

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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IN THIS ISSUE

Poem: Once and Now	- - - - -	165
Words In Season — R. H. Boll		
A Common Sin	- - - - -	166
A Meaningful Parable	- - - - -	166
The Publican	- - - - -	166
"Justified"	- - - - -	167
Not "Premillennialist"	- - - - -	168
A Sect — Or The "Church of Christ"	- - - - -	168
Jesus: Consider Him	- - - - -	169
The Bride of the Lamb In Glory—Stanford Chambers		170
Backward and Forward—J. H. McCaleb	- - - - -	172
Are the Promises to Israel Fulfilled?—R. H. B.	- - - - -	173
Read Slowly and Meditate	- - - - -	175
Wesley On Baptism	- - - - -	176
Mariolatry	- - - - -	177
The Use and Abuse of Money—Howard T. Marsh	- - - - -	178
Questions and Answers—R. H. B.	- - - - -	179
Christ In Education—Claude Neal	- - - - -	180
Fellowship—Harold Key	- - - - -	181
Seed Thoughts—D. L. A.	- - - - -	182
Kentucky Bible College—Winston N. Allen	- - - - -	184
Kentucky Bible College Funds	- - - - -	185
Seventh Annual Louisville Bible Conference	- - - - -	185
News and Notes	- - - - -	186
Edward Neal	- - - - -	188



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THE WORD AND WORK

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R. H. BOLL, EDITOR

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ONCE AND NOW

Once it was a blessing—now it is the Lord,
Once it was the feeling—now it is His Word.
Once His gifts I wanted—now the Giver own,
Once I sought for healing—now Himself alone.

Once 'twas painful trying—now 'tis perfect trust,
Once a half salvation—now the uttermost.
Once 'twas ceaseless holding—now He holds me fast,
Once 'twas constant drifting—now my anchor's cast.

Once 'twas busy planning—now 'tis trustful pray'r,
Once 'twas anxious caring—now He has the care.
Once 'twas what I wanted—now what Jesus says,
Once 'twas constant asking—now 'tis ceaseless praise.

Once it was my working—His it hence shall be,
Once I tried to use Him—now He uses me.
Once the power I wanted—now He is the Light, One,
Once for self I labored—now I am alone.

Once I hoped in Jesus—now I know He's mine,
Once my lamps were dying—now they brightly shine.
Once for death I waited—now I hear the hail,
And my hope is anchored—now within the veil.
A. B. Simpson.



Words in Season

R. H. B.

A COMMON SIN

"Mother, I've got something to tell you" shouted the little son when he came back from school—"I am the best boy in school!" "Well, I'm glad to hear that," said the mother: "did the teacher tell you?" "No," answered sonny, "I found it out myself." What this small boy so innocently blurted out is the sin of older folk. The average man of the world usually has a good opinion of himself. He isn't perfect, he will tell you, seeing that none of us are—but he has many good points to his credit. There are things which many others are doing, which *he* wouldn't do. And he has helped in charities and done a lot of good works. On the whole he is superior to most men, especially to some church members he knows. He is not a saint, but he is far too good to be sent to hell. He is not afraid. It would be an injustice if God condemned so good a fellow as he is, etc. For such a one the Lord has no word. For He came not to call the "righteous", but sinners to repentance.

A MEANINGFUL PARABLE

"Two men went up to the temple to pray, the one a Pharisee, the other a publican." So begins one of the parables the Lord Jesus spoke. The Pharisee stood and prayed thus "with himself"—which might mean that he merely soliloquized, for God did not hear him. And what did he say? "God I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, . . .". Now a man may well thank God if by God's much mercy he has been kept from great excesses. There is really nothing in that that he could plume himself on, for, given different circumstances and conditions, he might well have been like "the rest of men". He had it in him, but the restraints of good home-influences, of public opinion, of various human interests, were his safeguard. Perhaps he could also think back a few years, and remember how perilously near at one time or another he had come to the edge of the pit, while some others of his set, who were intrinsically not worse men than he, had "stumbled in the path he had in weakness trod." If there is anything in us that is truly good it is by the grace of God. We do well to thank Him for aught we have. But none of that was in this Pharisee's mind. His prayer was merely a laudation of himself, a parading of his excellencies and meritoriousness. And, as such men always do, he must needs compare himself with others to demonstrate his superiority—in this case with the publican who happened to be there at the time.

THE PUBLICAN

Let us pass over the rest of the Pharisee's "prayer" and take a look at the publican. Conscious of his wrongs and his unworthiness, he does not presume to draw near, but stands afar off, nor even dares

speaks it is, "God be thou merciful to me, a sinner!" Just that. But the Lord's verdict was, "I say unto you, This man went down to his house justified, rather than the other." And why? "For everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." (Luke 18:9-14.) Of all vices that infest our fallen nature the hardest to overcome is man's pride; and all pride—be it social, or intellectual, or (worst of all) spiritual, debars us from God, and His mercy and grace. It is only as and when he humbles himself, that God can notice the petition of the sinner. "For God resisteth the proud, but giveth grace to the humble." Men can and sometimes do utter such words as the publican's without meaning much by it; but we need not doubt that this man spake from the depth of his heart. Nor could we think that he pleaded for mercy, while yet intending to go on in his sin; in sincere penitence he called upon God for mercy, and therefore "went down to his house justified, rather than the other."

"JUSTIFIED"

The Lord used an unusual word here—not entirely new for it is found in Job and in the prophets—but it was used in a special sense here—namely the word "justified". Paul, by the Spirit, used it much in his gospel, the first time in Acts 13:38, 39; and after that it was most often used by him, especially in his epistles to the Romans and Galatians. Much needless contention has centered on this particular word—which fact goes to indicate its importance. Its meaning has to do with a universal need. Seeing that none is righteous, no not one" (Rom. 3:10), and since the wrath of God must fall upon *all unrighteousness* of men (Rom. 1:18), the one hope of man lies in that "righteousness" which is God's gift to the sinner, by faith in Jesus Christ (Rom. 5:17; Phil. 3:9). Now the bestowal of this free gift of righteousness is "justification". Paul writes,

But now apart from the law a righteousness of God hath been manifested . . . even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned and fall short of the glory of God.

And then he defines and tells us in what this wonderful gift of righteousness consists:

"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith, in his blood . . . that he might be just, and the justifier of him that hath faith in Jesus" (Rom. 3:21-26).

But this wonderful teaching is prefaced by a long heart-searching, conscience-trying passage (running through from Rom. 1:18 to Rom. 3:20). This is the necessary preparation for the message of grace and justification which follows from 3:21 on. Not until we have taken this preface somewhat to heart are we prepared to appreciate the full meaning of being "justified". The awful truths revealed in Rom. 1:18—3:20 will bring the honest heart down to the publican's humble place of penitence, and he, like him, will smite his breast, saying, "God be thou merciful to me a sinner." But turn-

ing to Christ in faith and obedience to the blessed gospel he receives that righteousness which is by faith. That sort of "righteousness" gives no room for self-righteousness and boasting. "Where is boasting then? It is excluded. By what manner of law? of works? Nay, but by a law of faith" (Rom. 3:27).

* * *

NOT "PREMILLENNIALIST"

The church of the New Testament is not "pre-millennial", nor "post-millennial" nor "anti-millennial"; just as she is not "Calvinistic" nor "Arminian", "Catholic" nor "Protestant." She stands simply in the whole word of God whether that be (or to the extent it may be) for or against the truths held by these or any other particular systems. To none of those systems as such does she subscribe; nor to any creed or set of doctrines mapped out by uninspired man. To God's word only, and to all of that, and all it says and teaches, does the simple Christian subscribe, and to nothing else is he committed. Any religious party which demands consent to human articles of faith cannot represent the New Testament church, but must take its place as a denomination among denominations and as a sect among sects.

A Christian may (and in the nature of things *must*) hold many items of truth that are featured in the creeds and doctrines of various systems, for all those creeds and human standards of orthodoxy contain some Bible teaching; but he does not therefore belong to any of those systems. Christ taught the resurrection of the dead, but He was not therefore a Pharisee. Paul spoke of election, predestination, foreordination, but he was not therefore a Calvinist. And this writer believes all that God has spoken on the subject of Christ's coming, and the Thousand Years, and in other prophecies, but he is not therefore a "Premillennialist" in any sectarian sense. If the Bible teaches any "premillennial" truths, we accept them as they stand, preach and teach them also, along with all other truth. But we are not committed to any system or theory of man.

* * *

A SECT — OR THE "CHURCH OF CHRIST"

In reading the Campbell-Rice debate on Human Creeds we find some very interesting things on both sides of said discussion. On the whole, one is impressed with the lofty ideal of Christian liberty in the New Testament church—the freedom from all human domination in matters of faith, coupled with careful personal adherence to the Word of God; and the brotherly regard one for another in matters of difference. It seems a difficult ideal to realize. Today, one is reminded of David's dirge, "How are the mighty fallen." With what high hope did the "Restoration Movement" begin, and how fair and bright was its morning! But dark and heavy are the clouds that have gathered over its sky since.

Today, in some quarter, the church which should be simply Christ's has been somewhat *Hitlerized*. Preachers, teachers, editors, and others, are made to feel that their work, influence, prestige, yea (last not least) their place and very livelihood, depend on their subscribing to an anti-millenarian system of interpretation—in reality an

authoritative human creed laid down for them by certain leaders—men who in some way have seized the reins of power over the brotherhood. Many have been entirely intimidated so that they would not dare even to study the questions involved for themselves; indeed they are not in a position in which a fair, unprejudiced study would be even possible. Where so much is at stake, most men find it far easier to agree with the prevailing powers, and thus large parts of God's word that deal with prophecy come to be regarded as forbidden ground—as in the days of Luther's Reformation, when the famed Bishop of Wurtzburg said he was glad he had never read the epistles of Paul: if he had he might have become a heretic like Luther. Are there not some now who affect to know nothing, care nothing, about God's prophetic word, and who really will not allow themselves to look into it, and even less dare to *see* anything in it and to speak of it, lest they be classed and cast out as "Premillennialists" or what not?

And as it was in Hitler's country where the people were not allowed to hear so much as a foreign broadcast, or even to have any idea or thought contrary to that of the Fuehrer—so in a church tyrannized over by leaders in power, brethren are not allowed to be even neutral, but are compelled to take sides and to subscribe to what is set before them as "sound doctrine", and are forced to condemn they know not what, on threat of being marked and disfellowshipped. Under such a regime, the Church of Christ—what would remain of it that calls itself so—would be but a pretense, an anti-millenarian sect, led by a few dominating leaders and ministered to by man-dominated preachers, untrue both to their Lord and to the people whom they serve.

JESUS: CONSIDER HIM

Jesus stands as the supreme center of human interest today. He Himself is the standard of measurement, the scale of weight, the test of character for the entire moral and spiritual universe. He was born and reared in poverty, of a despised race living under a foreign yoke, whose national existence was totally destroyed less than forty years after His death. He wrote no book, composed no poem, gave forth no elaborate code of laws, had no army, no navy, no sword, no libraries, no stenographer. His only pocketbook was the mouth of a fish. He invented no scientific appliance and founded no world empire. He was rejected by His own people and crucified at the hands of a mob, and yet the power and influence of Jesus of Nazareth goes far beyond the combined influences and powers of all the scholars, preachers, philosophers, statesmen, soldiers, scientists, singers, artists, sculptors, this world has ever seen or will ever see. Matchless Christ! —Selected.

His name blossoms on the pages of history like the flowers of a thousand springtimes in the limits of one garden. It sounds down the corridors of the centuries like the music of all choirs, visible and invisible, in one anthem. It perfumes the air of continents like spice gales from heaven, and with no beating of drums or flare of trumpets, He holds the flag of equality over palace and slave market alike. . . . —Robert G. Lee (From an address at Founder's Week.)

THE BRIDE OF THE LAMB IN GLORY

Stanford Chambers

"I espoused you to one husband," said Paul, "that I might present you as a pure virgin to Christ" (2 Cor. 11:2). "Christ also loved the church, and gave himself up for it . . . that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing" (Eph. 5:25, 27). "I will come again and receive you unto myself, that where I am, there ye may be also." said our Lord Jesus. It should be needless to say that these promises and purposes will be fulfilled. Paul set such a goal before the churches that they might look forward to it as their "blessed hope" (Titus 2:13).

Now while the wooing gospel is being preached is the time of betrothal and of pilgrimage, and the manifold process carries through justification, sanctification, consecration, glorification, the consummation of which is effected by (1) the resurrection of the dead in Christ, (2) the translation of those alive in Him, (3) the catching up (rapture) of all to be forever with the Lord, (4) manifestation with Him in glory (Col. 3:4), or the "revealing of the sons of God" (Rom. 8:19).

John is given to see the wife of the Lamb in the glory and to hear the hallelujah which the same occasions in heaven. The momentous event is seen at hand, the "wife hath made herself ready," is arrayed in fine linen, adorned as a bride for her husband. Heaven reverberates with its hallelujahs. "Let us give the glory unto him." This praise is to be ascribed unto Him by His entire universe (see Rev. 5:13). But it is for the redeemed that these glories and joys are stored up, and a big measure of the same should now be ours in anticipation. "Let the redeemed of Jehovah say so." How sadly defrauded the church that has not had such a goal set before it!

"BEHOLD THE BRIDEGROOM!"

"The revealing of the sons of God" (Rom. 8:19) and our being "manifested with him in glory" (Col. 3:4), this depends upon His promised coming to receive His own unto Himself. Be assured of His eagerness for that event; hear His prayer (John 17:24), that they may be where I am, that they may behold my glory." Why the event has not already occurred who can say? but could it be that the espoused bride has not adorned herself or has not greatly desired the divinely purposed marriage? Meantime He is bringing many sons unto glory". But there is yet (who knows how soon?) to ring out the cry, "Behold, the bridegroom! Come ye forth to meet him." "Though he tarry (seemingly) wait for Him."

BEHOLD THE BRIDE!

The Psalmist whose soul was filled with the "goodly matter . . . touching the King" beheld the bride in her beauty also. "At thy right hand doth stand the queen in gold of Ophir," "led to the King in brodered work," garments "inwrought with gold." Filled with joy and gladness they all "enter into the King's palace." See Psalm

45. The marriage supper (Rev. 19:9) follows, an event joyous, glorious to all—the foolish virgins excepted.

HERE COMES THE PROCESSION!

“And I saw,” says John (Rev. 19:11ff), heaven opened;” and the conquering Hero comes forth and His glorified bride with Him, “the armies which are in heaven” following Him, all in gorgeous array, the time having arrived for Him to “show who is the blessed and only potentate, the King of kings and Lord of Lords” (1 Tim. 6:15). Hence He “comes with all his saints” (1 Thess. 3:13), “with ten thousands of his holy ones” (Jude 14), “to be glorified in his saints” (2 Thess. 1:10), as He renders “vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus” (v. 8). In quick succession John depicts the doom of the beast and the false prophet, the death of those constituting their armies, the arrest and imprisonment of Satan, the enthronement of the white-robed, gold-crowned redeemed of the Lord, and their co-reigning with Him for the thousand years of Satan’s incarceration and on, as per Rev. 22:5, forever and ever.

“THIS IS THE FIRST RESURRECTION”

John does not say nor does he mean that this is a vision of their *rising*; it is a vision of the company of the *risen* ones; not the *process* but the *resultant* of resurrection. When Paul says (Gal. 2:9) that Peter, James and John were to go “unto the circumcision” he is understood by no one to mean that they were to go witness a circumcising but to go to that class of men already circumcised. John the Revelator is not given a vision of the *rising* from the dead but of those already raised—raised not there and then but prior to this, indeed raised *prior to 19:7*. This is the resurrection *company*. They have experienced death, are now alive, but will never be hurt of the second death (see Rev. 2:11), but are “alive for ever more.” They are enthroned with Christ and empowered to judge and to reign. “If we endure, we shall also reign with him” (2 Tim. 2:12). “Know ye not that the saints shall judge the world?” (1 Cor. 6:2), Yea, even angels! Such things are incompatible with some people’s thinking, but they should adjust their thinking to the Scriptures rather than vice versa. And now for the finish of the story of John’s preview read the rest of Rev. 20 and the remaining two chapters. Read and expect the blessing promised to them that read.

Recapitulation: Events lying ahead after the church’s espousal and pilgrimage here while the Bridegroom tarries: (1) resurrection of the dead in Christ; (2) translation of those then alive in Christ; (3) the catching up of both groups, in glorified bodies “to meet the Lord in the air” henceforth ever to be with the Lord; (4) heaven’s hallelujahs; (5) marriage of the Lamb and marriage supper; (6) bride and groom descending from heaven accompanied by their grand retinue; (7) destruction of the beast-man of sin (see 2 Thess. 2:8) and the false prophet, and the death of all constituting their armies; (8) arrest and incarceration of Satan; (9) the “first resurrection” company enthroned and co-reigning with Christ the thousand years of Satan’s imprisonment;* (10) the promised peace and righteousness estab-

lished and maintained; (11) "the rest of the dead" as distinguished from "the first resurrection" remain dead for the thousand years; (12) the devil loosed "for a little season"; (13) his last diabolical attempt and his doom; (14) the judgment of the great white throne; (15) the doom of the lost; (16) the end of death and of Hades; (17) the dawn of "the day of God"; (18) restored access to the restored Paradise; (19) the eternal city; (20) heaven of heavens, etc., — real bliss!

* "First resurrection" implies, of course, a second. This is not a first and second resurrection in the individual's experience; it is the resurrection of the one company ("they that are Christ's at his coming," as per 1 Cor. 15:23) in contradistinction to "the rest of the dead" who constitute the second resurrection.

Paul had long before this depicted the rising and translation of the just and their rapture to be forever with the Lord. John is given to see them *after* their arrival in heaven as in ch. 19, and their enthronement in ch. 20, in greater glory still in the following chapters contemporary with the new heavens and earth. Her hallelujah never ends!

BACKWARD AND FORWARD

J. H. McCaleb

I know of no greater misery than that of contemplating a past that is full of failures. It is inevitable that one look back. The closer we get to the end of life, the more grim the picture. As one humorist has put it: "In the footprints of time, some people leave only the marks of a heel."

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." These are the triumphant words of a man who could look back without regret and look forward with assurance. This same assurance we may have also.

"We know that whosoever is born of God sinneth not; but he that was begotten of God keepeth himself, and the wicked one toucheth him not." That we have sin in our members we know. It is true also that we make mistakes through the weakness of the flesh. If we are children of God, however, our evil can not be premeditated: else we do not partake of His Spirit. When we obey from the heart that form of doctrine that was delivered unto us, we will live righteously by the power that is within us.

The only way to look back without regret and forward with assurance is through Jesus Christ, our Lord. The record that we must face is made up of the life that we lead day by day. The pattern of tomorrow is woven by the hours of today. The life that is led with Christ in God has no regrets. "We must work the works of Him that sent me: the night cometh when no man can work."

ARE THE PROMISES TO ISRAEL FULFILLED?

R. H. B.

Opposing the doctrine of the Restoration of Israel some have argued that all the promises God made to that nation have already been fulfilled. In proof of that remarkable assertion the following passage from the book of Joshua is given:

"So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not any good thing which Jehovah had spoken unto the house of Israel: all came to pass." (Josh. 21:43-45.)

According to this statement (they concluded) there is nothing further coming to Israel—all that God has ever promised them He has given them, and the matter ends there. This is a vicious method of dealing with scripture which is common enough among those who have sectarian tenets to uphold and defend, but for simple Christians who profess to believe and teach all God's word, perfectly inadmissible. It is a flagrant instance of taking a passage of scripture out of its context, and making it contradict the rest of what God said on the subject.

If the passage above quoted be taken to mean that Israel had received all the land God had given to Israel in promise, such a conclusion is denied by the record itself. The land promised them (outlined in such passages as Numbers 34:2-12) was never all possessed by them. The Phoenicians held the northern sea-coast; the Philistines always held the country further south along the Mediterranean. (Three of the five cities of the Philistines were taken by Judah, but never held.) The Euphrates was never touched till Solomon's time, and his dominion was quickly reduced after his death. The "proof-text" from Joshua 21 can mean no more than that *as far as they had gone* (and only up to that point) God had fulfilled His promises to them. This is perfectly obvious to any man who reads Joshua and Judges with an open mind and is not determined to "prove" something to the contrary. For it was after Joshua's death that the tribes of Judah and Simeon are spoken of as not having received their inheritance as yet (Judges 1)—worse still, "the Amorites forced the children of Dan into the hill-country; for they would not suffer them to come into the valley; but the Amorites would dwell in Mount Heres, in Aijalon, and in Shaalbim." True the house of Joseph subdued them afterwards; but even then the Amorites held the country "from the ascent of Akkrabi, from the rock, and upward." (Judges 1:34-36.) It was at a time much later that the Danites, yet without inheritance, sent an expedition to the hill-country of Ephraim, and finally took Laish, to the north. (Judges 18.)

Did then Joshua 21:43-45 misstate the facts when it declared that Jehovah had given to Israel all the land which He had sworn to give to their fathers; and that He had given them rest round about,

according to all He had sworn to their fathers, and not a man of all their enemies was able to stand before them, that Jehovah delivered them all into their hand; and that not any good thing which Jehovah had spoken had failed of its fulfilment?

If the statements of those verses are severed from their connection and taken in absolutely unconditioned and unrelated meaning, they can be made to contradict the whole remaining record of Israel's history; and also the earlier promises which had never been fulfilled. It is by such methods that the infidels find "contradictions" in the Bible, and it is certainly not a fair method of dealing even with human writings, much less with God's word. The obvious fact is that those statements are not absolute, but relative and conditioned. This is well brought out by the word "So" with which (in R. V.) the passage in Joshua 21 opens. It does not say that Jehovah had given them all and fulfilled all to them; but—

"So Jehovah gave unto Israel all the land" etc. This "So" conditions all these statements, down through verse 45; and its purpose and meaning is obviously that as far as Israel had gone, to the extent that they had acted in faith upon God's promise, *to that extent*—no further, as we all know—God fulfilled His every pledge and promise to them. How is it that brethren have overlooked that all-important "So" here?

It is quite in line with the inspired historian's manner to make sweeping general statements, which are afterward modified in the context. Thus, for example, the summary given in Joshua 11:23, where it is said that "So (and there is another *so*) Joshua took the whole land according to all that Jehovah spake unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land had rest from war." The superficial reader might think that the whole matter was there and then settled and completed. But, no—in Joshua 13:1 Jehovah says to Joshua, "Thou art old and well stricken in years, and there remaineth yet very much land to be possessed." In Joshua 18:2 we read that there remained yet seven tribes—more than half—which had not as yet divided their inheritance, nor taken possession of their land. Are these things contradictory of the statement in 11:23? Not to a fair-minded student. In Joshua 15:63 we learn also that the children of Judah *could not* drive out the Jebusites from Jerusalem (not till David's time was that accomplished, 2 Sam. 5:6ff); and in Joshua 17:12 that the children of Manasseh *could not* drive out the inhabitants of those northern cities (En-dor, Taanach, Megiddo). Was it because God's promise had failed? Nay, but Israel's faith had failed. So far as they trusted and acted upon His promise, all had been given, all was fulfilled. And that is the meaning of these passages. But to make them mean that God had given Israel all that was coming to them, and all they were ever to get is a palpable perversion of God's word.

The abuse of God's word is carried still further when these reasoners carry the conclusion they base on Joshua 21:43-45 to include not only the land promise, but *all* the promises that God had ever made to Israel! All, all is fulfilled: the Jews got everything that

was ever promised them, and God is done with them now for ever, having discharged all His obligations which He incurred by His promises to them! One wonders whether such teachers have ever read their Bibles. In truly sectarian fashion they can pick out here and there a passage—say, where Jeremiah broke the earthen bottle; or perhaps in the New Testament where the Lord Jesus tells the Jews that the kingdom was taken from them—and use such passages to contradict and to destroy all else that God has spoken. There seems to be no disposition to gather up the whole testimony of scripture-teaching—only seemingly passages desired to uphold certain foregone conclusions, in whatever way it may be done, and to “prove” their sectarian contentions. How have the mighty fallen!

But before the time of Joshua *and afterward, in all the prophets, from David and Samuel onward*, the scriptures abound with promises made to the nation of Israel which have not yet been fulfilled. These promises are ultimately based on the oath God swore to their fathers, which can, in the nature of things never be altered. For Jehovah is not man that He should lie, or a son of man that He should repent. So far as any particular generation of Israel is concerned the promises are conditional—conditioned on their faith and obedience to God. But as to God's original promise and oath to the nation, the fulfillment is ultimately unconditional and sure. Which is to say that Jehovah will never cease His dealings with Israel in judgment, chastisement, and mercy, till they surrender to His loving will, and He thus can (and then will) fulfil every promise and redeem every word which He has spoken to them.

READ SLOWLY AND MEDITATE

1. Does my life please God?
2. Am I proud to be a Christian?
3. Do I shelter in my heart any feeling of disgust or hate toward anyone?
4. Do I study my Bible every day?
5. How much time do I employ in secret prayer?
6. Have I gained some soul for Christ?
7. Have I obtained some direct answer to my prayer?
8. Do I appreciate time and eternity as things of true value?
9. Do I pray and work for the salvation of some one?
10. Do I have anything I cannot give for Christ?
11. Where am I committing my biggest mistake?
12. How do those who are not Christians see my life?
13. Do I place anything in preference to my Christian duties?
14. Do I use the Lord's money in an honorable way?
15. Am I negligent in my acknowledged debts?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord's work?
—Avivamiento (Revival) Magazine published in Merrelln, Columbia, by the Interamerican Missionary Society, copy of May, 1954.

WESLEY ON BAPTISM

(The following extracts are from Wesley's Works, Vol. XIII, Edition of 1912. Our Wesleyan friends and neighbors might be willing to consider them as well as the Wesley "Notes" below.—E. L. J.)

What are the benefits we receive by baptism, is the next point to be considered: the first of these is the washing away of the guilt of original sin by the application of the merits of Christ's death, p. 398. Baptism is the ordinary instrument of our justification, p. 399. By baptism we are admitted into the church, and consequently made members of Christ, its head, p. 400. By baptism we are made the children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church; being "grafted into the body of Christ's church, we are made the children of God by adoption and grace." By water, then, as a means—the water of baptism—we are regenerated or born again; whence it is also called by the Apostle "the washing of regeneration;" our church, therefore, ascribes no greater virtue to baptism than Christ Himself has done; nor does she ascribe it to the outward washing, but to the inward grace, which added thereto makes a sacrament; herein a principle of grace is infused, which will not be wholly taken away unless we quench the Holy Spirit of God by long continued wickedness, p. 400. In the ordinary way there is no other means of entering into the church or into heaven, p. 401. (See also Millennial Harbinger, 1841, p. 140.)

WESLEY'S NOTES

On Matthew 3:16—"And Jesus being baptized".—"Let our Lord's submitting to baptism teach us a holy exactness in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all His followers to fulfill all righteousness.

"Jesus had no sins to wash away; and yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments?"

Mark 16:16: "*And is baptized*"—"Every one that believed was baptized. He that believeth not—whether baptized or unbaptized, shall perish everlastingly."

John 3:5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."—"Except he experience that great inward change by the Spirit, and be baptized (whenever baptism can be had) as the outward signs and means of it." (See also his remarks on Titus 3:5.)

Acts 5:11: "The church"—"Here is a native specimen of a New Testament church; which is a company of men, called by the gospel, grafted into Christ by baptism, animated by love, united by all kinds of fellowship and disciplined by the death of Ananias and Sapphira."

Acts 10:47: "Can any man forbid water"—"He does not say, 'they have the baptism of the Spirit; therefore they do not need bap-

tism by water'. But just the contrary: 'If they have received the Spirit, then baptize them with water'. How easily is the question decided, if we will take the word of God for our rule! Either men have received the Holy Spirit, or they have not. If they have not, 'Repent, saith God, and be baptized, and you shall receive the gift of the Holy Spirit'."

Acts 22:16: "Be baptized and wash away thy sins"—"Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means."

Romans 6:4: "Alluding to the ancient manner of baptizing by immersion."

1 Peter 3:21: "The like figure (or antitype whereof) baptism does now save us"—"the thing typified by the ark, even baptism, now saveth us: that is, through the water of baptism we are saved from the sin which overwhelms the world as a flood."

MARIOLATRY

According to a statement by the Very Rev. John A. Flynn, president of St. John's University of Brooklyn (Catholic), the Virgin Mary might be due for still further doctrinal recognition within the next hundred years or so. "It is not unlikely," he said, "that Mary will be proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participated with her Son in the power of ruling the world, may be proclaimed."

Romanist tracts which proclaim that "Mary is the way, the truth and the life; no man cometh unto Jesus but through Mary" are being circulated.

As *Eternity Magazine* points out, "the cleavage becomes all the deeper; soon there will be the logical proclamation that there is no salvation whatsoever except through Mary, since she is the mediatrix of all graces. Then the line will be drawn. Timid Protestants who want to find good in the Roman system should look under the trappings and see the blasphemous horror of Roman doctrine; should realize that a church that makes Mary Joint-Saviour the one way of approach and the queen of the universe, is not to be considered as a truly Christian church.

Perhaps we must go back to the days of the Reformers who identified the papacy as the great whore (Rev. 17). "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy." And there can be added to these names of blasphemy of the harlot-church her doctrine of a "co-Redemptrix, Mediatrix and Queen of Heaven." Satan must be very happy at these new inventions of his.—*Prophecy Magazine*.

THE USE AND ABUSE OF MONEY

By Howard T. Marsh

The good Lord has given us everything we have. There is nothing we possess that we can rightfully call our own. God could claim all our possessions in a moment of time. He could take them all away from us quickly and without notice. Yes, I have several material things I am using but they are not mine, they belong to God. He gave me everything I have and is permitting me to use them. How careful we should be in the use of God's things. I have a bank account which I make use of, but God has blessed me by giving it to me. You have a job by which you earn money to put into your bank account, but God has given it to you. He has blessed you with good health so you could work; He has blessed you with a good job. How quickly He could remove all these material things from us!

How do we use that which God has given us? O, what a big question! Do you give with liberality to the Lord's work? Are you a tither? If so, then you are keeping nine-tenths for yourself. How are you using the ninety percent? You have a responsibility here. You can't discharge your obligation concerning the right use of your money by merely dropping one dollar out of ten in the collection plate on Sunday morning. Some are very strict and religious about the one-tenth and how it is used, and rightfully so, because the church funds should be used only to the glory of the Lord. But how about the other nine? What happens to that one-dollar bill that you take from a stack of ten and give back to the Lord, that when you let it drop from your hand into some church collection plate, it becomes so much more sacred and holy than the other nine? Why is there so much concern about how that one dollar is used, while the other nine can be used in any way you please? Why is it that some would forbid the use of that one dollar by the church to provide homes for widows and orphans, to care for the needy, to build schools and colleges to teach and train our young, while at the same time the other nine dollars (which is still the Lord's) can be freely used to buy the latest styles of dress for our bodies, the latest model car for our pleasure, the finest food for our tables, the up-to-date appliances and furnishings for our modern home, even the TV set which the devil is using daily to present his wares before our children. Yes, we even have some to burn. I wonder how much is burned up by Christians in the smoking habit of our day? Then there are many other things, such as cosmetics and perfumes, shows and entertainments, fun and merry-making. Yes, the poor little one dollar is forbidden to be used for many good works, but on the other nine there are no restrictions. The Lord may ask the same question He asked once before, "Where are the nine?"

Friends, it is not a matter of how much of the Lord's money I give back to Him for His work, but it is rather a question of how much of His money I keep for myself and my work. O Lord, help us!



Questions and Answers

R. H. B.

"What place has woman in the church? Can she teach a class? We have no churches in many places because the men take no interest in church meetings and women must not do it."

We must settle first what we mean by "in the church." In her relationship to God she is always "in the church," whether she eats or sleeps, cooks or sweeps, talks or laughs or prays. It was *not* in that sense that Paul used the expression when he said: "Let the women keep silence in the churches: for it is not permitted unto them to speak." (1 Cor. 14:34.) Else she must never say anything at all. What, then, did Paul mean? In the church building? No, for "church" in the New Testament never means a meeting-house. This is the meaning: when the church, God's assembly, convenes as the church, in that assembly a woman must keep silence. The whole church might per accident be present at a picnic, for instance; but it is not there in the capacity of a church. If, therefore, on such an occasion the voices of men and women mingle freely in social intercourse, it is no disobedience to God. This simple distinction will go far to remove difficulties.

A woman may not teach a class "in the church". But she may teach a class at all other occasions; time and place having nothing whatever to do with it: even if the place is the meeting-house; even if the time should be immediately preceding or following the church's meeting as the church; whether Sunday or Wednesday or any other day. She may teach a private class whensoever and wheresoever it may be good and convenient for her to do so. There is but one restriction that should be noted—namely, that a child of God whose lot in life falls in the woman's sphere is not to in any wise "usurp authority over the man, but to be in silence"—or, as in the Revised Version, "have dominion over a man, but to be in quietness."

This will effectually prevent a rightly taught and right-minded woman from taking the lead in any way in a mixed assembly of any kind; from making public addresses; and even from teaching a class composed wholly or in part of men. The language is conclusive here, and no woman eager to please God will try to get around it. God is good and wise in His restrictions; and the Christian woman has her hands full if she fills well the sphere that is hers from the Lord. Those who break over this divine boundary are for the very fact that they do break over, unsafe teachers, even if in every other way they are well fitted.

A woman can do much toward rousing up religious interest. She can be instrumental in starting an assembly in her neighborhood by stirring up and encouraging the men in taking hold; by prayer; by procuring the services of a preacher. This has been done in hundreds of instances. She can do much in every way. What is her work? Everything in all the range of Christian work, at home or abroad, except the few points in which God has limited her ministry.

And she has done it—more faithfully on an average than man. God bless our sisters in the Lord! What could the church do without their work, their zeal, their piety, their self-sacrifice, their help and encouragement?

Years ago Brother David Lipscomb got a query from a sister in Indiana, stating a serious problem. "Our congregation consists entirely of women, and they have to carry on the whole work and worship. But one man comes regularly, but he will take no part nor do anything, and we are all troubled about it. What should we do?" Brother Lipscomb's terse and good answer was: "Run that man off."

"Don't we have to pray for God's blessings as well as work for them?"

Most certainly. "Give us day by day our daily bread." (Luke 11:3.) Whether a Christian can see where his food is coming from or not, he should ask the Father for the supply of his needs, and very particularly thank Him for each and every thing he receives. While He makes His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust, God's relation to His children is a peculiar one; and they especially should live in utter dependence on God for everything, and ask that He may give them the very things His heart longs to give them, and be thankful so that He may bless the gifts, and that God may continually be before their eyes. For, in omitting that, we forget God and begin to make money, land, crop, or business, our god, thus becoming idolaters. That in reference to temporal things. As for the spiritual things, the answer is self-evident. In everything, then, with supplication and thanksgiving, let us make our requests known unto God. (Phil. 4:6.) As to the relation of prayer and work, see Ps. 127:1,2.

CHRIST IN EDUCATION

Claude Neal

The many references to good works in the teaching of Paul and others reveal them to be a major feature of the Christian life. "Created in Christ Jesus for good works"—"a people for his own possession, zealous of good works"—"ready unto every good work"—"prepared unto every good work"—"bearing fruit in every good work": these quotations together with others clearly show what the Lord's good will is concerning us. "Every good work" indicates that there are many good works in which a Christian may participate. Among these today are Christian schools and colleges which put Christ in education and in return result in trained workers, teachers, leaders, preachers, evangelists, missionaries, and Christian homes. Portland Christian grade and high school, and Kentucky Bible College are providing that Christ-centered education.

Kentucky Bible College is moving to its new home in Winchester, Kentucky, but Portland Christian School will continue its work at Portland Avenue. The 31st year of this school will begin September 7, 1954.

FELLOWSHIP

It seems to me that a few words regarding Christian fellowship are in order these days. Here and there we observe attempts to establish rules and regulations whereby we admit or refuse people desiring fellowship with us.

It has been our historic position since the days of Alexander Campbell and his co-workers to call all believers in Christ together as Christians only—nothing more nor less. On that basis, and on no other, is Christian unity possible.

Practically every religious denomination is the culmination of well-meaning attempts to make "sounder" Christians. Just a stricter demand here, a little more cautious requirement there—and the group has greater assurance that only the worthy will be admitted. Go a little further in this zeal for purity of doctrine and write out your concept of New Testament faith. Then you can show this to the candidates and ask if they accept it. Then just one more precautionary step—let some committee, or better still, let the group decide as to whether or not such persons should be admitted or rejected.

A hundred years ago, it appeared there really was hope for uniting Christians. Two-thirds million had accepted as their association basis simply the desire to be Christians—that was all. Not Baptist Christians, not Methodist Christians, not Presbyterian Christians, not Church of Christ Christians—but just Christians. No man-made organizations were to rule over them. No demands were made as to agreement in interpreting the Bible. All were received who "believed and were baptized".

No one could claim that they all saw alike. A wide diversion of opinions were held, many of them which had to be wrong. But that which made them united was Christ Jesus. Each was a member of Him, and thus they say that they were members of each other. For a time their unity of faith was more fundamental than their diversity of views, for they had love for both their Lord and one another.

But once they began to assume that the church had finally been restored, they began to forget the basis of Christian unity and to insist on uniformity. It is always tempting for the "strong" brother to force the "weak" brother into likemindedness. Soon the "erring" one is considered as unsound, and eventually he is denied as even being a brother—although he believed in Christ and was immersed.

Nowadays among many people, "fellowship" or "brotherhood" is practically synonymous with complete approval. To them it means blanket endorsement of all beliefs, opinions and actions. Recently, voice was given to this sentiment as follows: "When you fellowship an individual, you stamp your approval on him: you testify that he is sound; and you can recommend him anywhere." (Within a single congregation, fellowship with the lukewarm, ignorant, immature, or sinful would be inconsistent with this definition. It would destroy fellowship altogether.)

This side of heaven the church will always consist of immature, imperfect, but growing persons who constitute the fellowship. They may be growing but very slowly, and be trying to the patience of

others who are farther along in Christian development. But the critical point is that Christ is in them and leading them. Thus the reason that Paul wrote: "We who are strong ought to bear the failings of the weak and not to please ourselves." (Rom. 15:1 "Welcome one another, therefore, as Christ has welcomed you, for the glory of God." (Rom. 15:7.) —Harold Key in *Chicago Christian*.



Seed Thoughts

D. L. A.

MAGNIFYING THE LORD

"How can we magnify God who is so great? We cannot make Him greater. No; but when we use a pair of binoculars or a telescope to look, say, at the moon, we do not expect to make the moon any bigger than it is, but to bring it nearer. And when we magnify God, we do not make Him greater, but bring Him nearer to thousands from whom He seems to be very far off." —J. Hudson Taylor.

THE SECRET SUPPLY

I have a pipe that brings water down from a small cistern that holds a gallon. Such a cistern is soon emptied. But if it be connected with a lake, miles long, I find to my surprise that the cistern, though it still holds only a gallon, has suddenly become inexhaustible. My heart is the gallon cistern, and soon runs dry; but once connected with God it never can, and I am able to give, and give to all.

When all created streams are dry,
Thy fullness is the same.
May we with this be satisfied
And glory in Thy name.
—From A.T.S., in an old devotional calendar.

UNLESS THERE ARE FLAWS

David said, "But thou, O Lord, art... my glory." "We, too, may say of our wonderful Lord that He is our glory. "Someone has said: "We are but mirrors to reflect the glory of God. A mirror never calls attention to itself unless there are flaws." Since our Lord is such a wonderful Lord, may we seek to reflect His glory at all times, and in all places. —From the King's Business.

THE EYE OF FAITH

A lady was looking at a picture in the studio of J. W. M. Turner, the greatest of English artists in the first half of the nineteenth century. "Mr. Turner," she said, "I cannot see in nature what you put in your picture." "Don't you wish you could, Madam?" was the calm reply. Only to the eye of faith are the beauty and glory of the Lord Jesus revealed. — From Choice Gleanings Calendar.

KNEE WORK

J. O. Frazer of the China Inland Mission wrote to his mother: "Christians at home can do as much for foreign missions as those actually on the field. I believe it will be known only on the Last Day how much has been accomplished in missionary work by the prayers of earnest believers at home. Such work does not consist in curio exhibitions, lantern lectures, interesting reports, and so on. Good as they may be, these are only the fringe, not the root of the matter. Solid, lasting missionary work is done on our knees." —From "Behind the Ranges", by Mrs H. Taylor.

UNTO YOU A SAVIOR

When, one day, father told you that a little brother had been born to you, you did not make him your brother, he was born your brother. You may have been glad or sorry, you may have welcomed him or not, but he was still your brother. And Jesus Christ has been born unto you a Saviour. You do not make Him such. But you have power to welcome Him as such, if you will, or to reject Him." —J. Hudson Taylor.

LIKE SHEEP

You go astray like a sheep. Suppose the Lord had said like a dog. A dog will always get back. I had an old dog and my father tried to lose him. He put him in the back of the buggy where he could not see, hauled him away twenty-five miles, and had a man lock him up while he himself got out of town, then let the dog loose. When he got home the dog was there to meet him. They say cattle come back, too. But sheep can never get back alone. That is why a shepherd must go and bring back his sheep.—From an address by Mel Trotter.

A WISE PRAYER

A little chap of six prayed one night, "Dear Lord, please make me the kind of boy You were when you were six." That was a wise prayer. At six you cannot be the Christian you should at sixty, but you can be the kind of boy you should at six.—Selected.

LOVE PLUS

Compassion is love plus desire to share

The trouble and tears that come from despair.

Compassion is hope, plus sympathy, too.

With a will to help, to heal, and renew.

Compassion is love plus pity enough

To walk with the weary when going is rough;

Compassion is love plus the spirit to do

For others. Our Lord had compassion. Do you?

—James A. Sonaker.

POWER FROM DEPTH

On the coast of Labrador I have seen huge icebergs towering three or four hundred feet in the air. I have seen them sailing due south in the teeth of a strong head-wind. They had neither sails nor rudder by which they could tack. The secret of it lay in the fact that seven-eighths of the bulk of the iceberg is under water. The great Labrador current makes strongly toward the south. It grips the huge bulk of those icebergs and bears them along no matter how the wind may blow on the surface. The Chris-

tian man has a sense of deep underlying agreement with the will of God. His activities lie secure in the will and purpose of the Almighty. He has power that comes from depth. It is the law within which determines the life without.—From "Yale Talks", by Charles Reynolds Brown.

"Full Of What?"

In a certain church the minister gave to a group of workers the list of fall and winter activities, saying, "I'm sure you will agree we have a full program." "Full of what?" asked one of the workers. The minister became quite angry, but before he could reply, the worker said: "Sir, on that program you have made no provision to give the people the Bread of Life. People join the church here, but how many of them find Christ? We had better get to our knees and ask God to show us what His program is for our church."—Selected.

DIVINE JOY

No joy is like the divine joy. It is infinite, full, eternal, pure, unmingled joy. It is light, without any cloud to darken it; it is calm, without any breath to ruffle it.—Robert Murray McCheyne.

Living In The Coal Bin

Our awareness of sin increases in direct proportion to our nearness to God. Our sensitiveness to sin is like our sensitiveness to dust. It depends on where we find it. We never sweep the coal bin but we sweep our rugs and dust our furniture. And we are still more particular about our dinner dishes. And if in the operating room of some hospital the surgical instruments would be found soiled when the surgeon needs them, an investigation would be started to determine who was responsible for such gross negligence. Those who say that they are not aware of any particular sinfulness simply live in the coalbin of life. Paul declared himself the chiefest of sinners. The greatest saints who've lived on this earth have left us word that in their experience of nearness to God they felt like Peter did when he said to Christ, "Depart from me; for I am a sinful man."—Religious Herald.

KENTUCKY BIBLE COLLEGE

September 13 and 14 have been set as the dates for orientation and registration of students in our new location at Winchester. Sunday afternoon, September 12, there is to be open house and a formal opening service in the main auditorium beginning at 3:00 p. m. (Around eight hundred attended the afternoon service July 11 when Brother Olmstead spoke.)

Expenses per semester (4½ months) will be as follows: tuition and general fees (not including laboratory fees): \$100.00; room rent \$50.00; and board around \$135.00.

The college is to have two main curriculums: (1) a basic Junior College curriculum and (2) a three-year seminary course of study, the first year to be added in 1954-55.

Teachers and departments in the Junior college division are to include Frank M. Mullins, Sr., Bible; Lee Harris, English composition and journalism; Paul Clark, English literature; LaVern Houtz, history; Coy Campbell, physical education; Kenneth Stockdell, science (chemistry, biology, mathematics); Martha Clark, home economics; G. D. Knepper and Mrs. Paul Clark, business administration; J. E. Boyd, Greek; and Paul Clark, music. Requirements which must be met before graduation from the Junior College include: 12 semester hours of Bible, 12 English, 6 history, 4 physical education and hygiene, 8 science (chemistry, biology, mathematics, or home economics), and 2 music appreciation. The total must be at least 60 semester hours with an equal number of grade points.

The first year of the seminary course will be set up as follows: first semester, 5 semester hours Old Testament Survey; 3 Exegesis New Testament Books; 3 Church History; 3 Greek; 2 public speaking. Second semester: 5 semester hours New Testament Survey; 3 Exegesis Old Testament Books, 3 Church History, 3 Greek and 2 Public Speaking. As head of the Bible department, Brother Frank M. Mullins, Sr., will teach most of the courses.

Many worthy young people express a desire to attend K. B. C. but are hindered from coming by a lack of finances. The Cramer and Hanover Church of Christ in Lexington, Kentucky (H. N. Rutherford, Minister) is planning to give one full scholarship (tuition, board and room) to an outstanding student. If other congregations will do the same, or give a tuition scholarship (\$200.00), or help pay the expenses of a young person from the home congregation, it will meet a real need.

For a catalog write to Winston N. Allen, President, P. O. Box 456, Winchester, Kentucky.

We need the prayers and cooperation of God's people in this tremendous undertaking. —W. N. A.

PROGRAM OF

SEVENTH ANNUAL LOUISVILLE BIBLE CONFERENCE

August 30 — September 3.

General Theme: "THE CHURCH AT WORK"

- Monday, August 30** - - - - - Chairman, Paul Clark
 7:45 P. M. Welcome Address: "Going On With God" (The Problems and Dangers of a Free and Growing Church) E. L. Jorgenson
- Tuesday, August 31** - - - - - Chairman, Eugene Pound
 9:30 A. M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll
 10:30 A. M. Round Table Discussion: "The Teaching Program of the Church".
 2:00 P. M. "The Need of Education for Young Ministers" Kenneth Istre
 "The Manifestation of the Spirit" (1 Cor. 12) Paul Knecht
 7:45 P. M. "Why We Fail" Robert B. Boyd
- Wednesday, September 1** - - - - - Chairman, Laverne Houtz
 9:30 A. M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll
 10:30 A. M. Round Table Discussion: "Local Personal Evangelism"
 2:00 P. M. "Methods in Home Mission Work" Richard Ramsey
 "The Sacrificing Church" J. Edward Boyd
 7:45 P. M. Missionary Message S. D. Garrett
 Offering taken for missionary work
- Thursday, September 2** - - - - - Chairman, Orell Overman
 9:30 A. M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll
 10:30 A. M. Round Table Discussion "Dealing With Opposition"
 2:00 P. M. "Evangelism" A. K. Ramsey
 Prayer period — to be conducted by H. N. Rutherford
 7:45 P. M. "Freedom of Method" H. L. Olmstead
- Friday, September 3** - - - - - Chairman, Ben Rake
 9:30 A. M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll
 10:30 A. M. Round Table Discussion: "The Holy Spirit In the Life of the Church"
 2:00 P. M. "God's Method" John May
 Song Rally: Directed by Dale Jorgenson
 7:45 P. M. "The Nature and Destiny of the Church" R. H. Boll

KENTUCKY BIBLE COLLEGE FUNDS

The Corporation that was formed to purchase Kentucky Wesleyan Campus for the use of Kentucky Bible College is able to report about \$85,000 received from all sources. This, with a loan, enabled them to purchase the campus. Under the leadership of O. D. Marsh, Christian businessman and builder, of Winchester, the work of repair is well under way. Equipment is being purchased.

The Corporation reports that \$30,000 or more of promised funds have not as yet come in. Also it is felt that others will wish to give sizable sums, who have not as yet done so. But how shall we both retire the debt and operate this larger college? The Corporation, headed by Brother H. L. Olmstead, is asking for a dollar a week and a prayer a day from 2000 interested Christians. The idea is for each congregation to appoint a treasurer and ask for volunteers to have a part in this plan. To insure success the names of those who wish to give a dollar a week should be in the hands of the treasurer, both of the local church and of the Corporation. This is something that wage-earners can do whether or not they have any money in hand. Rather than say, "It can't be done" with a prayer in our hearts, and with the blessings of the Lord resting upon us, we should do it for the sakes of our young people and the future church. —Corporation treasurer, Howard T. Marsh, Sellersburg, Indiana.

NEWS AND NOTES

Sulphur, La.: I just finished reading my new Word and Work and think that all your articles are wonderful, Brother Boll. You get better and better. They are always so fresh, so simple, and at the same time so profound.—John May.

Bible Classes As Usual

Brother Boll's Louisville Bible Classes will begin on schedule as usual, Lord willing. Afternoon classes beginning Monday, November 1, at 3:15. Then there is the Thursday morning Highland Library class at ten, and the Friday night class at Portland.

Parkville, Ky.: We had a wonderful Vacation Bible School this summer with an enrollment of 162 and an average attendance of 122. Much interest was shown by all. The presence of Brother Shichiro Nakahara for one week was very helpful, and his lessons most encouraging to the whole school. The Lord continues His grace upon us in the progress of the Word. Two young ladies confessed Jesus on Sunday morning, July 18, and were buried with Him in baptism that evening.—Harold Preston.

Lilly Dale Church, Tell City, Ind.

A protracted meeting, beginning June 21 and continuing through July 4, was held by H. N. Rutherford, assisted by our local minister, John Fulda, and a number of trained teachers. An enrollment of 105 with high daily attendance in the Vacation Bible school was a great asset to the night meetings. A great interest was manifested from the beginning. The meeting ended with a home coming on July 4. A total of 30 baptisms and 2 restorations were the visible results. New class-rooms have been provided for enlargement of classes in the future.—Albert J. Gruver.

Crowley, La.: I was in a seven-day meeting at Hayden's Grove, which is just about five miles east of Amite, where Brother A. K. Ramsey preaches. We had very good crowds every night and then moved on to Shiloh, which is a few miles farther east. Two young

boys obeyed their Lord at Shiloh. As in most places, this area certainly has a great need for workers. Bro. Ramsey does all that he can outside of his Amite work, but I was told that there are eight or nine country churches in this area, and only one or two other preachers here besides Brother Ramsey. While I was in this area, I visited with Richard Ramsey. He certainly is working against great difficulty in bringing the gospel to little rural communities where there is no established congregation. Richard devotes his full time to this good work and the only support he receives is the free-will offering of surrounding groups.

After the above series of meetings was completed, I held a meeting in the Upper Pine Prairie area. This is just a little group and Bro. Huey Henry, a student of Portland Christian School, is doing a very good work there this summer. Bro. Stanford Broussard and Bro. Gabriel Istre preached in French for several nights before the English message. Three made the good confession here and we praise the Lord for this increase.—Antoine Valdetero.

Excerpts From Dennis Allen Letter

Tonight we showed pictures at the school... They seem to enjoy the pictures, but I don't know how much spiritual benefit they get. We have about decided just to show the pictures here, announcing it at the school. Just to mention pictures seems enough to get a crowd...

We have a beautiful quartette recording of "Day Is Dying In the West". We played that and illustrated it with pictures. If those who helped get Victor's recorder could see the use that is being made of it, I'm sure they would feel it was worth while. It is often used several times a day.

This morning I taught a Sunday school class of the oldest Chinese children. They could all read English quite well. Had seven. I think I shall enjoy the class. After that I taught the young people's class and then preached...

A big funeral passed the house Saturday. All the women were