were already (and for good reason) in disrepute. The trick was to fix these names on those that were to be cast out of their synagogue.

The difference on Revelation 20 (whether literal in its main lines, or symbolic) was one on which the "fathers," working under

their excellent motto, would never have forced a cleavage, regardless of whether the teaching in question had seemed to them a facet of the faith, or whether they had looked upon it as opinion. O that there were such a spirit of love and toleration among us all today! O that there might yet arise a great champion of truth and love to shake our wretched Pharisaism to its depths! Already, there is a great stirring, in many different camps; the roots of revolution are there, even if deep down. How true it is that "every generation needs a reformation." We may never see it; but if the Lord delays His coming, earnest men will not be satisfied for ever with forms of doctrine, be they ever so "correct" and legalistic, that deny the power thereof—the Holy Spirit's indwelling and His enabling, fruit-producing power.

FAITH AND CHARITY

Where the "liberty" and the "charity" practices by the fathers are wanting, there will be Pharisaism with a vengeance. It is the testimony of church history that in such an atmosphere there is likely to develop a self-appointed leadership of unhumbled, cock-sure doctrinarians, a school of expert debaters, juggernaut block-busters or microscopic mote-finders, as the need may be. They have always been available and on call to "split a hair" or "strain out a gnat" (while they themselves swallowed the camel); to distinguish for the churches between tweedle dum and tweedle dee—just wherever their professional services have been required! I speak of no one of our day in particular, but only of a divisive class that Pharisaism (loveless religion) always produces and uses—a kind in general that has plagued the church with unspiritual religion down the centuries. May God spare us the likes of them!

Certainly the truth, the whole truth, and nothing but the truth must be our total message. But even the truth is distorted and caricatured unless presented in the unity spirit—"speaking truth in love" (Eph. 4:15). Failing on these lines, we shall have "heresy of emphasis," ill-balance of doctrine, and no harmonious relationship of subjects. Are we not all of varying ages, and different stages of Biblical knowledge and spiritual growth? It is perfectly unthinkable that we could all be pressed into the same mental mold. Neither Paul, nor God Himself, ever made "Unity" dependent on intellectual oneness. Such unity is indeed greatly to be desired, and the absence of it shows that some are untaught, mistaught, or merely immature. Yet, Christians who were mentally agreed have often fought "like cats and dogs," while others of much mental diversity have enjoyed wonderful fellowship in Christ. To ask or demand complete mental conformity of a growing people of a people of different ages and training, is to ask the impossible; but to ask for the love that bears and tolerates, and waits for one another to see and understand, is altogether reasonable and possible. The old and the young, the educated and the unlettered, the mature Christian and the "babe" in Christ—all alike can offer this, not that. They are all alike capable of the same spirit of charity and unity; therefore those who fail at *this point*, who refuse to contribute *what any and every Christian can*

contribute, are guilty of needlessly dividing the Body of Christ!

The following, from David Lipscomb in *Gospel Advocate* of Jan. 21, 1909, is thoroughly in the tenor of this article, and may serve as a fitting conclusion:

"When we have the truth, it is easy to maintain it in a bitter, vindictive, party spirit. That is human, and it is easy to be weak and frail human beings. It is easy, if we have the truth, to compromise away the truth and be popular with the people. But what right has a human being to compromise or set aside the truth of God? The thing above all else to do is to hold the truth of God in a kind and gentle spirit and to manifest the Spirit of God in practicing the precepts of God. This makes men sublime and Godlike in their lives and characters, and it is the effective way to benefit and save our fellow-man."

(Next we shall consider the implications and the application of these great "pioneer principles").



Train Up a Child

J. H. McCaleb

I saw it again. In fact, I have continued to see it again, and again, and again. A woman was walking down the street with a little toddler hanging desperately to her hand. Her dress was immodest, and a cigarette hung loosely from her mouth. What an example for that poor little child for whose life she was responsible!

Cotton Mather, a self-appointed philosopher of the news sheets, was wont to say: "Train up a child in the way it should go; but most of the parents aren't going that way." I wonder whether he could be right.

It is evident that this indictment is true for many of the millions of families that make no pretense of piety. But, can it be a failure as well for some of our Christian homes? A child that grows up under the example of a pious Sunday morning and impious way of life finds himself under a tremendous handicap. The two things don't add up, and so he casts the good aside along with the bad. Righteousness and uprightness can have no fellowship. And we may be sure that our children are quick to recognize inconsistency and apparent sham. "Ye cannot serve God and mammon."

Even as in the human family, so also is the strength of influence in the family of God. There are many children within the fold who look to maturity for guidance. There are children on the outside, as well, who look longingly inside, but wonder whether it is worthwhile.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Can a reference be cited for the oft repeated expression; "Speak where the Scriptures speak and be silent where the Scriptures are silent"?

As to its phraseology, no. Yet the slogan is wholly scriptural. "If any man speaketh, speaking as it were oracles of God" (1 Pet. 4:11). Impossible that, only as one speaks where and as the Scriptures speak. "That in us ye might learn not to go beyond the things that are written" (1 Cor. 4:6). If the Scriptures are inspired "that the man of God may be complete, furnished completely unto every good work (2 Tim. 3:17), then a man of faith is satisfied therein and resists any temptation to "go onward" but seeks by grace to abide in the teaching of Christ (See 2 John 9). Even those under the Old Covenant, with limited revelation, were warned, "To the law and the testimony, if they speak not according to this word, surely there is no morning for them" (Isa. 8:20).

Not to earnestly endeavor to speak as the Scriptures speak is to hold these admonitions and warnings in contempt. "Be ye doers of the word, and not hearers only, deluding your own souls."

What does Jude mean by "snatching them out of the fire" in verse 22?

Some are in a more precarious condition than others who also are in sin. Some are on the very brink of perdition. By mercy and intense compassion even such may be rescued. Be loathe to give any up.

A brother is stoutly contending that "the day" in Heb. 10:25 is the first day of the week, the day of assembling. Are we who differ with him correct?

"The night is far spent, the day is at hand" (Rom. 13:12). It is day as opposed to night. So it is in Heb. 10:25. The day of Christ is drawing nigh. Exhort one another to be in readiness for the outshining of that day and event. It would be a cheap exposition to have us exhort one another more on Thursday than on Wednesday, more on Saturday than on Friday, seeing that the day of assembling is drawing nigh. The assembly is not to be neglected, for among other blessings and privileges, it affords opportunity to exhort and to be exhorted. "Bear with the word of exhortation" (Heb. 13:22). If you are averse to it, then you need it the more.

What is the work outlined for deacons? Why, seemingly, is so little attention given the subject in the Scriptures?

Young's Literal translation avoids the term deacon altogether, as does Rotherham, Berry and some others. The King James makes

use of it in two passages, Phil. 1 and 1 Tim. 3. The term was coined in post-New Testament times when Roman Catholicism was developing and church dignitaries were deemed important to the forming of the episcopacy. The King James version inherited the term from the Anglican Church, the ASV and the RSV have borrowed the same. In the Roman Catholic, also in the Anglican Church, the deacon is a Clergyman just below the priest. Such is unknown in the N. T. church, in which was no such ecclesiasticism, no "Holy Orders" or such like.

Since some Protestant bodies have made much of the "diaconate," the term will continue in people's vocabulary, no doubt. But the Greek word translated deacon in the two passages mentioned above is in all other places of its occurrences translated by these words: Noun *diakonos*, servant, 7 times; minister, meaning one who serves, 20 times; deacon, 3 times. Noun *diakonia*, ministrations, administration, ministry, 26 times; service, 4; office, 1; relief, 1. The verb *diakoneo*, to minister, 20 times; to serve, 10 times; serve as deacon, 2 times.

In the two passages referred to already (Phil. 1 and 1 Tim. 3 where the word deacon is found, the word in the original is not a different one from that translated servant or minister in the many passages translated as given above. The versions mentioned above as among the translations avoiding the word deacon use the word serve or service instead. They avoid the term bishop also, using the word overseer instead.

What is the reason for this avoidance? The words deacon and bishop are good words, but current usage has fastened upon them ecclesiastical meanings which are not inherent in the originals at all. Overseer is the meaning of the one, and servant or ministrant is the meaning of the other. But who, today, can read of "Bishop Jones" or of "Bishop Smith" and not think of a church dignitary, and in a position foreign to the N.T., a creation of later centuries?

A servant is a deacon (if we must use the term); and a deacon is any one who serves. One does not have to be appointed in order that he render service. A servant is a subordinate. A choosing and appointing is in order if some needed service is not adequately done, as, e.g., when the relief work of the Jerusalem church was not satisfactorily done. Seven men were chosen and appointed to the daily distribution of relief. The seven were appointed not for the sake of the number seven; not for the sake of completing an organizational setup; not for the sake of a pattern of church organization. It was in order that none be neglected in the daily ministrations, and in order to set the apostles free from the double ministrations—of ministering relief and ministering the bread of life in the latter ministrations without distraction. The seven, who would be handling money not their own, must, to be acceptable, be men of character and quality as defined by the apostles. For how long? not necessarily beyond the time during which relief must be distributed. Men to be appointed to a special service are to be servants who have proved themselves (by serving already) and who measure up to the standard set by Paul in 1 Tim. 3:8, ff. a good pattern for any man. More fruitage and a

greater glory accrues unto God from the aggregate of volunteer ministering and serving.

I reckon we'd have to admit having written thus and to this length from an ardent desire to correct and counteract a widely held theory (borrowed from the musty past) that a church to be really a church must have its quota of elders and deacons, seven of the latter, a plurality of the former. ("The Sacrament" must be "served," and served by an ordained clergyman! This goes one better!) Likely now questions will come affording occasion to say more than we have already said on these lines. Let sacerdotalism be far from us.

What is the difference between "the day of Christ" and "the day of the Lord"?

Since Christ is "lord of all," one might think that the two mean one and the same thing, but not so. The day of Christ is a day His saints are set looking forward to with desire and expectation (See 1 Cor. 1:18; 2 Cor. 1:14; Phil. 1:6; 1:10). The day of Christ is the day ushered in by "our gathering together unto him" (2 Thes. 2:1). "The day of the Lord," "that great and notable day of the Lord" (Acts 2:19, 20; 2 Thes. 2:2, 3), is ushered in as per 2 Thes. 1:7-10. The dawning of the day of Christ means rest and release for the redeemed, as per 1 Thes. 4:17; the day of the Lord is a day of darkness and not light, as per Amos 5:18. Compare Joel 2:2, et al. See 1 Thes. 5:1, ff.

Did Jesus disclaim goodness in his saying to the rich young ruler, "There is none good but God"?

By no means. The young man must come to that faith to "believe that I am he," that is, deity as the Son of God, else he must die in his sins. But his good works were his trust, so the Lord Jesus dealt in that way calculated to convict him of falling short. "All these have I kept from my youth up," he said. Yes, outwardly, but had he loved his neighbor as himself there had not been the poor needing his required benevolence. The one thing lacking was that faith to appropriate salvation and eternal life as a free gift. It must precede the good thing to be done. It will manifest life; it will not purchase it.

Can one possibly be saved and not belong to the church?

We might reply by asking, "What church?" Jesus is Savior; what relation has a church with the Savior? Many a church denies Him as Savior in the gospel sense. The saved Ethiopian of Acts 8, went on his way rejoicing in grace and hope through Christ, yet he had never seen a church. But he was a member of Christ and of the body of Christ, the church (Col. 1:18). The Lord adds to His body, His church those that are saved. See Acts 2:47. His local assembly is very important. He has made provision for it in His promise, "where two or three are gathered in my name, there am I in the midst." In becoming Christ's and being saved one becomes a member of His body, His church. As such he is to become an integral part of the assembly gathered unto His name. If one asking this question is seeking a way to bypass the divinely purposed assembling together in His name, let him read and heed Heb. 10:25.

Does the New Testament command the sabbath observance of the seventh day?

No.



The Memorial Feast

J. R. C.

I read recently a statement that the New Testament church centers about the Lord's table. Wherever a new congregation of Christians is planted there the Lord's table is set up. The Lord's supper is at the center of our worship; prayer, singing, Bible reading and teaching cluster around and go with it. The great doctrines of the New Testament are gathered up, secured, and promulgated in this institution. In it we see the atonement, the resurrection, and the coming again of Christ. In the communion every Christian virtue takes root: love, joy, sacrifice, submission, etc. If properly administered its symbolry is true to the basic facts of the gospel, its theology sound and unobscured by human bias or additions. The minister's sermon may be poor or a bit off center in accuracy, but the Lord's Supper harks the congregation back to the old fashioned blood-atonement gospel. We may swerve from the beaten path, but the message of the Supper is always the same and always true. Here the Lord has erected a monument to keep alive the "good old gospel" till He come.

The Lord's supper takes root in the Old Testament. Of the Passover God said to Moses, "And this day shall be unto you for a memorial . . ." Year after year the Passover reminded them of their redemption from Egyptian bondage. It was always the same until one night about 1900 years ago. Here the Passover gave way to a greater feast which commemorates a greater redemption—the Lord's Supper. "This is my blood of the covenant, which is poured out for many unto remission of sins," said Jesus. Of the bread He said, "Take eat" and of the cup, "drink ye all of it," and "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." For "our passover also hath been sacrificed, even Christ."

Christ wanted to be remembered. He left a monument to that end, not a monument of marble or granite (which would long ago have been defaced and forgotten, and too far removed to be a blessing to all), but a monument of the most perishable things of earth, entwined around the loving hearts of His disciples, for it must needs be prepared afresh each Lord's day. These two emblems are in easy access all over the world and the poorest can afford them, yet inscribed upon them, when so used, is the imperishable message of Redemption!

All Christians are asked to partake of these emblems "till he come." He says, "This do in remembrance of me" and drink ye *all*

of it." This fastens upon us a loving obligation.

The early Christians set the precedent of spreading the table every Lord's day. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them . . ." Upon this first day of the week the Lord arose from the dead; upon this day He appeared to the disciples after His resurrection; upon this day the church was established; upon this first day the Apostle John was in the Spirit and received "The Revelation."

The Supper is full of meaning. The cup is a communion of the blood of Christ and the bread is a communion of the body of Christ. As the grains of wheat are pressed into one loaf, so we Christians are united into one body. Thus is our unity depicted. The fruit of the vine pictures the atonement. It is the new covenant in His blood, securing those who enter into it as sons of God, guaranteeing remission of sins. The Supper looks back to the atonement, forward to the glories attending the coming of Christ, and inward to holy Christian living in the present.

While none of us are actually worthy in and of ourselves to partake of these emblems, God makes us worthy through the blood and asks "all" of His children to partake. Some draw back because of the word "worthily" in 1 Cor. 11, in the King James version, but the proper translation, as in the American Standard version, is "in a worthy manner." This has to do with etiquette rather than with personal worthiness. All of God's children should approach Christ in the Lord's supper. Those who are weak need it for strength, those who are sinners should get forgiveness through the blood and come, the strong need the Supper to keep strong. Let us come humbly, penitently, joyfully, and partake of this feast of fellowship and love! If we hope to be at the marriage feast of the Lamb, we surely should not draw back from this memorial feast. We approach the Lord in faith for salvation; we approach Him in prayer day by day; the Lord's Supper is simply another way of approaching the Lord. Far be it for me as His child to sin in refusing to sit at His table!

Only those who personally partake of the emblems are said to proclaim the Lord's death till He come. No one can believe for you or repent or be baptized for you, and neither is a Christian blessed just because he is affiliated with a church that sets the table each Lord's day. He must be there and "take, eat," and drink of the fruit of the vine, or as far as he is concerned the feast had as well not have been spread, for Christ says, "as often as *ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.*" No partaking on your part means no testimony!

See, the feast of love is spread:
Drink the wine and break the bread—
Sweet memorials—till the Lord
Call us round His heav'nly board:
Some from earth, from glory some,
Severed only "Till He come."

THE GOSPEL OF THE KINGDOM

Mrs. Paul Knecht

One Gospel.

"But though we, or an angel from heaven, should preach unto you any gospel, other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye receive, let him be anathema" (Gal. 1:8, 9). This is emphatic. The language is not only strong, but repeated and there can be no doubt that Paul meant it just as he said it. But what is the gospel?

The same apostle who said what has been quoted above defines the gospel (1 Cor. 15:1-4). "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." This is the gospel of the new covenant. It is also the gospel of the old, for this same Paul said, too (Gal. 3:8), "And the scripture, *foreseeing that God would justify the Gentiles by faith*, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." The wording here identifies what was preached to Abraham with the gospel of the grace of God defined in 1 Cor. 15:1-4 quoted above—the gospel of the cross of Christ. He is not talking here of the Messiah in His kingly role but of salvation by grace through faith as is shown by the phrase "*foreseeing that God would justify the Gentiles by faith*." He is speaking, not of the glorious kingdom promises, but of the justification provided for them through the blood of Christ poured out on the cross. This truly is the one and only gospel, that Christ died for our sins according to the Scriptures (Isa. 53:5-12), was buried, was raised again the third day for our justification. In the promise to Abraham of a seed through whom all nations would be blessed lay hidden the gospel of the salvation effected on the cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." That gift includes everything that pertains to salvation by grace, which opens the way to the fulfillment of all the Messianic promises.

Why The Cross Was Good News.

The glorious promises to Abraham and to David of the coming Messiah who would reign over all the earth, a perfect ruler, King of kings and Lord of lords was the hope of the Jews. The prophecies were full of it, (Isa. 11; 14:1, 2; 35; 49:22, 23; 60; 61:4-11; 62; 65:18-25 and many, many more). But the Jews rebelled against God. "Thus saith the Lord Jehovah: In the day when I chose Israel . . . I said unto them, Cast ye away every man the abominations of his eyes,

and defile not yourselves with the idols of Egypt; I am Jehovah your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt" (Ezek. 20: 5-8). They were always rebellious. Had it depended on them to inherit the promises they would have been utterly cast off. But God wrought for His name's sake, He tells us over and over in that same chapter. He loved them. To a fallen people the hope they have lost cannot be good news. But let something be done that revives that hope and makes possible its ultimate fulfillment for them and that thing is good news. No matter that some did not see their need (the majority did not), it was still good news. To those like Daniel and other leaders who did see their terrible state of unrighteousness it would have been the best of news. As it was they gave themselves to intercession on the basis of God's promises, knowing that He would devise a means whereby they could be fulfilled.

This, then, is the gospel, the only gospel of the kingdom, that by the grace of God, through the death, burial, and resurrection of Christ, the way is open again to the receiving by Israel of the promises made to the fathers. What glorious news it is for them and for us Gentiles that in Him who is more to be desired than the kingdom without Him, we and they may inherit the promises of the coming kingdom of Christ on the earth and share with Him the glory to be manifested when He comes.

MRS. J. P. WALDRON

On September 23, 1960, funeral services were held in Franklin, Kentucky for Mrs. J. P. Waldron. Sister Waldron, widowed some years ago, was known among us as a staunch believer in the "whole counsel of God." As she watched the pulpit of her home church being closed to one after another of the men whose preaching she had known and loved for years, her heart and her voice cried out against such action. She knew where she stood and why; she was ready to give a reason for the hope which was in her.

Sister Waldron's gifts to various Christian works were frequent and substantial. Missionaries, orphans' homes, and schools had ample occasion to praise God for the generosity with which this dear lady administered her estate as a steward of the Lord's goods. In 1950 her gift of \$1,000 to the Portland Christian School Building Fund is reported to have provided the impetus for launching the building of the new facilities there. Gifts to Southeastern Christian College have been generous as well as numerous.

My own acquaintance with her goes back only about 10 years, but it was with a deep feeling of personal regret that I stood, according to her long-standing request, before a gathering of loved ones and friends, to speak at her funeral.

Sister Waldron will be long remembered for her courage, her convictions, and her warm and generous personality by all whose lives she has touched. —Hall C. Crowder.

"The two phrases, 'Ye shall receive power', and 'ye are My witnesses', cannot be separated; neither may we separate, "Go ye into all the world", and 'I am with you alway'. The greatest of all powers is at our disposal." —A. G. Lee.

Precious Reprints

From the Pen of R. H. Boll

SALVATION YET FUTURE

There is a salvation which, with every Christian, is past: "By grace *have ye been saved*" (Eph. 2:8). "According to his mercy he *saved us*" (Tit. 3:5). This is that referred to in Mark 16:16—"He that believeth and is baptized shall be saved." It includes the New Birth, the remission of sins, our new being in Christ (2 Cor. 5:17). There is also salvation now in progress: "To us *who are being saved*" (1 Cor. 1:18, R.V. mgn). It includes our growth, the continual renewing of the mind, and the transformation into likeness with Christ (2 Cor. 3:18; 4:16; Rom. 12:2). There is, however, also a salvation yet in store for us, and on which finally all depends. This is that salvation which is now "nearer than when we first believed" (Rom. 13:11)—"a salvation ready to be revealed in the last time" (1 Pet. 1:5). Concerning this future salvation let us note the following teaching:

1. It Requires the Coming of Our Lord.

For "he shall appear a second time, apart from sin, to them that wait for him, *unto salvation*" (Heb. 9:28). As our first salvation necessitated the first coming of the Lord Jesus, and would in no wise have been possible without it—so does this final salvation require the Lord's return. He must come a second time . . . unto salvation. This explains, to some extent at least, the great and continual emphasis laid upon the Second Coming in the New Testament. The inspired hope of the gospel focuses always and only upon the Lord's return from heaven—never upon the point of death.

2. It is a Salvation from the Wrath to Come.

"Moreover, being *now* justified by his blood *shall we be saved* from the wrath of God through him" (Rom. 5:9). There is wrath in store for the world—a "day of wrath and of revelation of the righteous judgment of God." From this wrath our returning Lord delivers us. "Ye turned unto God from idols to serve a living and true God and to wait for his Son from heaven, whom he raised from the dead, even *Jesus who delivereth us from the wrath to come*" (1 Thes. 1:9, 10). "For God appointed us *not unto wrath*, but unto the obtaining of *salvation* through our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him" (1 Thes. 5:9, 10. See the whole context, beginning with v. 1). In that day those who have fallen asleep in Jesus will be called forth, and together with them shall "we who are alive, who are left unto the coming of the Lord," be caught up to meet the Lord in the air. So shall we ever be with the Lord.

3. It Involves the Redemption of our Bodies.

"Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved" (Rom. 8:23, 24). Our "adoption"—our entrance into the

full privilege of sonship cannot come until our bodies are redeemed. So long as the grave can hold those bodies, once temples of the Holy Spirit (1 Cor. 6:19); so long as disease and weakness and the menace of dissolution can hang over any of His living saints, redemption is not completed, salvation has not yet fully come. Not until the body of the living believer is clothed with immortality, and the dead are raised incorruptible can it be said in regard to them that death has been swallowed up in victory. But none of this can take place until He comes and claims His rights. "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21).

4. It involves our Exaltation and Glorification.

"If so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Rom. 8:17, 18). As yet God's children are *veiled*. They go about in the guise of their humiliation as once did their Lord, and the world knoweth them not, for it knew Him not. But they shall be like Him when He shall appear (1 John 3:1-3). Christ does not appear to the world in His glory without His saints (previously caught up to meet Him, 1 Thes. 4:16), but "when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3:4). For "he shall come to be glorified in his saints and to be marvelled at in all them that believed . . . in that day" (2 Thes. 1:10).

This will be "the revealing of the sons of God;" and for this blessed issue all creation waits in intense, longing expectation. For to all creation it will sound the tocsin of dawning deliverance from the bondage of corruption and the curse of the Fall (Rom. 8:19-25).

Thenceforth these sons of God are associated with their Lord in His rule and in His judgment of the world (1 Cor. 6:2, 3; 2 Tim. 2:12; Rev. 2:26, 27; 3:21). Thus it is written and so must and shall it be, despite all the objections and opposition of men.

5. This Future Salvation is by Grace.

"But we believe that we shall be saved through the grace of our Lord Jesus." The man who spoke this (Peter, in Acts 15:11) had already been saved, and was a true child of God. He is here speaking of the salvation that is yet to come. He declares that it also shall be *by grace*, just as our first salvation was (Eph. 2:8). It is not therefore gained by human merit, but it is obtained *by faith*—even that faith which works by love. Nothing else avails in Christ Jesus (Gal. 5:6). Therefore it is by faith that it may be by grace. If it were upon the strict merit and intrinsic worth of our labor; if in other words, we had to *earn* this glorious salvation, none of us but would have to despair. But God looks only upon the loving trust of His children, and accepts as sweet fruit what they so do, as the evidence of their faith, and the proof that His grace was not bestowed on them in vain (1 Cor. 15:10). In the meanwhile His grace removes

their imperfection, and enables them. By grace they were saved—it was the gift of God. In grace they now stand and rejoice in hope of the glory of God (Rom. 5:2). Now He adds that with girt loins and sober mind they shall set their hope *perfectly* on the *grace that shall yet be brought* unto them at the revelation of Jesus Christ; meanwhile conducting themselves as children of obedience, not running after the lusts of the world, but walking in holiness after the pattern of their God and Father in heaven (1 Pet. 1:13-16).

ARE WE PREACHING THE GOSPEL?-III

K. C. Moser (Reprint by permission)

The principle involved by the expression, "the truth of the gospel" relates directly to the consideration of things agreeable and things disagreeable. The attempt to mix law and grace is an effort to join things incompatible. Law and grace cannot "walk together" because they are not "agreed." To mix them would be to render EACH void. Under the law rewards are bestowed upon the principle of DEBT, while under grace the reward is given upon the principle of UNMERITED FAVOR. Now a reward cannot be both MERITED and UNMERITED. It has to be one or the other. There is no word to express the result of a mixture of debt and favor. In the first place, such an idea is repulsive to good sense. A statement is true or untrue. It cannot be both true and untrue. If an untruth contains an element of truth, it is still an untruth. For what is only PARTLY TRUE is untrue. Just so salvation must be wholly by law or wholly by grace. To say that it is by both law and grace does not make sense. For salvation cannot be both MERITED and UNMERITED. Law and grace are, therefore, mutually exclusive. "The son of the handmaid (law) shall not inherit with the son of the freewoman (grace). One must be 'cast out' " (Gal. 4:21, 31).

But not only are law and grace incompatible, their respective ACCOMPANIMENTS are likewise incompatible. That is, the METHOD of attaining blessings under one is opposed to the method of attaining blessings under the other. But what are the accompaniments of law and grace?

Law gives what is DESERVED. Hence the principle of attaining a reward under law is works. No other principle can possibly attain it. If one waits to receive the reward upon the principle of favor or grace, he will never receive it. For law bestows nothing on the principle of favor. The accompaniment of law, therefore, is works. Hence we always read of the "works of the law" (Gal. 3:2).

Grace means UNMERITED favor. What grace bestows, therefore, must be received as a gift. But how does one possess a gift? Simply by RECEIVING it, by ACCEPTING it. What one WORKS for or PAYS for is not a GIFT, but a DEBT. A gift paid for is no longer a gift. Pay renders a gift VOID. An offer to pay for a gift OFFENDS the giver. For the offer to pay would FRUSTRATE the benevolent purpose of the giver. A more INAPPROPRIATE response to a gift than an offer to pay for it is impossible. Hence we

always read "by grace through faith." Faith, as a principle, is the only proper response to grace. The very nature of faith is TO RECEIVE. It is the natural opposite of the principle of works. What, therefore, is offered by GRACE must be accepted by FAITH. The following passages verify the above conclusions.

"Now to him that worketh, the reward is NOT RECKONED AS OF GRACE, but as of DEBT" (Rom. 4:4). "For this cause it is of FAITH, that it may be ACCORDING TO GRACE" (Rom. 4:16). "But if it is by GRACE, it is NO MORE OF WORKS: OTHERWISE GRACE IS NO MORE GRACE" (Rom. 11:6). "By GRACE have ye been saved through FAITH . . . it is the GIFT of God, NOT OF WORKS" (Eph. 2:8, 9).

The WORKER does not receive his reward by GRACE because it is UTTERLY IMPOSSIBLE to do so. What is not of FAITH cannot be by GRACE, and what is of GRACE, must be by FAITH. But God purposed to save the world by grace. Hence, salvation must be conditioned on faith. Reread Rom. 4:16 at this point.

Suppose the above verses are changed thus: "Now to him that worketh, the reward is NOT reckoned as of DEBT, but as of GRACE," "For this cause it is of WORKS, that it may be according to GRACE." "But if it is by GRACE it is no more of FAITH." "By GRACE have ye been saved through WORKS, it is a DEBT of God, not of FAITH."

Such would be utter confusion and without sense. No one outside religion ever talked so foolishly.

I have said that to offer to pay for a gift would offend the giver and frustrate his benevolent purpose. Not only is this true, but to pay for something begets pride in the purchaser, a spirit wholly incompatible with the spirit of Christianity. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Pride on the part of sinners is entirely unjustifiable. "For if Abraham was justified by works he hath whereof to glory" (Rom. 4:2). "Not of works that no man should glory" (Eph. 2:9). If one merits salvation he has a right to glory or boast. But he can no more merit justification than he can reasonably boast before God. The legalist cannot grow spiritually because he cannot humble himself. He is a misfit in a spiritual religion.

EVIDENCE CONVINCING

Dr. Charles G. Townley was an able lawyer, but an unbeliever. His brother asked him if he would be willing in a dispassionate, lawyer-like manner to read a few books presenting the claims of Christianity. He agreed, and after he had finished the reading, asked, before he should make any decision, that his brother would tell him what was the most powerful book he knew in favor of infidelity. After he had read this, he said, "All hesitancy has now vanished. I have been astonished at finding how shallow and frivolous the arguments against Christianity are. I now acknowledge that through the Blessed Redeemer I have fully devoted myself to God." He subsequently became a preacher of the Gospel.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



POWERLESS ? ?

"We must see that the churches are missing the central fact of their witnessing power in the world by not giving due regard to the mission, message and ministry of the Holy Spirit. We have become like communication wires immersed in a non-conductor, or like an electric bulb with the filament gone. The sense of mission is lost. We slump down into a human struggle with deadly inertia and spend so much time and energy trying to move our own weight that many sicken and grow weary of it all." —Watchman-Examiner.

TOMORROW

The Oriental shepherd was always ahead of the sheep. He was down in front—before. Any attack on the sheep was first met by the shepherd. Now, God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. God is there already. All the tomorrows have to pass Him before they can get to us.

He goeth before! Be thou my consolation,

He goeth before! On this my heart would dwell.

He goeth before! This guarantees salvation,

He goeth before! And therefore all is well.

—F. B. Meyer

FIX THE HOLE

A father told his son the story of the lost sheep; how it found the hole in the fence and crawled through, how glad it was to get away, and how it wandered so far that it could not find its way back. Then he told him of the wolf that chased the sheep and how finally the shepherd came and carried it back home.

The little boy was very interested and his one question was, "Did they fix the hole in the fence?"

Yes, it is much easier to fix the holes and strengthen the weak places in the fence than it is to recover the "lambs" that have gone astray.

NEWS NOTES

A special committee of the American Medical Association estimates that alcohol was involved in 50 per cent of the fatal highway accidents last year . . . "Back in 1954 Jack Sanford of Leamington, Ontario, stopped smoking. Instead, he put the cost of the cigarettes—one and a half to two packs a day—in nickles in a bushel basket. By this winter he had some 32,000 nickles that weighed about 400 pounds. Then he and his wife set to work to count and roll the nickles. They took them to a bank over a period of eight weeks and found that they had \$1,600." . . . The average Ameri-

can housewife opens 900 cans a year. Forty-three billion cans are used in a year. This is enough steel to build 70 Empire State Buildings. (Tin cans are made of sheet metal with a tin coating.) Cans save the average housewife many precious hours. It is estimated that they save 35 billion culinary hours annually. What happens to these hours that are saved and how many are used for the Lord? . . . During 1960 six hundred and forty-four teen-agers have been expelled from the schools of the city of New York for murder, rape, sedition and many other forms of criminal offense . . . During the past summer months a "preacher" of the First Methodist Church of North Bend, Oregon has had "informal" services at 9.30 every Sunday morning. It was arranged for those who wished to use Sunday as a holiday and might want to drop in at the church on their way. The minister invited the people to come just as they were dressed for the day's outing—from shorts to pedal pushers. The only thing that was restricted were bikini bathing suits. We wonder if the preacher ever used First Timothy 2:9 in his lessons, or does he know that it is in the Bible?

What A Price To Pay

Many times some in the church wonder why a certain brother has "become disinterested or lost his faith." He does not attend prayer meeting, Sunday School or business meetings as he once did. But, the truth of the matter is that he has not lost his faith, in many instances, but he is in a state of delusion. He came to the Lord, he believed in His power, he believed His Word, he had confidence in the one who led him to the Lord and baptized him.

He attended the services with joy and eagerness to see the Lord's work prosper. He meant it when he joined with the congregation in singing, "To the work, to the work, we are servants of God." Then, one day, the minister (who also believed in the power of God's promises)—or perhaps it was one of the trusting brothers—suggested some project or work for the church that would bring glory to the Lord. It involved money.

The young brother still believed. His simple childlike faith caused him to accept God's promises at face value. So he said, "Let's do it!" But others, "stronger" and "wiser" brethren said, "We cannot. We know what we can afford."

Is it any wonder that the young Christian is bewildered? By God's grace he will get over this state of confusion. He, too, will become "stronger" and "wiser" and will take an active part in the attendance and service again. But, what about so many who are so completely misled that they return to the world? Who will be responsible, wholly or partially? And what about the work that might have been done and the souls that might have been saved thereby? Suppose everyone had believed as simply in God's promises as the young Christian who with childlike faith said, "Let's do it!"

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." —J. L. A.

• • •

"A man best shows what he is by what he does with what he has."

BEAUTIFUL BECAUSE TRUE

Leroy Yowell

A preacher while speaking critically of the teaching about the thousand year reign of Christ made the remark that "it is the most beautiful idea ever, if it were only true." Afterward, my father said to that preacher: "the beautiful part of it all is that *it is true.*"

To all such critics we would ask and say: Why is it judged incredible with you if God doth regenerate the world for a thousand years; and make the nations which are now dead in trespasses and sins, to live before Him, and bear the fruit of righteousness and peace? Did He not create them such in the beginning? What if He now, through His Son, whom He has made heir of all things, restore that righteousness and peace?

And what is wrong, pray tell me, with teaching that "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the Children of God?" Especially in view of the fact that that is *exactly* what the scriptures say! See Romans 8:21. All of creation is awaiting that day, (Rom. 8:19) and the world, in anticipation is singing, unwittingly it seems, but none the less accurately and beautifully of a time when "There will be peace in the valley." A time when:

"The bear will be gentle"

"The wolf shall be tame"

"The lion shall lie down by the lamb"

"The beast of the wild

Shall be led by a child" etc.

Since God's Word plainly says that these things shall be (Isa. 11:6-9) why should I be criticized if I sing, in even a higher key, in "loftiest songs of sweetest praise to make His glories known?" Shall we, who have "tasted the good word of God, and the powers of the age to come" hold our peace while the "stones cry out?"

And what, pray tell me, is so shameful and abhorrent to you about the idea that Jesus will set His feet upon the earth again? He came oncc, did He not, having emptied Himself of the Glory which He had with the Father before the world was. His feet carried Him, with the burden of my sins and yours, up Calvary's mountain where they were pinned to the foot of His Cross.

That, my friend, was *shame*. He endured it all for us "despising the shame." But it will not be shame when the Father makes His enemies the footstool of those feet. It will not be shameful when He comes a second time, apart from sin, in "power and great glory," to rule the nations with a rod of iron; when "the Kingdom of the world becomes the Kingdom of our Lord and of His Christ." (Ps. 110:1; Ps. 2:9; Rev. 2:27; Rev. 11:15.)

As William Kelly once wrote: "Is it not a sweet thought that even this present scene of ruin and confusion is to be delivered? That God is to have the joy of His heart, not only in filling the heavens with His glory, but in the Son of Man honored in the very place where He was rejected?"

Yes, it is all very beautiful and the beautiful part of all is that it is true! "The mouth of the Lord hath spoken it."

SCHOLARS FROM MANY FAITHS TESTIFY

J. R. Clark

An important and necessary question to ask when selecting a church home, is, "Does this congregation offer the Lord's supper every Sunday?" In this article we furnish abundant proof from Bible scholars of different faiths that the first Christians did remember the Lord in this way every Sunday.

Let us hear what these prominent church men have to say:

ADAM CLARK (Methodist): "they were accustomed to receive the holy sacrament on each Lord's day."

DR. SCOTT (Presbyterian): "This ordinance seems to have been constantly administered every Lord's day, and probably no professed Christians absented themselves from it after they had been admitted into the church."

DR. MASON (Presbyterian): "The Lord's supper was observed by the first Christians every Lord's day; nor will this be denied by any man who has candidly investigated the subject. There is a cloud of witnesses to testify they were kept up by succeeding Christians, with great tenderness, for about two centuries."

DR. DODDRIDGE (Congregationalist): "It is well known that the primitive Christians administered the Eucharist every Lord's day."

DR. J. M. CAMP (Baptist): "The death of our Savior is spiritually commemorated in the Lord's Supper, which, it is well known, was observed by the primitive churches every Lord's day."

ALEXANDER CARSON (Baptist): "There is an admirable wisdom in the appointment of Jesus in the observance of the Lord's supper every first day of the week. Would it be any loss to them if all the churches of Christ were to return to this primitive practice?"

WESLEY (Letter to America, 1784): "I also advise the elders to administer the supper of the Lord every Lord's day . . ."

JOHN CALVIN. "Every week, at least, the table of the Lord should have been spread, and the promises declared, by which, in partaking of it, we might be spiritually fed."

R. A. TORREY (President Moody Bible Institute, Chicago) in a personal letter to B. B. Tyler, Denver, Colorado, Jan 31, 1909, says: "It is true that I personally believe that the Lord's supper ought to be partaken of every Lord's day, and have said so in the church, and presume have said so in the lectures."

ALEXANDER CAMPBELL (Disciple) once said: "All antiquity concurs in evincing that, for the first centuries, all the churches broke bread once a week."

In answer to those who felt that weekly observance of the Supper detracts from its solemnity, C. H. Spurgeon had this to say: "You may have more and more and more and more and more of everything Christ has instituted and ordained, especially more and more of Himself, and the more you have the more freshness there will be."

LUKE (In the N. T.): "And upon the first day of the week when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20:7).

To those who really love the Lord this feast grows sweeter and sweeter each Lord's day. Cultivate this good habit. Overcome obstacles as needful. Come to the house of God every Sunday, even though it takes a heroic effort!

N. WILSON BURKS INSTALLED AS PRESIDENT OF SOUTHEASTERN CHRISTIAN COLLEGE



Installation ceremonies for Brother N. Wilson Burks, new president of Southeastern Christian College, Winchester, Ky., were held on the college campus Saturday, October 8. The first activity of the day was a luncheon at 12 noon for college board members, faculty members, and delegates from other colleges, in the college cafeteria. Other guests attended a barbecue on the campus. Following lunch, there was some free time for guests to tour the campus. The inaugural service began at 2:30 p.m., preceded by the processional. The final activity of the day was the reception held in the newly remodeled and enlarged student center.

Speaker for the occasion was Dr. Dean E. Walker, president of Milligan College of Johnson City, Tenn. In his installation address he stated that "the direction in which a college goes depends largely on the president." Dr. Walker stressed strongly the fact that true, complete education is one that makes the Bible the center of the curriculum as the integrating text.

About 400 people attended the day's activities. Delegates from about 15 colleges participated.



NEWS AND NOTES

WAYRADIO

Brother Dan Richardson says: "There has never been so large a gospel pulpit available to any of us nor has there ever been so large an audience of interested people as we now enjoy over WAYRADIO. In addition to Jacksonville, we reach many smaller towns in northeast Florida and have received mail from as far as Charleston, S. C. and north of that point. This is daytime broadcasting, and not to be confused with our night time operation as reported earlier, which received mail from Canada. Tune in at 550 kc on your dial. —Dan Richardson.

JOINT THANKSGIVING MEETING

The joint Thanksgiving meeting of the churches of Christ in Louisville will be in the Male High School gymnasium. Bruce Chorning will be the speaker, and Thomas Clark will have charge of the singing. More emphasis will be placed on congregational singing this year. The Portland Christian High School Chorus will bring special numbers. The offering will be divided between Portland Christian School and Southeastern Christian College, unless particular gifts are earmarked otherwise. The hour is 10 o'clock on Thanksgiving morning. If churches cooperate we can have a great crowd of 1000 at this meeting!

PORTLAND AVENUE MEETING

"Jehovah hath done great things for us, whereof we are glad!" This sentence aptly expresses the sentiments of the Portland Avenue congregation concerning our evangelistic meeting just closed. Now thank we all our God for His manifold blessings to us through our Brother J. L. Addams, who was used of the Lord richly to bless our membership and others of our neighborhood during a week's meeting October 2 through October 9, inclusive.

We believe the meeting was an outstanding success for several reasons. First, it was bathed in prayer, from the start of the planning to the end of the follow-up period. Much doorbell ringing and pavement-pounding also went into the preparation for the meeting; unsaved and backsliders were contacted, invited to come and hear, that their souls might live. It was noted in several quarters that, not

only was the overall attendance the largest we have had for several years, but there was a larger per centage of non-members present than ever before.

Brother J. L. Spake as the oracles of God, bringing forth from night to night messages calculated to stir the hearts of those who had grown cold and to convict the unbeliever by the power of the Holy Spirit. The messages were varied and powerful.

There were some sixteen members of the congregation who came forward for reconsecration, desiring a new and closer walk with God, and there was one lady, for whom prayer had been made constantly, who was baptized into the body of Christ as she repented of her sins and accepted His gracious offer to be her Savior!

Another rich blessing from the meeting was the morning classes conducted in the church auditorium each morning for about an hour. Brother Addams taught us many of the unsearchable riches of God's word as found in Paul's epistle to the Colossians.

Robert Heid contributed much to the meeting as song director. He had much support from the many Christians, local and otherwise, who attended.

Carl V. Wilson.

PORTLAND AVE. REVIVAL

It was with mixed emotions that I returned to the church of my boyhood for an evangelistic effort. The Lord richly blessed this meeting at the Portland congregation. Excellent attendance and revival fervor characterized the entire series of meetings, both in morning Bible classes and evening services. Under the capable leadership of Brother C. V. Wilson, together with consecrated elders and deacons, the church moves forward with new visions for usefulness in the work of the Lord. Our united prayers and thanksgiving should always be offered that God may continue to use this church as He has done so effectively for the strengthening of His cause through so many years. —J. L. Addams, Sr.

Louisville, Ky.: We had splendid crowds in our meeting at 18th Street, with Orell Overman as evangelist. We had an average of about 70, with 110 one night, in attendance. Seventy really fills our little auditorium. Brother Overman was well received and his

simple, direct messages appreciated. More neighbors than usual attended. Six were baptized, all from a Wednesday night class which Sister Dorothy Weedman teaches. Charles Knecht was song leader. —Mrs. Brent Hickman.

Dallas, Texas: "Please send a year's subscription of Word and Work to—, beginning with the October issue. It is such a rich number."—Beatrice Welsh.

Pekin, Ind.: We are just back from Chattanooga, Tennessee, where we preached at McCallie Avenue church and baptized our grandson, Philip McCarty. —R. R. Brooks.

Gainsville, Texas: I would like to see a congregation of the church of Christ which teaches the whole counsel like you people teach established here in Gainsville. If there ever was an opportunity for such, there is now. —Roe Miller.

Missionary-minded brethren in Texas should take note of the above request. —Pub.

Errata: The fourth line, first paragraph of our first-page article last month—please read, "Did Paul go back to Philippi?" (not "Did Paul go to Rome?"). —E. L. J.

Wants Back Issues

A valued customer is eager to obtain back numbers of the Word and Work (bound or loose) for 1917, 1918, 1919; also Feb. 1920, August 1929, and November 1937. If you have these to spare or sell, please let me know.—E. L. Jorgenson.

Louisville, Ky.: Two came forward at the Ormsby church during the month of October, a good brother to place membership and a lady 69 years of age to accept Christ as her saviour. Ormsby is in need of a regular song leader, since three who served in that capacity went to College this fall. We feel that this need is a challenge to some song leader of the Louisville area who is not leading elsewhere. If interested, please contact me. —J. R. Clark.

Louisville, Ky.: We had a good stirring meeting with Earl Mullins as the evangelist. Brother Earl is a good student and delivers his messages well. One precious soul was baptized into Christ and the church was stimulated to greater activity. I supplied for the Fifth and M congregation on Sunday, October 9.

Our Ladies' Bible class meets on each Tuesday morning at 10 o'clock. Currently they are studying the Epistles of Paul. All ladies are welcome. —Willis H. Allen.

* *

Having decided it was in the will of God for me to do some evangelistic work again this year, it was my privilege to preach in meetings at La-Grange, Ky., (June 5-12), Allensville, Ky. (July 17-24), and Lexington, Ky. (Melrose congregation) Oct. 9-14.

Between twenty and twenty-five people responded to the invitation to confess sins, or for rededication at La-Grange, two were baptized at Allensville, and five responded at Melrose, Lexington, three for baptism and two for rededication. We enjoyed being with the brethren at all of these places, and praise God for His blessings on each meeting.

Brother Bob Ross preached for us in our meeting at the Mountain View Church of Christ this year, with four baptisms, and very good interest.

It was my privilege to visit the congregation at Buechel on Sunday, Oct. 16, as guest speaker both morning and evening. —Robert B. Boyd.

Stephen D. Eckstein Writes

Dear Brother Clark:

Shalom! Although we are strangers, certainly not in our Lord and Saviour Jesus Christ. Please accept my sincere thanks for your splendid review of my book in "The Exhorter." I hope many will become interested in my book. ("Sinai to Calvary" is the title. —J.R.C.)

As living witnesses, may we continue to drink deeply from that inexhaustible Fountainhead, as we march onward and upward.

Your brother in the Lord,
Stephen D. Eckstein, Sr.
2246 E. 70 Terrace
Kansas City 32, Mo.

Slidell, La.: I have been devoting some time to the little church at Covington. Because of increased interest, we contemplate starting a Lord's day Bible class, so will need 15 lesson quarterlies. —E. A. Coon, Sr.

Parksville, Ky.: We have been in a ten-day meeting with Brother Schreiner as preacher. It closed last night with a good climax. The S.C.C. Choir was here and we had approximately 225 present. We feel that the meeting was a big success with five young people accepting the Lord and very good at-

tendance and interest from our own folks as well as several visitors. —Julius Hovan.

Borden, Ind.: We had a good day this past Lord's day. There was a goodly number in Sunday school and 246 in the morning worship, and good attendance again at night. This Sunday night our young people had charge of the service. They do a good job. We lost several to college of our older young people. They are not easy to replace. —Elmer C. Ringer.

An even 100 students enrolled at S.C.C. this semester. One student dropped out early in the semester, making actual enrollment as of now 99.

S.C.C. CHOIR TO GIVE CONCERT

The S.C.C. CHOIR is to give a concert at the Camp Taylor church on Sunday, November 13, at 2:45 P.M. This will take the place of the monthly Youth Rally, which usually meets on the third Sunday. This will be the first appearance of the 1960 singing group in Louisville. Camp Taylor has a large auditorium and they would like to see it filled to overflowing. A love offering will be taken.

R. H. BOLL BOOKS

Even though G. Campbell Morgan, F. B. Meyer, H. A. Ironside, and other great Bible scholars have departed this life, yet their writings are appreciated and read. The same should be true of Brother Boll's books. His expositions and writings otherwise are just as clear and pointed and deeply spiritual as they were while he was with us. The following cloth-bound books by Brother Boll are still in print at \$2.00 each: The Kingdom of God, Lessons on Daniel, Hebrews, The Revelation. In paper at 50c we have: Romans, Galatians, Thessalonians, 1 Peter. Order these from Word and Work.

THE PREMILLENNIAL POSITION

Also we have in stock a handy little book on the "Premillennial Position of the Primitice Church." The first sec-

tion is largely a condensation and arrangement of the testimony in Brother Jorgenson's larger "Faith of Our Fathers," now out of print. This section contains a wealth of testimony from the fathers, reliable historians, restoration fathers and great evangelists.

The second section of this book sets forth the Bible teaching on various phases of the premillennial view in a series of brief, to the point, articles. All of this for only 50c; a dozen for \$5. Order them by the dozen and hand them out to your friends.

THE PARABLES OF JESUS by J. R. Clark, is a series of thirteen studies in the parables of Jesus. They were first given as radio messages and then put in book form. These studies would be good to use in a Wednesday night Bible class. 50c each. Twelve for \$5.

A BOOK FOR CHRISTMAS

What would be nicer than an appropriate religious book for Christmas? Bibles, reference books, devotional books, Bible study books, children's books, Christian fiction—we have them. Also buy your Christmas cards from Word and Work. Your business helps us to carry on. We charge regular retail prices.

Abilene, Tex.: In recent weeks we have been having a sort of unscheduled revival at Southside, with responses for the past three Sundays. Two have been baptized—a middle-aged man and a high-school girl. Two others, husband and wife, placed membership. This young couple has three fine children. We have been having a number of other visitors, some of whom show interest. On the whole, a fine spirit of cooperation exists.

I am to be with the Downtown Church of Christ in El Paso to assist in a meeting October 30 — Nov. 6. Brother W. L. Wilson has been with this congregation for a number of years, and recently a young man, Bro. Victor Richards, has taken up full-time work with them." —Carl Kitzmiller.

LITIGATION

1 *Corinthians* 6:1-8. "The saints of God are to reign with Christ and share His glory; they shall judge the world and angels in that day. Going to a heathen court to have these matters settled by one who was not a child of God, but unrighteous, was unworthy of them; they were making known their own shame before the world. If they had remembered that coming day of glory, when as saints they were to participate in the judgment of the world, they would not have acted in such a way." —A. C. Gaebelein.

Suggestions For Christmas Gifts

From Our Shelves:

PROGRAM BOOKS :

A Year Of Programs and Activities, by Nevada M. Whitwell,	\$ 2.95
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A Year of Junior High Programs and Activities, by Inez Marie Poll,	2.95
A Year of High Teen Programs and Activities, by Carol and Al Ferntheil,...	2.95
Standard Christian Program Book,40
Christian Programs around the World,	3.50
"Go Til You Guess", A Bible Recreation Book,	1.25
"68 Bible Quizzes", by May Smith,50
Search The Bible Quizzes,50
Old Testament Quizzes,35
New Testament Quizzes,35
Good Times for God's People. (An encyclopedia of Indoor and Outdoor Fun at Home and Away from Home, including Ideas for Programs, Picnics, Parties, and Games),	3.95

BIBLE COLOR BOOKS FOR LITTLE CHILDREN:

Bible Friends of the Old Testament, (Outline picture sets),50
Life of Jesus, Kindergarten outline Series,50
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Make-and-Feel Pictures—About Jesus. 10 Pictures to Finish, 10 Stories to read	.35

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