

THE WORD AND WORK

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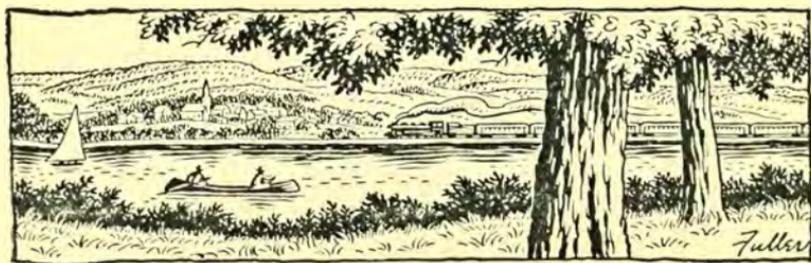
WONDERS OF HIS NAME

If I should take my scroll, and pen
With all the eloquence of men
The things that in my heart abide
E'er since I've known the Crucified,
A world of books could not contain
The mighty wonders of His name.

If I could speak with angel power,
Till men would listen hour on hour
To stories of the Saviour's love,
And glories of the Home above,
The best I'd speak could not explain
The mighty wonders of His name.

If I could sing till men would see
The face of God instead of me,
And bow themselves unto the ground,
And turn from sin the world around,
My song would never half make plain
The mighty wonders of His name.

—Shel Helsley in *Christian Victory*.



Words in Season

R. H. B.

THE BORDERLAND

When two hostile nations live side by side, it is the border line between them that will be the scene of skirmish and conflict, and not the interior of either of them. So, likewise, the borderline between godliness and worldliness, the (seemingly) neutral strip of ground between the kingdom of darkness and Christ's territory, is the battle ground. The things that are doubtful are there; the things that are not evidently and certainly right, yet cannot be demonstrated to be in themselves sinful. These form the soft and easy transition, not from evil to good, but always vice versa.

The drifters began to drift there. The nondescript, lukewarm, indifferent Christians lost their spiritual power there, or the chance of obtaining it. There lives the double-minded man, unstable in all his ways, the undecided, vacillating, half-hearted. There conscience is trampled under foot on pretexts and technicalities. There gathers the nominal church membership; there are they that justify themselves before men, whose heart God knoweth. It is the land of compromise and false peace, the land of spiritual slumber and sweet, intoxicated self-delusion. And while it appears neutral, it is strictly the territory of Satan. That is the sphere of the dance hall, the theater, the card game, the "temperate" use of whiskey and other sensual self-indulgences. The popular novel also flourishes there, and the moving-picture show. For they who live in that atmosphere feed on ashes and wind.

* * *

RIVERS OF LIVING WATERS

Your bodies are temples of the Holy Spirit which is in you (I Cor. 6:19, 20). Not only of the church, but of each individual Christian does God say it. Each is a sanctuary of the Lord, antitype of the sanctuary of old, the temple, from which God's blessings went out to the people. In Ezekiel 47 the prophet sees in a vision a stream of water flowing from under the altar, out of the sanctuary and down toward the sea, dispensing life and healing along its path. So also is the temple's antitype, the Christian. "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on Him were to receive." My brother, if your life contains no such spring and has no such overflow, if no streams of living water go out from you to the blessing and helping of men, you have yet something to seek and desire before you can call yourself a true Christian. Go to God, and break with sin, and ask that He may so fill you and use you. He promised that very thing to a poor, disreputable woman of Samaria; He would not refuse you (Jno. 4:10-14).

THE ALTERNATIVE

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit," said Jesus. But suppose the grain of wheat refuses to die—will it then live on and enjoy its life? It has been told that some grains of wheat were found with the mummies, and on having been planted after three thousand years of dormancy, sprang up, grew, and bore fruit. But this rumor has been officially contradicted and denied. The farmer knows that beans, watermelon seed, and corn, even more than one year old, are not best for planting, and that after a time the life hidden in any seed disappears. So mark it: if the grain of wheat does not fall into the earth and die, it will die, anyhow. It will die fruitless and alone, too. And even its life, which it selfishly sought to retain, was not anything to compare with that new and abundant life God bestowed upon that grain which willingly gave up its life that it might bear fruit and be a blessing. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." (Jno. 12:24, 25.)

* * *

CHASTENED BECAUSE BELOVED

Plato has this saying, which, if I mistake not, he puts into the mouth of his master, Socrates: "We have seen that the greatest evil is for a man to do wrong. The next greatest evil is for that man to have done wrong and go unpunished." Even the heathen philosopher saw that. It is an unspeakable blessing to a child to learn very early in life that wrong-doing inevitably entails suffering. Even grown men, and Christians, if they fall into sin and nothing ensues to remind them of the bitterness of evil, are emboldened and hardened. We may rise far above the consideration of consequences and abstain from sin because we hate it and because we love God; yet we never in this life get to the point where it would not be an injury to us to escape being chastened. Now, God is too good to treat us that way. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." To His people of old he said: "I will correct thee in measure, and will in no wise leave thee unpunished."

* * *

FLOWERS THAT BLOOM UNSEEN

"Most men proclaim every one his own goodness, but a faithful man who can find?" says the book of Proverbs. Not that faithful men are so scarce, but they are quiet and modest and inconspicuous. It is said that the world does not know its greatest men—which is very true. The greatest of all came, and the world knew Him not. He came from an obscure place, out of poverty, without prestige, a simple servant in His Father's name, and the display-loving world despised Him. "If another shall come in his own name," with boast and bluster, "him ye will receive," said Jesus (Jno. 5:43). But He was the servant in whom God's soul delighted: He did not strive nor cry, neither was His voice heard in the streets. He avoided sensationalism, endeavored always to escape public notice, and would not have glory of men. That man who would be a good

servant of God must learn to be humble and unpretentious in all the good work he doeth.

* * *

"HELP THOU MINE UNBELIEF"

I had a dream which was not a dream. It seemed I had crossed the River and saw things that are eternal; and I marked how that everything, to the smallest item, was exactly as the Bible represented it. Jesus was really there and sitting on the right hand of the Father, making intercession for His people. I understood, too, that the blood of His atonement occupied just the place of wonderful importance the word of God ascribed to it. I perceived that all things everything, to the smallest item, was exactly as the Bible represented them to be, and not as to man's eye and understanding they had appeared. Seeing that it all was so perfectly true, I was filled (I confess it to my shame) with surprise; and a deep sense of shame and regret came upon me. When I lived on earth, I thought I believed; but now it was evident how poor and weak my faith had been. O, if I could go back again, how precious and true would I hold every word of God's book! How I would trust in it and depend on it, and how different my life would be! Lord, help our unbelief.

* * *

THE IMPULSE OF GOSPEL-SPREADING

If a man is not particularly anxious to pass on the gospel to others, it is evidence that the gospel has never done very much for him. If he had got much out of it, he would be eager to recommend it and to have it told to men wherever possible. And that for two reasons. First, because it is a good thing. If you have been greatly benefited by a remedy, you would be a strange man if you did not urgently recommend it to your neighbor who has the particular trouble the medicine will cure. Second reason: if the gospel has had its saving effect upon you, it has inevitably filled you with love toward men, and you will earnestly seek to bless them and help them even as you have been blessed and helped.

* * *

THE GRACIOUS INVITATION

The Lord has set His great feast at almost incredible expense, and sends out His invitation. It is forgiveness, cleansing, salvation, hope, joy, peace, and all the host of blessings in time and eternity inseparably connected that He offers. It stands to reason that God would be particular as to whom He invites to His table; and so He is. His invitations are conditioned. He says, for example: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Or again, "If any man thirst, let him come unto me and drink;" and, "He that will, let him take the water of life freely." Now do not say, "I am not good enough to come;" or, "I am too weak;" or, "I am not worthy." For God did not say, "He that is good enough, let him come;" or, "If any man is not weak;" or, "If any man is worthy and deserving, let him come, and I will give him rest." These are not the conditions, and we ought to have enough

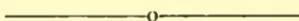
regard for God to let Him lay down His own conditions on which He will accept guests, and not try to make conditions He has not made.

What, then, are His conditions? Just this: if you are tired, you are qualified to come to Him for rest. If you are thirsty of heart, you are invited and fit to come to Him for drink. If then you say, "I will," you have the badge of admission to His feast. Are you jaded and worn out and tired? Is your soul unsatisfied and yearning? Would you be willing to come for drink and rest? Then come without a fear. "Him that cometh unto me I will in no wise cast out." (John 6:37.)

* * *

HOLINESS

"Only that which God takes possession of and fills with Himself is holy." This is well said. The temple was holy. God took possession of it and filled it with Himself. Christians are holy. They belong to God, and God takes possession of them and fills them with Himself. "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19-20). "For the temple of God is holy and such are ye" (1 Cor. 3:17).



A REAL SACRIFICE

"Two wealthy Christians, a lawyer and a merchant joined a party that was going around the world.

"In Korea one day they saw in a field by the side of the road a boy pulling a crude plow while an old man held the plow handles and directed it. The lawyer was amused and took a snapshot of the scene.

"That's a curious picture. I suppose they are very poor," he said to the missionary who was interpreter and guide.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built, they were eager to give something to it, but they had no money; so they sold the only ox they had and gave the money to the church. This spring they are pulling that plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice." "They did not call it that," said the missionary. "They thought it was *fortunate* that they *had* an ox to sell."

The lawyer and the business man had not much to say. But when they reached home and the lawyer took the picture to his minister and told him of the incident he said, "I want to double my pledge to our building program. And *give me some plow work to do!* Why I have never known what sacrifice for the Lord meant. A converted heathen had to teach me. I am ashamed to say I have never given anything to the church that cost me anything."

How many that call themselves followers of Christ ever sold the ox and then pulled the plow? Have you?"

—The Christian Challenge.

“CORRUPTED HOLINESS”

(The Parable of the Leaven)

Dale Jorgenson

Last month we considered together the parable of the mustard seed — one of those gems uttered by the Lord Jesus descriptive of His Kingdom during the Church Age. The very next verse following this parable in the thirteenth chapter of Matthew is concerned with another aspect of the same situation, and is worthy of our careful consideration during an age in which the professing church at large is uncertain as to its mission, mistaken as to the source of its power, and mistaught as to the object of its hope.

“Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.”

Like the parable of the mustard seed, this parable is often interpreted as a suggestion of the broad, far-reaching influence the church was to have until it verily “leavened the whole lump” and the world would be brought completely under the influence of Christ and His church—His Kingdom during this age.

This interpretation, however, misses the real lesson of the parable, makes Christ inconsistent in His parable terminology, and even looks ridiculous in the light of history and present world conditions, to say nothing of its conflict with the general teaching of Jesus and His apostles concerning the reception the church would have in the world. It should be emphasized again and again that Jesus was always perfectly consistent in His use of terms in the parables, and if leaven is used in this instance to suggest something positive and good, even the holy church of God, it is the only time in the parables, yea, in the entire Word of Inspiration, that the word leaven is used in such a light. In Matt. 16:6 Jesus warns His disciples to “Take heed and beware of the leaven of the Pharisees and Sadducees,” which the gospel writer tells us later meant the teaching of those sectarian groups. In 1 Corinthians 5:7 Paul exhorts Christians, “Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Leaven is potentially a decaying force; as it decays it permeates the entire substance in which it is found. In the passages just quoted we notice the negative value assigned to this substance, and the feast of unleavened bread in the Old Testament demonstrates God's thinking of it as suggesting evil and unholiness in general.

Jesus never predicted universal success for His disciples in their preaching of the gospel. Earlier in this same gospel according to Matthew, He say, “Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened

the way, that leadeth unto life, and few are they that find it." In the beautiful prayer recorded in the 17th chapter of John, He says of His followers, "The world hated them, because they are not of the world, even as I am not of the world." And concerning the "last days," the Apostle Paul tells Timothy that "Evil men and imposters shall wax worse and worse, deceiving and being deceived," and that, "The time will come when they will not endure the sound doctrine, but having itching ears, will hearken to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Do these passages teach us that the "Kingdom influence" will gradually grow and grow and spread itself like leaven, until the "whole lump" or the whole world, or even the whole church, will finally be completely permeated by this holy power? Certainly they do not, and neither does the parable of the leaven teach us that at all.

Coming back to the parable itself, to what is the kingdom of heaven likened? Someone might say that it is like unto leaven. So the likeness begins; but we must not stop here. If we are content to stop with saying that the Kingdom of Heaven is like unto leaven in this parable, we can as well stop in the earlier parable of the tares by saying that the kingdom of heaven is likened unto a man, without finishing the sentence, which said it is likened to a man that sowed good seed in his field. Certainly we cannot stop with half the picture. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. Though leaven is the active force here, the object acted upon was the three measures of meal, in which the leaven was hid. Since the object under consideration is the Kingdom of Heaven during this period which we call the church age, we can readily see that Jesus is telling us that the church is like unto three measures of meal which is to be acted upon by a certain negative, quickly-disseminated force which will corrupt and finally succeed in completely tainting it with this evil influence.

The meal offering of the Old Testament was to be pure, holy, and untainted with leaven. Leviticus 2:11 says: "No meal offering which ye shall offer unto Jehovah shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah." Two verses later God says, "Every oblation of thy meal offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt." Since salt has always been a symbol of saving power—power to arrest corruption—we can see a little more clearly the picture Jesus drew in His parable when He compared His Kingdom to three measures of meal (about the same amount as an ephah mentioned in connection with the Old Testament meal offering). This meal which Jesus is talking about subsequently becomes corrupted by leaven, which God *expressly forbade* in His instructions concerning the meal offering. b

Does this picture coincide with Jesus' other teaching concerning the future of His church, and does it help us to look squarely into the looking glass of church history? Jesus gave seven parables in this chapter, all of which are descriptive of the Kingdom. A look at the

others will corroborate and illustrate the truth of the one under consideration. First, He tells us that a sower went forth to sow, but that the seed fell upon various types of ground, only one type producing the growth desired and expected. The second parable tells us that tares were sown in the midst of the field while men slept, but that the Lord explicitly instructs His servants to let both grow together until the time of harvest. The parable of the mustard seed shows us the humble beginnings and holy intentions of the Kingdom; but the perverted overgrowth which came as a result of dissatisfaction on the part of the King's subjects with His means and methods, until now the birds, symbols of evil and soul-snatchers, rest securely in the branches of this abnormal, unholy tree. Each of these parables predicts a mixing of influences—growth of the good seed of the Kingdom side-by-side with the tares of Satan—but the parable of the leaven predicts that *the tares will be the dominant influence!* And remember that we are not discussing the *world*, as such, but *the Kingdom of Heaven—the professing church of God!*

(To be continued.)

A PROBLEM IN PERSONAL COUNSELLING

Richard Ramsey

A few days ago a tearful young lady called me on the telephone and stated that she was in need of advice on a problem. With an effort to be kind and sympathetic I invited her to come to the church office so that we might discuss her problem. "We will look into the Bible," I said, "and see what God would have you to do." I had thought that any one would know that the Bible was God's inspired Word, the greatest source in the world of wisdom and help. But to my amazement the young lady shouted out in anger that she knew all about the Bible and that if all I could do was to talk about the Bible she had no use for me. She said she didn't need the Bible—she needed advice. And then she slammed the receiver down.

I have no idea who the young lady was. But how my heart does grieve over her. There is a hurting soul somewhere who needs help. I have help to give her. I have spiritual comfort and peace for her. Whatever her problem may be, she can find the answer for it by throwing herself upon God and asking for mercy and wisdom. "Come unto me", said the Lord Jesus, "all ye that are weary and heavy laden, and I will give you rest." But, alas, people will not come unto Jesus and get that rest which they can have. They scorn Jesus; they say, "I don't need the words of Jesus—I need advice."

Young lady, wherever you are today, can't you see that in Jesus you can find rest for your soul and peace for your troubled mind? What you need is the comforting presence of Jesus in your soul. Whatever your problem, whether it be financial, or family difficulties, or hidden shame—the love of Jesus can overcome these problems and make you to respect yourself again and to get joy out of life.

Only Jesus can do it; only Jesus can restore the broken spirit, and forgive the sinful soul. I am still offering to go to God's Word with you and find for you the advice which you need. Your soul is precious before God. Let it be so in your eyes also.

WHOM GOD HATH JOINED TOGETHER

Stanford Chambers

This writer remembers once expressing the conviction that those marrying contrary to Bible instruction were not really married and should go apart. This was a wrong conclusion, of course. A man and woman thus coming together become one flesh before God. God counts it as a closed transaction, and "what God hath joined together, let not man put asunder."

A Christian girl went contrary to instruction and counsel and married a man not "in the Lord." Very soon she, finding herself in a very uncongenial environment, came to herself also as to the un-wisdom of giving little heed to God's word in such matters. She came to the writer with her load. She told her story; was certain she could not be happy; was not sure she loved the man or ever could; thought under such circumstances she should leave him.

"No, indeed!" Whatever the mistakes involved, you are married. That man is your husband; you are his wife. If you do not love him you can learn to love him and you must. Love him for your Lord's sake. The Lord can enable you to do what to you may seem the impossible. Take it to the Lord in prayer, and keep it there. For Jesus' sake, for a soul's sake, for your conscience sake, live before him so as to demonstrate by your life just what a true Christian is, what the life in Jesus is. We prayed and she promised. In the course of time she saw her husband buried with the Lord in baptism. He is now a consecrated Christian. Her Lord enabled this Christian wife to win the victory despite her mistake. Of course the error is not to be condoned, but had she not changed her mind and lived for the Lord with her husband she would have erred again, and her second error had been worse than the first.

EVOLUTION AND ANTICHRIST

Richard Ramsey

The world today has turned its back upon the truth of God. Although men have known the truth that man was created in the image and likeness of God, as God's own offspring, they have preferred to claim kinship with the animals. Denying the God who created them, they claim that they have descended from a long line of animal ancestors, leading back to some primitive one-cell creature that came into being by accident. The eye, with its delicate mechanism, is thought to have evolved by chance; the ear with its various parts co-ordinating to register sound—the blood stream, containing so many billions of cells as a life-giving fluid—the brain, and the nervous framework controlling the body—the life cycle, involving male and female in reproduction—all these mysteries are claimed to be the product of inanimate, unthinking, unintelligent matter. You are said to be nothing more than a complex interaction of magnesium, iron, hydrogen, oxygen, etc., that got into operation quite by accident.

All of this is the devil's work. In the second chapter of second

Thessalonians, in describing the coming of the man of sin, Paul states that because men did not love the truth, God would allow them to believe a lie. This great lie will pave the way for the anti-Christ. This great lie, evolution, which claims that man is rising out of primordial slime to become a god himself, destroys any need for a Savior, for a God, for prayer. Man will be his own savior. Evolution is now ready to advance man to the status of a god. And when the man of sin, the anti-Christ appears on the scene of human history, working signs and lying wonders through the power of Satan, people will acclaim him as the "super-man", the next great step forward in the evolutionary cycle. They will worship this man who has made himself to be god; and they shall all perish in their sins.

But for those who love the truth, for those who believe and obey the Bible, this catastrophe shall not come. Believing in our Lord, and trusting in Him, we look for His coming, at which time He will deliver us from the wrath to come.

THE COMMANDMENTS CALLED "FRAGILE"

Ashton Mabee tells of being present in Eastport, Maine, post office when a clerk asked an old woman who was mailing a Bible to her brother in a distant city if there was anything breakable in the package. Mabee says the old woman snapped: "Only the Ten Commandments."

The lady was right about the Commandments being breakable—in fact, they are not only breakable, they have all been broken; and that by all of us.

The Lord Jesus asked: "Did not Moses give you the law?" then added: "yet none of you keepeth the law" (John 7:19).

The Apostle Paul said: "Now we know that what things soever the law sayeth, it sayeth to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19).

We all deserve the curse of the broken law; but Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree" (Galatians 3:13).

Christ bore our sins in His own body on the tree (1 Peter 2:24); now He proffers a justification by faith, "from all things from which ye could not be justified by the law of Moses" (Acts 13:28-39). Each believer can say:

"Free of the law! O happy condition
Jesus has bled and there is remission
Passing from death to life at His call
Christ hath redeemed us once for all
—From NOW



THE RIGHT WAY

The New Testament Church

ORIGINAL PURITY

APOSTASY

RESTORATION

J. R. CLARK

In seeking the right way of the Lord amidst the many modern day denominations we tend to become confused. To offset this bewilderment let us take an imaginary flight back to the church as it existed in the beginning. In our backward flight through the centuries we are struck with the thinning out of denominations until, in the first few centuries, there remains only the New Testament church in its original purity. Indeed this is a relief! We feel that this new start at the beginning will work wonders in clarifying our spiritual vision.

MARKS OF THE N. T. CHURCH

Certain marks of the primitive church now stand out clearly. First of all we are impressed by their **faith in the Lord Jesus Christ**. At this early period faith in Christ was a new thing, and seen to be of vast importance. Law gave way to grace, and the salvation which was beyond the reach of law-works was made available "by grace through faith"—faith in the blood of Christ Jesus. This faith is expressed in repentance and baptism (Acts 2:38; Gal. 3:26-27.)

Another mark of the church is suggested by its meaning — *Gr. ekklesia*, "called out." Those called out of the world through hearing and accepting the Gospel are the church. Such are sanctified by the blood of Christ and by the Holy Spirit, power to live the Christian life being imparted by the indwelling Spirit. A church that does not have the Holy Spirit is not a genuine church of Christ, regardless of claims to the contrary, for it would thereby be a dead thing, a body without life and spiritual power!

The early church was **autonomous**—self-governed, meaning that in

the beginning each church answered to Christ alone as its Head, without earthly headquarters. In John's vision of Revelation 1, Christ is seen walking in the midst of the seven churches. Each church enjoyed a vital relationship with Christ and was unattached to the other churches, save by virtue of their common attachment to Christ. The highest tribunal on earth is the local church!

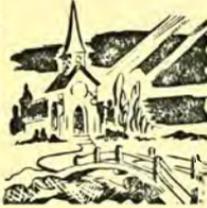
The first disciples wore the **name Christian**. As a group they were called simply "the church," the term "Church of God" and "Church of Christ" being in the possessive, denoting ownership. What name is as appropriate to a follower of Christ as the name Christian? What name is as acceptable to all professing believers, and will contribute more to oneness in Him, and to the pleasure of God?

Their **worship** was simplicity itself: singing, prayers, fellowship (including giving), the Lord's supper (each Lord's day), and Gospel teaching. There were no elaborate feasts and ceremonies, such as characterized the Old Testament order.

As to the **missionary spirit** of the early church, some one has said truly, "A church of Christ that does not believe in missions is not a church of Christ!" They were characterized by a passion for souls.

"Behold, how these Christians **love one another!**" said the people round about. They had a love that was not native to earth—"the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5). Their unity was not based on an intellectual meeting of minds, except in fundamentals, but was the result of the warming and merg-

N E W T E S T



NEW TESTAMENT CHURCH

FAITH IN JESUS CHRIST
 CALLED OUT OF THE WORLD
 AUTONOMOUS
 NAME CHRISTIAN
 SIMPLE WORSHIP
 MISSIONARY SPIRIT
 LOVE AND UNITY
 HOPE OF SECOND COMING

Corrupt Church

- First Pope
- Virgin Mary
- Image Worship
- Inquisition
- Priesthood
- Forgiving Sins
- Transubstantiation
- Sprinkling
- Indulgences
- Tradition
- Infallibility of Pope
- Mass.—Titles

CATHOLIC CHURCH

DATE LINE

NERO	CONSTANTINE	APOSTASY
100	200	300
	400	500
		600
		700
		800
		900
		1000

ing of their redeemed souls by the indwelling Holy Spirit and love.

Furthermore, for the first three centuries the church believed in the premillennial coming of the Lord, as abundant testimony from the early fathers and reliable historians will corroborate: Gibbon, Schaff, Mosheim, etc., etc.

EMPEROR NERO'S CONTRIBUTION

Unintentionally, Nero, emperor of Rome (54—68), contributed to the purity of the church by cruel persecution. This sifting of Christians continued until Constantine, who came to power in the fourth century.

THE GREAT APOSTASY

Perhaps it was in deference to his mother, Helena, who was a Christian, that Emperor Constantine himself became a nominal Christian and stopped the persecution of the Lord's people. In 331 he signed the edict of Catholicity, which made Christianity the universal religion of the empire. Thereafter pagan temples became meeting places for Christians and many pagans united with them, and pagan practices as well as worldliness crept into the church as a result.

The appointment of bishops over a number of churches destroyed the

autonomy of the local church and eventually led to popery. The first pope was Gregory III, appointed in 606. Peter could not have been the first pope for a number of reasons. There is no proof that he was ever in Rome; he was a married man (Matt. 8:14); he forbade Cornelius to worship at his feet; Paul resisted him to the face for he stood condemned (Gal. 2:11)—none of which things could have been true of a pope! The infallibility of the pope was declared by Pope Pius IX in 1870. (No man is infallible!)

In 1545 the Council of Trent canonized tradition, making edicts handed down by the church equal to Scripture. This kind of thing the Lord Jesus condemned bitterly in the Pharisees (Mark 7:7-13).

The worship of the Virgin Mary as the "Mother of God" originated in the Council of Ephesus in 431. Her immaculate conception proclaimed in 1854, supposedly preserved her from the stain of original sin from her birth. In more recent years she was said to have ascended to heaven without dying. But Mary from her own testimony was, as all other human beings, a sinner in need of salvation—she called God her Saviour (Luke 2:47). She was the mother of Christ's humanity and not of His deity (Rom. 1:3-4). Also if Mary were here she would be shocked to

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DARK AGES

WYCLIF 1374

LUTHER 1521

TYNDALE 1525

MENNONITES 1525

PRESBYTERIANS 1557

CONGREGATIONALIST 1580

BAPTISTS 1611

FRIENDS 1646

METHODISTS 1729

UNIVERSALISTS 1750

UNITED BRETHREN 1789

DISCIPLES 1825

(1534 CHURCH OF ENGLAND

ROMAN CATHOLIC

GREEK CATHOLIC

REFORMATION		RESTORATION						
1100	1200	1300	1400	1500	1600	1700	1800	1900

have prayers addressed to her! (See Mark 3:31-35.)

The second Council of Nice in 786 authorized **image worship** in the church, which is plainly condemned by the second commandment (Ex. 20:4-5). But those who now bow to images say that they are bowing to God through the image. This is the very sin of Ex. 32:4,5, for there the golden calf was meant merely to represent God (read vs. 4 and mg.). Also note that because of it God was moved to anger (vs. 11).

Then came what is known as the court of "**Inquisition**," wherein those under suspicion were tried, declared heretics, and sentenced at the will of the court! In the first enforcement of this reign of terror by Innocent III in 1215 30,000 persons were massacred. In the Spanish Inquisition 10,000 were burned at the stake and 97,000 imprisoned. Who could righteously justify such conduct in the name of anything, much less religion!

The **celibacy of the priesthood** came in the twelfth century, to the end that the priests might give themselves without distraction to the work of the church. But Martin Luther pointed out that the Bible taught that all Christians are priests of God, having access to the throne of grace, there being no Scripture for a separate order of priests (1

Pet. 2:9). The priest's power to forgive sins was proclaimed in 1215. In Mark 2:7 the Jews asked, "Who can forgive sins but one, even God?" which indeed was a proper question, only they did not know that Jesus is God. The One who forgives our sins must have nail-scarred hands and feet!

Transubstantiation was decreed by Pope Innocent III in 1215, according to which the emblems of the Lord's supper were said to be changed into the actual body and blood of the Lord, so that communicants eat of His actual body and blood. In the **mass** it is supposed that Christ is sacrificed over and over for our sins. When Jesus said "This is my body," He was standing with His disciples and they knew that the emblems were not His actual body and blood. As to His suffering over and over, the Bible makes it plain that He died "once and for all" (Heb. 10:10).

Indulgences were granted by Leo X in 1513, in which the people were asked to pay for a share in the surplus goodness of dead saints! In protest Martin Luther nailed his 95 theses to the door of Castle Church. He had not as yet broken with the Roman Church, but this act heralded his reformation.

Sprinkling began to be practiced on the sick in the third century, and

was authorized by the Roman church as a substitute for baptism in 1311. However, in Romans 6 Paul declares that "we are buried in baptism...".

Titles, such as "father", applied to church leaders, is condemned in Matt. 23:9, "call no man your father on the earth: for one is your Father, even he who is in heaven."

Men are taught that they **cannot understand the Bib'e** for themselves, but that the priests must feed them the sincere milk of the word. As a result the masses of the Roman Church are uninformed in the Word. The Lord wants His humblest ones to study His word for enlightenment (2 Tim. 2:15). The noble Bereans searched the scriptures daily (Acts 17:11). Things hidden from the wise and understanding are revealed unto babes (Matt. 11:25).

In the eleventh century the head of the Eastern division of the church protested against some of the corruptions of the church at Rome. A delegation was sent from Rome to iron out differences and when it failed a split came, resulting in the formation of the Greek Catholic Church (1054). History informs us that Henry VIII of England, being refused a permit by the pope to divorce his wife Catharine, broke with the Roman church and formed the Church of England (1534).

THE GREAT REFORMATION

The Great Reformation which had its beginning in the fourteenth century was a struggle to get back to the New Testament order of things. Wyclif (1374) has been proclaimed the "Morning Star of the Reformation" because of his work in giving the Bible to the English speaking people in their own language. Then came Tyndale and Luther and other great reformers, who suffered much that the masses might have the Bible and be restored to purer ways of the Lord. Many Christian movements

and denominations sprang up in this struggle for better things, beginning in the sixteenth century. On the chart herein is listed several denominations, with the dates of their beginnings. The restoration movement was an effort toward restoring the New Testament Church in its primitive purity, with no thought of creating another sect. How well they have succeeded depends on how closely each independent local congregation measures up to what God would have it be, as set forth in the New Testament.

HOW MAY WE HAVE A NEW TESTAMENT CHURCH TODAY?

A writer, in commenting on the name "Bible Christians" adopted by a Methodist Church said, "In a sense, that is what we all ought to become. Yet how few of us deserve such a title. The church would be revived at once, its heresies would be ended, and its divisions healed, if all Christians became children of the New Testament." Such a state was possible and practical in New Testament times in spite of weaknesses and imperfections, and is equally possible today.*

A local church that wants to be right, and simply a church of the Lord, transplanted into the twentieth century, may be so by severing all connections with sectarianism, both as to its spirit and as to its denominational machinery: becoming Bible Christians only, honoring Christ alone as Head, wearing His Name, subscribing to no creed except Christ and the Bible; continuing in simple worship, not forgetting to spread the Lord's table each Lord's day, reaching out in soul-saving endeavor, being filled with the Spirit and fervent love, looking for the blessed hope of the return of Christ day by day, growing in grace and knowledge of the truth.

*Upon reading this article, a man said tauntingly, "I suppose you think you are the New Testament Church." In this article I am not thinking of the New Testament church from the viewpoint of a great movement of which I am a part, but I am thinking in terms of the local church, a single unit, how it can be a church of the Lord. If the church at Corinth with all its imperfections could be "the Church of God at Corinth", then certainly a local church can be the same today.

ROMANS

R. H. B.

How to Deal with Differences Among Brethren

Romans 14 and 15.

From the general teaching about life and conduct Paul now passes on to a problem of fellowship, one that pressed sharply upon the church in that day—in our day also—and lays down rules and principles which, followed out, would certainly insure the unity for which Christ prayed. In dictator states there is uniformity of a political sort, for no man dares speak contrary to the leaders. So under a false ecclesiastical rule there is uniformity of creed and teaching; for few dare think for themselves, and still fewer would dare to express independent thought. But in the true church there is freedom; and freedom always means diversity of views, difference in points of doctrine and practice. I speak not of the clashing views of men in general, or of those who have forsaken the foundation of God's revealed word; but within the pale of the gospel, among the true children of God there arise differences, sometimes due to partial apprehension of truth, sometimes to errors and mistakes. The oft-heard saying that if all preached the Word there would be no differences, is one of those specious platitudes which at first seem true, but will not stand the practical test. Certainly we should preach the Word—not traditions, not human fables, not personal opinions, not "untaught questions." But when we preach the Word we do not merely quote scripture. We are bound to expound, compare scripture with scripture, reason, draw conclusions, emphasize, illustrate, make applications. This is not only right and legitimate, it is necessary and inevitable. But in that lies the possibility for all manner of differences. How shall this problem be handled so as to avoid disruption of fellowship? How shall Christ's people be free, differ among themselves, and yet be one in the bond of Christian unity?

In the early church this question was especially acute. The hereditary distinctions between Jewish and Gentile brethren were enormous. It was not easy for the Jewish Christians to free themselves from the swaddling-bands of the Law; and on the other hand Gentile brethren had ways and customs that were perfectly repulsive to Jews. How to maintain that "unity of the Spirit in the bond of peace" was a serious problem indeed; for never before had such discordant elements been merged together into intimate fellowship and communion. Paul takes up the problem at some of its sorest points.

There were first those whom he calls "weak in the faith," for they had not yet understood the liberty that is ours in Christ, but were still subject to ordinances, "touch not, taste not, handle not," and felt bound to the observance of holy days. What shall be done with such brethren? Paul says, *Receive them*; that is, accept them into your fellowship: do not draw a line against them, do not exclude them. Since, in their confession of faith and baptism *God* has re-

ceived them, do you receive them also. But do not set upon them to heckle them with arguments, to expose their mistakes and put them to shame. (Verse 1f.)

Those who were free from such false scruples might be tempted to "set at nought" those who were bound by them—that is to look down on them, to discount them, to regard them as blockheads, and the like. On the other hand those who held on to those legal observances might be tempted to judge and condemn their brethren who did not observe the legal regulations, as sinners against God. To the one class Paul says, "Do not set at nought your brother," just because you know better than he does; to the other, "Do not judge your brother." because he does not do as you do. Let us recognize the fact that we all are the Lord's and that all we are and do is with reference to Him, and that the final adjudication of things is His prerogative. For each one of us shall in the end give account of himself to God. (Rom. 14:1-12.)

A DEEPER LESSON

But now the Holy Spirit proceeds to teach a further and deeper lesson. Mere tolerance of brethren's weakness while we selfishly pursue our own course—to say, You go your way, I'll go mine—that is not enough. That would soon harden into cold indifference and estrangement; and neither party would be helped. The Lord intends something better for us, namely that we should have a loving care and concern each for the other, that the more enlightened should have special love and regard for the less enlightened one. Let us say that your brother thinks it wrong and sinful to eat certain kinds of meats. You have a better light: you can eat those meats with clear conscience, for you know that the Lord has set us free from such restrictions. But if I exercise this my liberty, it may happen that my brother, seeing me indulge, may follow my example; but he would do it believing it to be wrong. That would be a condemnation to him; and I, by my superior light and freedom have become a stumbling block to him. That must never be! "What then," you say—"shall my brother's narrow scruples control my conduct?" Yes—for love's sake. If Christ *died* for him, I certainly can deny myself some pitiful privilege in eating or drinking (or, in our days it might be "moderate drinking," pool-rooms, card parties, movies, etc., granting all these were innocent in themselves, which, however, they are not). For the essential thing in the kingdom of God is after all not meat and drink, nor any sort of rightful self-indulgence, nor even the enjoyment of our liberties, but *righteousness*, and *peace*, and *joy* in the Holy Spirit. These are the things to be prized and to be looked out for. Do not by the use of some needless thing, though it be entirely right in itself, endanger the eternal salvation of your brother. For if, emboldened by your example, he indulges in your liberties, you have led him astray. What you have partaken of in faith, he takes up in doubt; and that makes it wrong for him. He "is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14:13-23.)

If any of us therefore are strong, it falls to our lot to bear the infirmity of the weak and to exercise tender, loving care for them, and not to please ourselves; for thus did our Lord Jesus Christ Himself. How many wounds would have been healed, nay, would never have been struck, had God's people followed the great teaching of this chapter and the great example of their Savior, who came not to be ministered unto but to minister, and to give Himself a ransom for many!

Unity Through Love and Mutual Helpfulness

In the kingdom of God the strong evermore must bear the burden of the weak. This is the law of Christ, which is the law of love. (Gal. 6:2.) By the fact that no one knows more, enjoys greater spiritual light, power, and privilege, he becomes a debtor to the weak and erring. For what have we that we did not receive? And if we received it all freely, for no worthiness of our own, does that not constitute our obligation to pass it on to others who are in need? What a parody upon Christianity it is to see a people self-complacent in their superiority and high position, enjoying their privileges and looking with disdain upon the weak, intent only on pleasing themselves without regard to the welfare and salvation of others. If our neighbors are (as we once were) "foolish, disobedient, deceived" ought we not do all to help them and win them? Should we not for love's sake be servants unto them? (There is a right way to please men as well as a wrong. (Gal. 1:10; 1 Cor. 10:33.) Thus, Christ pleased not Himself. His heart was always set upon helping and blessing others; and because He was the Strongest and Greatest He went to the lowest place and bore the sins and burdens of us all. (Isa. 53:6.) The quotation in Rom. 15:3 is the latter half of Psalm 69:9 (the first part quoted and applied to Christ in John 2:17). At this quotation from Psalms, Paul takes occasion to make the important general statement of Rom. 15:4—"For whatsoever things were written aforetime (that is, all the Old Testament scriptures. Cp. 2 Tim. 3:16) were written for our learning, that through patience and through comfort of the scriptures we might have hope." *Patience, comfort, hope*—precious blessings that come to us through the Old Testament scriptures! Verses five to seven continue the theme of unity by loving forbearance, mutual recognition, and helpfulness. All this is still connected with the teaching of chapter 14. So are the verses following, Rom. 15:8-13.

The extreme danger of a rift in the early church lay in this bringing together in its fold of two elements, so widely separated in custom, manners, religious background, so antagonistic and incompatible in spirit and attitude by every human prejudice and by mutual aversion as *the Jew and the Gentile*. It took a stupendous miracle to convince the Jewish brethren in the first place that Gentile believers were at all to be admitted (Acts 10, 11)—for the church for several years consisted of Jewish brethren only. It was a very bold move indeed when those men of Cypress and Cyrene stepped over the line and dared to preach to Greeks in Antioch (Acts 11:20) and the resulting influx of Gentiles caused grave concern in Jerusalem

so that they sent one of their number, a man good and true, to look into the matter. (Acts 11:22f.) After all that there was still a sentiment among Jewish brethren that the Gentile converts should be circumcised and instructed to keep the law of Moses; which, though refuted in the conference at Jerusalem (Acts 15) continued to hang on, being spread by certain factious Judaizers. On the other hand, where the Gentile element predominated there was danger of their discriminating against their Jewish brethren, and exalting themselves over them. (Hence the teaching of Rom. 11:11-32.)

Now once more Paul reverts to the Jew-Gentile question, showing that the salvation of the Gentiles was rooted in God's purpose of old—that Christ's mission was to the Jews "to confirm the promises given unto the fathers"; but also with a view to the blessing of the Gentiles, "that the Gentiles might glorify God for His mercy"—the free, uncovenanted gift that comes to them through Christ. This he backs up with four quotations, two from Psalms, one each from Deuteronomy and Isaiah. Verse 13, a doxology, wonderfully sweet and meaningful concludes his argument, which began at chapter 14:1.

From here on to the close, the epistle treats more largely on personal matters—but how rich and full of meaning these also are! From v. 14 to 21 the apostle tells them of his great work among the Gentiles; from v. 22-33 he speaks of his hoped-for visit to Rome, which he intended to make, but not until after his journey to Jerusalem; for the success of both of which he requests their earnest prayers. The sixteenth chapter we reserve for the final lesson.

QUESTIONS ON LESSON 21

What important question is taken up in Rom. 14? What attitude does he enjoin toward those who are "weak in the faith"? What would be the danger on part of the stronger ones toward the weaker? What attitude might the weak take toward the strong? What deeper lesson does he then bring in? How could we put a stumbling-block in a brother's way? What had Paul resolved as to that?

What law must prevail among God's people? What important verse here teaches the value and use of the Old Testament scripture? In what lay the greatest danger of division in the early church? What sweet doxology in verse 13?



Questions & Answers

S. C.

Are we living in "the times of restitution" Peter speaks of in Acts 3:21? NO. He says that the heavens receive Jesus "until" then. Since He is still in heaven that "until" is still lengthened out. Another "until" is found in Luke 21:24, and this "until" does not start until the one in Luke is fulfilled. See also Hebrews 2:8.

Why are the "Jehovah Witnesses" Opposed as they are? Because they are false witnesses. They bear witness that Jesus' second coming was in 1874. They teach that a fuller presence came in 1878. They teach that those dying in their sins will have a chance to be saved upon

their resurrection. They teach that such will be raised in groups at a time during the thousand years of Rev. 20 and preached to. They deny the authenticity of Rev. 20:5, which says "The rest of the dead lived not again until the thousand years were finished." For if that is true then they cannot be raising them and preaching to them during that time.

Then there is false teaching on the nature of Christ, on His pre-existence, on His atonement, on His bodily resurrection, on His ascension, as well as on His coming again. As to man's nature also, and resurrection. Death is extinction and of course there is no hell. They resolved that away several years ago!

"Can one repent and not make restitution for the injuries he has done?" Repentance does not involve restitution, restoration, reformation. These are to follow as the "works mete for repentance." Repentance however is that change of mind and attitude with reference to sin and the Lord. The reality and genuineness of the repentance determines the quality of the fruits thereof.

The man who baptized me has since backslidden and gone very bad. Shouldn't I be baptized by someone else? And then what if he should go wrong? But when you were baptized, were you obeying man or God? Was your trust in man or in God? It is **your** obedience in faith that determines your acceptance, not how the baptizer turns out. Are you striving and praying for this man's recovery?

We hear it stoutly affirmed that Jesus is now sitting on David's throne. Where is the Scripture for this? Nowhere do the Scriptures tell us that He now sits on David's throne. David's throne and David's kingdom are promised Him, and He was raised up from the dead (Peter on Pentecost declares) to sit on David's throne. The position He now occupies is on His Father's throne See Rev. 3:21. He will yet take over the kingdom of David (Isa. 9:7), will yet reign over the house of Jacob, (Luke 1:32-33). But Jacob's complete purge has to take place first. He will not reign over a kingdom of unregenerate Jews nor Gentiles either. The thousands of them now settling down in the land in unbelief are in for the purge, "even the time of Jacob's trouble," (Jer. 30:7). A true Israel will be saved out of it. Read the chapter. Read Dan. 12:1, ff.

Does God ever harden people's hearts? Yes. His very goodness, which should lead men to repentance is misconstrued, especially His long-suffering and patient waiting. Noah warned of the coming judgment of the flood. Years passed. "The longsuffering of God waited," and the people concluded God was not going to act. The **very thing** His goodness prompted resulted in the hardening of the people's hearts. God hardened Pharaoh's heart, but the responsibility was not God's but the perverse king's.

"A friend of mine is always saying, everything is for the best. Is she right?" No. Not all things are good; else no evil. But Romans 8:28 is true. Note the condition. God overrules and makes good His promise "to them that love Him."

PAUL'S VOYAGE TO ROME

(LESSONS ON THE BOOK OF ACTS)
(Acts 27:1 – 28:15)

J. Edward Boyd

THE JOURNEY BEGUN. The story of Paul's voyage from Caesarea to Rome is one of intense interest. Well does this writer remember his experience as a seventeen year old student in the Nashville Bible School when, preparing his Bible lesson for the following day, he became so absorbed in this stirring narrative of the sea, that he found himself reading on and on beyond the lesson assignment. For literary excellence it easily ranks among the classics of all time. But its purpose is not to entertain. It provides us with an unforgettable picture of human helplessness in the midst of perils, of complete trust in God in such circumstances, and of His marvelous response to such faith. It deserves a larger place in our preaching and Bible teaching than has usually been given to it.

Paul had long desired, purposed, and prayed to go to Rome; and he had received assurance from the Lord that he would do so. (Acts 19:21; 23:11; Romans 1:10, 13; 15:22-24,28.) And now his prayer was being answered, though in a manner scarcely to be expected. But the Lord uses various methods and agencies to accomplish His purposes. In former days He had used heathen monarchs, sometimes to punish, sometimes to bless, His nation Israel. (Is. 10:5; 2 Chron. 36:15-17, 22-23; etc.) Now Roman soldiers and heathen sailors are His instruments to convey His servant to the place where He wanted him to go. But the journey was to be exceedingly dangerous. We would have arranged it otherwise. But God's thoughts are not men's thoughts; He does not see things as we do. The range of our vision is so limited. He could have sent Paul to Rome as a free man, with calm seas and favorable winds all the way. Instead there were bonds, tempestuous seas, contrary winds. It was all according to the love and the wisdom of God. Surely in all this there was some divine purpose.

Making the journey with him were two of the apostle's close friends, Aristarchus and Luke. Little is known of Aristarchus. He was from Thessalonica, and had been a companion of Paul at Ephesus. He was among those who travelled with him on his last visit to Jerusalem. (Acts 19:29; 20:4.) Later, when writing from Rome, the apostle refers to him as his fellow-prisoner. (Col. 4:10.) He appears as a worthy representative of that class of Christians, some little known, many altogether unknown, who by their humble and faithful service contributed so much to the progress of the gospel. It was no doubt a great comfort to Paul to have such men standing by in difficult situations. That Luke was also present is indicated by the use of the pronoun *we*. So it is the account of an eye-witness that we have in this story. Seafaring men have testified to the accuracy of its details. Years ago an attempt was made to discredit the entire story of the book of Acts. A group of free-thinkers sent one of their number, William Ramsay, to the regions of Paul's travels

to gather the information necessary for this purpose. The result was quite different from that which had been expected. It was a complete vindication of the accuracy of Luke's narrative. A careful and thorough investigation did not disclose one single error. This is especially significant in view of the many and varied details in regard to the political, historical, and geographic situations of the times. Mr. Ramsey was himself profoundly impressed by his findings—so much so that he was converted to Christianity and became an able and ardent defender of the Scriptures as the Word of God.

The prisoners who were being sent to Rome were put in charge of a centurian named Julius, who showed unusual kindness to Paul, permitting him to go ashore at Sidon to visit friends. (27:3.) From Sidon they sailed to Myra, on the southern shore of Asia Minor, where they found a grain ship from Alexandria, Egypt, bound for Italy. From Myra they continued in a westerly direction, which was the most direct route to Italy; but at Cnidus contrary winds forced them to turn southward. Passing around the eastern end of the island of Crete, they took refuge in the harbor of Fair Havens. Much time had been lost; and the time of year had come when it was exceedingly dangerous to sail the Mediterranean. (The Fast mentioned in verse 9 was the Jewish day of Atonement, which came about the middle of September. The term was used to indicate the time of year, much as we sometimes use such terms as Christmas, Easter, etc.) All thought of continuing the journey to Italy until after the stormy season was given up. But Fair Havens was not a commodious place to winter in; so the majority wanted to sail on to Phoenix, farther to the west along the shore of Crete. Paul advised against it. That he, a prisoner, was allowed to offer advice at all is indicative of the respect in which he was held. But his advice was disregarded. Evidently it was thought that a religious enthusiast would scarcely be an authority on weather and navigation! Probably they did not know of his previous experiences in sea travel. (2 Cor. 11:25-26.) The centurian Julius concurred in the decision to try to reach Phoenix.



Seed Thoughts

J. R. C.

Standing On the Promises

A minister wrote to a brother minister, whose faith was failing. "Are you not making a mistake in examining your faith instead of the promises on which that faith rests? If you are traveling a highway and approached a bridge of whose strength you were not satisfied, would you examine your faith in the bridge or would you dismount and examine the bridge it-

self? If, after observation, the bridge seemed safe, then your faith would be strengthened."

In Tune With God

"Sir, how do you tune all these pipes so as to make harmony?" asked a minister of an organ tuner. "I first tune middle C and then tune all the rest to it," answered the tuner. The preacher, Dr. David Berger, went away with a great

secret. Christ is the middle C: make Christ the center of your life and tune all else to Him, and your life will be in tune with God.

The Price of His Soul

When Achan saw the goodly mantle, the two hundred shekels of silver, and the wedge of gold in Jericho they looked very good to him. He took them, even though God had warned Israel against taking of the devoted thing.

God traced this sin to Achan, and had Joshua send messengers, who found the loot hidden in Achan's tent. The stolen goods were brought to Joshua, who laid them before Jehovah in the sun.

We can be sure that they did not look so good to Achan any more! Here was the price of his soul; for this he would be stoned. Even so, fame, lust, pleasure, wealth, adultery may look good to a person now but eventually when such is laid before him in the judgment as the price of his soul, it will have lost its glamor. (Joshua 7.)

Ye Did It Unto Me

In his poem, "How the Great Guest Came," Edwin Markham tells the story of the pious cobbler of Ingilburg, to whom the Lord said in a dream that He would visit him that day. The old man prepared his shop for his divine Guest, and set the table with bread and milk and honey. As he mused and watched, a beggar passed his window, drenched with the torrential rain. The cobbler opened his door and called to him, and gave him a pair of shoes. An old woman passed before his shop, staggering beneath an uneven load of fagots. He called her in, gave her the loaf of bread, and fixed her load more evenly. Soon a child, who had lost his way, stood crying at the cobbler's door. He brought him in, fed him the milk from the spread table, and took him home. The short winter day quickly passed, and the expected Visitor did not come. The cobbler began to murmur his disappointment, when a voice resounded within him: "Lift up your heart, for I kept My

Word.

Three times I came to your friendly door;

Three times My shadow was on your floor.

I was the beggar with bruised feet;

I was the woman you gave to eat;

I was the child on the homeless street."

—Sunday School Times.

Power Through Prayer

The pulpit of this day is weak in praying. The pride of learning is against the dependent humility of prayer. Prayer is with the pulpit too often only official—a performance for the routine of service. Prayer is not to the modern pulpit the mighty force it was in Paul's life or Paul's ministry. Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to advance God's cause in this world.

—E. M. Bounds.

Preaching

The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sun-strokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When properly executed, its benefits are untold; when wrongly executed, no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, and easy to capture the citadel if the watchman be asleep or the food or water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and the preaching. Paul says: "Our sufficiency is of God, who also hath made us ministers of the new testament. . ."

—E. M. Bounds.

NEWS AND NOTES

New Albany, Ind.: "The work at Cherry street in New Albany, Ind., is continuing to be used for the Lord. Crowds and interest seem to be on the upgrade. The parents of a large family, together with two of their children, were baptized the first week of April. Later in the month four others came to put on Christ in baptism.

"Brother Maurice Clymore of Dugger, Indiana, will be with the Cherry Street Church for a two-weeks meeting, beginning Monday night, June 8."

— Bruce D. Chowning. *

Jennings, La.: "The Chorus of Kentucky Bible College, directed by Brother Dale Jorgenson, sang before packed houses, both here and in Crowley. They appeared before the Crowley High School and were on the local radio station. The radio program was directed by Tommy Marsh, a student director who did a good job. The faculty and student body of K. B. C. are to be commended for their faithfulness and devotion to the service of the Lord. Brethren, let us back them up with our prayers, and give them every encouragement we possibly can.

"The Lord willing, we will begin a meeting at Estherwood May 10th. I have also promised the brethren at Abbeville to be there in a meeting as soon as possible. These meetings will be conducted in French. Your prayers are requested."

— Ivy J. Istre.

Sellersburg, Ind.: "From March 15 to 22 Brother J. L. Addams brought inspiring messages to our young people in a special youth effort here. Attendance was good throughout the week, highlighted by the K. B. C. and P. C. H. S. choruses groups on Thursday night. Both the old and young received a blessing from the meeting as all were challenged from the pulpit to a deeper appreciation for such a loving Lord and wonderful Saviour. There were four responses to the invitation. We feel that we will continue to reap from this sowing."

— H. T. Marsh.

W. S. Hoar to Johnson City

After a long and fruitful ministry at Linton, Indiana, Brother W. S. Hoar has consented to take up work with the Locust street church of Christ in Johnson City, Tennessee, beginning about the middle of June. Brother Kenneth Istre has done a good work at the Locust Street Church, having served as minister there for a little over two years. He will move to Dallas, Texas, and serve as associate minister to Frank M. Mullins at the Fair Park Church.

Johnson City, Tenn.:

"The Mountain View Church in Johnson City has had some increase in interest and attendance in the last few months. Brother H. L. Olmstead held a very fine meeting in March. He spoke on the theme of "God and the Dispensations." I have finished preaching an eleven-day series at the Main Street Church in Winchester, Ky. The church there is a happy and growing congregation. Brother and Sister Ben Rake are good servants of the Lord." — Paul Clark.

Louisville, Ky.: "On May 3 the Ormsby Avenue congregation in Louisville began a soul-saving effort with Paul Clark preaching. The meeting is off to a good start. There are some prospects for conversion among those who are coming, especially among the young folk. Closing date is Wednesday, May 13.

"I am planning a trip to Missouri and Iowa in the latter part of May and the first half of June or longer, assisting in a meeting at Osceola, Iowa, the last two or three days of May and the first week of June to June 7, at least. Following this meeting I am to be with the brethren at Leon, Iowa, in a vacation Bible school and meeting. All this, if the Lord wills."

— J. R. Clark.

J. L. Addams at Mt. Auburn

Brethren in and near Dallas, Texas, should remember that J. L. Addams of Louisville will be in meetings at Mt. Auburn Church from May 10 to 17.

The Pekin, Indiana, Highway Church has had a season of refreshing in the preaching of Frank M. Mullins, who closed his visit with them on May 3.

New Building Program Launched

The elders of Sellersburg, Indiana, asked that new directors from various congregations be appointed to succeed them as directors of the Children's Home, as now the home was well on its feet and in good shape financially. Ten men from Indiana and Kentucky have been appointed as directors. In a meeting early in May they were organized in accordance with the requirements of the State of Indiana. In this first meeting plans were made to build a new wing on the new building for boys. Building operations are to begin this summer and to be completed in a few weeks. The cost estimate is \$18000. The Home has about \$5000 that they can turn to this purpose. A local bank will grant them a loan of \$6000. Thus they need \$7000 additional by the time the building is completed. The present boys' quarters do not meet the requirements of the State. We hope to carry a story of the Home along with pictures in a forthcoming issue.

Important Dates

Saturday, May 23, beginning at 9 A. M., Kentucky Bible College (2500 Portland Avenue, Louisville) is holding **open house** for prospective students and ministers who bring them. The college groups will meet in special session that day to welcome visitors and acquaint them with the college. A program of activities is being prepared, lunch is to be served, and we are looking forward to a good time together. It is requested that all who plan to come please send names and addresses to Winston Allen, 2630 Montgomery, Louisville.

Closing exercises for the '52-'53 school year of Kentucky Bible College are scheduled for May 29, 8 P. M. You are invited to attend.

September 7-11 has been selected as the time for the annual Louisville Bible Conference. This decision was made at the monthly

preachers' meeting in Louisville the last of April.

We hope you can plan to be with us and help to make this the best conference thus far.

— W. N. A.

Teacher Needed at K. B. C.

Beginning with the fall term, Kentucky Bible College needs a qualified typewriting and shorthand teacher. Contact Winston Allen, 2630 Montgomery St., Louisville, Ky..

Brandon, Florida

We learn that the new building under construction at Brandon, Florida, is a neat structure, which will serve the brethren there for many years of growth.

Brother Chambers says, "Much remains to be done before we can even meet in the building." Furnishings: seats, pulpit, tables will call for considerable expense. We understand that some responded to the special mention that we made of this project in a recent issue of Word and Work. The brethren there are few and are hindered by opposition, but they are pressing on in a good work for the Lord.

As we prepare these notes Brother R. H. Boll is due home from Texas, where he has been engaged in a protracted meeting at Wichita Falls. He spent a few days in Dallas before going to Wichita Falls. George Knepper, Ernest Lyon, and J. R. Clark preached at Portland Avenue Church on the Sundays that Brother Boll was away.

Word and Work has stocked Vacation Bible School supplies from Standard Publishing Co. and Scripture press for local trade. Orders mailed to us will be shipped direct from Publisher to you. Please get your order in early so as to have your materials on time.

New Testament Church

The article in the middle pages of this issue titled "New Testament Church" will be available in tract form for those who would like to use it. One brother has asked for 1500. Fifty for \$1.00; 500 for \$7.50.