

BULLETIN OF THE
CHURCH OF CHRIST
AT
WARNERS CHAPEL
CLEMMONS, N. C.



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| I. You may read about it in the Bible.
Rom. 16:16 | III. Its acts of worship are patterned after the New Testament.
John 4:24 |
| II. It speaks where the Bible speaks, is silent where the Bible is silent.
I Pet. 4:11 | IV. It exalts Christ as the <i>only</i> head of the church.—Collossians 1:18 |
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YOU ARE WELCOME AT OUR SERVICES

Vol. I	April 1, 1951.	No. 4
Published Weekly	Radio W T O B Sun. A.M.	9:30
By	Class 10:00; Lord's Supper	11:00
The Church of Christ	Preaching Sun. P.M.	7:00
At	Bible Study Wed. P.M. 2:00&	7:30
Warner's Chapel	Training Class Thur. P.M.	7:30

Unselfishness.

"Is then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.." (Rom. 15: 1, 3). We know what selfishness is. It is undue self-love, which prompts the seeking of one's own interests at the expense and to the injury of the interests of others. It conflicts directly with what has been styled the golden rule, as given by Christ in (Matt. 7:12) "All things whatsoever ye would that men should do unto you, do ye even so to them." As selfishness is wrong, its opposite is right; and its opposite is unselfishness. This word, however, I do not find in my dictionaries, but as I have need for it I will use it. Unselfishness. My plan then requires me to notice: I. How it manifests itself. The text suggests that it does this in three ways, as follows: (1) In bearing the infirmities of the weak. What are the special infirmities referred to here--we may learn from (Rom. 14:2-23). Some of the members of the Church at Rome objected, it seems, to eating the flesh that had been sacrificed to idols. They were weak brethren, and Paul makes a courteous concession to their weakness, or if you prefer to use the word, their prejudices. These are the infirmities referred to in the text. They are not to be found among us; but other infirmities can be found. How many weaknesses there are! The example of "the strong" may grieve "the weak." The strong may be able to do, without sinning, what the weak feel that they dare not do. Now in all such cases, the strong should bear the infirmities of the weak. Read (1 Cor. 8:10, 11) "For if any see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died?" In this particular case this would promote idolatry, which is

positively condemned. Now in all such cases, the strong should bear the infirmities of the weak by abstaining from that which would lead the weak into sin, or wound their feelings. They should bear, too, the infirmities of the weak by hearty sympathy with them in their trials. There is wonderful power in Christian sympathy in lightening, and even removing burdens of sorrow. (2) In not pleasing ourselves. Selfishness makes us please ourselves to the injury of others. Self-love permits us to please ourselves while we please others. The spirit recommended in the text arrests the operation of self-love so that there is no effort to please one's self, but a desire to please others. "Not to please ourselves!" It is implied in these words that bearing "the infirmities of the weak" is not pleasant. It is not. You that are strong would find it more agreeable to have nothing to do with the infirmities of the weak. It would be easy to ignore them; and here it may be, is our temptation to let the weak alone. But what says the text? "and not to please ourselves!" Consulting our own pleasure is the very thing we are not to do. (3) In pleasing others for their good. Pleasing others is the opposite of pleasing ourselves. As we are not to please ourselves, we are to please others. It requires piety of an exalted type to make the two things coincide. It will be observed that there is a wise limit imposed on our pleasing others. We are not to try to please them in every way, and in every thing. The text says, "for his good to edification!" Our object must be to promote the good of our neighbor by edifying him. To edify is to build up. The Christian character needs to be built up, strengthened, developed put into symmetrical form. A wide field of labor opens here. The best way to please others for their good is to be forgetful of ourselves.

II. The model of unselfishness: For even Christ pleased not himself. Here we have Paul's exhaustive and final appeal. We may suppose him to have thought within himself that some of the brethren would say, "this is hard, not to please ourselves." The Apostle only says, "Christ pleased not himself." This does not mean that Christ engaged reluctantly in the work of redemption. There was no reluctance. The language brings out the great prin-

ciple of self-sacrificing love. Christ did not please himself in the sense of consulting his own personal ease. To prove this, let us consider--(1) His incarnation. Think you that, as the Eternal Word, he consulted his ease or his dignity in taking a finite nature into union with his divine nature? This finite nature, too, was resting under dishonor and ignominy, because of sin. What an act of condescension on the part of the Word to become flesh, to become man. Was there ease or comfort in the act? (2) His poverty. (2 Cor. 8:9) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Became poor! His birth introduced him to scenes of poverty with which he continued familiar till his death. Look at his manger-cradle. Did he consult what you would call ease or pleasure in being born thus, and having "not where to lay his head"? (3) His patience with his disciples. They were unpromising scholars, slow to learn. Did he consult his ease or pleasure in bearing with them? (4) The opposition of his enemies. "Consider him that endured such contradiction of sinners against himself." Calumny hurled at him its darts till its quiver was exhausted. Last. His death on the cross. What a death! Did he consult his ease? Let us ask ourselves the question, am I unselfish? The example of Christ should become more and more influential. Yes, we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor "for his good to edification!" For even the Master pleased not himself.

God's Radio Station

If radio's slim fingers
 Can pluck a melody from night
 And toss it over a continent or sea;
 If petaled white notes of a violin
 Are blown across a mountain or a city's din;
 If songs like crimson roses
 Are culled from thin blue air--
 Why should mortals wonder
 If God hears the prayers of Christians?

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