

THE WORD AND WORK

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"PRAY FOR ME"

Please pray for me, my friend!
I need your prayers,
For there are burdens pressing hard,
And many cares;
Pray, too, that Christ will make of me
The Christian that I ought to be.

Do pray for me, my friend,
At morning hour,
That I may not be overborne
By Satan's pow'r;
That 'mid the whirl and maze of "things"
My soul may drink of hidden springs.

And pray for me, my friend,
When night comes on;
God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep,
Pray Him my soul, with yours to keep?

Cease not to pray for me,
Tho' Sundered far,
Come, meet me at the Mercy Seat
From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

Thus, praying each for each,
That will come true
Of which our Lord and Master spake—
"If two of you";—
No purer joy may friendship share
Than in the fellowship of prayer.

—Paul Rood.

Words in Season

R. H. B.

THE END OF THE CHARGE

"But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1:5).

The end of the charge—not a charge about some special duty, but *the* charge ("the *commandment*" as the Old Version has it) that is to say the whole doctrine of faith and obedience of all the gospel—the end of the charge, the whole aim and purpose and object of it all, the golden fruit of the whole work and word of Christ to us-ward is—what? *Love*. If that is missed all is missed. The Christianity that falls short of love is a complete failure. For love is at last the design and the one desired result of all the plan of God. Men may fail here and there in minor matters (I dare say we all do) without missing the goal and being entire failures. But when we fail of that for the sake of which all else was done and ordered, the one, sole, final, specific intent of the whole, what is there left? What is faith if it is not consummated in love? What is orthodoxy or obedience if love is not the spirit and outcome of it?

WHICH WAY ARE YOU HEADING?

We do well sometimes to stop and ask ourselves whither we are heading. Where are we going, what is our aim and purpose? What is the stake we have set ourselves? What are we trying to do? To what end is all this proposed zeal and the vast amount of work and all the burden of church affairs; the planning and striving for the spread of what we believe to be the truth; our battles for right doctrine of the true worship and practice? Have we perhaps in the heat of the conflict lost sight of the end in view? The end is love; and what is done of a motive and purpose that is less than love will not profit us at all. Let us call a halt and stop to examine our course. For what we do in love and that love might be, is all that counts in the end. The "charge" is the whole message of redemption and all that pertains to it; and "the end of the charge" is the one desired fruition of it, "*love*."

PREREQUISITES

That is not to say that the charge itself does not matter. "Just so we have the love," says one. You might as well say, "Just so we have apples—never mind trees and orchards, and all the theories of pruning, grafting, spraying, cultivation, etc. The apple is the main thing: give us the apples." But the tree and all the care of it *must* be that the apple *may* be. The "charge" with all it implies of doctrine and practice, with all the care and zeal it demands; the church and all that pertains thereto: every ordinance and commandment of the Lord, and every truth of the Bible—these *must* be, that love *may* be. But as the apple-grower has constantly his one aim in view, and directs all his work to the one aim before him—so all the aim and

purpose of Christianity centers in its precious Divine product. It is all for the prize of love. Now "love is of God; and he that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7, 8). But what of all the orchard and all the husbandman's care and toil, if at last there were no fruit? And what of all God's work and teaching, if it does not end in love?

Love must be. But it cannot spring forth from any and every source. Paul says it must come "*out of a pure heart.*" Not only so, but likewise out of "*a good conscience*", and out of "*faith unfeigned.*" Tracing from love back to its fount, the steps come in this order. But beginning with the man, the order is reversed: there is *first*, unfeigned faith; and resulting from that, a good conscience; and thence a pure heart. And out of these three issues love.

FAITH UNFEIGNED

First, there is *faith unfeigned*. This is a simple honest trust in the Lord Jesus, possible only through a full acceptance of the gospel. (Rom. 10:17). There is much make-believe faith. That only is "unfeigned" faith which accepts the revealed word of God and expresses itself in obedience to Christ. It is by such faith that men are begotten again (John 1:11, 12), saved and justified, and become children of God. (Gal. 3:26, 27). Now the children of God, being born of Him, are akin to Him, partakers of the Divine nature. Since then "God is love," His children are capacitated to love as He loves. In fact that love is implanted in them in the process of their salvation. "We know and have believed the love which God hath in us. . . We love because he first loved us." (1 John 4:16-19). There is no genuine love in God's sight but that which springs out of unfeigned faith in Christ Jesus our Lord, and in God's love toward us through Him.

A GOOD CONSCIENCE

There follows, *a good conscience*. "Being therefore justified by faith we have peace with God, through our Lord Jesus Christ." (Rom. 5:1). Sin had defiled the conscience. Not all the blood of beasts on Jewish altars slain could do more than "sanctify unto the cleanness of the flesh;" but "how much more shall the blood of Christ who through the eternal Spirit offered himself without blemish unto God, *cleanse your conscience* from dead works to serve the living God?" (Heb. 9:13, 14). The same thought of inward cleansing (as contrasted with the outward of the flesh) is expressed by Peter in connection with the Ark—"which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of *a good conscience* toward God. (1 Pet. 3:21).

It is little understood how much a good or bad conscience reacts on a man's course and conduct. No man can live right with a bad conscience. It blinds him, weakens him, misleads him, makes him impatient, critical of others, hopeless and miserable. It paralyzes him unto every good work; and what good he thinks he is doing cannot be acceptable before God as, half-consciously he realizes in

his heart. It makes him careless also, unscrupulous, and reckless—on the principle that a man in soiled clothing will not be careful to avoid dirt. "The way of him that is laden with guilt is exceeding crooked." (Prov. 21:8). In short nothing good can come from an evil conscience. All such a one can do is to go to the Lord for cleansing, with humble confession and repentance.

A PURE HEART

Last is the *pure heart*. Now out of the heart are the issues of life. In the Bible conception of it the heart is the inmost self where all the springs of thought and action lie. The pure heart is not (as so often supposed) merely a heart that is pure in the sense of chastity. It is the simple, single, unalloyed, inward purpose and motive toward God. "Create in me a clean heart, O God," cried penitent David, well aware that a deed so corrupt as his had been, must have sprung from a corrupt source within. This "clean heart" comes by way of that "unfeigned faith" of which we spoke. Peter said that God "put no difference between them (the Gentiles) and us (Jewish believers) *purifying their hearts by faith.*" (Acts 15:9). It is the same apostle who writes, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart, fervently." (1 Pet. 1:22).

THE ONLY SOURCE AND CHANNEL

Here we arrive again where we started: "The end of the charge is love out of a pure heart and (out of) a good conscience and (out of) faith unfeigned. Love is thus the great terminal. Many, (even Christians) try to produce love by resolve and determination out of a heart that is not right with God, out of impure motives and purposes, and a defiled conscience! It cannot be done. Love is the badge of our acceptedness with God, and of the presence and sway of the Spirit within. It is the first, and the comprehensive total, of the fruit of the Spirit. (Gal. 5:22). Would you love then? Come first and

"Taste the love of Jesus

At His feet thy burden lay".

And having been cleansed and purified by faith in Him—"follow after love," and "above all things put on love which is the bond of perfectness."

* * *

GOD THE GREAT GIVER

Many forget that God is the giver of even our daily food. He gave it to us first of all by creation. On the third day He caused plant life to appear upon the earth, and animal life on the fifth day. We often marvel at the wisdom of our God, how He caused everything to grow, and created it so that each form of life had its own seed within itself. How filled with mystery is a field of grain, or a patch of potatoes, or an orchard of fruit, or a herd of cattle. How small an apple seed is, yet how full and majestic is a full grown apple tree. How does an apple tree know that it must bear apples? Some would answer, "Nature." How much more logical to answer, "God."

HE GIVES ALL THINGS NATURAL

The Lord never charges for anything. He only and always gives. He not only created life in the first place, but he has provided everything necessary to maintain that life. He put fertility into the soil. He made the atmosphere contain just the right amount of oxygen, nitrogen, and other elements so that both plant and animal life may be maintained. He also gives the sunshine and the rain. No life could long exist on the earth apart from the heat of the sun. What a marvelous thing God's watering system is. The power of the sun literally lifts out of the oceans millions of tons of water daily, and then drops them down in order to water an otherwise parched and dying earth. What a wonderful Lord we have.

SPIRITUAL GIFTS

The Lord not only gives natural gifts, but all spiritual ones, too. It is interesting to read through John's gospel and note the many gifts given to us by Christ and His Father. First and foremost, Christ gave His life for us. "I am the good shepherd, the good shepherd giveth his life for the sheep" (John 10:11). All other spiritual gifts are based upon this one. Because He shed His blood for us, He can become the Saviour of all who put their trust in Him. In John 10:28, we read that He gives His sheep eternal life. What a great gift is peace of heart. We read of His giving this in John 14:7. He gives us His Spirit (John 14:16). He gave His Word (John 17:8). He will share with us His glory (John 17:22). How thankful we should be to this wonderful giver.

ARE WE THANKFUL?

Do we truly appreciate the many gifts we receive from this marvelous Giver? Do we remember to thank Him for them all? If we ask for something from someone in this world, and our requests are granted, we consider it common courtesy to say "Thank you." Yet many are constantly petitioning the Lord, "Give us this day our daily bread", but they never think to say, "Thank you", after they receive it. Strange to say many ask Him for it when their cupboards are stocked for days to come. Would it not be far more fitting to thank Him for already giving it to us? Does it not seem inconsistent to ask Him for that which we have already received? We can understand people who hardly know where their next meal is coming from, as in some poverty-stricken lands, asking for their daily bread, but should not our prayers be rather ones of thanksgiving for already supplying our every need?

—Our Daily Walk.

"We squander health in search of wealth,
We scheme and toil and save,
Then squander wealth in search of health,
And only find the grave.
We live and boast of what we own,
We die and only get a stone."

—Anonymous.

UNFORTUNATE PRAYERS

Bernard Wright

In one service we hear the prayer: "Lord, forgive us our sins" repeated. When one brother after another within an hour offers the same prayer, it dishonors God and weakens the worshippers.

We all have something of the "one track mind" at the very best. This fact is seen in the choice of favorite Scriptures and doctrines at the expense of appreciation for other parts of the Word.

Revelation shows a two-fold value in the sacrifice of Christ for sin. We make much of one and neglect the other—and this neglect could mean the difference between being saved and being lost. We do well to esteem the first; it is tragic to ignore the second. This more familiar truth is: "Christ died *for* our sins". 1 Cor. 15:3. Since we sin from day to day, the prayer: "Lord, forgive us our sins", goes up again and again. We forget that there is more than forgiveness for God's children.

Have you anticipated the second vital truth? It is: Sin is deposed as king. There ought to be a prayer greater than the one mentioned in our minds and hearts; namely, "Lord, keep us from sinning". The neglect to offer this prayer is proof of an unfortunate oversight in comprehension of another purpose in the death of Christ. The Scriptures declare He "died *unto* sin". Rom. 6:10. That is, He died unto our sin nature, or, unto sin which reigned as king in our members. So this usurper must be judged, then deposed. In Rom. 8:3 is the difficult (yet of surpassing importance) expression: "(Christ) condemned sin in the flesh". His death on the cross judged our sin nature or sin in our nature which dominated us. His sacrifice condemned or judged this alien force which acted as king. Not only so: His death delivered us from this evil kingship. We were not delivered from the presence of sin in us; we were freed from its lordship. Other Scriptures agree. In the last verse of Rom. 5 we read: "That as sin reigned in death". Note the statement: sin reigned. Rom. 6:6 speaks of the old man being crucified "that the body of sin might be done away, that we should no longer be in bondage to sin". Now: "Let not sin therefore reign in your mortal body". Vs. 14. "For sin shall not have dominion over you". "Being made free from sin" (delivered from kingship of sin). Vs. 18.

There is deliverance, then, from the reigning monarch in our members. But there must be a king. Our present constitution has burdened us with two handicaps: i.e. the flesh is weak and the presence of sin is a terrible reality (1 John 1:8). Therefore no one can walk alone in his own strength. But there is another power which is just as real and more mighty (cf. 1 John 4:4) than the one we already mentioned. But this power is a Person, the executive member of the Godhead. He is called the "Spirit of life". Rom. 8:2. He is the Holy Spirit. Christ in the offering of Himself set aside the evil king, and in the new birth, gave His Spirit to be king in our members. It is for us to yield or submit ourselves to this new King; to present our members as servants of righteousness. Such is the significance of

the little-practiced doctrine: "And being made free from sin, ye became servants of righteousness".

The death of Jesus Christ our Lord *unto* sin is a historical fact. The Christian's life of sanctification in righteousness is a practical fact executed, with or through other aids, only by the Spirit.

IGNORING GOD'S RIGHTEOUSNESS

Universally the experience of the sensitive soul is one of short-coming. Ingeniously we cloak this knowledge by setting about to "establish our own righteousness."

The feeling of Divine approval is a necessary thing, but the feeling of *earned* divine approval destroys the sharp consciousness of short-coming. It also lends itself mightily to the illusion of exclusive righteousness. Flowing from this attitude is the spirit of the Pharisee and the tendency to sit in God's seat and arrogate to ourselves the right to judge our fellows.

Many of us say we are all right because we have done what God requires. We call upon God to live up to his side of "the bargain." In this view God's grace becomes pretty much a packaged bargain to which we have a right because we had sense enough to pull the right handles on His dispensing machine. Others fail because they are ignorant, stubborn, rebellious, spiritually blind, faithless or indifferent. By inference we arrogate to ourselves the virtues, in acceptable degree, or understanding, tractability, obedience, spiritual insight, fidelity and fervent concern.

Some say it this way, "We know and obey God's commands; and other people do not." How blind can we be to our own ignorance of God's will? How better could we express the self-righteousness of the Pharisee? But someone says, "I thank God for *my* righteousness." The Pharisee praying in the temple did too. You are both depending on the same thing—*your own* righteousness. What counts is not what we say by mouth but what our hearts say. How many times we pray in everything but the exact words, "Lord, we thank thee that we are not as other men." What we mean too often is, We have done or are doing the really important things: we have the right name over our door, we get all wet to get into the church, weekly we swallow the prescribed elements in respectful silence, we put something on the collection plate, we make our vocal sounds while relaxing behind a song book, and we roundly denounce the heresy, hypocrisy and heinousness of the rest of the religious world. Humility even so much as a grain of mustard seed should drive us to our knees and provoke the first truly spiritual religious experience of our lives.

Paul found that the downfall of the Jews came in their trying to establish their own righteousness, rather than depending on God's. Today, too, spiritual downfall comes to those who *belabor* their distinctiveness, and assert their exclusiveness. These very emphases are nurtured in and nurture pride. Harsh judgment of others is a fruit.

Whether consciously or not it puts virtuous performances forward as the main basis of our security before God. We deem it unthinkable that God's grace could cover any but our sins. With us God needs only to cover our slight misdemeanors and our inevitable human imperfection. With others who have not been wise and virtuous God finds sins too great for His grace. Responding to God in all of His will that is revealed to us is most important for thus only can God work in our lives. But assuming either that we know all of importance in His will or that we do pretty well all that matters, tends to destroy any feeling of *real* and *personal* need for the grace of God. Even with Christ in view we have established our own righteousness. — O. H. Tallman, in *CALIFORNIA CHRISTIAN*.

SPIRIT AND UNDERSTANDING

J. H. McCaleb

The music was fast and furious. The time was something like a hop, skip and a jump. Perspiration flowed freely. It was a church service. Any criticism was met by the answer: "They are doing the best they know. It is their custom."

Perhaps we all should know more. Singing is worship. We should sing with the spirit and understanding. Singing so inspired will be the right kind of singing.

I know of no subject that incites more controversy than the discussion of music. Experts differ without exception. How long is a quarter note? How fast is four-four time? One might as well ask the question: "How far is up?"

I have had occasion to be in many religious gatherings, including some of the cathedrals of Europe and the temples of Japan. There came the rich and the poor, the ignorant and the learned. The degree of reverence was not controlled by riches or learning; it was dictated by the heart. Often, the greatest respect and consideration were shown by the poor and unlearned.

The whole question seems to turn on what constitutes reverence, respect and knowledge toward God Almighty. Flippancy, levity and lightness do not seem compatible with the thought. We do well to gauge our actions by the true spirit that prompts them. We can know what we are thinking if we will search with honesty.

Perfection in the art of music is to be admired, but perfectness of heart is essential. We will sing with the spirit, and with the understanding also.—Chicago Christian

"I am much afraid the universities will prove to be the great gates of hell, unless they diligently labor to explain the Holy Scriptures, and engrave them upon the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupted."—Martin Luther.

THE BEST RACE OF ALL

J. R. Clark

The writings of the Apostle Paul abound in figures. Take, for example, the Christian life as he portrays it. In many passages he sees the Christian as a soldier. "No soldier in service entangleth himself in the affairs of this life; that he may please him that enrolled him as a soldier," he says. As Christian soldiers we are enrolled in the Lord's army, are clad from head to foot in the armor of righteousness, suffer hardships as good soldiers of Jesus Christ, fight the good fight of faith. Again, to Paul, the Christian is a slave of Jesus Christ, bought with a great price, having branded on his body the marks of Jesus, responding to his Master's slightest command. Or he is an earthen vessel in which is deposited a rare treasure, the Gospel, which glows and sparkles with the beauty of heaven!

In the lesson that I wish to present, Paul sees the child of God as an athlete, running in a race, intent on the goal that lies before him, and the prize that awaits the victor. Doubtless he had seen many of the public races which were introduced in the holy land by the Greeks. On the raised seats at the side were a cloud of spectators, lending encouragement and strength to the contenders. While in training the runners had worn weights attached to their ankles. And now as the day and hour of the great event arrived they removed the hindering weights, and, light of foot, with eyes fixed on the goal and on the olive-leaf crown awaiting the winner they stretch forward in the race, straining every muscle.

With this picture in mind the apostle says (Heb. 12:1-2): "Therefore let us also, seeing we are compassed with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." In this statement he lifts the race-course from the commonplace to the sublime. Here he sees the cloud of witnesses, the weights, the actual race, the goal in view. This is a lively figure indeed! the best race of all! But what does he mean by the cloud of witnesses, the weights, the running with patience? How may we look to Jesus? Let us take up these questions in order.

First, as to the cloud of witnesses, we are referred to the context immediately preceding by the conjunction "therefore"—"Therefore let us also, seeing we are compassed with so great a cloud of witnesses. . . ." The grandstand of this holy race course is Hebrews chapter 11. As we lift up our eyes we see in this chapter a sea of faces, a great cloud of witnesses. It is God's Hall of Fame. It is an array of men and women through the ages who distinguished themselves by faith, and in their very faith and humility became God's great ones in the true sense of the word. Here we see Abel who offered a more excellent sacrifice than his brother; Enoch, who walked with God for a year of years and was taken to heaven without dying; Noah, who through faith was moved with godly fear and built an

ark to the saving of his house; Abraham, who was a great pioneer of faith, blazing trails that had never before been traveled. Character after character of the Old Testament is mentioned in chronological order. In what way are they like the spectators who urge the runners on to victory?

By an easy figure, the men, who are examples to be emulated and before whom we need to be ashamed if, with all the light and advantages of this day we fail in a race which they won in darker times, could be represented as witnesses—just as Napoleon, in his speech under the shadow of the Egyptian pyramids, said to his soldiers: "Frenchmen, forty centuries are looking down upon you; quit you like men!" What problem, circumstance, persecution, difficulty do we have to face that they did not face and conquer in their day? Faith enabled them and faith will enable us! So do they spur us on when we are ready to quit; so do they encourage, stimulate, and lift our spirits to press on to the goal.

Next we are told to "Lay aside every weight, and the sin which doth so easily beset us. . . ." Weights, in themselves, are not sins. The man who runs in a race must deny himself many things that are good and lawful, because they hinder and encumber. And every man that striveth in the games exerciseth self-control in all things. They do it to receive a corruptible crown, but we an incorruptible (1 Cor. 9:25). In eating and drinking, in apparel, in possessions, in pleasures, in associations, here and there, we find a weight that hinders our best service to the Master, which we must cast aside.

The next preparation is to lay aside the sin which does so easily beset us. In the main this sin could be unbelief, for our weakness, whatever it is, can be traced to unbelief. What is your besetting sin? is it weakness for drink, a hastiness to anger, a hangover from your former days to curse and swear, lust, evil-thinking, or just plain laziness? Whatever it is, ask the Lord to enable you to lay it aside.

With all hindrances removed we are exhorted to run with patience the race that is set before us. There is no other figure that so represents entire concentration of soul. During the race the runner has but one aim, one thought—to make the goal! Paul said: "One thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Moreover this is not a spurt only, but "run with patience" suggests a marathon run of steady, patient endurance. In Isaiah 40:29-31 we read: "He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." Here are: *walking* (daily, doggedly plodding along), *running* (the quicker, more grueling and excited pace), and *mounting up with wings*, which reminds us of the fact that the Christian, raised together with Christ, should seek the things that are above, setting his mind on the things above, not on earthly things. The Christian has already received his wings!

Last of all we are admonished to "look to Jesus." Ah! Here is the goal! *Jesus!* He is the one that administers the crown. And in this race we can all be victors and receive the crown, for indeed all that finish the race are crowned. Let no hecklers on the side line "take your crown." Don't be a quitter in this best of all races.

The Lord Jesus Himself is set forth as an example of One who ran and obtained. "Who for the joy that was set before him (the joy of bringing souls to God, the joy of being exalted at the right hand of God) endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

Jesus was not a quitter, and neither should we "wax weary, fainting in our souls," for indeed "we have not resisted unto blood, striving against sin," as did He!



Questions and Answers

R. H. B.

Who were the "spirits in prison" to whom Christ preached after His crucifixion?

Probably no one could give a sure and certain answer to this question. The question in which this incident is referred to (1 Pet. 3:18-20) has been one of the most difficult. Some take it that those "spirits" were the people before the Flood to whom Christ preached through Noah (cp. 1 Pet. 1:10, 11). This is the view most generally held; but it is contrary to the language of the text. Attention has been called to the fact that human beings are never spoken of simply as "spirits", without further description or explanation. Also that the word for "preached" is not *evangelizomai* (to preach good tidings) but merely *kerusso* (to make a proclamation, whether good or bad). Some have, with some show of reason, pointed to 2 Pet. 2:4 and Jude 6 as the spirits that were disobedient in the days of Noah. (Comp. Gen. 6:2). Until we have better understanding we cannot answer the question with assurance.

'Does the Scripture teach the 'Secret' Rapture of the Church?'

The word "rapture", from the word "*rapio*", means a "snatching away"—exactly as the Greek word "*harpazo*". This is the word used in 1 Thess. 4:17, "we that are alive that are left (when Christ comes) shall together with them (the raised dead in Christ) be **caught up** in the clouds to meet the Lord in the air." Whether this **catching up** is secret or public, the passage does not say. Some judging from 1 Thessalonians 4:16 ("The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.") think it will be an open and public event. It would not follow, however, that the shout and the voice and the trump will be heard by the world, or by any except those to whom it pertained. The two raptures in the Old Testament (Enoch and Elijah) were not public, and if we can judge by analogy, so would the rapture of the saints be. The rapture of the two witnesses in Rev. 11 will be seen by their enemies (Rev. 11:12).

Is capital punishment ever right?

It was instituted for all mankind, after the Flood (Gen. 9:6) and is now the Divinely given right and duty in the execution of justice granted to earthly governments. (Rom. 13:1-5). But Christians, who though in the world, are not of the world, but are Christ's to follow

Him only, have nothing to do with execution of justice. (Comp. Rom. 12:18-20 with 13:5,6.)

Is fornication the only scriptural reason for divorce?

It is the only reason and exception given by the Lord. (Matt. 19:9.)

Can the innocent party to a divorce that has been granted for fornication ever re-marry?

It is so implied in the Lord's words in Matt. 19:9.

Did Cain marry his sister or some other near relative?

Necessarily. Nothing else would have been possible. No law existed forbidding such marriages. Abraham long after this married his half-sister (Gen. 20:12) and Moses' father married his aunt, Jochebed. The law later given forbade such marriages.

If there are two judgments, one for the righteous, the other for the wicked, what is the explanation of Matt. 25 where the separation of the saved and unsaved is described?

The judgment of Matt. 25 takes place subsequent to Christ's coming. The people gathered to be judged are the "nations". They are judged with reference to one thing: their treatment of Christ's brethren. This is after the Lord comes in His glory and takes His place on "the throne of His glory." (Matt. 25:31). His saints, (the church, His bride) come with Him. (Col. 3:4). They sit with Him in His throne (Rev. 3:21). They share His rule with Him. (Rev. 2:26, 27). They are associated with Him in judging the world (1 Cor. 6:2). The idea of one universal judgment is not sustained in Scripture.

If Christ was crucified on Friday and arose from the dead on Sunday, how was He in the heart of the earth for three days and nights?

Much needless argument has been made about this. No count that anyone has offered tallies exactly 72 hours. The explanation lies in the Bible manner of counting time: any part of a day (or a year, in counting the reign of Kings) is reckoned for a whole day or a whole year. In this case "three days and three nights" is equivalent to "on the third day." (Matt. 16:21; Luke 24:46.)

How can the sheep be separated from the goats if they are not together at the same judgment?

This question is answered above. The "nations" are living nations, not the dead of all ages; and they are judged at Christ's return according to their treatment of Christ's brethren. See the answer given above.

What is the difference between "Soul" and "Spirit"?

Man is made up of "spirit, soul, and body." (1 Thess. 5:23). Soul and spirit are closely connected, yet distinct, for we read that "the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit..." (Heb. 4:12.) The soul appears to be the link between the body and the spirit. Sometimes it is spoken of as the seat of bodily desires; sometimes as the seat of personality ("self", Luke 9:25, where parallel passages have "soul" or "life"); sometimes allied to the lowest animal functions; sometimes rising to the highest worship. (Ps. 103:1 et. al.) Look up in concordance the passages where "spirit" and "soul" is used.

Explain: "Bear ye one another's burdens", and "Every man shall bear his own burden."

The first enjoins helpfulness to others; the other is an admonition to independence—lest we look to others to do for us what we can and ought to do for ourselves.

SALVATION YET FUTURE

R. H. B.

There is a salvation which, for every Christian, is past: "By grace *have ye been saved.*" (Eph. 2:8). "According to his mercy *he saved us.*" (2 Tim. 1:9). 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 our sins, our new being in Christ. (2 Cor. 5:17). Salvation is also in progress: "*To us who are being saved.*" (1 Cor. 1:18, R. V. margin). It includes our growth, the continual renewing of the mind, and the progressive transformation into the likeness of Christ (2 Cor. 3:18; 4:16; Rom. 12:2). But there is also a salvation yet in store for us. 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 cannot take place until 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 our 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 to them that wait for Him "unto salvation". This explains to some extent the great and continual emphasis laid upon the second coming of Christ in the New Testament. The hope of the gospel focuses always and only upon the Lord's return from heaven—never merely 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 Thess. 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 Thess. 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, the 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 yet completed for them, 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 Christ 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 garb of 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 Thess. 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 Thess. 1:10).

This will be "the revealing of the sons of God"; and for this blessed issue all creation (all the universe, sinful man alone excepted) waits in intense, longing expectation. For to all creation this 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, all the foolish objections and opposition of men notwithstanding.

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 to be gained by human merit, but obtained *by faith*. 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 merit and intrinsic worth of our labor; if in other words, we had to *earn* this glorious salvation, none of us could have any hope or assurance of it. But God looks 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). Meanwhile His grace removes their imperfection and enables them more. 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 minds they are to set their hope *perfectly* on the *grace that shall 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.

A PRISONER OF JESUS

(Acts 28:16-31)

J. Edward Boyd

FIRST TO THE JEWS. Since he was a prisoner Paul was unable to follow his usual custom of going first to the synagogue of the Jews. So instead he sent for the leading men among them to come to him. He was still deeply concerned about his "kinsmen according to the flesh." (Romans 9:1-3.) And here he desired, first of all, to dispel any false impressions they may have received concerning his attitude toward them. The fact that he in a controversy with his own countrymen, had appealed to the heathen emperor, the very one to whom their nation was in bondage, might have *prejudiced* the Jews at Rome against him and his message. So he assured them that he had not done so from a desire to bring a charge against his nation, although without any just cause he had been delivered into the hands of the Romans. After examination the Roman authorities desired to set him free; but Jewish opposition had compelled him to make his appeal to Caesar. To all this Paul added the real reason for his chain: the hope of Israel—the great Messianic hope that they had cherished for so many generations.

But the Jewish leaders in Rome denied having received any word concerning Paul. They had indeed heard about "this sect" that he represented; but they seem to have known little about it except it was everywhere spoken against. They expressed a desire to hear his opinions, probably more from curiosity than from any thought that his views would be of any personal interest to them. On the appointed day a large number came to his lodging; and from morning to evening the conference continued. There was much reading and expounding of the Scriptures, both from the Law of Moses and from the prophets. Paul testified to the kingdom of God, the Theocracy, grand theme of their prophetic writings. He had not departed, as they may have supposed, from the truths proclaimed in their sacred books. But he could not testify to the kingdom of God without speaking also of God's king; he persuaded them concerning Jesus. No doubt he pointed out the same facts that he had proclaimed elsewhere (as in the synagogue at Thessalonica—Acts 17:1-3), urging upon them the claims of Jesus as their promised Messiah king, to whom they must submit for national deliverance and personal salvation.

At last the discussion came to an end. What were the results? It is the oft-repeated story. Some were convinced. Others disbelieved. They were unable to agree among themselves. The apostle had for them a parting word, a solemn warning. Yet he uttered no denunciation of his own; he merely applied to them the words of the prophet Isaiah, whom they professed to revere. And (he reminded them) it was the Holy Spirit who spoke these words through the prophet. Jesus quoted this passage from Isaiah when answering the disciples' question: "Why do you speak to them in parables?" (Matt. 13:10-15.) The apostle John referred to it when he contemplated the unbelief of the Jews in the face of the many signs that

Jesus had done before them. (John 12:37-40.) It is the pronouncement of Divine judgment upon those who themselves close their eyes to truth. If they *will not* see, the ability to see is taken away from them. It is a judicial blindness that comes upon those who stubbornly reject the light. Paul saw it falling like a blight upon his own nation Israel. There was indeed a "remnant according to the election of grace," the few among the Jews who believed and were saved; but the rest were being hardened, according to Isaiah 29:10. (Romans 11:5-8.) And so it is unto this present time. But Paul knew that it was not always to be so; this hardening of Israel has its "until", after which all Israel shall be saved." (Rom. 11:25-26.) But, as he had done many times before, he now turned away from the unbelieving Jews at Rome, after making a vain effort to win them. "Be it therefore known unto you," he said to them, "that this salvation of God is sent unto the Gentiles; they will also hear."



Seed Thoughts

J. R. C.

WHERE TO LOOK

Looking within — discouragement.
Looking around — confusion.
Looking up to God — peace and hope.

* * *

LOOK AWAY FROM YOURSELF:

To Jesus for hope.
To the cross for peace.
To Christ at God's right hand for assurance and mercy.
To Him that called you for power —not at the winds and waves, but to the Master of the sea.
In His victory lies yours.—John 6:33.

* * *

WHAT MUST I DO?

1. You must not imagine that you have nothing to do.
2. Do not wait for God to do for you what He commands you to do.
3. Do not wait for God to do anything whatever.
4. Do not imagine that you cannot do what God requires.
5. Do not seek for an easy way.
6. Do not seek for a more favorable time.
7. Do not procrastinate on any account whatever.
8. Do not wait to see what others will do or say.

—C. G. Finney.

* * *

THE SIN PROBLEM

"Sin does not come only from ignorance, and therefore it cannot be swept away by knowledge.

It does not come only from environment and therefore it cannot be taken out of human history by improvement of circumstances.

It does not come from poverty, and therefore economical changes will not annihilate it.

—A. Maclaren.

* * *

LOOKING TO JESUS

1. In His Life and Walk (John 1:14.)
2. On the cross—as Israel was bidden to look to the brazen serpent. (John 3:14, 15.)
3. Risen from the dead. (Rev. 1:18). The Victor on our behalf over the supreme evil.
4. On God's right hand. Our High-priest and Intercessor. (Heb. 7:25; 9:24.)
5. Coming again. (Heb. 9:28; Col. 3:4.)

* * *

A look at Jesus Crucified saves. (John 3:14-15.)

Looking unto Jesus—enables and sustains. (Heb. 12:1, 2.)

Beholding Him transforms. (2 Cor. 3:18.)

Seeing Him as He is, when He comes again—we shall be like Him. (1 John 3:2.)

“FAITH OF OUR FATHERS”

(Quoted from Campbell)

E. L. J.

WITH CAMPBELL IN MISSOURI

In this Christian family (the Darrs) we enjoyed much comfort, through a very inclement night. I was called upon for a sample of primitive preaching, and yielded to the importunity. Sitting round the social hearth, we spoke familiarly on the difference between our preaching faith and repentance, between descanting on the terminology of Christian and modern doctrine, and simply stating the gospel facts, embracing the life, teachings, sufferings, and death of the Lord Jesus. We were all edified with the plain story of what he said, did, and suffered for us—developing his precepts and promises, and the difference in confiding in a doctrine and trusting in a living person; between an assent of the understanding to certain clear and comprehensive propositions, and loving, admiring, and adoring a Divine Redeemer; between contending for a formula of a sound doctrine and living a new life—a life of active Christian benevolence, a life of prayer and praise, enjoying unbroken communion with God our Father, through our Lord and Saviour Jesus Christ. We thus demonstrated that Christianity was a new life, and not a theory or formula of doctrine, but a life of spiritual communion with the Father, and with His Son, Jesus Christ our Lord. The preacher and the congregation were, we believe, all more happy and more refreshed in this familiar sermon than in any one delivered on the whole tour.

Alexander Campbell in *Millennial Harbinger*, 1853, pg. 68.

WAR AND CHRISTIAN NATIONS

Referring to the French and Austrian armies, joined in mortal conflict under Napoleon and Franz Joseph, Campbell comments:

This is the first occasion in our editorial career that we have copied into our pages an article from any political paper on the subject of war, or noticed any of the details of the conflicts of nations professing the Christian religion. These belligerents are commonly called Christian nations! What a satire on Christianity! The popular millennium has not yet commenced. The signs of these times are not indicative of that long wished for and prayed for era—when the knowledge of the true and only Potentate—“the King of Kings,” and the “Lord of Lords”—shall cover the earth as the waters spread themselves over its lakes and seas and oceans.

Now, had we Christian nations, could we have the national churches of all christendom, in their ecclesiastico-political ordinances and decrees, settling their disputes and contentions at the cannon’s mouth, with myriads of swords and bayonets, covered with the blood of slaughtered legions, whose bereaved widows and fatherless sons and daughters, doomed to penury and wretchedness, must in most

cases drag out a lingering life of unmitigated misery and wretchedness! What an outrage against humanity! what a libel on Christianity!—whose spirit and breathing are “glory to God in the highest, peace on earth and good will among men!”

Campbell in *Millennial Harbinger*, 1859, p. 519.

TIRED OF CONTROVERSY

We are tired of controversy, and still more of that unkind, un-courteous, and proscriptive spirit which appears to be the genius of every sectarian establishment. I would, indeed, very gladly bestow one hundred volumes of the warmest religious controversy as a reward to that gentleman who would teach me how to contend for the doctrine of Christ without offending any person in the world. Offences must come, yet I think it more than probable that we occasion many more than the Lord calls for; and that, of all our earthly sufferings, the smallest share is for the sake of righteousness. Let us, then, brethren of the press, all try to improve a little in our next volumes. I am willing to try. Let us all contend for the doctrine of Christ in the spirit of Christ.

—Alexander Campbell in *Millennial Harbinger*, 1853, pg. 619.

PRAYING AND PREACHING IN HIS SLEEP

Writing of her famous husband, four years after his decease, Mrs. Alexander Campbell said:

His whole life daily both at home and abroad was an exemplification of love—love to God his Father, and love “and good will to man.” Never did I at any time in all my life, hear him utter a resentful word against a mortal. He was emphatically a man of fervent, ardent prayer—constantly, in the family (and oh what prayers were his!), and in the closet. Of late years, as he approached nearer the spirit-land, have I often heard him in the solemn midnight hour, most devotedly and connectedly pray, whilst profoundly asleep—so that it made the place feel near to the gate of heaven! Also a short time previous to his leaving the shores of mortality, did he deliver, whilst wrapt in sleep, a thrilling discourse upon the second coming of our Savior!

But the now sainted hero of the Cross has finished his earthly toils and journeyings of nearly four-score years, in the quiet vale of Bethany, under his own roof-tree, amidst the loving, agonizing hearts that surrounded his dying bed, with a full consciousness of the smiles and approbation of his Divine Father and his God; with the effulgent rays of the Redeemer of sinners—the Sun of Righteousness—beaming benignantly upon his spiritual vision; with all the comforting, elevating, soul-cheering, beautifying influences and inspirations of the Holy Spirit hovering him, and around him and dwelling in his heart. When at last he was released from his clay tenements, his angels escorted him to the skies, introducing him as “the new arrived” into the society of the redeemed of all ages and generations. — *Millennial Harbinger*, 1870, p. 703.

TRAVEL LETTER

(The following letter from Galen C. Thomas, devoted Christian from Denver, now in India as Ass't Design Supervisor on the great Bhakra Dam, will be of interest to our readers):

Dear Brother and Sister Jorgenson: I received the bulletin and clippings you sent for which I am very grateful.

Again, I am thankful for the hospitality in your home, too, and for seeing me out of town and on my way. I was able to follow your good directions. I entered the Pa. Turnpike at Stanton, roughly 70 miles from the west end. I followed it till I drove off the east end. Then north to N. Y., entering by way of the Holland Tunnel. My passage on the ship was cancelled, I learned after I had reached N. Y., but after some effort was able to renew it. I had the appliances to see to and the baggage. With these things and others, I did not enjoy my stay in N. Y. I had a rather pleasant voyage on the Queen Elizabeth to South Hampton, England, and took train on to London. While on the ship I had very nice quarters and enjoyed or took opportunity to see everything I could in the short time of five days. I had a tour of the engine room too. While in dock in Pier 90 in N. Y., I got to see the S. S. America come in and dock next to the the S. S. United States. Near us was the French boat Liberte and another on the other side of us. With the exception of the Queen Mary, all the world's largest ships were in port, and it had been many months since so many large ships were in at one time. We had 2500 visitors on the ship. They had to vacate so we could leave at 1 P. M., and after fifteen minutes in reverse we were out into the Hudson river. Then forward for the remainder of the first hour brought us by the Statue of Liberty. Another hour found us out in the open sea to Ambrose where the pilot left us. Then we could not see land till we came to within sight of Cherbourg, France, our only stop enroute. We were able to go all the way to the dock as the sea was calm. Then on to South Hampton across the English Channel. It was about 10 P. M. when we arrived there, but I spent the night on board. The next morning through custom and by train to London.

When I left London it was by train to Tilbury dock and then through the custom and onto the Strathmore ship. I was on the ship for 17 days, so it really got to seem like home. Again I was privileged to see the working of this ship in getting acquainted with some of the officers. We had a wonderful view of the Rock of Gibraltar as we entered the Mediterranean Sea. We were able to land in Egypt at Port Said while docked there and again at Aden in Spain. After we left Port Said we entered the Suez Canal and then the Red Sea. When going through the Red Sea we were told over the loud speaker that we were passing the place believed to be the place Moses led the Israelites through, and also Mt. Sinai was pointed out. We could see it in the distance.

Then I landed at Bombay. As we entered port the Indian gate, the world famous Taj Mahal Hotel and other places of interest were pointed out.

Upon leaving the ship it was customs again. This time it was worse than all the others combined, but after approximately 3 hours I finally was through and was taken to my room which was reserved for me at the Taj Mahal Hotel. It was very close to the India gate, so I went over there and was again fortunate in being able to climb 130 steps to its top and view things from there. A couple who were there invited me to go for a ride with them. They took a drive around the beach, over to Malabou Hill which is supposed to be a very good district. There we saw the famous Hanging Gardens which are built and supported over a huge tank. One wouldn't suspect it. Bombay is quite a beautiful place. From Bombay I came by train to New Delhi. The trip was hot and dusty and not too desirable. It has been quite hot here since. Today is around 111°. Last night it cooled off to 90°. We are to have a few more hotter days. One of the American men took sick on June 3 and was paralyzed on the left side—stroke or something. He passed away this morning, and since I started this letter I have attended his funeral.

I have a flat here among others which are new, and as no lawns are started, the dust is bad at times. It should be nice later. —Galen.

THE CHURCH OF TODAY

Condensed by Gordon Linscott from Dale Cannon in

AMERICAN SOUL CLINIC

God has a plan for evangelizing the world; the PLAN was recorded in the book of Acts, nearly two thousand years ago.

The plan that God gave the Christians of that day was tried and proven. Through its utilization, all of Asia heard the Gospel in two years. What was this plan? It was preaching Christ in every house.

Why wasn't this plan continued so that each new and enlarging generation, and the new world on its discovery, might be evangelized? The devil didn't like it, so he began to attack and undermine it. The church of today is the result of these attacks.

An early attack resulted from selfishness of man that made him desire to rule and dictate. It resulted in new creeds and doctrines, devised by him, or existing ones that were over-emphasized by him. This brought about many denominations, Satan's way of "dividing and conquering". The process of division still continues. Wrangling and disunity over God's Word has ever been a Christian weakness.

The attack took many other forms. It involved individual human weaknesses of fear, laziness, lethargy, self-centeredness, and others. It caused compromises of God's plan of propagation to creep in. Soon responsibility for winning the lost was shifted to the pastor, evangelist, and missionary, instead of every Christian assuming his responsibility for doing it.

The leadership in many cases was willing to accept the responsibility shifted to them, perhaps through egotism; however, the devil had plans for preventing them from following through. He merely

caused them to become absorbed in other things of secondary importance. Programs and activities developed in the churches. These were considered necessary in order to keep the laymen busy and out of mischief. There were so many of them that there was little time left for soul-winning. The emphasis and energy of the church was shifted to these activities. It was a real victory for the devil.

Programs required facilities—buildings and equipment for comfort and convenience. The investments of the church, and also much time, were devoted to physical assets rather than to human lives.

Preaching and the preparation of sermons became a major burden of the pastors, who felt it necessary to deliver scholarly messages to the masses that would tickle their ears. Few messages challenge the congregations to a responsibility for personal soul-winning, nor do many pastors set an example of leadership and instruction in this.

In the meantime the devil worked on the other side, with the laymen. Scientific advances in transportation, entertainment, etc., constantly detracted more and more of man's time from the church. The unsaved simply did not go to church, and thus mass evangelism became mostly ineffective.

** The above is the main part of the article. The following paragraphs go on to point out that in the conditions described above, the church gradually came under the direction of the less spiritual, who are now in the majority. As a result, the church became un- (if not anti-) evangelistic. He concludes: "This is the picture, in a nutshell, of the present condition of Christianity—anemic, unaggressive and ineffective. However, individuals and segments here and there have done a good job. Others are awakening now with an awareness that something is wrong. There is hope. God's plan, which is the answer, is being rediscovered."

—From the *American Soul Clinic*. —May 1953.

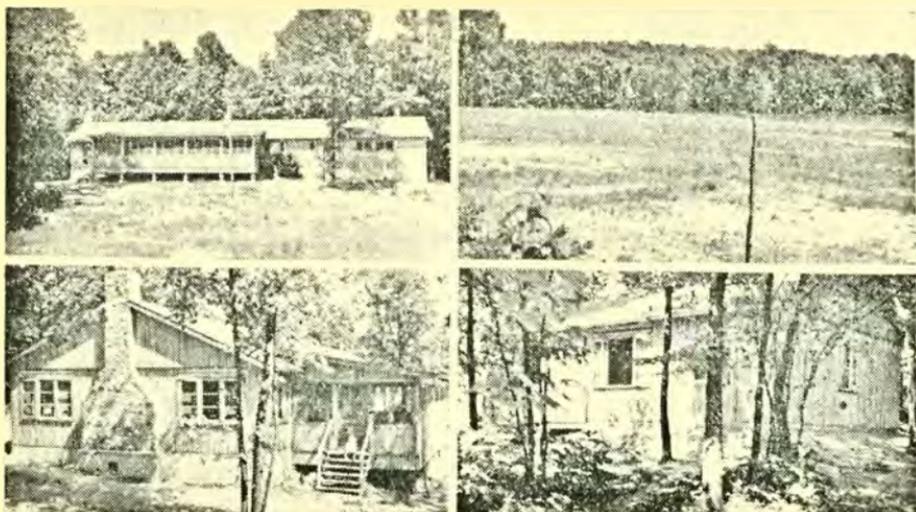
HIS AGONY

No words can ever tell the pain,
No understanding pierce the veil,
For in the reach of mortal mind
Mere words cannot avail
To fathom all the agony,
Or know that fleeting hour
When heaven hushed its angel choirs
And hell flung forth its power.

The horror of the nails, the thorns,
The spear that glistened as they knelt,
Enflame the tender heart to wrath,
Yet miss the keenest pain He felt.
For there upon that lonely cross
My Saviour died for me—
My sin lay hard upon His heart,
And was His agony.

—Raymond H. Crawford.

KENTUCKIANA CHHRISTIAN ASSEMBLY — YOUTH CAMP, 1953



Above: Two views of Dining Hall and Assembly Room.

Upper: Recreation ground and a corner of the Lake.

Lower: A 16-unit Cabin.

Four years ago, the Kentuckiana Christian Assembly got under way for its first session at Crestwood, Kentucky. During its three sessions, a number of young people have been awakened to spiritual needs, some to initial obedience, others to rededication.

But the Crestwood location has not been entirely satisfactory, so the camp directors have chosen for this year the Presbyterian Youth Camp at Brownstown, Indiana, which has several advantages over the previous site. There are six modern cabins, each with picture window, bath room, hot and cold running water, and sleeping quarters for 16 campers. The kitchen, dining room, and camp store are in a central building. A large lake and a field are available for recreation.

The daily camp schedule begins with private devotions, and ends with a prayer circle. Morning hours are devoted to classwork in Bible and related subjects under capable teachers (among them, Ernest Lyon, Howard Marsh, Orell Overman, Dennis Allen, Eugene Pound, Tommy Marsh, Mrs. Hall Crowder and Mrs. Edward Schreiner.) Supervised recreation and free time occupy the afternoons. Perhaps the high point of the day is the evening chapel service.

Juniors, grades 5 to 8, should register for the week beginning August 9; other campers come August 16. Bulletins giving details have been sent to various ministers. Applications are still being received (the total number must be limited to '96), and may be placed by sending \$5 to Hall C. Crowder, Route 1, Gallatin, Tenn. The remaining \$5.50 is to be paid on the first day of camp—\$10.50 in all. Cost last year was \$14.

This work is approved by the elders of the Gallatin Church, and directed by Hall C. Crowder.

NEWS AND NOTES

Buechel Church began protracted meeting June 28, Hall C. Crowder preaching. John T. Glenn has ministered here many years.

DVBS began at Jefferson Street church June 29, Jimmy Hardison, minister.

The same kind of school, only N-VBS (Nightly Vacation Bible School) begins at Highland church, Louisville on July 13, two weeks, Ernest Lyon, minister.

DVBS begins at Portland Avenue church same date as their Tent Meeting, July 13. Frank Gill will lead in the school, and Brother Boll will preach in the tent meeting as usual, and in the usual location.

The tent meeting on 13th Street, near Hill, continues another week or two, but without the tent! Paul Knecht and Wilson Burks take up in the open air (but on the same spot) where Brother Boll left off.

Remember the Kentuckiana Christian Assembly (Youth Camp) begins at Brownstown, Indiana, on August 9 directed by Hall C. Crowder and Howard T. Marsh. Junior Week, for those ready for grades 5 to 8 in school, August 9 through 15; Senior week, for all young people beyond those grades, August 16 through 22. Address Kentuckiana Christian Assembly, Box 806, Brownstown, Indiana.

Fisherville church, Ky., begins a protracted meeting on July 6, to run through July 19. Jack Curry has ministered there for the last eight years. Howard T. Marsh is the chosen evangelist.

Louisville: In recent weeks I have been substitute preacher (or substitute for a preacher!) at local churches. I'm certainly not a "pinch-hitter" and I haven't "filled" any pulpits; just "rattled around" in some of them, as Brother Butler used to say: at Ormsby for Clark when he was sick; at Shawnee for Allen while he was in Dallas in a meeting; at Jefferson St. for Hardison, while he was in the tent meeting in Louisville; at Ormsby again for Clark who was in a meeting at Osceola, Iowa; and at my home church for Lyon on Home-

coming day, July 5, which was our happy anniversary of 40 years with Highland church — half of them as preacher, the other half as member with emeritus standing (though unworthy). All these appointments were met in much blessing—to myself at least. — E. L. Jorgenson.

Nelsonville, Ky. The Church at Nelsonville has just concluded a two weeks meeting, with Brother J. Scott Greer, of Detroit, as the evangelist. Attendance was good at the start, and built up constantly unto the end of the meeting. The messages were timely, clear, and heart-felt. One was baptized, and we feel that still more fruit will be borne from this protracted effort.

Immediately following the meeting, Bro. and Sister Charles Gruver and Lael and Noel spent Sunday, June 28 with the congregation, giving their testimony concerning the work in Africa which is a challenging field. —Robert Heid.

Waterford Church, Spencer County Ky., Jack Stinnette, minister, is in a meeting with Edward Schreiner preaching.

From Yokohama: Have been enjoying the W. and W. more than usual recently. Some fine articles. It always is good; but as "growth" is essential naturally better things appear.

I am enclosing a dollar for the book, Faith of Our Fathers. I want to have it in the church library.

Had two baptisms recently. One was a man of about eighty years. He is in the old folks home. After his baptism he said, "Now all of my past is forgiven". He was really happy. There are others in the home who no doubt will turn to the Lord. They are all so eager to listen to the Bible teaching. I bought some New Testaments with large type and had them put out one in each room. Some brought them with them to the meeting this week. We have our meeting in one of the rooms, all sitting on the floor.

The new building is to be finished this week. They plan having a day for the children, both the Sunday school and kindergarten, on the afternoon of June 28th.

We are still trying to get some land in Kanazawa. The owner is taking some interest in getting the deal through, so it may get started going. It is somewhat complicated so it takes time.

—E. A. Rhodes.

Amite, La.: Bro. A. K. Ramsey is still confined to his home and is on indefinite sick leave from the Amite church. John Fulda, home on vacation from K B. C., is assistant minister for the summer and will do most of the preaching.

Bro. Richard Ramsey has preached the gospel in all the cross roads of this area with amplifiers on his car. He has distributed 2500 portions of scripture, many thousand tracts, and handbills advertising meetings. He has held tent meetings in new spots: Tickfaw, Zachary, Roseland, Denham Springs. This week and next he and John Fulda are in a tent meeting on the Amite-Franklinton highway twenty miles east of Amite. They expect to keep busy all summer. This is a faith work, helped by voluntary gifts.

Amite church hopes to have a Youth Meeting with John Fulda and Richard Ramsey this summer.

Hayden Grove has a meeting scheduled with Kenneth Istre, beginning June 28.

Dennis Allen is to be with the Pine Grove church beginning July 12th. — A. K. Ramsey.

Mobile, Ala.: The Lord has been very kind and gracious to us for which we praise His Holy Name. Kentucky Bible College Chorus visited with us on April 14; the Lord gave them an open door in Pensacola, Florida, at the Corry Field Heights Church of Christ, where Bro. R. D. Ruben ministers. They recorded some songs which we have used on our daily radio program. Many expressed appreciation of the good singing. The fellowship was sweet and spiritually uplifting. Praise God for the good work of Bro. Dale Jorgenson and the fine chorus.

Sunday morning, June 7, by the grace of God, a simple, unsectarian church of Christ came into existence at Corry Field Heights, Pensacola. Bro. Robt. B. Boyd delivered the opening message and the "Good Tidings" male quartet, the Good Tidings Chorus of the Mt.

Auburn Church in Dallas, Texas, and the "Herald of Hope" quartet presented messages in song. Two responded to the invitation. Bro. Dan Richardson was on hand to help the work get off to a good start. We wish to thank every one who joined in prayer concerning this new work and will appreciate your continued prayers.

Sunday evening, June 7, Boyd, Richardson, and the male quartet began a tent revival at Corry Field Heights. Mack LeDoux, Lowell LeDoux, Mason Broussard, and Neal Phillips are to be greatly commended for their sacrificial labor in singing and house-to-house personal work. Bro. Ruben is also to be commended for his faith in God and his determination to see that the truth of God is proclaimed in Pensacola.

Lord willing, we plan to attend the conference in Louisville in September.—Cecil E. Brooks.

Louisville, Ky.: I just concluded an enjoyable meeting with a small band of Christians in Osceola, Ia. Attendance was good. An average of 14 children assembled daily for Bible stories. Wm. J. Campbell and Bob Morrow assisted in the meeting. One came for membership.

—J. R. Clark

Crowley, La.: I closed a week's meeting last night at Oakdale, where Bros. Sidney Mayeux and Steve Hazelton labor. One young woman obeyed the Lord. This is a hard field with too few workers. Bro. Gabriel Istre has been sick but is some better. Pray for us.

It's very hot and dry here. Crops are suffering. Four weeks ago the water was running people from their homes, and now there is a cry for it. —Antoine Valdetero.

The Jennings, La., Church is having a fine Bible School. Around 90 present today. Our Crowley work is slow, but yesterday we had 35 for worship. The Quartet has been doing good work in getting folks out in Jennings. The local radio stations have given free time to them. They really have gone over big. Two responses in the Jennings meeting so far. Pray for us.—Antoine Valdetero.

We do not insist on it, but would be glad if those who send in queries to be answered by our editors would sign their names. Always glad to answer your questions.