

THE WORD AND WORK

(Volume XLIV, November, 1950)

Comfort

There is a day of sunny rest
For every dark and troubled night,
And grief may bide an evening guest,
But joy shall come with morning light.

For God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

—William Cullen Bryant

WORDS IN SEASON

R. H. B.

WHAT IS WORTH WHILE?

A prankster slipped into the show-window of a store and deftly changed the price tags on various goods—putting the high prices on cheap things, and the low prices on valuable things. That was a bad trick indeed, but not anything new or unheard of before. The devil has been doing just that, ever since the dawn of time; and the majority of people have all along accepted his valuations. Any day we can see how poor humanity holds excellent things cheap, and puts high value on things worthless. The Lord in His word endeavors to open the blind eyes to the relative value of things. "Why?" He asks, "do you spend money for that which is not bread, and your labor for that which satisfieth not. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." How men labor and toil and strive to obtain what in the end is to no profit! How are they anxious and troubled about many things, and blindly pass by the one thing needful! Fame, power, wealth—things that can vanish over night, call forth their high endeavors.

"Under the mountains of gold," says a French writer, "an army of giants lies buried"—a host of men of great talents and ability, who spent their time and strength in money-getting and now have nothing to show for it. "What shall it profit a man if he should gain the whole world and lose his own soul?" The lust of the flesh, the lust of the eyes, the pride of life—are not these the prized objects of the world's pursuit? Esau rated his mess of pottage of greater worth than the birthright of God's promise. The rich young ruler valued his earthly wealth above treasures in heaven and above the offered fellowship with Jesus. Judas sold his Lord for thirty pieces of silver.

May it be, my brother, or my friend, who are reading these lines you also are reaching out after vain things and have lost sight of that which is truly needful and precious? "Turn away mine eyes from beholding vanity and quicken me in thy ways"—so prayed the psalmist, and so let us pray (Ps. 119:37).



THE GREAT PHYSICIAN

Although the title "Physician" is applied to Christ only incidentally (Luke 5:31 and parallel passages)—yet the fact that Christ once so spoke of Himself even in a figure, has had a great appeal to human hearts. We know what it is to be sick. We know that hope and help that comes to the sick man when an able doctor enters in upon the case—how the patient and his distressed loved ones look to him with almost childlike trust; and how gratefully we accept his skilful work and submit to his dictates. It is not an unworthy name that is given to Jesus when men call Him the "Great Physician." And there is much sound gospel-doctrine wrapped up in that name. Here are some things all men should know, who would engage the help of this Great Physician.

1. We do not go to a doctor because we are well, but because we are sick. There are sinners who will not come to Jesus because they think they are not good enough. This idea is based on a total misunderstanding of Christ's work and mission; yet it is very common. The sinner thinks he must have a certain power of will and character (which he knows he hasn't got)—else how could he assume the obligation of a Christian life? So, often secretly, he tries to improve his ways, break wrong habits, overcome evil tendencies, and make himself a better man than he had been, before he would dare come to Jesus! Now of course that is all wrong. A doctor takes you up where you are. Your weakness, sickness, disease, constitute the very ground and reason for your appeal to him. You don't try to make yourself well before you go to him. So is it with your soul and the good Physician: you go to Him not because you are well, but because you are sick and you know it, and because you want to be made well; not because you are good, but because you are bad; not because you are strong, but because you are weak; not because you consider yourself as able to live a Christian life, but because He alone can set your feet upon a rock and establish your goings. You come to commit your case into His hands.

2. Moreover when you appeal to a doctor for help you tell him so far as you are able what is wrong with you. It is an old saying that it does not pay to lie to your doctor or to your lawyer. Well, there would be no use of lying to the Great Physician. He knows you perfectly already. Yet you must tell Him what is the matter with you, and you lay before Him all your sin and failure, and humbly confess your deficiency and your soul's great need. Explanations are out of order. If any excuse is to be made, he will make it. All you need to tell Him is your condition and the help you need and crave.

3. When you go to a physician with your trouble it means that you have given up any idea of curing yourself. By the very fact that you call a doctor you confess that you are unable to heal yourself. And if you deal faithfully with him you will renounce all manner of self-treatment and the nostrums on which you once relied. If you have perfect confidence in your doctor's ability you simply put yourself into his hands and under his orders. Apply this to your Great Physician.

4. Finally—it is the common complaint of doctors that patients do not follow instructions, nor faithfully take the medicine prescribed. In proportion however as a patient is extremely ill and realizes the seriousness of his sickness, and in proportion to his faith in the doctor's skill and wisdom, a sick man will be careful to do exactly and faithfully as the doctor directs. So also those who realize the greatness of their need and peril and who trust in Christ's perfect power to help and save, will be careful to cleave to Him and gladly obey His commandments.

The good Physician is able to handle any and every case of spiritual sickness, however fatal and incurable it may be. He came forth for that purpose, and "Jesus is Able to Save" and "Jesus Never Fails." But it is more than a question of skill and ability. The "poor sinner" is not merely unfortunate—he is *guilty*. And only Christ's love to the uttermost could cope with that. It cost Him all He had to give to cleanse the guilt and stain of sin. In bitter grief and tears, and by the shedding of His blood on Calvary's tree was the sinner's pardon and healing purchased. But thanks be to God—that Sacrifice was adequate. Full salvation is henceforth offered freely to whosoever will, and no sin-sick soul needs to be lost.

* * *

"WAS JESUS A PREMILLENNIALIST?"

This question was raised some where some years back. The answer, of course, is *No*. The Lord Jesus was no sort of "ist" or "ite." He belonged to no sect or party. He spoke God's word for God. "He whom God hath sent speaketh the words of God." In His teaching He did indeed corroborate the distinctive tenets of Pharisaism (Acts 23:8)—but He was not therefore a Pharisee. Thus a simple Christian, in teaching the whole word of God, faithfully, will probably present what some would call "pre-millennial doctrine." But the simple Christian is not any sort of "ist" for all that. He has never subscribed to a system of doctrine called "Pre-millennialism," (nor for that matter Anti-millennialism, or A-millennialism, which is the official and distinctive creed of some). He is not committed to any prescribed scheme. He believes, accepts, voices, whatever God has spoken, as he reads it and so far as he knows it, all of that and only that. The Lord Jesus is his only authority, his only Rabbi, Master and Teacher. There he stands, and therefore he is just a simple Christian. Nor does he require anything more of his brethren.

ARE WE "PREMILLENNIALISTS"?

Some have thought that those who believe in the premillennial return of the Lord should boldly avow the fact that they are "premillennial" and not be ashamed of it; and I for one would be quite willing to tell the world that I am "premillennial" in my faith and teaching, if it were generally understood that the premillennial belief is simply the belief that Jesus will come back before the millennium. But the word "premillennial" is not so understood. Because of the vociferous vilification raised against it in some quarters it carries an evil implication to the minds of many.

Moreover no faithful Christian would subscribe to "Premillennialism" in general, for, like the term "Protestantism, it covers too much ground. There are sects and cults that are spoken of as "premillennial," whose views and doctrines are utterly contrary to God's word. Naturally some unscrupulous pulpiteers fulminating against "premillennialism" would like so to classify their brethren, and by implication, if not by outright charge, saddle off on them all the vagaries, false theories, and unscriptural doctrines that might go under the name "premillennialism." So it is good for a Christian to be just a Christian, with all that the name implies—not a Christian of some special stripe or sort—neither a premillennial nor an anti-millennial, nor Calvinistic nor Arminian Christian, nor anything, but just simple Christian.

REGISTRATION FOR WINTER TERM KENTUCKY BIBLE COLLEGE

Registration for the winter term of the Kentucky Bible College is scheduled for November 27. Courses to be offered include Bible (John, Acts, and Prophetic Themes of the Bible), first and second year English, first and second year Greek, first and second year history, music (sight singing, chorus, music appreciation, and theory), public speaking, typing, and zoology. We are expecting several new students in addition to the twenty-seven we now have.

Brother Dennis L. Allen has been selected by the Board of Directors as the new treasurer of the college since the resignation of Brother Hall C. Crowder who is moving to Gallatin, Tennessee, the first of the year to be associated with Brother H. L. Olmstead in the work there. Brother Allen's address is 2631 Bank Street, Louisville 12, Kentucky.

We need the prayers of faithful Christians.

W. N. Allen.

An American businessman and his wife were visiting in London. As they entered Westminster Abbey the wife asked the verger, who was guiding them, this question: "What tomb here is the most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the verger's reply.

Verily the last shall be first. The man who sought to bury himself in Africa is the most sought now among the dead of Britain's famous men.—**Moody Monthly.**

D. L. Moody, asked by a new convert if he would have to give up the world, replied: "Just you give a clear testimony and the world will give you up."

NEWS AND NOTES

WORD AND WORK HAS MOVED

The new address for Word and Work is now 2518 Portland Ave., Louisville 12, Ky. We are now near the Christian College and Portland School. We are facing a street zoned for business. Our offices occupy three rooms, a book room, work room, and stock room. We hope to have open house soon so many of our Louisville friends can see our new quarters.

Johnson City, Tenn.: "We had an excellent meeting at South Side church in Abilene, Texas, with Eugene Pound as evangelist. There were three responses, two baptisms and one membership.

"I am now in Johnson City, Tenn., at Locust Street church in a meeting. There have been two additions thus far. Brother Paul Clark led singing from Monday through Friday nights. Brethren here appreciated his efforts much. We close here Oct. 29. Am to be with East Grand church, Dallas, Texas, beginning November 6."—Carl Kitzmiller.

Thanksgiving Day Service

The annual Thanksgiving Service of the Louisville area will be held this year at the South Louisville church, Fifth and M Streets. The date is November 23, and the hour 10 a. m. Brother F. S. Spaulding has been invited to bring the message and Dale Jorgenson will present the Kentucky Bible College chorus, which is made up both of the college and high school.

The offering on this occasion will be applied toward the retirement of the Portland School Building debt. Each year in the past, the offering has been a thousand dollars or more. At least this amount is urgently needed again this year.

Louisville, Ky.: "Robert B. Boyd preached for eight days, October 1-8, at the South Louisville Church. All of us who heard him received a great blessing. The songs were directed by Dale Jorgenson, and this was a positive blessing for all of us. One was baptized, and another placed membership—both adults. Just before the revival a young man also was baptized at 5th and M.

"Up in Pekin, Indiana, at the Highway church, I enjoyed two weeks with the brethren there. Four were baptized during this revival. Brother R. R. Brooks is doing a fine work for the Lord at Pekin, and the church is happy and faithful in the Lord's work." N. Wilson Burks.

Johnson City, Tenn.: "The Word and Work gets better all the time. Hope some day we can have it published by the week."—Dean Walker.

Glasgow, Ky.: "I thank you for the sample copy of Word and Work. I like the tone of it. I didn't know that we had such a wonderful little magazine in Kentucky."—Mrs. B. G. Dickson.

Jefferson City, Mo.: "I have enjoyed reading the **Word and Work** more than any other religious periodical I have seen, because of the inspirational value of many of the articles, and the spiritual manner of presenting God's truths. . . ."—Gladys Huey.

Gallatin, Tenn.: "The Word and Work still continues fine and I wouldn't want to be without it. Brother Boll's writings are excellent."—Mrs. Ray Cecil.

We are grateful for the above comments concerning Word and Work.—Pub.

NEW LISTENERS

Since the increase of power on WGRC Words of Life program has many new listeners. Several have written in from various distant points commending the program. Tune in Saturday morning at 9:30 at 79 on your dial. If you have not formerly been able to pick up this program drop a card to **Words of Life**, care of WGRC, Louisville, Kentucky.

Not Even A Ripple

It has been reported that the meeting held this fall at the Memorial Auditorium, Louisville, greatly crippled the cause of those who accept the teaching of Revelation 19 and 20 and kindred passages. Several who accept the whole counsel teaching, including the prophetic portions, dropped in on these special meetings. All that we have heard express themselves say that.

if anything, their faith is increased in God's Prophetic word after having heard what the speaker had to say. All of our churches remain intact without the loss of one, as far as I am able to learn. So why would an honest brother write such statements to brotherhood papers, especially when he lives in Louisville and could easily be better informed?

Knoxville, Tenn.: "The Burlington Church in Knoxville is glad to announce that beginning on October 22 it will be meeting in a new location. The old place was much too small and limited to do the most effective work. The new place is the Masonic Junior Lodge Hall, located at 1520 Washington Avenue. Here there will be two class rooms besides a large auditorium. Pray for us that these blessings will be used to glorify Christ.

"On September 10, Bro. Brady Green of Fla., on his way home from the Louisville Bible Conference, began a revival in the little country church at Vonora, Tenn. He remained through the 13th at which time Bro. Broaddus carried on with the meeting through the 24th. There was one response to the gospel call in the form of confession of sin and return to the fold.

"Since that time, Bro. Broaddus, and brethren from Knoxville have been going to labor with that congregation every Sunday afternoon and Thursday evening. The best result shown is the increase of interest and attendance. Vonore is about 40 miles from Knoxville. Please remember this work in your prayers."—D. L. Harris and V. N. Broaddus.

HOW WE FARE

Some have asked along about the financial condition of Word and Work. It seems that late summer and early fall is the worst time of the year for us. We are about \$300 behind with our printer and our move has not helped us to catch up. We suggest that our friends who need Bibles, Testaments, and books, turn their business our way. That will help us to close the year free from debt. Occasionally the Lord puts it on the hearts of friends to present gifts to our cause. One good sister has given \$10 per month and another \$2 per month for sever-

al years. We are deeply grateful. Others come to our rescue in times of special need.

From Portage la Prairie, Manitoba

Evangelize! Evangelize! Our watchword for work of the summer and early fall of 1950. Onward, forward, is the insistent urge of the Holy Spirit upon our hearts. "Other sheep" must be sought and brought, the harvest is plenteous, but the laborers are few." Dare we play at Gospel Missions? Doors that are open now may soon be closed and slammed and bolted against us. "Up! for this is the day." "The Lord is with us." "Be strong and of good courage."

Our Lord has been using us on Lord's Days and through the weeks in four Indian communities—entailing much driving and expense, with many visits, conferences, and services.

Of Indians responding, turning to our Savior, and trusting Him—ten converts have been buried in baptism and raised to walk in newness of life. (Rom. 6:4.) For these we praise and pray. We have prayed and hoped for others also. So much remains to be done in preaching, teaching, leading, training. Pray, friends, for these, and for workers who carry on during our absence. Pray also that we may have health and strength and vision and supplies more abundantly.—H. L. Richardson.

Wichita Falls, Texas: "We are having a fine meeting with good attendance. Brother Forcade is doing the preaching. We hope for a number of baptisms and for some to return to the Lord."—J. C. Tate.

Lexington, Ky.: "We had fine crowds here last Sunday. One came for reconsecration and one for membership.

"I was glad to labor with the good brethren at Parksville in a meeting recently. The Kentucky Bible College chorus brought a high point in the meeting when they came from Louisville and sang so beautifully the wonderful songs of praise."—H. N. Rutherford.

Tulsa, Okla.: "We just closed a two weeks meeting here with the beloved Bro. F. S. Spaulding doing the preaching. We were all benefited greatly by his presence among

us. We had the best crowds, for the first week, that we have ever had, I think. This was Bro. Spaulding's fourth time with us in the last five years, each time for two weeks.

"The news that many of the Louisville area and elsewhere were praying for our meeting has reached us and it makes us thankful to God for the good brethren who had fellowship with us in this way. We still need and desire those prayers."—Leroy Yowell.

Mrs. J. F. Smith

Stilwell, Okla.: "The vacant chair in our home means that the faithful wife and mother, Mrs. J. F. Smith, has been called up higher. She passed away October 31. She was 78 years of age on October 19. Those who knew her will remember her as a faithful servant of God. It is a sad hour for me. I am a little older than she was. The Lord has given me strength to bear up."—J. F. Smith.

Lockport, Ky., Work

Brother Lorenzo Raisor writes that the new congregation a mile out of Lockport is off to a good start. It is to be known as King's Palace. Already they have had some fine meetings conducted by boys from Kentucky Bible College. Several congregations in and around Louisville on out to Mackville and Bohon, Ky., are uniting their offerings to pay the initial cost of \$500 for their little building, which has been repaired and put in tiptop shape. Thus far \$382.61 has been contributed on the \$500 by the following churches: Kentucky Avenue, Highland, Ormsby, Jefferson St., 5th and M, and Shawnee of Louisville, Bohon, Mackville, Antioch, Buechel and High View out from Louisville, and Sellersburg, Ind. Winston and Dennis Allen also have given. This is the honor roll so far. What other churches would like to share in bringing the total to \$500?

Paul Clark is now in a short meeting at this new congregation.

Frankfort, Ky.: "On Aug. 30 we closed a ten days meeting with Bro. Clyde Edens and the church at Pendleton, Ky. Attendance grew as the meeting progressed until the

house was filled. Seven responded to the invitation. One was baptized. One night 6 ministers came out from Louisville. Brother Edens preached at Antioch the Sunday I was at Pendleton and was well received. I enjoyed the fine hospitality of the Otis Sparrow home where I stayed during the meeting."—Asa Baber.

Highland Church Meeting

"Brother Robert Box of Chicago preached five nights between Sundays at Highland church, Louisville, Ky. The church understood beforehand that Brother Box was not of 'the premillennial view,' as most of us are at Highlands: but they knew also that he had a good grasp of 'Romans,' and that his gospel message was presented as one of grace that saves, not the law that condemns (it can't be both!). We who are 'premillennial,' but not 'modernists' (one can't be both!) rejoiced to see Brother Box holding faithfully to the inspired, inspiring word; in fact, he made very many statements on this line that no 'modernist' ever makes. His emphasis was indeed upon the inward and the spiritual, yet not to the exclusion of the ordinances and the externals.

"This odd thing occurred: the good brother who had just reported to several papers that the recent meeting in Memorial Auditorium had 'brought the premillennial brethren in Louisville almost to the breaking point,' attended the Box meetings on the opening Monday night and again Thursday night. On his second visit, although the aisles were filled with chairs he nearly failed to get a seat, and he himself commented on 'the crowd'! We are weak and poor enough, and always dependent on God's merciful help and grace—which, thank God, the free churches here continue to enjoy, in constant growth and blessing."—E. L. J.

OUR AD PAGES

This month we carry some extra ad pages. A Bible, Testament, or good book otherwise makes an ideal gift. Remember, our new address is 2518 Portland Avenue., Louisville 12, Ky.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.—D. L. Moody.

“DYING ON THIRD”

Stanford Chambers

Our caption we borrow from a Methodist preacher's theme reportedly preached to his people more directly to the leaders, so afraid of being disloyal to the “home team” and the games agoing that they could not attend the “Revival.” And now a depopularized preacher! but he did it himself!

A letter of a circular nature comes to hand signed “Observer.” It directs the reader's attention to an “observed” trend among some people and congregations professing themselves to be of the “loyal” type patterning after the New Testament model—a trend “observed” in the direction of sacrificing the spiritual upon the altar of the social and recreational, even to the god of sports. We interpret this letter as having been sent us by way of criticism (the writer unidentified), but really we find ourselves too much in sympathy with “observer's” observation to feel so greatly criticized. Undeniably there is much in the sports world deserving of criticism from Chicago's “football pool” on down to places less conspicuous.

But quoting: “We are all aware that the youth of today will be the church of tomorrow, and would not underestimate the importance of providing for them now. But the question is, do we have to look and act like the world in our efforts to hold them? Will emphasis on the social and recreational result in spiritual growth and development? . . . We may be labeling certain brethren as ‘limited’ and ‘legalistic’ who in some ways may be setting us a very good example.” “Observer,” I take it, does not inveigh against recreation as such, nor play, but against the craze he “observes.”

A man, woman and child, are spending night after night till a late hour at cards. Others of the community are at the ball game; still others at the skating rink, some at the dance hall, and one at the gambling place. It is games and contests whether you look or whether you listen. “And wisdom is justified of her children.” A mother's body is at the funeral parlor, and the children are asking permission to go to the game. Before getting out of the cemetery on the day of her burial the radio must be turned on to get the “Sports Review.” “Lovers of pleasure more than lovers of God”—they don't even make any denial; they only shrug and ask, “What harm?”

Married couples, members of very “loyal” churches are out driving on Sunday afternoon on the beautiful highways. (They were in the “Communion Service”; wouldn't think of missing that—se reported to me by one of the persons involved.) They drive and drive and forget (?) to look at their watches until it is too late and too far, when one cries, “Do you know that it is too late to make it back to church?” “May as well drive on then,” is the answer, and so they do. Later they turn round and make it back to the house of one of the couples and after eating a bite they play bridge till two in the morning. Reporter said “This thing is going on all over this town, a city in which are a dozen “loyal” churches of the New Testament type. “Holding a form of godliness, but denying the power thereof.” Next day, “Why,

weren't you in church last evening?" "We were out of town and failed to get back in time." The truth!

And the Methodist preacher made himself unpopular, and his unpopularity continues. Shouldn't he learn to be conformed to the times in which we are living? But once fashioned how difficult to get out of the molds! Have you a harmless craze?

Persecution

J. H. McCaleb

PERSECUTION. We read a good deal about that word during these days. It seems that people all over the world are feeling the iron hand of the group that holds the power. Freedoms are disappearing. The process is slow at first but, as the lines tighten, those who come under the mailed fist of power are ground down without mercy. Read the papers. They will tell you the world story.

Religious intolerance is growing as well. It appears that the weaker groups cry out for tolerance and the right to follow one's conscience. Let these same groups become strong, however, and they are the first to cry out for the blood of all those who oppose them.

The church is made up of all those who have been called out and separated, through their own will, to follow the new life which is in Jesus Christ. The rules and the principles are clearly given in the Bible. If a man seeks, he will find truth. However, the great motive must be love for God. And so, we see men and women, here and there, who have given themselves wholly to the Lord. The Bible states that those who would live godly in Christ Jesus shall suffer persecution.

It would seem, therefore, that this persecution is bound to keep the church from being a popular and powerful group. Popular and powerful groups usually become intolerant and despotic themselves.

Perhaps we should examine ourselves now, and constantly. Are we becoming intolerant of others with the result that we would persecute them? Are we unlovely and discourteous to all those who do not think in the exact terms that we use? Have we forgotten that Christ draws men to Him through being lifted up? The godly may be persecuted, but they do not persecute.

One of the Gospel singers of a generation past was Charles M. Alexander, who accompanied Reuben A. Torrey on many evangelistic tours. Once a man came up to Mr. Alexander and said: "I believe in trying to win men to Christ, but I don't like your method."

"I don't like it very well either," Mr. Alexander replied. "Tell me, how do you do it?"

The man hesitated, his face got red, and he stammered: "Well—I'm not so sure that I do it at all."

"In that case," Charles Alexander said, "I like my way better than yours."

How do you do it? Our Lord left earth to go to the Father's right hand with these words: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." That is His command. How are you fulfilling it?

IN EVERYTHING GIVE THANKS

Mrs. Paul Knecht

At the "high point" of a meeting in Memorial Auditorium recently, when the speaker undertook to expose what he was pleased to call "pre-millennialism," one of his listeners remembered 1 Thess. 5:18 and wondered what could be found in this meeting for which to be thankful. It is one thing to respect the views of a man who differs from you and quite another to remain passive in the face of a light irreverent attitude toward the words of the Holy Spirit which God has magnified above His name (Ps. 138:2). But how to be thankful, can such a thing be included in Paul's "in *everything* give thanks"?

Yes, even in that meeting there was cause for thanksgiving, for it gave many of us a deeper appreciation of the truth we have. In sharp contrast to that dark background of confused thought it stands out clearly, more precious than ever before.

We are thankful for the truth of God and that by His grace we have a right to *all* of it; thankful for the word of prophecy to which as Peter said (2 Pet. 1:19), "ye do well to take heed, as unto a lamp shining in a dark place"; thankful that God, Himself, in the Revelation of John, said, "These *words* are faithful and true" (Rev. 19:9; 21:5; 22:6), and that He also said (Rev. 1:3), "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." (He pronounced a curse on those who tamper with it, too. Rev. 22:18, 19.)

We are thankful that He said, "Let him that readeth understand" and that He gives understanding (2 Tim. 2:7). We have an example of that in the story of Philip and the eunuch (Acts 8:26-39). The eunuch was reading the *prophet* Isaiah (v. 28); he could not understand it (v. 31). God proved His faithfulness to those who have a desire for more truth, by sending understanding via Philip. It was *prophecy* that led that man to obedience on his own initiative "to hunt the water" as one preacher expressed it. God keeps His word. To those who honestly seek for truth (John 7:17) He gives understanding, even of prophecy.

We are especially thankful that that example of the efficiency of prophecy as a light to lead people to salvation is found in the book of Acts, one of the few, according to some, meant for us today. But by what rule we can accept Acts and leave out the Revelation has not been made clear. The Revelation, they say, was written exclusively ("in code" to be exact) for the persecuted ones in the time of Nero and only to the churches addressed, then existing in Asia. By that line of reasoning what right have we to Acts, or the epistles, since each is addressed specifically to some one then living? That would leave only the four accounts of the gospel which give the life of Christ and the great commission.

Baptism is faithfully taught by those who repudiate the Revelation, but what is baptism without the promise of the Holy Spirit? or even that without the purifying hope of the coming of the Lord? (1 John 3:3). No, no; we may not whittle it down so; we need it

all, even as Paul told Timothy (2 Tim. 3:16, 17), "that the *man of God* may be complete, furnished completely unto every good work." It takes it all to make a *man of God*. He is just a *man* who rejects any part of it. God have mercy on those who "play fast and loose" with the word that meant so much to Him (Jas. 3:1).

We are truly thankful, many of us, that, having left dry, legalistic congregations in quest of that which alone can quench the thirst of the spirit, we were led to Louisville for a blessed reviving by the life-giving word of God, *all of it*. In the very spot where *they* claim to have "the poison localized" we found "a well of water springing up unto eternal life."

MARKING

Willis H. Allen

"Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16:17). This has been a pet scripture in certain quarters during recent years, wherein many have taken upon themselves the responsibility of marking men. The scripture has been much abused and misapplied. It should be noted that Paul's exhortation here has to do with those who "are causing divisions . . . *Contrary to the doctrine which ye learned.*" What doctrine is that? Without contradiction it is that which was spoken by the apostles, the doctrine of the gospel, with all that it includes—not some one's concept or interpretation of the doctrine, but the doctrine itself. Before we go into the marking business we should be sure of two things: (1) that those who are to be marked are guilty of *causing* divisions; (2) and, if so, that it is *contrary* to the doctrine. Many have become so attached to some "view" or "concept" that they have set such concepts up as doctrine and begin to "turn away" from all who do not subscribe to such views. Young preachers are warned in the schools and elsewhere that if they do not shun and avoid certain environments and associations they will find a difficult road. Having confidence in their teachers, and having not studied certain truths for themselves, they yield to the pressure without personal investigation.

The latest example of the highhanded dictatorial policies of these "marking" brethren has just occurred in the Louisville area when a certain young preacher refused a bereaved family to use his church building for a funeral service, because the preacher who was to conduct the service was a "marked" man, charging that he was guilty of preaching premillennialism and infidelity. Such action on the part of this 23-year old preacher might be passed over unnoticed on the ground of his youth and lack of experience, except for its serious involvements. (For good reasons names of preachers and church involved are omitted here, but they can be furnished to any who may be interested.)

A young preacher, replying to a direct question, admitted to the

writer that he *might possibly* be mistaken in some of his conclusions. Yet, he persisted in marking his brethren, drawing lines of recognition and fellowship, and creating further dissension. Instead of encouraging a careful study of these matters at issue, with a desire to learn the truth and thus arrive at a basis of agreement, these opposing brethren have attempted to mobilize their man-power in battle array, determined to FIGHT, and then boast of their superior strength and power. They set themselves up as the criterions of soundness and loyalty, and proceed to literally drive out all who do not subscribe to their self-asserted standard of orthodoxy.

"FROM THE BEGINNING liberty has been our watchword. We have proclaimed our escape from the tyranny of ecclesiasticism, the bondage of creed; we're free men in Christ Jesus! That freedom must be preserved. . . . No outstanding pulpiter in our midst or group of so-called leaders has a right to compel either opinion or utterance of the humblest of our million and more disciples. No newspaper is heaven-commissioned to draw lines through our people proclaiming these sound and those unsound, these safe and those unsafe, these true to the old faith and those false. No institution then, no individual, has the right to narrow the liberties which constitute our Christian birthright."

We heartily commend the principle embodied in this quotation, especially in the light of distressing conditions currently found among those who claim to constitute the New Testament church. When any man, be he preacher, editor, "outstanding pulpiter," college president, or what not sets his views, opinions, interpretations of Bible matters as the standard of fellowship and recognition, he seeks to take us back to the tyranny and bondage from which the great pioneers of the restoration movement fought so valiantly and successfully to extricate true believers. And such are no less guilty of setting up a creed than if they wrote out their entire system of belief, and required personal signature by pen before recognition would be granted. In fact, in some instances, it has even come to the latter. For example, one cites the scripture, they shall reign with Christ a thousand years," and says he accepts that scripture as it is. Another says, "No, it doesn't mean that; and if you accept that 'view' you are *marked*. We'll see to that!" Selah!

My brethren, what has become of our professed love for God, for His truth, and for His church?

A BETTER LIKENESS SOON

Spurgeon received one day a copy of Andrew Bonar's Commentary on Leviticus. It so blessed him that he returned it, saying: "Dr. Bonar, please place herein your autograph and your photograph." The book was returned to him with the following note from the pen of Dr. Bonar: "Dear Spurgeon, here is the book with my autograph and with my photograph. If you had been willing to wait a short season you could have had a better likeness, for I shall be like Him! I shall see Him as He is."—*Wonderful World*,

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PERSECUTION AT JERUSALEM

JAMES KILLED AND PETER IMPRISONED. The story of Saul and Barnabas is interrupted that we may have a picture of the church at Jerusalem in peril and at prayer. The source of the peril was Herod Agrippa I, grandson of Herod the Great, who ordered the slaughter of the babes in Bethlehem that the infant king of the Jews might also be destroyed. This Herod Agrippa had been made king by the Roman emperor Caligula, and shortly before the time of our story Judea and Samaria had been added to his dominions. We are not told the reason for this first assault upon the church; but the Jews were so pleased that to further gain their favor he imprisoned Peter with the intention of putting him to death also. But he would respect the Jewish scruples against putting anyone to death during the days of unleavened bread; so the execution was postponed until those days were over. The measures which Herod took to insure Peter's safe keeping cause us to wonder if he knew of a former experience the Jewish authorities had had with him and the other apostles! (Acts 5:17-25.) Foolish man! He should have known that iron gates and chains and Roman soldiers could not defeat the purposes of God.

THE EFFECTIVENESS OF FERVENT PRAYER. It was a crisis in the history of the church. One of their stalwart leaders—James, surnamed by Jesus a Son of Thunder (Mark 3:17)—had been struck down by the sword; and another was threatened with a similar fate, with no possibility, so far as anyone could see, of escape. What distress, what dismay, must have filled their hearts! What could they do about it? Get up a petition? They made petition, but not to emperor, or senate, or any human judicial tribunal; they prayed earnestly, with agony, to God. It was united praying—by the church. It was persistent praying, unceasing. The days of unleavened bread had run their course, and nothing had happened; but they continued to pray. The last night had come; the dawn of the day of execution was near at hand—when the guards of the fourth watch came on duty about three o'clock in the morning, they found nothing amiss; the situation looked well-nigh hopeless; but those disciples of Jesus didn't give up. They were still praying. Then, at the home of John Mark's mother, where a large group were praying, there came a knock at the door, followed by the maid's announcement that it was Peter. They could not believe it! It appears that, while they had been praying earnestly, even desperately, on Peter's behalf, they had scarcely dared hope for his deliverance, especially after the Lord had so long delayed the answer. But is it not often thus? But they had prayed sincerely and humbly, like the man who cried out to Jesus, "I believe; help thou my unbelief;" and at last they saw the answer to their prayers.

THE STORY OF PETER'S DELIVERANCE. What a hubbub of joyful excitement there must have been when these disciples realized that it

was really Peter in the flesh! But with a gesture he silenced them; and then told them the story of his marvelous deliverance. He had been soundly sleeping between two soldiers, bound to them with two chains, with guards at the doors. Remember, this was the same Peter whose heart had failed him when he saw the billows surging about him as he was walking to Jesus on the water, and who had failed his Lord three times in the hour of trial; but not—in the shadow of impending death he calmly sleeps, a picture of supreme confidence in the One whom he has been serving so loyally. And while he slept, his brethren were praying and God was working. Suddenly an angel appeared in the cell. Centuries before David had found comfort in the assurance that “the angel of Jehovah encampeth round about them that fear Him and delivereth them.” (Psalm 34:7.) And in the Hebrew letter we are reminded that angels are “all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation.” (Heb. 1:14.) Have they ceased to do so? That we do not see them is no evidence that they are not about us, always ready to perform any needful service on our behalf. If our eyes were opened, as were those of Elisha’s servant in answer to the prophet’s prayer, what wonders might we also behold to give us confidence and encouragement! (See 2 Kings 6:14-17.)

Once before an angel had liberated Peter and the other apostles from prison; and again the Lord used the same instrument of deliverance. A light shone in the cell; the chains fell off; at the angel’s command Peter arose, dressed himself, and followed him past unseeing guards and through the iron gate as it swung open “of its own accord.” All this was as in a dream; but when the angel left him alone in the street Peter came to himself and discovered that it was no vision, but an actual deliverance from the clutches of Herod. After relating his experience to the group at Mary’s home, Peter said, “Tell these things unto James, and to the brethren”; and then he departed to another place. Thus the apostle Peter passes out of the picture; and never again, except briefly as one of the participants in the “Jerusalem Conference.” does he appear throughout the remaining sixteen chapters of the book of Acts, a circumstance which it would be difficult to explain if he had been considered as the pope of the church.

THE SEQUEL TO THE STORY. There was great consternation among the soldiers at break of day when they found that Peter had disappeared. Efforts to find the apostle being unsuccessful, the guards were unmercifully slaughtered. Herod left Jerusalem, and went to Caesarea. He had been defeated, but not humbled. Evidently he was pleased when, in response to the oration which he delivered from the throne, the people shouted, “The voice of a god, and not of a man.” Quickly the judgment of the Lord came upon him. The Jewish historian Josephus also tells of this incident, saying that he was smitten of an incurable disease and died within a few days. Dr. Luke is more specific: he was eaten of worms, a calamity which came upon him because he did not give God the glory. Thus perished

the great enemy of the church. "But the word of God grew and multiplied." The mighty Herods with their swords and prisons have not been able to stop it. The conflict goes on until it culminates in the last great adversary of the age, the man of sin, who also will take to himself the honor of deity. (2 Thess. 2:4; Rev. 13:4, 12.) But he also will be brought to nought; the Lord and His righteousness will triumph in the end.

The Man Who Disturbed People

"But they were the more urgent, saying, He stirreth up the people." (Luke 23:5.)

As one reads the news reports in the religious papers, he is impressed with the number of preachers who are enjoying ministries which are both pleasant and peaceful; and when they decide to make a change, it is nearly always due to their own "free will and accord," even though no plans for the future have been made.

Now, everyone must admit that such conditions are certainly desirable; but when one remembers what the New Testament says about the lives of Christ and His early disciples, he is made to wonder just how these undisturbed conditions can exist today in this sinful world, along with so much worldliness, indifference, and actual wrongdoing in the church.

No inspired writer ever said that Jesus lived undisturbed and undisturbingly. He was, on the contrary, the great disturber of men. "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." (Matt. 10:34-39.)

No gathering in which Jesus spoke remained comfortable, and those who loved ease and pleasant things considered him a troublemaker. His disciples were accused of turning the world upside down, and Paul, perhaps his most illustrious follower, had serious trouble in some of the churches which he established.

It should be observed, however, that neither Christ nor His disciples ever caused trouble simply for the thrill of it, or even to have their own way. It was their devotion to the truth which brought about the disturbing conditions for which they were responsible. *Loyalty to the truth is the only excuse which any faithful Christian is justified in offering for being considered a troublemaker or a disturber of the peace.* Truth and error are diametrically opposed to each other, and no person can be loyal to the truth while winking at or compromising with error.

Furthermore, when one allows himself to get into a condition

in which, for the sake of peace and the good will of the people, he is afraid to discuss any question which involves the truth, and which vitally affects his eternal welfare, it cannot be correctly said of him that he is devoted to the cause for which Jesus died. But in studying this lesson let us ask: What was there about Jesus that disturbed the people?

THE QUALITY OF HIS LIFE MADE SINNERS UNCOMFORTABLE

Like the brilliance of the sun, showing up the dirt on the window-pane, the transcendent life of Christ revealed the imperfections of men. "Depart from me; for I am a sinful man, O Lord," cried Peter. However, there was nothing unusual about Peter's response to the amazing life and goodness of Jesus. Even today when we evaluate our lives by the life of Christ, our first impulse is a feeling of utter unworthiness. Like Isaiah, we cry: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts."

Wherever Jesus went, He shocked people with the refulgent beauty of His spirit; and men, even of rank and influence, were disquieted by his incomparable attractiveness. Nicodemus was a teacher in Israel whose interests lay in the orthodoxies of the ecclesiastical *status quo*; but after a memorable night with Jesus, he was later found with courage enough to defend the common rights of Jesus in the face of overwhelming odds. And after Jesus had been crucified, it was Nicodemus, along with Joseph of Arimathea, who gave Jesus a respectable burial.

The rich young ruler was a complacent young man; but when Jesus challenged him to a daring venture, to part with his property and join the spiritual movement which was to remake the world, "he went away sorrowful." Zacchaeus was a tax-collector who was apparently content with his ill-gotten gains; but after his visit with the Lord, he found himself in trouble. After the searching personality of Jesus had penetrated his conscience, he found it necessary to make some drastic readjustments in his own life, which he did by announcing his intention of giving half of his goods to feed the poor, and to reimburse fourfold any from whom he had wrongfully exacted anything.

Then, too, the woman of Samaria was apparently at ease on that day when, with a waterpot in hand, she came to Jacob's well for some water; but after her talk with Jesus, she was not at ease. With five husbands to her credit, and the man she was living with not her husband, she found that she would have to clear up that domestic mess, or never know another peaceful moment. Indeed, she was in trouble.

JESUS DISTURBED PEOPLE WITH HIS IDEAS

"Thoughts that breathe and words that burn" always characterized Jesus wherever He went. He did not hesitate to call in question and criticize the most revered practices and institutions of His day,

but it was never simply for the sake of criticising. He knew whereof He spoke; and when the people heard Him, they "were astonished at his teaching for he taught them as one having authority, and not as their scribes."

The leader who stirs us up and causes us to think usually incurs our displeasure. It is difficult to break camp and set forth on new intellectual pilgrimages, and it is for this reason that we much prefer to be let alone.

But Jesus spoke words that set men on their feet—powerful and revolutionary words; and it is no wonder that the common people heard him gladly.

JESUS DISTURBED PEOPLE WITH HIS ETHICAL CONSIDERATIONS

He knew the ineffectiveness of an evanescent piety, and he did not, therefore, hesitate to condemn all ostentatious acts of devotion. (Read Matt. 6:1ff.)

With Christ it was deeds, not words, that determined the real value of a man's religion. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) Moreover, that which is done must be that which Jesus authorized. Just any deeds, however pious they may be, will not suffice. "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23.)

This young Galilean teacher uttered some very strange things, so far as the world was concerned, when he forbade all acts of retaliation and taught men to love their enemies. But Jesus was a teacher come from God, not from men.

Someone has said that the business of religion is to comfort the afflicted and to afflict the comfortable; and if we give ourselves wholly to Jesus, that is exactly what will take place in and through us. If we follow His teaching, He will show us the needs of the people; and if we are faithful to Him, we will obey His commands.

JESUS DISTURBED PEOPLE BY HIS ATTITUDE TOWARD THE CROSS

People then, as they are now, were searching for a life of ease, but Jesus offered them a cross. "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

The idea that one can be a Christian and go through this life undisturbed has no foundation in the teaching of the New Testament. Jesus never admitted anyone into His fellowship without first informing him of the cost of discipleship. (Read Matt. 16:24-26; Luke 9:57-62.)

Anyone, therefore, is sorely mistaken if he thinks that he can have the good life which leads to heaven on his own terms. There are no short cuts to God, and it ever remains true that "the way of the cross leads home,"—Leslie G. Thomas, in *Gospel Advocate*,

"FAITH OF OUR FATHERS"

E. L. J.

Two men are quoted in this number whose names were held in honor in their day. Both were frequent contributors to the religious press. Brother Poe in several papers (this article is from the *Gospel Advocate*), Brother Carter, chiefly in the *Leader-Way*. I met Brother Poe just once, in Montgomery, Ala., long ago, together with J. M. Barnes. I remember asking them, as older men: "What do you men do with James 5:14, 15?" "What do we do?," they answered; "we do exactly what it tells us there to do!" There are not many who would say that today.

Brother Poe was born in Tuscaloosa, Ala., Aug. 30, 1836. He died at Longview, Texas, Dec. 23, 1917. Of him, H. Leo. Boles said, in *Biographical Sketches* (p. 284):

"He was a good writer. He wrote much for the religious papers. * * * He did not claim to be a profound reasoner, and yet he was logical in the presentation of his subjects, both in oral and written teachings. He had a number of debates, and he was always able to meet successfully his opponents."

THE EVERLASTING KINGDOM

By John T. Poe

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

From this scripture it is generally understood that the kingdom which the God of heaven was to set up refers to the establishment of the Church in the days of Caesar. I can find no well defined application of things which denote its fulfillment then, and for the following reasons I beg to dissent from the conclusions of very many wise and scholarly men who have placed the fulfillment of this Scripture at Pentecost, A. D., or thereabouts: (1) These kings (the four mentioned by Daniel) were not contemporaneous, and Daniel says, "In the days of these kings," meaning, doubtless, in the days of a plurality of kings referred to in his interpretation of the dream; (2) the kingdom which the God of heaven was to set up was to break in pieces and consume "all these kingdoms"; (3) the kingdom which the God of heaven was to set up was to fill the whole earth and assume universal rule over the world; and (4) this kingdom was to have no end, but it was to stand for ever.

Now, I respectfully submit that these four objections standing against the conclusion that the prophecy refers to the setting up of the Church in A. D. 33, there is not a man on the earth who can truthfully and properly make such an application. "In the days of these kings" indicates not one king, but a plurality of reigning kings, at the time the God of heaven should set up the everlasting kingdom.

At the commencement of the Christian era, the Roman Emperor ruled the world. Three other kings of universal empire are mentioned by Daniel, but their rule was brought down and vested in Augustus Caesar, whose empire was universal, but was the last of

universal empires mentioned by Daniel. This kingdom, Daniel said, should be as the mixture of iron and clay, especially toward its close. The legs of Nebuchadnezzar's image were of iron, indicating great strength; but as it approaches the end, the feet and toes, it was partly iron and partly clay. So the kingdom was to become weak and was to be divided into several kingdoms, a thing which actually occurred when the Roman Empire was at last divided into ten kingdoms.

Daniel says (verse 34) that the stone "smote the image upon his feet," clearly indicating that it was to smite the image in its divided state or condition. Now these kings, or their successors, still reign and are not yet scattered to the four winds and destroyed. Daniel said that the kingdom which the God of heaven would set up should "break in pieces and consume all these kingdoms." Has the church done this? Did the church smite the Roman Empire on its feet, near its close, and break it in pieces, and has it attained universal empire over all other kings and kingdoms?

I challenge the world to show one single kingdom over which the church or kingdom of God now reigns supreme. Is there one nation on the globe, one state, or one county, parish, shire, or community where Christ now reigns supreme? The kingdom which the God of heaven should set up was to fill the whole earth. Now we know this is not yet fulfilled; and if the church, after nearly two thousand years, has not yet subdued one kingdom, when shall it subdue all kingdoms?

Brother Christopher, in his "Remedial System," argues, if I understand him, that it will be done by the Gospel, but that it "will probably take myriads of ages to do it." So it will, if the present ratio of increase (?) is to be taken as a criterion.

The kingdom which the God of heaven was to set up, as in Daniel's prophecy, was to have no end but stand for ever. Now we know that the present kingdom of Christ on earth shall have an end, for Paul plainly tells us (1 Cor. 15:24) that this kingdom shall be delivered up to God. Not only so, but Christ himself, the now reigning King, shall give back to the Father his delegated authority (Matt. 18:18) and He himself become subject to the Father (1 Cor. 15:28). Thus we see this kingdom gives place to one which we constantly speak of as the "everlasting kingdom."

In view of what I have now said, I conclude that the God of heaven has not yet set up the everlasting kingdom spoken of by Daniel (2:44), but that He will do so at the second coming of Christ. The kingdom that he shall then set up will fill the whole earth; it will have destroyed all other kingdoms and will bear universal and eternal rule; it will never give place to another; and the time is at hand. We are living in the last period of the Laodicean age of the church. Christ now stands at the door and knocks. He is knocking at the door of the church by all the signs which He said would be apparent at His coming. Let the church take warning, and repent, and be ready for entrance into the everlasting kingdom which the God of heaven is now about to set up.—From *Gospel Advocate*, February 1, 1900.

ONE THOUSAND YEARS

By W. H. Carter

There has been, as I regard it, too much speculation—too much “reading between the lines,” or going beyond that which is written. (Quotes 1 Pet. 4:17; 1 Thess. 4:13-18; Rev. 20:1-6.) Now what do these scriptures teach? * * *

1. Judgment is now going on. * *
2. The blessing will be upon them who enter Christ. * * *
3. When Christ comes he will bring those who are asleep, who have died in the Lord, with him and those who are alive at his coming will be changed—this mortal will put on immortality and will be caught up to meet the Lord and to ever be with the Lord.
4. This is the first resurrection, which is a blessing to the saints, over which the second death hath no power, and is the beginning of the thousand years. They are to live and reign with Christ during the thousand years.
5. The rest of the dead lived not again until the thousand years are expired. Satan shall be loosed out of his prison and shall go out to deceive the nations. * * * * *

NOW FOR THE PLAIN FACTS

1. At the beginning of the thousand years Christ will come and those who are asleep in Jesus will God bring with him. Those who are alive at this time and are in Christ will be changed and caught up with them to meet the Lord. This includes the righteous, both dead and living, and is “the first resurrection.”
2. These are to reign with Christ a thousand years, during which time the devil is chained, and bound in the bottomless pit.
3. “The rest of the dead,” those not asleep in Jesus, live not till the thousand years are completed. This then will be the second resurrection.
4. Satan will be loosed, and again work his deception among the nations. He will induce them to make war against the saints, and compass the camp of the saints about and the beloved city. Then fire will come down from God out of heaven, and devour them.
5. Then the judgment of Satan and the wicked will be rendered. They will be cast into the lake of fire and brimstone where they will be tormented day and night for ever and ever.—From *Leader Way*, Feb. 4, 1913.

HISTORY OF THE HIGHLAND CHURCH

Six years ago or so the editor of this department (then minister) wrote the following brief History of the planting, growth, and life of his home church in Louisville, Ky. Because the story deals in part with the principles of free and unsectarian Christianity—so needed now in many churches—and because of the fine Prophetic teaching of the beloved evangelist who laid here the evangelical groundwork of this congregation in the early meeting, the record is judged worthy of a place in this department. Brother Harding's teaching on Prophecy will be exhibited in an early issue.

The history of any church that has retained or regained scrip-

tural independence and autonomy is bound to be, more or less, a story of conflict—between free New Testament Christianity, and the incipient sectarianism that springs up so easily from within, ere we are aware. Sectarianizing influences of one kind or another, old or new, from without or from within, are constantly at work in every religious movement; and it is only at the price of eternal vigilance and prayer that Christian liberty is maintained.

Highland church is a simple and spiritual congregation. We are aware that if any church "goes on" (Heb. 6:1), growing in grace and knowledge, some will say it has "gone off"; but Highland church is today more firmly fixed than ever before in the simple, scriptural ways of work and worship; and also in the great Biblical principle of speaking where, and *only* where, the oracles of God speak. Our ideal is always—the vision of Jesus Christ among us: Jesus as the leader, Jesus as the teacher, Jesus in the pulpit, Jesus at the communion table, Jesus as the chairman of our business meetings. We want to do only and always what *He* would do—if He were in our place.

Planted by J. A. Harding

The congregation began with a tent meeting held in 1897 by J. A. Harding, at Baxter Avenue and Bardstown Road. Following that meeting, regular worship was begun on Baxter Avenue.

The main church house was built in 1899, on what is now perhaps the finest church lot in the city; and the wing at the left was added in 1913, with rooms above and below. Later another door and entrance room were added; and in 1941 our own young men excavated the basement under the main structure, and there we finished and seated a large "young people's room." The location is only three miles from the city's center.

Ministry, Past and Present

The regular long-term ministers of Highland church have been, in order: A. B. Lipscomb, Hoskins, Lipscomb (second term), Jorgenson, Friend, Smith, Klingman, and Jorgenson (second term). [Since that Brother Friend again, and Hall C. Crowder]. Besides these, several other brethren have served short in-between terms of three to six months. The following names come to mind, who have been called to hold evangelistic meetings (besides "home force" meetings): Smith (F. W.), Boll, Pittman, Hall (S. H.), Bell, Armstrong, Smith (J. F.), Phillips, Olmstead, Rutherford, Lappin, Mullins.

The ministers who now hold membership in Highland church, and the membership largely (though not entirely, are "pre-millennial," within the proper meaning of that misunderstood word. We are not "Pre-millennialists" (with a capital P) as though affiliated with some sect or party of that name; we are "pre-millennialists" simply in the same way that we are "immersionists"; We teach and practice immersion for baptism; and we expect and hope for the Lord's return before the millennium. That is all; and those of opposite views on this matter—whether within or without, whether they teach their views or "hold" them—these are never "marked," nor at-

tacked, nor made to feel unwelcome in our midst. In other words, secondary *doctrines* are never made a "test of fellowship"; (divisive *conduct* may be). We have more than once asked good men who are "post millennial" in teaching to speak to the church; but, naturally, we do not invite men who are known to be of divisive spirit, attitude, or conduct.

Any fair historian of Highland church would have to record that the prophetic teaching of the pulpit (though prophecy is not especially featured) is today, and has been for years, in fundamental harmony with that of the great evangelist who planted the church, Brother J. A. Harding; and with the faithful teaching of a number of our "charter members," notably Sister W. C. Priest. This great, good woman (regarded in her time as our wisest and best informed Bible student) circulated Blackstone's famous book, "Jesus is Coming," with her own endorsement; and she stated near the end of her life that she was in general doctrinal agreement with her minister (E. L. J.) on Second Coming subjects. Many other "charter members" held the same faith and hope, though death has now removed the most of them from our midst.

Cell Division

Highland church has "swarmed" three or four times in its history, or given heavy contingents of its membership to start new assemblies, or to strengthen weaker ones: Buechel, South Louisville, Ormsby Ave. These times the fission has occurred in friendly manner with consent and blessing of the church. One other time the separation was not large, nor friendly. That is now long ago (more than 30 years); and in this case we have made every possible overture toward better understanding. The root question was one of Christian liberty and congregational autonomy (Gal. 5:1): whether the church was to be forced, against its will, by outside influences, to "mark" and "blackball" certain good and faithful ministers simply because they were (as Harding, who planted the church was) "pre-millennial." The church weathered this grave danger of being swept into sectarianism; the New Testament basis of unity was maintained; that is, fellowship, regardless of secondary differences, on the basis of Christian forbearance (Eph. 4:1-3); and the freedom and autonomy of the congregation was preserved. But some grave errors occurred through those years, and some painful losses; and I doubt that anyone would say, now, that he was at that time wholly without blame.

To us, this break is now completely in the past—water gone over the mill (though scores of congregations are passing through such trials now, from the pressure of the forces that would make a mere sect of the church of Christ). No unkind reference is ever made in Highland pulpit to those who are without; and we have perfect peace and unity within. The church enjoys the full confidence and fellowship of no less than twenty-five or thirty sister churches in this immediate area—Louisville and adjacent territory.

The Gift Supreme

Why not invest in a Bible or Testament this year for your loved one or close friend? You could give no more lasting gift. Or perhaps it is time for you to replace a worn out edition of your own. In either case we will be glad to serve you.

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THE WORD AND WORK

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Pronouncing

Size of page, 5½ x 8¼ inches

Specimen of Type

And there the weary are at rest.
8 There the prisoners are at ease to-
gether;
They hear not the voice of the task-

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Pronouncing

Size of page, 4 1/4 x 7

Specimen of type

you, that by my mouth the Gen'tiles
should hear the word of 'the 'gospel,
and believe. 8 And God, who know-
eth the heart, bare them witness, 'giv-
ing them the Holy Spirit, even as he

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Specimen of Type

that I may preach there also; for to this end came I forth. 35 And he went into their synagogues throughout all Gal'i-lae, preaching	 desert places: and they came to him from every quarter. 36 And when he entered again into Ca-pir-na-tim after
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Specimen of Type

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the	 into an upper where abode both and James, and and An'drew, Phil Thom'as, Bar-t
---	--

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Specimen of Type

burdens. 6 And the same day Ph'ar'adh commanded the task-masters of the people, and their officers, saying, 7 Ye shall no more	
--	--

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Specimen of Type

of all that which also I received: that Christ died for our sins according to the	 12 P that I the
---	---------------------

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Specimen of Type

the ignorant and erring, oppressed with infirmity; 3 d, as for the people, so also

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Specimen of Type

all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children	10 And the taskmasters people went out, and their and they spake to the peop- ing, Thus saith Phā'raōh,
--	---

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A WORD TO OUR FRIENDS

This is the time of the year when the roof falls in on our Word and Work subscription list. Hundreds of our most interested readers and supporters expire in December and January. This is the proper time of year for a concerted drive to hold the line and to increase our reading audience. *How many will join in a great drive to double our list?* Here are some suggestions to our team of workers.

1. If you have been sending in just your name, make it two names this year by adding a friend. The price for one subscription is \$1.25, for two, \$2.25. Perhaps your friend will pay either the dollar or dollar and a quarter, or you can make it a gift.

2. If you are a clubber, why not try to increase or double your club this year? Have it announced at services that you are getting up a club. Then ask various ones to subscribe. They buy the daily paper and secular magazines; they need a Christian magazine also in their home. The cost of Word and Work in clubs of four or more is only \$1, a pittance in these days.

3. Two congregations have sent in sizable lists of homes to receive the Word and Work and have asked us to bill the church each quarter along with the literature bill. Why not? We pay for quarterlies and church papers for our people; why not invest in a home magazine for those who do not have the initiative to subscribe for themselves. They would not subscribe for the quarterly on their own, but it pays dividends. So will a home magazine pay dividends.

4. Increase your gift subscriptions this year, if you are able.

5. For each new subscription at the \$1.25 rate we will give either *Thessalonians* by Boll, or that delightful little book, *New Creation* by Dennis Allen. This offer lasts through January. Also, the premium must be requested.

6. If you have what you consider a more suitable idea than any of the above suggestions use it, and pass it on to us for the good of others.

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