

THE WORD AND WORK

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R. H. BOLL, EDITOR

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OLD TIME SONG

Behold! the mountain of the Lord
In latter days shall rise,
On mountain tops above the hills,
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
"Up to the hill of God," they'll say,
"And to His house we'll go."

No strife shall rage, nor hostile feuds
Disturb those peaceful years!
To ploughshares men shall beat their swords!
To pruning hooks their spears!

No longer host encount'ring host,
Shall crowds of slain deplore!
They'll hang the trumpet in the hall,
And study war no more!

—Selected.



Words in Season

R. H. B.

THE PERSONALITY OF THE HOLY SPIRIT

Among the many various views concerning the nature of the Holy Spirit, one of the commonest is that the Spirit is merely a "power", or "influence", an energizing force emanating from God, bestowed upon men, and affecting them in various ways. This assumption offers a simple explanation of certain phenomena of the Spirit's working as described in the Old and the New Testament. But what seems easiest and simplest is not always the truth. For instance it is much simpler to regard our earth as stationary and the sun traveling across the sky rather than such a thing as the earth revolving around its axis the while the sun is stationary. And it is much more "plain" to the untutored mind to conceive of the earth as a flat plane than as a globe. The latter view offers some difficulties which may be hard to explain. Even so late as Columbus' day certain of his critics and opposers ridiculed the project of circumnavigating the earth—for what would happen when they got to the under side of the globe? Wouldn't the blood rush to the sailors' heads, or perhaps they would even drop off into space, ship and all? Many more such like illustrations could be used to show that it is not always the plainest and most obvious aspect of things that represents the facts in the case—indeed it may be very far from the real fact. Thus, likewise, it is much easier to think of the Spirit as an operative force than as a person. The former idea is easily understood, whereas the concept of the Holy Spirit as a Person may seem to lead into insoluble difficulties and mysteries. The question, however, is not what is most easily understood, but what is the truth concerning this—what does the Word of God say?

PERSONALITY

First of all, let us get clearly what is meant by personality. We are apt to think of personality as corporeity: a person to us is a being with a physical, material body. But personality is a spiritual thing. A being that has intelligence, and will, and is capable of emotion is a person. Thus we read that "God is Spirit"; but we know that God is a Person. Of the Holy Spirit also we read that He knows, that He wills, that He feels. "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10, 11). The supernatural gifts were distributed to the members by the Spirit "even as he will" (1 Cor. 12:11). And the admonition to Christians is, "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." Now a being that can know and feel, and will, is a person, not an impersonal force. And so it is stated of the Holy Spirit. The various forms of "Modernism", and the propaganda of "anti-trinitarian" cults, such as Christadelphianism, the Jehovah Witness cult, et al., do not come within the range of Christian doctrine.

NO OTHER NAME

Aside even from these facts, the very way the Holy Spirit is spoken of would itself demonstrate the fact of His Personality. Note now the connection in which the Holy Spirit is placed as in Matt. 28:19—"baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." No other name, no name of any created being, no matter how great or wonderful, could be placed in the same category with these three; nor could we imagine of an abstract force or "influence" being mentioned alongside with the Father and Son in such fashion—"the name of the Father and of the Son"—and of a *Thing*?! Again and again in the New Testament do we see the Father and the Son and the Spirit thus exclusively brought together. At the baptism of Jesus Christ the heaven was opened, the Holy Spirit descending upon the Son in bodily form of a dove, and the voice of the Father from heaven, "Thou art my beloved Son, in thee I am well pleased" (Luke 3:21, 22). Or as in the doxology of 2 Cor. 13:14. Or when the Lord Jesus in the upper room, said to His disciples, "If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you *another comforter* (not *heteros*, a different one, but *allos*, one of the same nature and being with Me) that he may be with you for ever, even the Spirit of truth... he abideth with you, and shall be in you" (John 14:15-17). A thing, an influence, an abstract power, could never have taken the place of the personal presence of Jesus, as "another Comforter".

ONE GOD, THREE PERSONS

From of old men have wondered and pondered about the mystery of the "Trinity" (a word I prefer not to use, though, for a man-covely word it seems very good: "tri-unity")—and perhaps, as the lovely little legend of Augustine implied,* there may be things concerning the nature of God which our limited comprehension is not able to grasp. But, as even earthly science today proves to us almost daily—"the inconceivable is not the impossible"; and because a thing passes our understanding, it is not therefore untrue. There have always been men who ridiculed, even to blasphemy, the teaching of the three Persons in the One God—making their finite intellect the criterion of God's revealed truth, attempting to force the Bible into agreement with their preconceptions. But the old Book and its revelation of God will stand long after the futile reasonings of men will have been forgotten. No—the Christian does not believe in three Gods—he believes in the One God of the Bible—"the only true God",

*The legend tells that Augustine was walking by the seashore, lost in deep thought over the oneness of God, the while the Father, the Son, and the Spirit also were God. As he walked along he noticed a golden-haired boy who had dug a little hole in the sand, and was dipping water from the ocean into the little hole. "What are you doing, child?" asked Augustine. "I am trying to dip the ocean into the hole I made," replied the boy. "Don't you know you cannot do that?" said Augustine. "And do you think that you could in your little mind comprehend the infinite God?" answered the boy, and disappeared.

as our Lord in His last prayer called Him. But He believes also all that is said of the Father, the Son, and the Holy Spirit, without attempt to explain away any of it. This marvelous three-foldness was already indicated in the Old Testament. To whom was God speaking when He said, "Let us make man, in our image, after our own likeness"?—"And God created man in his own image, in the image of God created he him" (Gen. 1:26, 27). The one God yet using the words "us" and "our". The great "Sh'ma" passage, "Hear O Israel, Jehovah our God is one Jehovah," must needs hold a three-fold name, the name of God thrice repeated (Deut. 6:4). Or when Isaiah saw the king enthroned, why the three-fold "Holy, holy, holy is Jehovah of hosts," of the Seraphim (Isa. 6)? And who was Jehovah that spoke to Abraham in Gen. 22, and He who spoke to Gideon in Judges 6:14? Who was the Jehovah that sent Jehovah in Zech. 2:8, 11? These were only dim intimations of a truth more fully revealed in the New Testament.

THE ONENESS OF THE FATHER, SON, AND SPIRIT

For ever the Father, the Son, and the Holy Spirit wrought in perfect unison. It was God who in the beginning created the heaven and the earth. It was the Son, sharing before the world was, the Father's glory (John 17:5), who in the beginning laid the foundation of the earth, and the heavens were the work of His hands (Heb. 1:10). It was the Spirit of God that brooded upon the waters, and who garnished the heavens (Gen. 1:2; Job 26:13). So likewise in Redemption: God sent His Son, His only begotten, and the Son, through the Eternal Spirit offered Himself without blemish unto God (Heb. 9:14). The word of God also came to men from Him, by the Son, through the Spirit. In chapters 2 and 3 of the Revelation *Christ* speaks; and yet at the close of each message He says, "He that hath ears to hear, let him hear what *the Spirit* saith to the churches." Nevertheless it is said also: "These are true *words of God*" (Rev. 19:9). He was in the Father always, and the Father in Him (John 14:10). Yet all His works and words were also by the Holy Spirit. To know Him is to know the Father. And God was in Christ reconciling the world unto Himself (2 Cor. 5:19). The Father, the Son, the Holy Spirit are distinct but not separate; in all things working together. And thus it is the Spirit that reveals Christ, and Christ reveals the Father, and through Him we come to God. "And this is life eternal that they should know thee, the only true God and him whom thou didst send, even Jesus Christ" (John 17:3).

TIME

Minutes past are minutes gone,
 Part of a past eternity.
 Minutes future thou hast none,
 Their coming hath no certainty,
 Minutes present are thine own,
 Be wise and use them instantly.

How many by their haste to teach before they know, lose the divine art of learning any more."—A. Jukes.

MISTRANSLATING THE "RESTORATION MOVEMENT"

Stanford Chambers

This writer would not know how to be consistent with his profession of regard and respect for our Lord's great Commission and preach another gospel other than the one enjoined therein, the gospel which, unperturbed, regenerates human souls, bringing them via the new birth to the "one body and one Spirit," the "one hope . . . one Lord, one faith, one baptism, one God and Father of all." Moreover, we have always taken seriously Paul's admonition, "endeavoring to keep the unity of the Spirit in the bond of peace."

In the very nature of things involved any denominational body falls short of the requirements of that authoritative commission. Its own denominationalism is responsible. A man must be loyal to his affiliation or else. And "no man can serve two masters." Much less does the sum of denominationalism measure up, for the components thereof contradict and neutralize each other. Christendom? Well, it is but one global field of wheat and tares, vastly more abundant the tares. What is there true of Babylon that is not true of Christendom?

Now it was such a picture as this (today greatly enlarged) which confronted godly men at the beginning of the last century, who became those now called the "Pioneers" of what they were pleased to designate "The Restoration Movement." Grieved at heart by the divisive, conflicting creeds of the religious bodies of Christendom, they voiced an urgent plea for the restoration of primitive Christianity, for a return to the Bible and the practice of the simplicity of Christ. They prayerfully strove for the full fruitage of the Gospel in pureness, in joy, in charity, in the fellowship of the Spirit, exemplifying as well as declaring "the whole counsel of God," earnestly desiring the oneness Jesus prayed for and Paul exhorted to.

It will hardly be denied that some headway was made, that some success attended the efforts of the "Pioneers" and also of those of the next generation following. There was some demonstration of "how good and how pleasant it is for brethren to dwell together in unity!" Surely some good accrued. But neither will it be denied that a decided change has been wrought in more recent times. A generation came on "who knew not" the "Pioneers." The "unity of the Spirit" was not kept "in the bond of peace." "The fellowship of the Spirit" has been disrupted. A decided shift from the attitude of former days has come about, until now division is exhibited to the world by people professing to have espoused the cause of New Testament unity. A periodical claiming seniority over other publications identified with the "Restoration Movement" recently listed over a score of divisions, schisms and warring parties made up of people associated with the "Restoration." And no one is heard disputing the charge. No one assumes the role of defendant. Would that "great lamenta-

tion" for Christ's sake were more in evidence than the attitude of "I told you so."

"Wounded in the house of its friends" is a true verdict. The "Restoration Movement" has been mistranslated to the world. Where wheat is wanted have come up the tares; for unity prayed for has come on display divisions; for the "fellowship of the Spirit," excommunication of saints; for the mind of Christ a Pharisaism as self-righteous and exclusive as that of Jesus' day and when Christianity was new. The "plea" of "Christians only" is translated to those within as well as to those without to mean "the only Christians"—"setting all others at nought."

An impasse, to all appearances, has been reached. Sectized parties challengingly justify their separateness and exclusiveness. For "how can two walk together, except they be agreed?" Another passage serves: "If any man come unto you and bring not this teaching (doctrine)" . . . "This teaching" is what I stand for. I have been guided to my position solely by the Bible, and it is a way that is right and cannot be wrong. I give chapter and verse for its every item. He who disagrees is responsible for division, for "How can two walk together except they be agreed?" And so positions are assumed and made irreconcilable, and that by people who professedly stand for New Testament unity! The world beholds and sees that it does not make sense.

But the inspired apostle never subscribed to such misapplications of Amos' rhetorical question or of John's "teaching." The vegetarian of Romans 14 and the meat eater did not agree in doctrine or practice, therefore "How could they walk together?" Yet that is exactly what Paul instructs them to do. "Receive ye one another" (Rom. 15:7). Those differing as to whether one day should be esteemed above another are given the same instruction. Should the one or the other disobey this instruction and withhold his fellowship accordingly he would be a subject for the discipline enjoined in 16:17. For his action would be divisive, severing fellowship.

"The old order changeth." "Remember the former days" does not appeal. "The former days" are outmoded. Tests of fellowship are being forced unheard of until of late. People professing freedom from human religious authority have become followers of men and have become creed-bound and prejudice-swayed beyond what is commonly observed in those who have openly subscribed to their creeds. The pronouncements of admired leaders take precedence over plain language of Scripture. If Brother Blank finds it advantageous to make symbolic language "literal" and does so, then his "group" accepts it so; if it suits the purpose to interpret plain speech as symbolic then "so be it." In this manner has been created a denomination in form and function composed of people loudly claiming to be undenominational. The world sees a denomination pure and simple. And what is left of the "Restoration Movement" is but "*a noble experiment*," so far as the world at best can see. And denominationism gets withal its further justification!

In Nashville Bible School days J. A. Harding once invited J. D. Tant to his Bible class to set forth his position on the "rebaptism issue" then rife. He came for three days. An unforgettable impression came with our seeing the two men come to class together, hearing them discuss their differences as brethren, seeing them daily go together to Brother Harding's home for dinner. Neither compromised principle, neither minimized the importance of any statement of truth, neither minimized the importance of the "fellowship of the Spirit."

Should those days be gone forever? Alas! yes, if vegetarians must fellowship only those who agree with them in teaching and practice; if sabbatarians must do likewise, and non-sabbatarians, and non-vegetarians. Yes, gone forever if those who "have left their first love" remember not "whence" they have "fallen" and refuse to "repent and do the first works." It takes two to exercise fellowship, and it is made impossible by the erection of ecclesiastical curtains between. Who forces his doctrinal formula, making of the same or some tenet thereof a *test of fellowship* cannot escape responsibility for division. Only "the love of Christ constraineth us."

OUR BIBLE

The omnipotence of the Bible against all man's attacks is one of the many proofs of its Divine Origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated. Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and demanded the renunciation of sin, of the world, and of self, and so man hated the Bible. Man's hatred of the Bible has been of a most persistent, determined, relentless, and bitter character. It has led to nineteen centuries of repeated attempts to undermine faith in the Bible, and to consign the Bible itself to oblivion. These attempts have utterly failed.

Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried it with the depth and subtlety of his philosophy, and he failed. Lucien tried it with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued edicts that every Bible should be burned, but that failed. Then he issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for nineteen centuries the assault upon the Bible has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force and human brutality could bring to bear against a book has been brought to bear against this Book, and yet the Bible stands absolutely unshaken today.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one candid answer. Because it is God's Book. —R. A. Torrey.

THE FOUR BEASTS OF DANIEL SEVEN

J. R. Clark

Outline of the Chapter

- I. Introduction. V. 1.
- II. The Vision.
 1. Terrestrial Scene: Procession of Four Beasts. Vs. 2-8.
 2. Celestial Scene: Succession of the Son of Man to Universal Rule On Earth. Vs. 9-14.
- III. Interpretation.
 1. Of Terrestrial Scene. V. 17.
 2. Of Celestial Scene. V. 18.
- IV. Inquiry for Further Light.
 1. As to the Fourth Beast. V. 19.
 2. As to the Ten Horns. V. 20.
 3. As to the Little Horn. Vs. 20-22.
- V. Answer to These Inquiries.
 1. As to the Fourth Beast. V. 23.
 2. As to the Ten Horns. V. 24.
 3. As to the Little Horn and the Saints. Vs. 24-27.
- VI. Conclusion. V. 28.
— Adapted from *The Book of Daniel* by Stevens.

Read the above outline along with the seventh chapter of Daniel and the story will be simple and clear. It can readily be seen that attention is focused on the Little Horn, on the Son and the Saints, on the latter days. It seems that the burden of Daniel's message was to depict the latter days of his people, their ultimate supremacy and glory. In this chapter the four beasts are four Gentile world kingdoms that succeed one another, the last of which, in its last stage, is headed up by the "little horn" (the Antichrist). This "little horn" has federated with him ten kings, who receive authority with him for one hour (Rev. 17:12). This little horn persecutes the saints of the Most High, continuing for three years and a half (V. 25; Rev. 13:5), after which he is destroyed by the judgment of God (V. 26; Rev. 19:20), administered by the Son, who comes in power and great glory with His holy ones (Rev. 19:14). This event makes way for the inauguration of the kingdom of the Son and the saints "under the whole heaven." During the three years and a half of his supremacy, the antichrist is to have authority over every tribe and people and tongue and nation here on earth (Rev. 13:7). This authority and kingdom is to be wrested from him and given to the Son and the saints. Then it is that the kingdom of the world becomes the kingdom of the Lord and His Christ; then it is that He takes His great power and reigns; then it is that He reigns from sea to sea over all the earth.

This kingdom of God could not be the church for several reasons: 1. The kingdoms of the earth were to be destroyed before the Kingdom of God was set up; they were not to coexist with this king-

dom as they have existed with the church. 2. This kingdom of God is set up after the fourth beast-kingdom assumes a certain form, namely, a federation of ten kings under the anti-christ rule. Rome has not as yet assumed that form. 3. Before the kingdom of the Messiah is set up the antichrist must appear and be destroyed. This has not taken place. 4. That kingdom is to be a kingdom of power and glory and not to be characterized by suffering and cross-bearing, as is the church. This kingdom awaits the coming of Christ with His saints.

The aged Daniel prophesied of the glorious future of his people, Israel, while the aged John, the Revelator, pictured the glorious future of the church, the bride of the Lamb.



Questions and Answers

R. H. B.

1. Can anyone come into all truth in the "present evil world"?

We will let Paul answer: "For we know in part, and we prophesy in part"; and, "now we see in a glass darkly, but then face to face; now I know in part; but then shall I know fully even as also I was fully known. (1 Cor. 13:9, 12). But also do not set aside the goal of Eph. 4:13-15.

2. Will any group of people (congregation, church) ever come into all the truth in this life?

No, but one can be grounded on the firm foundation and go on in the word of truth and be in fellowship with those who so study and aim. But there could be no surer way to "confusion worse confounded" than to search around for truth among the various sects of Christendom. I would recommend the tract "Why Not Be Just A Christian?" (Obtainable from Word and Work.)

3. How can we learn together faster?

By following "after righteousness, faith, love peace with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

4. Is not bold courageous thinking indicated?

No man ever arrived at truth by that. Our human thoughts are very much to be distrusted. It is not in man that walketh to direct his steps. But by humble, faithful, earnest searching of God's word, we will find it a lamp to our feet and a light for our path.

5. Can our thinking be healthy and effective if it is ever hampered by the overhanging question, How do the brethren believe on this point?

It is well to consider the convictions of our brethren in Christ, to agree with them so far as we can in faithfulness to the word of God, to bear with them in love wherein they may differ from us in their understanding of the things of God. (See Rom. 14.) We are all free under God, but it is not meant that each should be a "free-lance". We are bound together in Christ by a common faith and a common love. The faith is a faith in Him (John 11:25-27), and the love, that which suffereth long and is kind and vaunteth not itself, is not puffed up, and seeketh not its own.

A QUESTION ABOUT VICTORY

R. H. B.

"I would like for Brother Boll to write in Word and Work how can a Christian woman quit smoking cigarettes? She has prayed for three years about it and tried to quit and even had a prayer meeting in her home about it and still she didn't quit. She is worried sick about it. She feels like she isn't saved because she can't quit. She would appreciate help right away."

The Bible answer to this and all similar questions and problems is given in Romans, chapters six and eight. After having told them (in 5:20) that "where sin abounded grace did abound more exceedingly," the apostle forestalls a misuse of this precious truth; "What shall we say then?" he asks: "Shall we continue in sin that grace may abound?" For if the more sin, the more does grace abound—why not go on sinning? "God forbid," replies Christ's apostle—"We who died to sin, how shall we any longer live therein?" But when and how did we ever die to sin? Some think that it was by some deep and sincere act of repentance and resolution. No, that is not death to sin. (We could wish it were!) But when did this death take place? "Are ye ignorant that we who were baptized into Jesus Christ were baptized into his death?" Being baptized into oneness with Jesus Christ, His death thereby became ours. The death that He died counts for us from the moment that we are "baptized into Jesus Christ." "We were buried therefore with him through baptism into death." What's more, His resurrection life becomes ours also: "that like as Christ was raised from the dead by "the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." Now through this death of Christ, in Christ, "our old man was crucified with him . . . that so we should no longer be in bondage to sin."

But, you say, "I am not at all dead to sin, and I am still in bondage." If that is so, it is because you have not availed yourself of the fact that you are dead in Christ's death, and alive with Him in His resurrection life. It is not that we are to *imagine* this; it is not that we should make ourselves believe *something that is not so* in order to make it so by mental autosuggestion. This *is so*; and God wants us to take our stand on it. "*Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*" To "reckon" upon a thing is to count on it as a fact.

To illustrate—when the emancipation proclamation went out from Washington, every slave in all the realm was free. Some did not believe it—it was too good to believe, or perhaps they could not see how it could be. Some preferred to continue in their old status and go on serving as slaves to their masters. Nevertheless it was true, whether anyone believed it or not, it was a fact: the freedom was theirs. It remained for them to avail themselves of it. So to us also comes the word, "Let not sin therefore continue to reign in your mortal body, that ye should obey the lust thereof." (The Greek tense justifies the rendering, "continue to reign.") What then shall

we do? "Present yourselves unto God, as alive from the dead, and your members as servants of righteousness unto God. For sin shall not have dominion over you [it has no more right to] for ye are not under law but under grace."

Now "the power of sin is the law," and "apart from the law sin is dead" (1 Cor. 15:56; Rom. 7:8). It is law that rouses up the antagonism of sin in the flesh. "For when we were in the flesh, the sinful passions, which were through the law wrought in our members to bring forth fruit unto death"—and the same thing will happen again when the man attempts to control the flesh with do's and don'ts instead of reckoning himself dead unto sin in Christ, and walking in the freedom of His grace. "But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, not in oldness of the letter" (Rom. 7:56).

In the rest of the 7th chapter the same futile struggle (spoken of in the question above) is portrayed. But mark, the conflict ends with a shout of victory: "I thank God through Jesus Christ our Lord" (Rom. 7:25). This victory is further elucidated in Rom. 8:1, 2. (Note also vs. 4 and 12, 13). Of this I shall write another time. But to our sister, sore troubled by an evil habit, I would say, cease to fight the evil desire, and *reckon yourself* to be dead unto sin, and alive unto God in Christ Jesus.

Buried with Christ and raised with Him too—
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life."

WHY AM I NOT A CHRISTIAN?

Is it because I am afraid of ridicule, and of what others may think of me?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, . . ." (Luke 9:26).

Is it because of the inconsistencies of professing Christians?

"Every one of us must give an account of himself to God" (Romans 14:12).

Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

Is it because I am not willing to give up all for Christ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out" (Jno. 6:37).

Is it because I fear that I am too great a sinner?

"The blood of Jesus cleanseth from all sin" (1 John 1:7).

Is it because I am afraid that I shall not hold out?

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

—Selected.

MARKS OF A TRUE FRIEND

J. R. Clark

A true friend is a blessing indeed. Often he means more to us than a brother in the flesh. The Bible has much to say about friendship, both in our relation to the Father and the Son, and in our relation to one another.

True friends are confidential. Jesus says, "Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you (John 15:14, 15). As Christians we should live up to our privilege of friendship with the Son. Some are content to be servants only, satisfied with menial tasks and to be uninformed on many wonderful things which their Great Friend has heard from the Father and desires to make known to them. By their actions they say, "Lord, just let us know what you want us to do. We are not interested in details of the future, nor in the deep things of God. Let us be servants." But he who lives on the higher plane of friendship delights in the secrets which the Lord imparts. This is a mark of friendship. Friends lay bare their hearts one to another.

Friends are constant in their love one to the other. "A friend loveth at all times" (Prov. 17:17). "At all times" means in times when things run smoothly, and at times when trouble comes, when the friendship is under strain and put to the test. When the smoke of battle has cleared away likely the banner of friendship will be waving still. We then may be heard to say, "Faithful are the wounds of a friend" (Prov. 27:10).

True friends are congenial. They are on the same wave-length; they are in tune with one another. They grasp quickly the point that is being conveyed by the other. They need not say, "I don't get you," or "I wonder what he meant by that remark?" When God wanted an intercessor for Sodom, Abraham, His friend, quickly got the point and stood in the breach for Sodom. So it is with true friends.

Friendship is a close relationship. "There is a friend that sticketh closer than a brother" (Prov. 18:24). How true this is. We may get separated from a brother in the flesh and not have many things in common, but true friends learn to love the same things and are drawn closer and closer together.

One can trust a true friend. "Mine own familiar friend, in whom I trusted, . . . hath lifted up his heel against me" (Ps. 41:9). But Judas, spoken of here, was not a true friend. He let the Lord down! "Thine own friend, and thy father's friend, forsake thou not," says the wise man in Proverbs 27:10. A true friend will stand by you whatever comes.

The Lord Jesus has all the characteristics of a true friend. He takes us into His confidence, making known to us the secrets of heaven. He loves at all times—"having loved his own, he loved them

to the end." He sticketh closer to us than a brother. "When my father and my mother forsake me, Then Jehovah will take me up" (Ps. 27:10) could well apply to the Son. Also congeniality is a mark of our relationship to Him—as friends of our Great Friend, our hearts are in tune with the infinite. And we can trust Him! He'll never forsake us! What a friend we have in Jesus!

Our churches need to cultivate friendship among members. It will make for better fellowship and greater love. Groups could meet in the homes to sing and there could be more meetings for recreation, more gatherings of the whole church for pound parties and for fellowship, and more exchange of visits in the home.

ANTIOCH CHURCH OF CHRIST

Clinton Collins

In the winter of 1946 Horace Thompson, elder of the Antioch Church of Christ, was walking to a neighboring Bald Knob farm to help with the milking. The ground was covered with snow. As he walked, Thompson noticed several bits of obviously old paper being blown about by the wind. He picked up a piece of the paper and tried to make out the old-fashioned writing. It was a page from a written record stating that "Antioch Christian Church on Plum Branch, having been constituted June 9, 1855, into a church or congregation . . ." and undersigned by James McQueen, first clerk of the church.

Thompson's somewhat amazing discovery prompted the members of the Antioch church to plan a centennial service for Sunday afternoon, August 7, as a climax to a two-weeks revival. It was an old-fashioned "all day meeting and dinner on the grounds." The speaker for the occasion was H. N. Rutherford from Lexington, Kentucky.

MARKED A CENTURY OF WORK

The church held a centennial service not only to commemorate its birth, but to mark a century of work and accomplishment in the Bald Knob community.

Many direct descendants of the first members of the church still attend. Some of the families who were influential in starting the church and keeping it going were the Smiths, the Lewises, and the Moores. Persons have also told Mrs. M. C. Darnell that Dr. Darnell's great uncle, William H. Whittington, a Christian Minister who preached in neighboring churches, organized Antioch.

One of the ministers who stayed at Antioch the longest was the well-known Polk South, father of Miss Eudora South, music teacher at Frankfort High School.

John LeCompte, 93, who lives on Lindsay Avenue, joined Antioch Church of Christ in 1891. Although he has not attended in quite a while he remembers a lot about the church. The "singing schools" held in the summer were an interesting activity. On certain Sundays people would come from several miles around, bringing their dinners. After the service the families would spread their

lunches on the lawn of the church and eat. Then came the singing. LeCompte recalls that there were some of the best singers he had ever heard right there in Bald Knob. He remembers one family especially—the Arnolds. Somehow or other mother and father Arnold had managed to come up with a perfect quartet. There were two sisters—one with a beautiful soprano voice and the other a fine alto—and two brothers—one a tenor and the other a mellow bass.

ROMANCES STARTED THERE

LeCompte also recalls that many a romance began and ended at the "singing schools." "In fact," he added, smiling, "I did most of my own courting at the schools."

The church building has been remodeled several times. In 1938 it underwent a large scale remodeling when the old foundation was taken out and a new stone one put in.

It is interesting to note that the Antioch Church of Christ has held a summer revival meeting every year since 1925. Included in the list of ministers who have held meetings at the church are H. N. Rutherford, Frank Mullins, D. H. Friend, Howard T. Marsh, Robert Boyd, and H. L. Olmstead.

Asa Baber, present minister, began his work at Antioch church the first of January, 1944. One hundred and forty-six members have been added since then, bringing the membership to 250.

The church has grown in other ways, too. A parsonage has been added, and in 1952 an educational building consisting of three Sunday school rooms and a basement was added to the church.

AN ENVIABLE RECORD

It would be impossible, of course, to name all those who have worked and influenced the growth of the Antioch church. We can, however, name the present officers. The elders are George C. Collins, Horace Thompson, Hansel Bradley and Clayton Goins. Deacons are: James Allison, June Barker, Howard Chism, Artis Moore, and Ed Toppass. The Antioch Church has a record of service and spirit that any congregation would like to own. It seems very fitting, then, that the church should celebrate its centennial year with the old-fashioned "all-day meeting and dinner on the grounds" as she has done.

FEEBLE ASKING

"If you had been living when Christ was on earth,
And had met the Savior kind,
What would you have asked Him to do for you,
Supposing you were stone blind?"
The child considered, and then replied:
"I expect that, without a doubt,
I'd have asked for a dog with a collar and chain,
To lead me daily about."
And how often thus in our faithless prayers,
We acknowledge with shamed surprise
We have only asked for a dog and a chain
When we might have had — OPENED EYES.

From Child Evangelism.

LESSONS IN FIRST PETER

1 Peter 1:7-13

R. H. B.

Though rejoicing in the promise of the inheritance, the Christians to whom Peter writes are tasting the bitterness of grief caused by manifold trials (1 Pet. 1:6). Of this we learned in the preceding lesson. Now Peter tells them the why and wherefore of these trials:

That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ (v.7).

Theirs was a precious faith (2 Pet. 1:1)—and all precious things must undergo a test. Precious metals are assayed. Gold must be refined by fire (Rev. 3:18), and is the more precious for the refining. And so is the Christian's faith. True faith that abides the stress of trials is a thing of praise, and glory, and honor, and will shine forth when Jesus comes. (Note how these three words, praise, glory, honor, are used in these connections: "Wherefore judge nothing before the time, until the Lord come . . . and then shall each man have *his praise* from God," 1 Cor. 4:5. "When Christ, who is our life shall be manifested, then shall ye also with him be manifested *in glory*," Col. 3:4. "If any man serve me, him will the Father honor," John 12:26).

What faith is this? It is the faith in Jesus Christ:

"Whom not having seen ye love; on whom though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls (vs. 8, 9).

This is the faith that purifies the heart; that works by love, and overcomes the world. Faith in Jesus Christ is inseparable from love to Him, for what He is, for what He does and has done for us. It is an outstanding evidence of the fact that we are born of God. "If God were your Father, ye would love me," said the Lord Jesus to unbelieving Jews (John 8:42). "If any man loveth not the Lord Jesus Christ," says Paul, "let him be anathema. Maranatha" (1 Cor. 16:22); and "Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (Eph. 6:24). This love for Him springs from this faith in Him. Though now we see Him not, we love Him. (Was this an echo of the words Peter overheard, which the Lord Jesus spoke to Thomas, who when he saw the nail-prints, and the spear-wound in Jesus' side cried out, "My Lord, and my God"—to whom Jesus said, "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed (John 20:27-29)? Or again of that memorable encounter Peter had with the risen Lord, who asked him thrice, Simon son of Jonah, lovest thou me?)

These two verses (1 Pet. 1:8, 9) present the sum and essence of the Christian's spiritual attitude. It is a marvel that the Lord Jesus Christ should so much as care to have our love—that He by whom and

for whom the worlds were made, whose Name is above every name, would condescend to woo and win our affection! When we realize the significance of that, we, too, on Him believing, will rejoice "with joy unspeakable and full of glory"—thus receiving the end of our faith, the salvation of our souls.

THIS SALVATION

The salvation Peter here speaks of is not only that which we received when first we entered in, but the future, final salvation, which is to come to us at the coming of Christ. For "he shall appear a second time . . . to them that wait for him *unto salvation* (Heb. 9:28);—the "salvation ready to be revealed in the last time" (1 Pet. 1:5). (Comp. Rom. 13:11, 12.) Of this salvation the prophets spoke of old, wondering of what kind of time their God-inspired message spoke.

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into (1 Pet. 1:10-12).

It is not (as often we hear) that the prophets did not understand their own messages, but that they wondered and inquired what kind of times those would be to which the Holy Spirit (speaking through them) referred: "sufferings of Christ" and "glories that should follow them." That was the stumbling-block on which the Jews stumbled—that it behooved Christ to suffer and to rise again on the third day. They were all set for the Messiah of glory, but they saw not the suffering Savior portrayed in the prophets—nor do they to this day. This also was the burden of the earliest preaching. "O foolish men and slow of heart to believe all that the prophets have spoken!" said the Lord to the two on the way to Emmaus: "behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24:25, 26). Peter himself once stumbled on this, and the Lord set him sharply to rights on it (Matt. 16: 21-27). Peter's sermon on Pentecost, Paul's at Antioch (Acts 13) and at Thessalonica (Acts 17:2, 3) take up this point. But the prophets of old when they knew not what to make of it, got the answer from God that these things were not for them, but for a generation to come—namely for us to whom the gospel was preached by the Holy Spirit sent down from heaven, from Pentecost onward (1 Cor. 15:1-4). Truly many prophets and righteous men desired to hear the things which we hear and heard them not!

LOOKING TO THE LORD'S RETURN

In a wider sense "the sufferings of Christ" continue until yet, and the glory is not as yet revealed as it will be in that day. For,

“Our Lord is now rejected and by the world disowned,
By the many still neglected and by the few enthroned.
But soon He'll come in glory, the hour is drawing nigh,
For the crowning-day is coming by and by.”

It was that day that the prophets foretold, and along with it ran the strange undertone of His sufferings; a contradiction which is now explained and harmonized to us in the gospel. The apostle proceeds to speak of the day of glory and our preparation for it.

Wherefore, girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ (1 Pet. 1:13).

“Girt loins” is from of old a figure of readiness and preparedness. “Let your loins be girded about, and your lamps burning,” said the Lord Jesus to His disciples, “and be ye yourselves like unto men looking for their Lord” (Luke 12:35, 36). For long loose robes and garments, such as were worn in Bible times, must be gathered up and fastened around the loins, so that the wearer might walk without hindrance. This reminds us of that memorable night in Egypt, the night of the Passover. The lamb had been slain, its blood was sprinkled on the door-posts and lintels of their houses; and within, in solemn expectation of God's mighty work of judgment and deliverance, the families of Israel were feasting on the roasted flesh of the lamb. “And thus shall ye eat it,” said the Lord, “with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover” (Exodus 12:11). It is a perfect picture of the church today, which behind the sheltering blood of the Lamb is now feasting on Christ, the living Bread (1 Cor. 5:7, 8), watching and waiting the while for the summons to depart, as Israel was then waiting for the signal to leave the land of Egypt for ever. In the same suspense of waiting, the Lord would have us to hold ourselves in readiness, “with your loins girded.”

The “loins of your mind”, He says. For our minds and thoughts are prone to trail loosely about us and entangle us in the things of the world. “Take heed to yourselves,” said the Lord Jesus, “lest haply your minds be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:34-36; Comp. Rev. 3:3).

THE HOPE OF HIS COMING

The coming of the Lord should be, but is not, to every Christian a “blessed hope” (Tit. 2:13)—not even to every earnest and faithful Christian. The reason is plain: *they are afraid*. Afraid of what? Well, lest they be rejected at His coming. So conscious are we of imperfection (and the more so as we advance in spiritual growth) that the thought of being accepted of Him seems almost presumptuous. Then there are many false ideas current among us which tend to make the prospect of the coming of Christ a dread and a terror.

Now the thing we *dread* can not be a *hope*. But the coming of Christ is set before us as a hope. Something must be wrong here. It all turns on the question (and a serious question indeed it is) "Am I fit to face the Lord when He comes?" And "Would I be one of those caught up to meet Him in the air?" Hence the fear and the dread. How could it be otherwise? One thing we know for certain—God does not condone sin nor compromise with it. And we feel we are not all we ought to be. If we are to be judged according to our worth and our desert, the best of us have no chance. On the other hand—those Christians who were taught by the apostles to look forward with joy to the blessed hope of Christ's return from heaven, were they perfect? Were they not, like we are, common folk, hard beset with trials and temptations, and who needed daily the cleansing Blood, and the intercession of their Advocate in heaven?

OUR HOPE SET ON GRACE

The answer to all the misgivings concerning our hope lies in these words: "Set your hope perfectly on *the grace that is to be brought unto you at the revelation of Jesus Christ.*"

Grace—what a wonderful word! What does it stand for? It is diametrically opposite to "law" (Rom. 6:14), and to "works", (that is works by which to merit salvation) (Eph. 2:8, 9; Rom. 4:4, 5; 11:6). What is by grace is a free gift; the condition on which it is bestowed is faith (Rom. 4:16); all of which was made possible only through the Sacrifice of Christ. The Christian is saved by grace; his forgiveness is by grace (Eph. 1:7); he stands in grace, and so he can rejoice in hope of the glory of God (Rom. 5:2). "Where sin abounded grace did abound more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:20). Now, Peter tells us (and let us remember that we are here dealing with the word of God, not with the views and opinions of a man) that the Christians to whom he is writing are to set their hope perfectly on the grace that is to be brought unto them at the revelation of Jesus Christ. So when Christ comes a special blessing, a free gift of undeserved mercy will be brought to them: and upon that they are to set their hope—not timidly, not half-heartedly, but "perfectly". It is evident that unless such a provision exists no man can truly hold the coming of Christ as a hope.

"A DANGEROUS DOCTRINE"

Many are afraid to preach or teach or take their stand upon the apostle's teaching of grace. It seems to let the bars down, to make allowance for all manner of sin, to ignore the warnings and injunctions of the New Testament. Is it then dangerous? Yes—all Bible doctrine is liable to misunderstanding and abuse. We read about certain men who turned the grace of God into lasciviousness (Jude 4). But without taking back anything, or in the least modifying the wondrous truth of grace, the apostle does not fall short of all needed safeguard. For grace is the very antidote to sin (Rom 6:14). In the next verses, which will be taken up in our next lesson this will be seen very fully. In the meanwhile let us set our hope perfectly on the grace that is to be brought unto us at the revelation of the Lord Jesus Christ.

“WHEN YE SEE THESE THINGS COMING TO PASS”

There is today an open and organized revolt against God by cultured men and women such as has not been known in the world since the time of the Flood. Our Lord and the Holy Spirit have said that it would be so in the end of the age. We know that we are living in that end-time now, for the divinely predicted things that should characterize the end just before Christ's return to reign over this earth are *for the first time in history* being fulfilled simultaneously before our eyes.

Organized atheism, intellectual, charming, cultured, subtle, plausible, insidious, deceptive and wonderfully convincing, was to be one of the signs of the end—and it is here. The American Association for the Advancement of Atheism is incorporated under our American form of government and is efficiently organized. Its literature, powerfully written, is flooding schools and colleges, churches, and the general public. A Junior Atheistic League has been established. An atheist missionary has sailed for a foreign land to carry the message that there is no God. In one year more than half a million atheist tracts were sent out, two published in Arabic and Spanish. An Atheist Training School has been established for public speaking.

Do not Christian people need to know of these desperate and destructive attacks of the adversary? —S. S. Times.

LOVE MUST CONSTRAIN US

We should accept the responsibility of soul winning as one common to all believers.

Abandon all faith in your own wisdom or plans; rely on divine guidance. Only God knows the heart.

Acquire power in handling the Word. That is the weapon of the soul-winner. Use one Bible always, for the sake of locality of texts fixing itself on your minds; where you forget chapter and verse, you will not forget the place on the page.

Aim to lead to immediate decision. First, strike for conviction, then arouse conscience, then press for decision.

Ask God for a passion for souls.

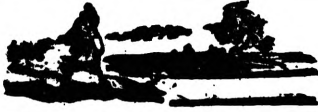
Love must constrain rather than duty.

Attain facility of approach by habit. Winning souls is not the result of spasmodic, but of constant activity. It should be the law of daily life.

All depends on prayer. Prevail with God, then you will with men. Conversion is a supernatural work.

Act as agent of the Holy Spirit. The grand encouragement is that while He is leading us to seek souls, He is working on the souls we seek. —W. B. Feagins.

“For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.” —2 Cor. 5:15, 16.



Seed Thoughts

J. R. C.

PIONEERS NEEDED

There is a great story to the effect that a certain society in South Africa once wrote to David Livingstone: "Have you found a good road to where you are? If so, we want to send other men to join you." Livingstone replied: "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road at all."

Short On Doctrine

A rather illiterate old lady greeted her minister one Sunday morning after a vapid sermonette and expressed herself thus: "I sure did like your sermon this morning; it didn't have no doctrine in it ner nuthin'". That old lady should enjoy many modern sermons in this day of trumpets with an uncertain sound. These are strange times: the less a preacher is sure of the more intelligent he is supposed to be. The Apostle Paul says: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching" (2 Tim. 4:2).

Salt In the Broth

We picked up a magazine and read a story. The author described one of his characters thus: "The worst that can be said of her is that she doesn't discriminate. If broth lacks salt, she never knows it."

There are so many church members that are just like that. No matter what kind of doctrine you hand them from the pulpit, it is all right. Different preachers may bring opposite messages, but there is no discrimination on the part of the listener. As long as words are spoken over the top of a pulpit, they must be good words. Archaic English is mistaken for truth and unctuousness for spiritual reality. —Donald Grey Barnhouse.

Man Has A Soul

At a dinner party on board ship

an Austrian gentleman said that he did not believe that man had a soul. This gave a minister present an opportunity of pointing out from Hebrews 4:12, without mentioning the reference, that the Bible said that it was only by divine revelation that men could know the dividing asunder of soul and spirit. The gentleman returned to the attack with the statement that doctors had dissected the human body, knew the functions of the nerves and of the brain, and had found no basis for belief in a soul. A French lady who had listened very carefully without saying anything, answered, "What stupidity! Would a doctor believe there is no soul simply because he did not find one lurking around the organs of the body? Doctors have done a great deal of brain surgery but they have never found a thought." —From The Revelation.

Responsive Hearers Help

Gladstone said that the quality of a political speech depended upon the audience. It was as if they gave to the speaker in vapor what he gave back to them in rain. This is certainly true with the spiritual message. The writer of the epistle to the Hebrews had "many things to say, and hard to be uttered" because the audience was "dull of hearing" (Heb. 5:11). Certainly all blessing must be of the Holy Spirit, but an audience that has been well ploughed by the Spirit is ready to receive the seed as it is sown. The Spirit's work in audience and speaker completes a closed circuit through which the power may flow.

Christians Only

A man who had been a Baptist, Methodist, and Presbyterian, told his temporary pastor, "I'm planning to join the Congregationalists." Thoughtfully, the old minister replied, "Well, I don't think it does any harm to change labels on an empty bottle." One value of being just a Christian is that such

will never need to change churches. If you are just a Christian you have the right to all truth. If some one imparts to you a new truth from God's word it will not make you an ist or an ite; it will simply make you a better Christian.

Spurgeon said, "However low a man may sink, he cannot lose his sinnership, and therefore can come to Christ." Christ came, not to call the righteous, but sinners to repentance.

Abraham Lincoln's Advice

Abraham Lincoln was one day in the midst of a season of reading the Scripture when suddenly he turned to his friend, Joshua Speed, a doubting Thomas, and said, "Joshua Speed, read this Book for what on reason you can accept and take the rest in faith and you will live and die a better man."

What Interpretation

If the literal sense of Scripture is not accepted, then which pope, or priest or rabbi is to tell us its true meaning, and how shall we choose between rival interpretations? William Tyndale said: "The greatest cause of the captivity and decay of faith, and the blindness wherein we now are sprang first of **allegories**. For Origen, and the doctors of his time, drew all Scripture into allegory, insomuch that twenty doctors expound one text twenty ways. Yea, they are come into such blindness that they not only say that the literal sense profiteth not, but also that it is **hurtful and killeth the soul**. God is a Spirit and all His words are spiritual. His literal sense is spiritual, and all His words are spiritual."

If when I read the Bible the first time to see if it were God's word, on coming to John 3:16 I had said,

"I wonder what 'world' means, and what is the meaning of 'whosoever', I might still have been wondering, or looking for interpreters... A working principle which has satisfied me all these years, and which I recommend to all, is: "If the plain and obvious sense make good sense seek no other sense."

The principles of interpretation of non-millennialists lead Bible students into utter confusion, and play into the hands of modernists who cannot believe in the literal interpretation of Genesis 1 to 3, and make it and the history of Jonah into mere allegories. —Her- man Newmark.

FROM WESLEY'S DIARIES

"I earnestly exhorted those who had believed, to beware of two opposite extremes: the one, the thinking, while they were in light and joy, that the work was ended, when it was but just begun:—the other, the thinking, when they were in heaviness, that it was not begun, because they found it was not ended."

* * *

"I expounded in the evening to a small but deeply serious company, "There is one Mediator between God and man, even the man Christ Jesus,; and exhorted them earnestly to go straight to Him with all their miseries, follies, and sins."

* * *

"Cast not away your confidence: (1) Though your joy should die away, your love wax cold, and your peace itself be roughly assaulted; (2) though you should find doubt or fear, or strong and uninterrupted temptation; (3) yea, though you should find a body of sin still in you, and thrusting sore at you that you might fall."

Oh, the comfort — the inexpressible
Comfort of feeling safe with a person,
Having neither to weigh thoughts
Nor measure words — but pouring
Them all right out — just as they are,
Chaff and grain together —
Certain that a faithful hand will
Take what is worth keeping,
And with a breath of kindness
Blow the rest away!

—Quoted by G. Campbell Morgan.

NEWS AND NOTES

RALLY DAY AT K. B. C.

The officers of the Christian Educational Corporation are announcing a great Rally Day service to be held at Kentucky Bible College on Sunday, September 4, at 3 P. M., daylight saving time. **They are asking for 1000 in attendance!**

N. Wilson Burks says in part: "Some of our people must be made to see the actual crisis we are facing in free Christian education, and realize that an honest and fruitful effort is being made to supply this need. Others must be won to the plan of getting their youth to attend K. B. C. A third group among our churches, many able and devout members among them, have never really given in a financial way to the necessarily great needs of setting up the school. We are anxious to retire all our present bills and enter the new year free from burdens and debts left from last year. An offering will be taken during the afternoon program."

Brother H. L. Olmstead is speaker. Come one! Come all! Your prayers, attendance and support are urgently solicited.

Porterville, Calif.: We have just started a youth program on Friday afternoons... most of the ones attending have started to Sunday School here, and come also Sunday night and Wednesday night. —Eugene Mullins.

Pekin, Illinois: We certainly do not wish to miss even one copy of the Word and Work. Every line is so dear to us. —Mr. and Mrs. Herbert Wright.

Dallas, Texas: The church here seems to be growing in faith and in knowledge of the Lord. Many have come for rededication and to accept the Lord since the first of the year.

Our new building is well under construction... Since many of our members are carpenters we have done all the labor ourselves. This will help keep the total cost of the building down to about \$4000.—Mac LeDoux.

Chattanooga, Tenn.: The Word and Work continues a wonderful

messenger of the things of good, and of grace—by the grace of God. Instead of setting forth what the brethren are doing for God, this paper puts the emphasis on what God has done for men, and that by His grace and not by their graces... I have the Martin-Klann book *Jehovah of the Watchtower*. I think it very good. —E. H. Hoover.

Amite, La.: The Lord willing, we plan to see all of you at the Conference. —Antoine Valdetero.

Alexandria, La.: Brother and Sister Winston Allen and family are spending a little while at Glenmora, La., conducting a revival and doing work in the interest of Kentucky Bible College... Bro. A. J. Istre has resigned from the Alexandria work to accept work elsewhere. The Christian Youth encampment at Camp Chicot near Turkey Creek had resulted in 16 baptisms and one rededication at last report. —W. J. Johnson.

Frankfort, Ky.: The church was greatly strengthened by the wonderful messages brought by Hall Crowder July 25 through Aug. 7. H. N. Rutherford preached for our Centennial Service August 7th.

We've had several additions at the regular services recently. —Asa Baber.

Lexington, Ky.: Bro. John May and family made a pop-visit with the Rutherfords last Tuesday enroute to Ohio. Brother May is moving from Sulphur, La. and will do mission work in a northern city as yet not designated. Pray for an open door for him. —H. N. Rutherford.

Borden, Ind.: Brother Robert G. Neil of Nashville, Tenn., held a fine meeting here last year; many heard him and know his ability to present simply the "sweetest story ever told" of Him who came to seek and save the lost. He was with the Borden Church again this year, Aug. 14-24. We were glad to have our friends come and take advantage of this opportunity to hear this capable man of God. —E. Gaston Collins.

Louisville, Ky.: The South Louisville Church of Christ has witnessed four responses to the invitation during the past two weeks. One membership, one re-dedication, and two for baptism; the latter two from the same household. We are thankful that the Lord has enabled us to reach new homes in recent months. We are also persuaded that the new church near Iroquois Park will strengthen us rather than weaken our local work, although some of our membership will be a part of the new congregation. Somehow we feel that each congregation among us should be responsible for starting a new work within a ten-year span. If this had been a practice in Louisville our ten churches would be twenty since 1946. Our big city is out-growing our vision of a home mission program. —N. Wilson Burks.

New Congregation In South Louisville

Starting September 4, the South Louisville Church, along with help from other local churches, will sponsor a new congregation near Iroquois Park in Louisville. The work will be under the supervision of our local elders and leaders until strong enough to take fuller responsibilities. Bro. Delmar Browning has been asked to give full time as the evangelist here. At present the group will meet Sunday mornings in the Auburndale School, old Third St. at Palatka Rd., until a permanent location is decided upon. Interested families are urged to become a part of this promising work. Your prayers are solicited. —N. Wilson Burks.

ANNOUNCING FALL MEETINGS

Several Louisville churches are announcing revival meetings for the fall.

Brother E. C. Ringer is scheduled to be at Jefferson Street Church in a protracted meeting from Sept. 12 to 24. One young man was baptized at Jefferson St. since last report.

Kentucky Ave. Church at Camp Taylor will have Bro. Ringer for their meeting (Lord willing) October 2 to 9.

The Highland Church of Christ is announcing a meeting with Vernon Lawyer, missionary from Africa, as evangelist, beginning Oc-

tober 9 and closing October 16.

Brother Ernest Lyon states that one was baptized during their Vacation Bible school.

The Words of Life evangelist, R. B. Boyd, is booked for a meeting at the Ralph Avenue Church from October 16 through October 28. Tune in WGRC each Saturday morning at 9:30 for a half hour of good singing and good preaching. J. L. Addams, minister of Ralph Avenue is announcer on this program.

The Ormsby Church, 622 East Ormsby, has invited H. E. Schreiner to be with them in a short meeting beginning Sunday, October 30, and continuing through the next Sunday, November 6. Bro. Schreiner is to be in a tent meeting at Johnson City, Tennessee, the last half of September. This meeting is sponsored by Carter-Sells congregation, where Robert Garrett is minister.

The Shawnee congregation, Louisville, Michigan Drive and 41st St., plans a fellowship meeting from November 6 to 16, in which various ministers of the Louisville area will bring messages. We suggest that each minister bring his congregation the night he speaks.

Pendleton Revival

Pendleton, Kentucky, has not had a revival meeting for some time. This year they are asking J. R. Clark to be with them in a special effort beginning September 11 and to continue over the following Sunday and perhaps longer.

Louisville, Ky.: Praise God from whom all blessings flow. Our hearts are filled with gratitude to our Father who again has blessed us with a wonderful meeting. We are thankful to our Brother Bob Neil for his untiring efforts and his messages which stirred our hearts. We earnestly pray God's richest blessings upon Brother Neil that he may be strengthened both spiritually and physically that he may be enabled to do the work which God has laid on his heart. There were fifteen responses to the invitation during the meeting. Six came to confess wrongs and to be restored, four to place membership, and five to be baptized. One has come for reconsecration since the meeting. —Thomas Y. Clark.

A Day of Gratitude

For several weeks the Word and Work was closed for a face lifting. By September 6 we hope to be ready for a grand opening. The work is already complete except for our signs and a little polishing on the inside. Thus we are proclaiming the first full day of the Bible Conference—Tuesday, Sept. 6—a day of gratitude to God and to His people who have helped us in this venture. We hope that many of our friends visit us on that day and that we can find time for a special prayer of thanksgiving. To date we have received from friends the sum of \$912.75 to help defray the expenses of remodeling. Most of this has come from members of the Portland church; also we have received nice offerings from Ormsby and Camp Taylor members, and a few offerings from our readers via the mail. We yet need \$587.50 to finish paying our workmen. Join us in prayer that this extra may come in.—J. R. Clark.

SCHOOL OPENINGS

Kentucky Bible College of Winchester, Ky., registers students on September 12 and 13 and begins classes on Sept. 14. Here is a school that we have dreamed of having for our young people for years. It is tutored by trained Christian teachers; it has a consecrated president, a fine Bible department headed by Frank M. Mullins, a beautiful campus, and excellent facilities. Now it is up to us parents and students to make use of this provision to the glory of God. The very best contribution you can make to the school is to enroll your son or daughter.

The Portland Christian School opens for its thirty-second year on September 6. Opening exercises will be held from 9 to 10 A. M.

Special Values

Many congregations keep on hand a supply of "A New Creation" by Dennis L. Allen, to present to new converts. The price per single copy is 35 cents; twenty-four single copies would cost \$8.40. But the price on 24 copies bought all at once is only \$7.50—a considerable saving on a valuable little book. Quantity buying saves us postage and by in-

creasing our current sales will give us a financial boost. Other special values will be offered during the preachers' conference. Stop in to see us.

Louisville Bible Conference

The full program for the Eighth Annual Bible Conference appeared in August Word and Work. However, no mention was made of the special women's meeting which has been planned. This special service will run from 2:45 till 4 P. M. on Tuesday. Mrs. Sterling Yeager is speaker and there will be an open forum following the speech.

N. Wilson Burks, 5341 Westhall (phone AT 9769) is in charge of securing Christian homes for entertainment of out-of-town visitors. Local families should call him about willingness to help. Also we invite local churches to make contributions to help defray expenses. Last year several churches gave \$25.00 each for this purpose. This eliminated offerings except the missionary offering on Wednesday night. Local congregations are expected to dismiss their prayer meeting services and attend the missionary rally service at Portland.

The Word and Work joins the Louisville churches and the planning committee in extending a welcome to out-of-town visitors. Visit the Word and Work on Tuesday, Sept. 6, which is their opening day, in celebration of their remodeling program. The Bible Conference date is September 6 to 9. The keynote address will be delivered by H. E. Schreiner on Monday night, Sept. 5. Come at 7:30 P. M.

Brother Glenn Much Improved

We are very happy to know that Brother John T. Glenn, who has been very sick, is now much better, and is back in church. Buddy Clark and Demus Friend have been carrying on at the church in Brother Glenn's absence.

Waldo S. Hoar of Johnson City, Tennessee, recently closed a meeting at the Summerville congregation out from Linton, Indiana. He reports very fine crowds with many visitors. The last Sunday they had a great song rally with many of the churches of the surrounding community represented.