

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LV

No. 3

MARCH, 1961



The Satterwhite Memorial in Cave Hill  
(From a snap-shot by Dr. Horace Wood)

See E. L. Jorgenson's Article, page 50.

# Books For The Preacher, The Church Library, Or The Home

<b>The Bible As History</b> —by Werner Keller .....	\$5.95
"Archaeology and Science adventure 4,000 years into the past to document the Bible as history. "A Confirmation of The Book of Books."	
<b>Life In The Son</b> —by Robert Shank .....	4.95
A discerning study of the popular doctrine of "eternal security" and the proof passages and arguments on which it rests, by a Baptist minister whose exhaustive study of the scriptures, undertaken to defend the doctrine, led him instead to reject it. Scholarly, but pleasantly readable and deeply devotional. Nineteen chapters, each a sermon.	
<b>Introduction to the New Testament</b> —by Henry C. Thiessen .....	3.50
<b>Lectures in Systematic Theology</b> —by Henry C. Thiessen .....	6.00
<b>Psychology of Counselling</b> —by Clyde C. Narramore .....	3.95
<b>Psychology for Christian Teachers</b> —by Alfred L. Murray .....	3.50
<b>The Art of Effective Teaching</b> —by C. B. Eavey .....	3.75
<b>New Discoveries in Babylonia about Genesis</b> —by P. J. Wiseman .....	2.50
<b>Archaeology and the Old Testament</b> —by Merrill F. Unger .....	4.95
<b>Famous Archaeological Discoveries</b> —by Merrill F. Unger .....	1.00
<b>An Introduction to Bible Archaeology</b> —by Howard F. Vos .....	.39
<b>Archaeology Gives Evidence</b> —by A. Rendle Short .....	.75
<b>Bible Prophecy Notes</b> —by R. Ludwigson, (Introduction by Wilbur M. Smith)	2.50
<b>The Deep Things of God</b> —by Norman P. Grubb .....	2.00
<b>A Commentary on the Epistle of Jude</b> —by Richard Wolff .....	2.50
(Foreword by Dr. Theodore H. Epp)	
<b>"Jude: The Acts of the Apostates"</b> —by S. Maxwell Coder .....	.39
<b>"Esther: For Such a Time As This"</b> —by Carl Amerding .....	.39

These recommended good books and a thousand more are in stock and ready to mail from Word and Work Book Store.

**The Word and Work, 2518 Portland Ave., Louisville 12, Ky.**



# THE WORD AND WORK

VOLUME LV, MARCH, 1961

E. L. JORGENSEN AND J. R. CLARK, EDITORS

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.  
Entered at the Louisville, Kentucky, Post Office as second class matter.  
Single subscription \$2.00; Clubs of four or more \$1.75 each.

## In This Issue

Monuments —E. L. J.	50
Truth Advance Section —Stanford Chambers	53
Seed Thoughts —J. L. Addams, Sr.	56
Personality of the Holy Spirit —Frank M. Mullins, Sr.	58
The Bible, The Word of God—III —J. R. Clark	61
Two Of A Thousand	63
Precious Reprints: Acts 2:38 —R. H. Boll	65
Liana Youth Camp —Eugene Pound	67
Latter Check For Yourself —Carl Kitzmiller	68
Is It Right to Criticize? —Willis H. Allen	70
Communist Literature	71
No Creed But Christ (Reprint) —W. Carl Ketcherside	73
The Devil's Beatitudes	76
A Letter From The Devil	77
News and Notes	78
S. C. C. Lectureship Program	Back Cover



# Monuments

E. L. J



In the beautiful and nationally famous Louisville cemetery known as "Cave Hill," there lie buried many of those that we have loved "long since and lost a while"—including R. H. Boll of blessed memory, as well as one that seemed to her mother and to me more angel than of human kind. Within these lovely grounds there stands a most unusual monument, the Satterwhite Memorial. It is plainly the attempt of a bereft husband to tell the world of his deep devotion to "the woman that he loved," and to perpetuate her memory among men. We have no exact figures on the cost of the Memorial when erected about thirty years ago, but it is estimated that it would cost a million to duplicate it now. Some of our readers may have seen a description of it in the *National Geographic Magazine* some years ago.

The Satterwhite is a monument and more than a monument. It is a graceful stone structure over the grave of Dr. Satterwhite's wife, Florence Brokaw Satterwhite. Its rotunda-like roof is of Tennessee marble, supported by twelve tall pillars or columns, each a perfect copy of the two columns that remain of the ancient Grecian Acropolis, each column crowned with a Corinthian capital. By way of preparation, the architect that drew the design spent a full year in Greece studying, measuring, examining, and came up with this replica of the Grecian Temple of Love. It is said that there is only one other replica of that ancient master-piece in existence, and that it is in California. The angel-like figure which the entire pavilion shelters (sculptured by Sallie James Farnum) is of perfect Italian marble. It was Dr. Satterwhite's wish that this figure should be carved in the likeness of his beloved wife, but the architect (or the sculptress) dissuaded him in favor of the figure of an angel with wings.

Everything about the Memorial seems to rest in a spirit of peace and Christian hope. One reads the Scripture quotation, "Her ways are ways of pleasantness and all her paths are peace," evidently a tribute to the wife. Around the marble plinth course (at top of the columns) the inspired inspiring words of King David are inscribed: "In peace will I both lay me down and sleep; for Thou, Lord, alone makest me to dwell in safety" (Ps. 4:8). At another place one reads the Pauline victory-shout of 1 Cor. 15:57: "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

There is another grave on the same lot, though a few paces removed from the Satterwhite. It bears a modest marker on which



is inscribed: "Elizabeth Wake — born in England 1871, died in New York 1939." Beneath this simple legend is the Savior's plaudit: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Elizabeth Wake was the unforgotten servant of the Satterwhite family!

#### OTHER MONUMENTS

*The Church of God*, standing firm on the shores of time, is the outstanding monument to the life and work of Jesus Christ. The church is here—and that no infidel can deny; but *how* came it here, except that He lived and taught and died and rose again—of which the Twelve, yea, more than five hundred who saw Him at one time, were the flaming witnesses? There is no other explanation of the Church in the world. It is, in itself, the living proof and monument to Christ's work in the world.

*The Church's Day of Meeting*, commonly called "the Lord's day," is the impregnable monument of our Lord's resurrection. That this was "the first day of the week" in the first Christian churches—those under Apostolic guidance—is clear from Acts 20:7 and 1 Cor. 16:2. But this was not the seventh-day "Sabbath" of the Mosaic law; therefore, the age-long observance of Sunday (first day of the week) by believers generally becomes the age-long proof and testimony to Jesus Christ's emergence from that dark world that we all dread, the world that held Him for a length of time which corresponds to Jonah's dark days in the belly of the fish. It is perfectly unthinkable that the whole world—excepting only the comparatively small group of "Sabbatarians" who have never understood that the law is dead (or rather, that the believer is crucified and dead to it)—it is unthinkable, I say, that the Christian world, since Apostolic times till now, should or would have turned to another day of worship, unless some great event or circumstance had hallowed it. The earliest disciples and apostles were chiefly Jewish, instructed (like Paul) "according to the strict manner of the law" of their fathers (Acts 22:3): no lesser event than their Leader's resurgence from the grave could ever have turned them and the entire primitive church from Saturday to Sunday, from the seventh day to the first as their regular day of gathering. The day on which we meet is witness to the tremendous fact that Christ arose on that day, even as the Scriptures testify (Mt. 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1). Thus, The Church herself, and The Day, have come down to us as two mighty monuments of the Christian Faith.

But there is yet another, a third outstanding monument. It was ordained and instituted of the Lord Jesus himself *to be a monument*, and to serve as a memorial until the end of our age:

*The Lord's Supper*, the Church's great memorial feast, is the monument of the Savior's vicarious death for us—yea, for us while we were yet in our sins. Like a graft in the young tree which must be wounded to receive it, the Lord's church grew out of His sufferings:

"With His own blood He bought her, and for her life He died"  
More beautifully simple than any architect, sculptor or painter could

ever conceive, this monument is at the same time more awesome and more enduring. It is a memorial that looks entirely back, back to Gethsemane and Golgotha. We are often told in table talks that it looks both ways: it looks only one way and that is back—unless, like Paul (1 Cor. 11:24, 25), *we look both ways*. It is true that the Second Coming is implicit in the words, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come"; but in itself it is *the Lord's death* that we proclaim in the communion; and this He bids us do throughout the age, that believers may keep the atonement for ever green in their hearts, and that unbelievers may not only hear, but *see*, the blessed gospel exhibited before their very eyes from week to week "Until He Come."

Whatever the faults and short-comings of the group of congregations known as "churches of Christ" may be (and they are all too many), no great number of them have gone into the deep and fundamental modern error of denying the blood, or of denying that the Christ who died for our sins was God, manifest in the flesh. Without doubt, the weekly observance of the Lord's Supper has been a great factor in this faithfulness; for the supper is not only proof and monument of His atoning death; it is the memorial that was set up by the Lord himself on "that dark betrayal night"—"lest we forget" by what price we were redeemed!

The Lord's Church is here; the Lord's Day is hallowed here; the Lord's Supper is Spread here: Mighty monuments to the Christian Faith! Beware, beware, all you who live as if these evidences were not continually before your eyes!

---

#### IDLENESS NOT HAPPINESS

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and will never be while the world stands; and the sooner the truth is learned, the better for everyone. If you doubt the proposition, go around among your friends and acquaintances and select those who have the most enjoyment through life. Are they idlers and pleasure seekers, or are they earnest workers? We know what your answer will be. Of the miserable human beings it has been our fortune or misfortune to know, they were the most wretched who had retired from useful employment in order to enjoy themselves.

—*Great Thoughts via Gospel Advocate.*

---

#### FOLLOW THE LEADER

In all of our congregational singing, let us follow the leader. Don't go before him. Do not lag behind him. Let him determine the time. Too often a singer back in the audience tries to determine the time. This makes for confusion. Watch the leader. Keep time with him. This makes for better singing. —*The Minister's Monthly.*



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

How does it come that some Protestant denominations observe Lent? What is its significance?

It comes down to them through the Church of Rome as one of many traditions. The word originally meant spring, connected in thought with the lengthening of days with the coming of spring, though once there was a period called Lent extending from a date in November to Christmas. It is now a period of forty days preceding the day called Easter. It has been made a period of fasting,—modified fasting “commemorating the forty days of Jesus’ forty days’ fast in the wilderness.” The irony and mockery withal is easily seen in the practice of reveling in Mardi Gras balls up to the midnight hour preceding “Lent” and the reveling and carousings turned loose when the clock strikes 12 when “Lent” ends. Woe is pronounced by our Lord upon all hypocrisy and sham. Fasting is professedly unto the Lord. Let Him say what He expects in the fast. See Isa. 58:6, for example.

God knows the end from the beginning. He foreknew that man would sin and bring death and ruin. Wherefore, then, should He go ahead and create man?

“Sometime we’ll understand.” Through grace, through regeneration and resurrection, God is doing a great salvaging work notwithstanding the number of responsible human beings dying in sin. There are multiplied millions who have been redeemed and prepared for glory in the heavens with Him. Add to these the number who have died in infancy (who nobody says are lost), and another vast number dying before reaching accountability, and you have numbers no man can count. Times have been when one-third of the race was the rate of infant mortality. The number of the unaccountable, only our Lord knows. In the glory will be ten thousand times ten thousand and thousands of thousands representative of the human race.

The question propounded by Jesus: “When the Son of man cometh, will he find the faith on the earth?” The question is pertinent. What is your answer? Ours? We don’t know.

The question implies that at the best “the faith” then to be found will be in small measure. “The faith” is that body of truth composing the “sound doctrine,” “the whole counsel of God,” which Paul shunned not to declare. It is that which Jude exhorts to, that

servants of God must not fail to earnestly contend for, "the faith which was once for all delivered unto the saints." "The faith" is that which produces faith. Salvation depends on faith, and faith depends on "the faith." It comes by hearing it and is sustained by continuing therein.

The end-time apostasy of which Jude treats is a falling away from the faith. Faith is undermined and apostasy is the inevitable. Reread 1 Tim. 4:1, ff., also 2 Thes. 2:3, ff.

The apostasy is in the forecasts, but it has not remained in the forecasts merely. It is in process of fulfillment. The outstanding mark according to Paul is "lawlessness." It was then working under cover; it is now plainly visible the world over, and nowhere is it working overtime so much as in U. S. A. The cost of crime to this country runs into multiplied billions! and our F. B. I. needs immensely more funds to hold crime to its present level! Britain is lamenting the overflow of crime American style now being added to her own crime problem, British style. Crime is the paramount problem of every government of earth.

The blame is commonly laid on poor government, the rottenness being continually unearthed in politics, the bribing of men in positions of authority, the failure of our educational system, which becomes more and more pagan, and to other causes. There have come contributions to the moral breakdown from all these causes, but the cause of causes lies in the apostatizing from the faith by the professing church. The Lord Jesus has His people in the world to be the light of the world and to be the salt of the earth. The savor of the preserving salt, counteracting the processes of corruption, is faith. an essential element of faith is "the conviction of things unseen"—the invisible God and the invisible world. On conviction depends reality. That there is lack of reality and that conviction bringing reality is sadly lacking cannot be denied. That inwardness, the very essence, the heart and the soul, which is life, is Christ. Paul's prayer for the Ephesians: "that Christ may dwell in your hearts through faith." Faith realizes His ever-presence, His inward presence. The lack of this reality is the explanation of the behavior (misbehavior) of professed followers of the holy One, and not only of individuals but of whole churches.

There is not the contending "for the faith once for all delivered unto the saints." And on the negative side there is not the exposure of false doctrine, neither the rebuke of sin. Church members known to be contributors to the church treasury are also known to be going right along in the tide of the world in sin. A rebuke of popular sins is a rebuke of popular members, and the church treasury registers the effect of sin's rebuke!

This soft pedaling, this "pussy-footing," this namby-pamby, this watered-down milk and tenderized meat, this savorless salt, can be traced to many sources: so-called "Christian Science" denies the reality of sin; Watchtower Witnesses deny the punishment for sin; Romanism has its several inventions by which it proposes to take care of



"the soul that sinneth"—through "absolution," deeds of penance, "works of supererogation," finally a Purgatory. Modernism denies the inspiration of the Scriptures, the deity of Christ, the sacrificial, redemptive death of Christ, and other cardinal Bible doctrines. Liberalism is of so many grades and shades from mild and moderate to ultra and atheistic that it makes a large contribution to the confusion already confused, and global-spreading of Communism propagates with arrogance its anti-everything that is called God or that is worshipped, everything religious. Such is the pass to which things have come before our eyes, "And my people love to have it so" (Jer. 5:31). Many churches take the way of least resistance and go along with the world, having learned from the world "the trick of the trade." They lower their standards, must by all means avoid the charge of being Puritanical, avoid bigotry. Churches can now do things the world, even, wouldn't once do. It now takes more to shock the sensibilities of church members than it once did to shock those of the world!

"A Swimming Match Between Two Ladies." Such was the advertisement of a certain church several years ago, and it created a sensation—and a crowd. Excitedly curious, those fortunate enough to obtain tickets waited for the show to begin. Finally the withdrawn curtain revealed two fully dressed women, one at either end of a table on which was brought a glass bowl into which was poured a pitcher of water. Then the master of ceremonies dropped a lighted match into the bowl, and so the crowd of the curious saw a swimming match between two ladies. Churches of a prominent denomination announce "Mardi Gras Balls" soon to take place. Ladies are instructed to wear short skirts. Some serve light wines; some include jazz in their services. Satan grins. I quote the following paragraph from Charles G. Baurer in *Christian Beacon*, issue of Jan. 26th, article entitled "The Zero Hour of Grace."

"Within the last few years, Christ has been popularized by some so-called evangelicals as one Who, if a proper amount of prayers are made, would help the pious prize-fighter to knock another prize-fighter unconscious in the ring. He is also said to help the big league pitcher to give the proper hook to his curve. In another instance He enables an athletically minded person to come in first in a track meet and set a new record in the bargain. He is said to have helped a man to beat out a competitor in a deal, to underbid and secure a coveted contract, to the discomfiture of another trying to get it. He is even said to have lent aid to a movie actress playing a role so lewd as to bring blood to the face of a professional prostitute. Thus our Lord is made out as a Christ of utility, a kind of Aladdin's Lamp to do minor miracles on behalf of any one who summons Him to do his bidding."

Some writer awhile back wrote an article entitled, "God is made just a convenience." The salt of so-called Protestantism is fast becoming savorless salt. Is it any marvel? A different gospel is preached, presenting another Christ. Do churches ever repent? Few are ever reported as having done so. Another article has compared the church and her members to a dead hen and her chickens.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### EASTER

Before another issue of the Word and Work is received by you, Easter will have come and gone. We are not interested in Easter as a "special day" to be observed. We are interested in the Lord's Resurrection Day which occurs every first day of the week, and upon which day we meet in memory of Him. However, inasmuch as our minds are caused to think upon these things at this season of the year, we feature some thoughts concerning Easter and resurrection.

### WHY THE DATE?

The American Encyclopedia gives the following rule for determining the date of Easter. "It is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March, and if the full moon happens on a Sunday, Easter day is the Sunday following."

#### From Another's Cradle to Another's Tomb.

1. Born in another's cradle (Luke 2:7).
2. Slept on another's pillow (Matthew 8:19, 20).
3. Weighted with another's sorrows (Isaiah 53:3).
4. Nailed to another's cross (Matthew 27:15, 16).
5. Bearing another's sin (Isaiah 53:5, 6).
6. Buried in another's tomb (Matthew 27:59, 60).

### Empty Tomb—Empty Church

"Behold, how closely connected with this stirring thought of the empty tomb is the fact—the appalling, discouraging fact—of the empty church. Almost to a person the community was represented only last Sunday in the Easter services. But look at the church this Sunday—just one Sunday removed from Easter. Look about you at the empty benches! Is this the hope of the world?"

"The connection is too close, we repeat, between the practice American people set up of the empty tomb and the empty church. If Christ is allowed to bring the hope to the world that God gave humanity the privilege of having from His resurrection, the church, whether it be in a city or tucked away on some mountainside, should not be so nearly empty on the next Sunday following Easter—nor on the next one, nor on the next one, nor any other Sunday."

### There Must Be A Reason

"Equally pronounced has been the fear of death in the lives of atheists. Bishop Fenwick, who visited Tom Paine, American infidel and opponent of George Washington, tells us that as this man who had often sneered at religion lay on his death-bed, among the last utterances heard from his lips was the moan of

despair, 'My God, my God, why hast Thou forsaken me?' Edward Gibbon, British historian and unbeliever, felt that gloom and despair and cried out, 'All is dark and doubtful.' Thomas Hobbes, celebrated philosopher, Christless, helpless, hopeless, raised himself on his death-bed to gasp, 'I am about to take a leap in the dark,' and then fell back dead. The German poet Goethe was overshadowed by heavy forebodings, and his last words were the plea, 'Open the shutters and let in more light!' David Hume, British historian and philosopher, was so terrorized by darkness as his end drew near that he kept candles burning all night in his chamber. Voltaire's nurse, leaving the death chamber of the skeptic, vowed, 'For all the wealth of Europe I would never see another infidel die.'

#### ALL THIS!

On his seventy-eighth birthday Andrew Bonar said, "God promised that day I found Him that I would have rest in Him always, and then nothing less than a whole eternity of blessedness. All this for accepting the gift of Christ!"

#### 1 Corinthians 15:12-19

Christianity is the only religion which bases its claim to acceptance upon the resurrection of its founder from the dead. A timely and needed emphasis today is that Christianity is not a comparative but a superlative religion.

#### New Easter Clothes

All too few of Christ's followers are sufficiently concerned about their spiritual wardrobe. Too much thought is given to clothes of a material nature. New clothes and old sins make a poor ensemble

in His sight. A new hat and an old habit, a new tie and an old lie—what a disgraceful combination in the eyes of the Lord. And on Easter Sunday of all days. How about a new YOU for Easter?

Listed in Colossians 3:12-14 are some of the beautiful garments of the Spirit in which Christians should be arrayed. "Put on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness."

A more devoted prayer life and daily living fully controlled by the Holy Spirit will renew our spiritual wardrobe and keep our garments pure and spotless, untainted from the world. Then, indeed, we shall be well-dressed Christians. Let us—after rededicating ourselves to the Lord, go forth garbed in those graces of the Spirit so pleasing to Him, even though lightly esteemed by the world. —Norman Bartlett.

#### Future Dates of Easter

We list as follows the dates upon which Easter will occur for the next five years. We "hope and pray" that before another Easter season has come, He shall have returned, in Whose honor we meet every first day of the week. "Even so, come Lord Jesus."

1962	April 22.
1963	April 14.
1964	March 29.
1965	April 18.
1966	April 10.





## The Personality of the Holy Spirit

Frank M. Mullins, Sr.

The presence, the power, the ministry of the Holy Spirit as set forth in the New Testament is foolishness to the natural man and to the carnally minded believer, but to the truly born again believer it is a most glorious and welcome truth. It broadens the horizon of Christian experience, until it is limited only by the omnipotence of God and the will of God for one's life. It brings to the humble child of God who appropriates it the practical realization of the spiritual experience set forth idealistically in the New Testament. The will of God is no longer an idealistic theory but is a glorious experience. The reality of the spiritual realm surpasses the allurements of the material. The things which God has prepared for them that love Him satisfy the soul more than the flesh pots of the world satisfy the body. The inward man is so strengthened that one faces whatever life thrusts upon one with an unconquerable and unconquered spirit, and knows what it means to be more than a conqueror. The triumphant march of the early Christians in the face of persecution and death becomes the experience in modern setting of the child of God who has learned to trust God, the Spirit. This truth challenges the faith as no other does. It links one with the eternal realm, the spiritual realm, of things unseen but gloriously real. It reveals one's own dependence upon that realm for resources with which to challenge the world, Satan, and the flesh, for guidance in the will of God and for sufficiency to carry it out. It is the true witness to a born again believer, not just a professor of faith in church systems and doctrines and rituals. In the words of Ernest F. Kevan, "There is no gospel apart from the Holy Spirit. A religious way of life which is without the experience of the Holy Spirit's work in the heart is unreal. It is not Christian, nor is it the experience of salvation."\*

Any lack of understanding this doctrine could be due to the neglect of preachers and teachers teaching what is written in the Bible about it, and/or through ignorance and unbelief, but not from any lack of Scriptural testimony. John F. Walvoord, in the preface to his book *THE HOLY SPIRIT*, said concerning his approach to the study, "The appeal has been to the teaching of the Scriptures rather than to the dogma of the church as is shown by the more than fourteen hundred Scripture citations." \*\* "More than fourteen hundred

\* The Saving Work of the Holy Spirit, Ernest F. Kevan, p. 7.

\*\* The Holy Spirit, John F. Walvoord, Preface, p. V.

Scriptural citations" on this one theme, the Holy Spirit! This glorious truth is woven into the warp and woof of the entire body of Scripture and especially the New Testament, and every Bible believing and teaching church should root and ground its members in the work and ministry of the Holy Spirit until it becomes manifest in every life. If this is not true, why is it not true? Is it because it immediately links one with the supernatural? For this truth makes God an ever-present living reality! It crumbles self-sufficiency and the will of the flesh in the dust, and the vain ambitions of the world shrink into nothingness compared to the desire for the glory of God through His beloved Son which overwhelms the soul. The Bible becomes a living Book . . . fountains of living water spring up and flow forth to bless others as the heart and mind are illuminated by the Holy Spirit. God truly becomes "Abba, Father." His will becomes the sincerest and sweetest desire of the soul. Heavenly citizenship makes one a happy pilgrim and stranger in the earth as one realizes one is in the world but not of it. As one understands this truth about the Holy Spirit, the Holy Spirit becomes an object of faith even as the Father and the Son whence countless blessings flow.

Our first study has to do with the personality of the Holy Spirit. May God, the Spirit, illuminate our minds until we know and trust and love Him as we do the Father and the Son. This is the dispensation of the Holy Spirit, how much more therefore does it behoove us to know Him, and His work and ministry in and through us. We do not advocate the wild sensational claims of the religious world in which we live as a basis of our knowing the Holy Spirit, but to the contrary a sincere prayerful study of God's word. By whatever means one would establish by the Scripture that God, the Father, is a Person, and God, the Son, is a Person, by the same token we must recognize the Holy Spirit as a Person. The Holy Spirit is presented in Scripture as having the same essential deity and attributes of deity as the Father and the Son, and all the qualities of personality attributed to the Father and the Son are attributed to the Holy Spirit. It is absurd to attempt to identify the written word of God, the Bible, as one and the same as the Holy Spirit. As one speaker said, "You can buy the Holy Spirit for a dime in the five and ten cent store." The Holy Spirit is the Author of the Bible, not the Bible itself. The Bible is the sword of the Spirit, not the soldier, but the sword the soldier bears. Before man was created or ever a line of any language was written, the Spirit of God moved on the face of the deep. It makes as much sense to say the soldier and his sword are one and the same, as to say the Bible and the Holy Spirit are the same. Or again to say the book and the author are one and the same, however precious and sacred the book might be. All of the factors which make up personality, the attributes of personal deity, the actions of personality, the references and inferences of Scripture, all declare Him to be the glorious third Person of the Trinity, God, the Spirit. "Every aspect of the doctrine of the Holy Spirit contributes to His personality, but a study of His attributes in themselves demonstrates the truth of His personality beyond question." \*

\* The Holy Spirit, John F. Walvoord, p. 5.

First, the primary factors of personality are intellect, sensibility, and will. The Scripture reveals the Holy Spirit has intellect; He knows the mind of God (1 Cor. 2:11). He has the faculty of "will," dividing to each member of the body of Christ his work "even as He wills" (1 Cor. 12:11). He has sensibility; He can be grieved (Eph. 4:30). He is said to have a "mind" (Rom. 8:27). All the attributes of personality are ascribed to Him.

Secondly, personal acts are ascribed to Him—He "convicts," "guides," "hears," "speaks," "teaches" (John 16:13-14). He is referred to by personal pronouns. Although the word "pneuma," Spirit, is neuter, in several instances the masculine pronouns are found (John 15:26; 16:13-14). The only explanation is that the pronouns refer to a Person. He is called "God" in Acts 5:3, 4. In the same passage He is "lied to." One cannot lie to an impersonal object or thing. He is called "Another Comforter" on the same level with the Son of God (John 14:16, 26, 15:26; 16:7). He is identified with the Father and the Son in the name of the Trinity (Matthew 28:19-20). Note the word "name" in this text is singular but includes the Father, the Son, and the Holy Spirit. He is clearly identified as one of the Trinity at the baptism of Jesus: the Father speaks from heaven, the Son of God stands on the bank of the Jordan river, and the Holy Spirit descends from the Father in the form of a dove. He is the personal object of faith—"By the Spirit we put to death the deeds of the body" (Rom. 8:13); we are led by the Spirit (Rom. 8:14); we walk by the Spirit (Gal. 5:16). To deny His personality is to deny the Trinity (2 Cor. 13:14). What glorious significance this Personality has to the born again believer.

As the Holy Spirit clothed Himself in the form of a dove at the baptism of Jesus, so now He is clothed in human form, the body of the one redeemed by the blood (1 Cor. 6:19-20). As the twice born one yields his body to the Holy Spirit the matchless personality of Jesus expresses itself through this surrendered soul. The Holy Spirit produces the personality of Jesus through those who have been redeemed by the blood of the Lamb, "For it is no longer I that live, but Christ Jesus liveth in me." The Holy Spirit will bring the personality of God to be manifest in and through the Christian when we present our bodies as living sacrifices holy and acceptable unto Him on the ground of the mercies of God through Jesus Christ our Lord.

#### SIN

SIN is one of the shortest words in the English language, yet presents the greatest problem with which God or man has to cope. Christian people should everywhere courageously and boldly cry out against sin in all of its forms. It is so prevalent in the ranks of the churches in these days that many preachers dare not touch upon it, except in a very light way, lest they jeopardize their popularity. The attitude towards sin on the part of many church members is one of palliation. Sin is spoken of so lightly that many are led to believe it is of no serious consequence. But the Bible pictures it as heinous, God-defying, soul-destroying, and death-dealing. Let us not wink at it. —Willis H. Allen.





## Book Section

### The Bible, The Word Of God - III

J. R. C.

#### N.T. AND O.T. COMPLEMENT ONE ANOTHER

The first verse of the New Testament connects Jesus Christ with Abraham and David: "The book of Jesus Christ, the Son of David, the son of Abraham." The New complements the Old. Did you ever read a story with the last pages torn out? Such would be the Old Testament without the New Testament. The Book of Genesis ends with the words: "in a coffin in Egypt," and Malachi ends with the word "curse." The Old in and of itself would bring only *death* and a *curse!* The New Testament finishes the story.

It is all one story. In the Old Testament "Some One is coming." In the Gospels "Some One has come." And in the Letters and Revelation "Some One is coming again."

It has been pointed out that there are over 300 references to the Messiah in the Old Testament, all of which are lighted up one by one by fulfillment in the New—without a miss! This is nothing short of marvellous. We cannot charge up 300 fulfillments after 400 and more years to chance. Doubters should sit up and take notice. Who is this Man, Jesus, if not the Son of God? How may we explain this uncanny record, the Bible, if we refuse to accept its own claims of being God's Word?

Sacrifices, feasts, and ceremonies of the Old find meaning and fulfillment in the New. Aspirations of the Old are gratified in the New. The search for the Messiah and Redeemer in the Old finds realization in the New. The city which hath foundations is seen more clearly in the New. In the Old we have the bud, in the New the flower; in the Old the shadow, in the New the substance; in the Old the portrait, in the New the Person. As God said to Adam, so may we say of the Old Testament: "It is not good for it to be alone." The Old and the New are like the two cherubim that overlooked the bloodstained mercy seat; they are two parts of a whole; they stand or fall together. If one is of God, so is the other.

We have presented the claims of the Bible that the Old Testament is inspired. If the Old Testament is the Word of God, so is the New, for it complements, and is saturated with the Old. There are 363 Old Testament quotes and 376 allusions to the Old Testament in the New Testament. Of the 404 verses of Revelation 265 verses contain Old Testament language. The letters of Paul, from Romans to Titus, contain 192 quotations from the Old Testament, and, as we know, The Book of Hebrews is filled with allusions and quotes from the Old Testament. "It is written" and "Then was ful-

filled" is a common expression in the New Testament. Thus, as surely as the Old is inspired, at least, the New is inspired to the extent of its saturation with the Old. But we are to find that the New is inspired in its own right. The New Testament makes claims to be inspired in all of its parts, even as does the Old Testament.

#### NEW TESTAMENT PREAUTHENTICATED BY CHRIST

There is no God like our God, who can declare the end from the beginning. Our Father puts it beautifully in Isaiah 46:9-11: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; . . . yea, I have spoken, and I will bring it to pass; I have purposed, I will also do it." We stand in silence with bowed head before these words. They are majestic and awe-inspiring.

The fact that one can declare the end from the beginning is proof that he is God, for only God can do that. This power seen in God the Father is vested in God the Son. The Lord Jesus exercised His deity by putting His seal of inspiration upon the New Testament before it was written! One might say, "He had gone back to the Father before the disciples wrote the New Testament and was not here to endorse it." The answer is that, looking back, He vouched for the Old Testament, looking forward, He vouched for the New. We now give scriptural proof of this statement.

#### THE FOUR GOSPELS

It is true, first of all, that around fifty per cent of the four Gospels is the reported words of the Lord Jesus, and ALL the words of the Gospels, including these quotes from Christ, are preauthenticated by Christ Himself, for in John 14:25, 26 He promised to send the Holy Spirit, Who, in turn, would impart to the Apostles both *divine revelation* and *divine recollection*. "He will teach you all things (revelation) and bring to your remembrance (recollection) all that I said unto you" (that is, the Holy Spirit will so do. John 14:26). This guarantees the accuracy of the Gospel records in their entirety. As they wrote, the Lord guided their minds. In Matt. 24:35 Jesus promised the preservation of His own words. He says, "Heaven and earth shall pass away, but my words shall not pass away." Where are they preserved if not in the Scriptures? Inspiration, be it noted, is not limited to revelation. It includes: 1. Divine revelation, 2. Power of Selection (as in Chronicles and Acts), 3. Divine Recollection, as here. The Gospels, then, are God's pure word.

We have stood in front of a newspaper office and watched the words come before us, as if typed by an invisible typewriter. Thus we see the news almost as it happens. The text that is typed in a central office is simultaneously typed at a distance on typewriters electrically connected with the sending typewriter. In the things of which we speak, God is the central office and His Word is the type which he confers from Heaven to the minds of the Apostles for duplication on earth. Somehow in so doing God used the vocabulary and style of the men he inspired. Yet every word is the Word of God. Such is the mystery of inspiration.

## TWO OF A THOUSAND

When we read figures on world population, peoples under Communist domination, monies appropriated or spent for armaments, the national income, etc., they so dwarf the imagination as to be almost meaningless. But couldn't we more fully grasp these and other statistics as they relate to us, if in our imagination we could compress the world population of more than two and a half billions into 1000 people?

Dr. Henry Smith Leiper, a leader in the Congregational Churches and active in the American Bible Society, has done just that. He has reduced the world population in exact proportion to an imaginary town of 1000 people. His easily comprehensible figures give pause for sober reflection, and therein is a ray of light, too.

In this imaginary community live 60 Americans, the rest of the world being represented by the other 940 people. About 330 of the 1000 are classified as Christians, fewer than 100 of them Protestants, and some 230 Roman Catholics.

There are at least 80 practicing Communists plus 370 under their domination. More than half of the townspeople are hearing about Carl Marx, Lenin, Stalin, and Khrushchev, but half have never heard of Jesus and what He taught.

The 60 Americans have an average life expectancy of 70 years, while that of the remaining 940 average less than 40 years. The Americans receive half the income of the town, have 15 times as many possessions per person, produce 16 per cent of the town's food supply growing all their own and eating 72 per cent above the maximum food requirements, and enjoy a disproportionate share of electric power, coal, fuel, steel and general equipment.

Since the lowest income group of Americans is much better off than the average of the rest of the town, and since most of the latter are hungry, the disparity of the food supply and standard of living may be causing some ill feeling. All in all, this imaginary community of Doctor Leiper's is potentially disruptive. Isn't all the world?

Let us use Doctor Leiper's representative Americans as a basis for further study. While they are lavishing so much on themselves, they also are doing much more than any other segment of the town's population to help the underprivileged and to aid their weaker neighbors to keep the growing and belligerent communistic element from dominating them.

Because of their comparative wealth, the 60 Americans are able to do most in telling the unevangelized about the transforming power of the gospel of Christ. But only 38 of these 60 are church members. Of the 38, 21 are Protestants. People over 65 and young folks 18 and under are unable to give like regular wage-earners. That leaves less than 13 to bear the burden of supporting the church at home and abroad.

According to a Gilbert Youth Research Company survey, 68 per cent of the 17- to 22-year-old Protestants do not attend church regu-



larly. A Gallop poll informs us that 44 per cent of church members attended on a "typical" Sunday. So only about six Protestants out of our 60 Americans attend church regularly.

These six of the 60 Americans represent the fundamental and modernistic, the conservative and liberal, the evangelical and formal. Aren't the really fundamental and evangelical believers in our communities in the very small minority? How many of the six believe that the blood of Jesus Christ is the only remedy for sin? How many tithe? How many really support the cause of Christ?

The pastor of a large church in a big industrial city where the wage scale is high and employment as stable as anywhere in the country said that pledges average \$1.00 per member per week. They have difficulty meeting their local budget without giving to foreign missions.

Speakers at the N. C. C. department of Stewardship and Benevolence meeting at Staten Island, New York, last year felt that wealthy church members lag behind their poorer brethren in proportionate church giving. The Rev. Albert T. Rasmussen, of the Pacific School of Religion, said that it is the comparatively poor in small denominations who "contribute with sacrificial urgency."

Perhaps only one of the 60 representative Americans really supports the gospel outreach to the ends of the earth. Since the Americans receive half of the imaginary town's income, our good brethren in other countries may equal only one more out of the thousand. Two of a thousand may be contributing the major share of the support to our present-day efforts to fulfill the great commission.

But consider that Bible schools dot the four corners of the earth training nationals to proclaim the good news of salvation. Thousands of missionaries are faithfully telling redemption's story. And thousands are accepting Christ as Saviour and Lord.

This is being done because one or two of a thousand are faithfully backing the great commission with their tithes and offerings. This is the ray of light in the uneasy world community. Aren't you glad that you're among the faithful few?

—James E. Adams, in *The Christian Life Magazine*.

---

#### FLASH! A LIAR CONFESSES

"Almighty God, as I sit here by the fire this lovely Sunday morning, surrounded by the Sunday papers and half listening to one of the big preachers over the radio, it has just come over me that I have lied to Thee and to myself. I said I was not well enough to go to church. That is not true; I would have gone to my office if it had been Monday morning. I would have played golf if it had been Thursday. I would have been able to go to the show on Friday night. But it is Sunday morning and Sunday sickness seems to cover a multitude of sins. God, have mercy on me. I have lied to Thee and myself. I am not sick. I am a LIAR. Amen."

—*Watchman Examiner*

# Precious Reprints

FROM THE PEN OF R. H. BOLL

## ACTS 2:38

*The Sunday School Times* is a religious journal of high quality and standards; and by its uncompromising, unswerving stand against modernism and for the truth of God's word and fine spiritual teaching has widely won a deserved place of honor and confidence. The greater is our regret when on some point of doctrine it fails and falls short of the truth. Some time ago there appeared in it an editorial on "How Can I Be Saved?"—in answer to which question faith was stressed, and baptism altogether avoided. In a subsequent issue of the *Times* a Canadian reader wanted to know why it would not be proper to give an inquiring sinner today the same answer that Peter gave to the multitude on Pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). To which the *Sunday School Times* replied: The gospel had not been fully revealed to Peter when he spoke those divinely inspired words. Nor had the gospel been fully revealed to any man at that time." The answer then went on to explain that "the full plan of salvation and the glorious gospel" was not given until Paul's ministry began, and that it is set forth only in Paul's epistles. The statement involves far reaching and serious consequences. In fact it interpolates another dispensation between Pentecost and Paul. And for what? Simply in order to get rid of "baptism for the remission of sins"? The idea of the requirement of baptism jars and clashes with the *Times'* perception of what constitutes spiritual religion, and seems to them to be out of harmony with justification by faith and salvation by grace apart from works of law. The *Times* (representing in this matter a great multitude of earnest and devoted people) cannot bear the idea of "salvation by a rite" or "an ordinance." It looks to them like a form of the Galatian error. It simply cannot, must not, be allowed to stand thus. So, thinking thereby to do God and man a service, a radical theory is devised to throw Peter's answer out of court as a testimony and precedent. Which is a highly dangerous, not to say fatal, procedure, comparable to Ussah's blunder, when in concern for the welfare of God's ark, he put forth his hand to steady it. Yet these friends, whom on many counts we are bound to admire, do not dream of the seriousness of their attitude. They feel grieved and fearful for those who take God's word here as it stands, without discounting or artificial distinctions.

Now that the 3,000 on Pentecost who heard, believed, and obeyed Peter's word (Acts 2:41) were saved, justified, born again, were added by the Lord to His church (Acts 2:47), and were made recipients of the Holy Spirit, they can not and do not deny. In fact in this very editorial the *Times* declares that "the heart of the Gospel was in Peter's reply." The admission must then follow that though the 3,000

believed that baptism, along with repentance, was "for the remission of sins" and were baptized in obedience to Peter's command, it did not prevent their being saved with a full, glorious, gospel salvation. Why should it now? What part of Peter's answer was afterward repealed? Or what was the change that was made subsequently? Is it (as the *S. S. Times* says) that "Paul and Silas made a simpler reply to a man in agony under conviction of sin, who had cried out, 'Sirs what must I do to be saved?' Their answer was, 'Believe on the Lord Jesus Christ, and thou shalt be saved and thy house'" (Acts 16:31). But that jailor was up to that moment wholly ignorant of Jesus of whom he had not heard. So Paul and Silas spake the word of the Lord to the jailor and to his house (v. 32); and the immediate sequel showed that the same "repent and be baptized" had been preached to them, for they washed the stripes on Paul's and Silas' backs and were baptized; after which they "rejoiced," having "believed in God" (Acts 16:32-34).

The gospel which was preached by Peter was the same as that preached by Paul, for there was never but one gospel, nor could be (Rom. 1:16; Gal. 1:8, 9). And the churches that sprang from that early preaching were churches "in Christ" just as those that sprang up under Paul's ministry as Paul himself declares (Gal. 1:22); and the faith which Paul preached was the same as that of which he had once "made havoc" (Gal. 1:23).

If I could counsel the believers of the *S. S. Times* type, I would urge them to believe, preach, teach, obey from the heart, all that Peter as well as Paul spoke by the Spirit, trusting in nothing but the grace and merits of our Lord Jesus Christ, and leaving the interests of the gospel doctrine of salvation by grace to the wise and able safe-keeping of God.

When it is asserted in the words of scripture, that baptism is "for," or "unto" remission of sins, at once issue is taken on various grounds by those who oppose such doctrine. Some, in the interest of their opposition, try to show that the Greek preposition, *eis*, translated "unto," often means "in," and even "because of." But such reasoning applied to the parallel phrase in Matt 26:28 ("my blood . . . poured out for many unto remission of sins") would be most evidently subversive of the truth. Moreover there is no need at all here of striving about words, for this whole phrase "unto the remission of your sins" could be omitted from Acts 2:38 without changing the sense one iota. Peter's sermon had convicted the multitude of their awful guilt; and in agony they cried out and said to Peter and the rest of the apostles, Brethren what shall we do? Most evidently what the multitude wanted to know was how they could be delivered from their great guilt and condemnation.. If then Peter had simply said, "Repent and be baptized," and nothing further, it would still have meant "unto remission of your sins." But Peter expressed it fully.

But why all this fighting against baptism? The scripturally intelligent believer of such statements as those found in Acts 2:38; 22:16; Mark 16:16; never understands that baptism is a procuring cause of remission; or that the water possessed any magic or sacramental value; still less that baptism is a work superadded to faith,

and which might be meritorious. The simple believer believes God and stops to ask no questions. He knows that only the blood of Christ, only the grace of God, only the merit of Christ, saves him. But he steps out at the Lord's call, and all the more carefully does he fulfill the God-appointed way by which faith apprehends the promise.

---

## INDIANA YOUTH CAMP



Here are interior and exterior views of the new Church of Christ camp, located west of Linton, near the Greene-Sullivan county line.

The camp is governed by a board of directors with Orell Overman of Switz City as president, Eugene Pound of Linton, secretary, and Maurice Clymore



of Dugger as treasurer. Other members of the board are Dr. Edwin Bailey and William Richardson of Linton, Baty Terhune of Switz City, Bob Woodruff of Lyons, Wade Martindale and Waldo Hoar of Sullivan.

Thirty acres of unimproved land were purchased for the site about three years ago. Many members of the churches have done the grading, foundation and construction work at the site and this is only the start as long-range plans call for cabins to be built to house 125 young people, and a lake, expected to be five acres in area.

The one large building 40 by 84 feet, was completed and was used for camp last year. The kitchen facilities in one corner are separated from the main area by counters and in another, a camp store, where candy, ice cream and craft materials may be purchased, is also set apart by counters. Rest rooms are located adjacent to the building. Pavement and blacktop roads lead directly to the camp lane.

Last Sunday the camp board met and gave approval for 6 student cabins, 1 restroom (equipped with showers at least), and 1 Cook-Infirmiry building. We will be more than delighted to increase this goal just as quickly as we can see our way clear to do so.

It has been suggested that every church wanting to cooperate in this camp effort, or send their young people to this camp, contribute enough to build a cabin. This would be \$300.00 for a student cabin. Will your church build a cabin? How about some of our churches making this much investment in camp property?

We plan to have camp sometime in August. Gifts of any amount are most welcome. Send donations to Maurice Clymore, Dugger, Ind. Make checks payable to "Church of Christ Youth Camp."

—Eugene Pound.



## Better Check for Yourself!

Carl Kitzmiller

Many answers are given to the question, "What must I do to be saved?" One man says, "Hold up your hand by your radio." Another says, "Only believe on the Lord." Still another says that saving faith is in Christ and expresses itself in baptism. Some will deny that man needs saving; some would have him save himself; some will give the Bible answer.

It would be wonderful if every answer to that question were always a Scriptural one, pointing clearly to the Christ and giving men the Bible answer as to how to receive Him. But they are not. By no stretch of the imagination can it be said that all the answers given are true. Some absolutely contradict others. Some are incomplete. Some are true but misleading.

Which answer shall I choose? Shall I just conclude that salvation is a pretty broad affair and that good intentions are all that is needed? Or choose according to my own tastes? Many have. But

it is a way without real assurance. It is not the right way or the safe way. If the Bible is true (and we assume you have settled *that* matter), then salvation is not a trivial matter to be decided on suppositions, wishes, and good intentions. It is far too important for that! There are many who think they are saved who will be lost (Matt 7:22-23). And what a terrible deception that is, even though we may have deceived ourselves!

The Devil must be taken into the reckoning, that one who does his best to deceive men and lead them astray from the truth. He has his own ministers (2 Cor. 11:14-15). He deceives some who belong to the Lord. He does not miss many chances. And God lets it be so. In all probability He does that so as to separate the serious folks from the triflers, the ones who "hunger and thirst after righteousness" from those who would like to get a bargain salvation. Just how interested you are in this question of how to be saved may well determine in which category you belong.

The Bible has the answer. And there are only a few—a very few—in our land who cannot have it direct from that source. This is not a book for certain specialists or for "the clergy," to be understood only by them. The honest searcher will find that it is for him, too. But he must let it speak for itself.

Too many seek the answer from the Bible *plus* something. It may be the Bible plus "what I've been taught," the Bible plus church doctrine, the Bible plus opinion, the Bible plus many things, in fact. The Bible will answer my question about salvation properly, provided I do not try to add something else to its testimony.

Do I need salvation? The Book says, "All have sinned and fall short of the glory of God" (Rom. 3:23). Can I save myself? "Now that no man is justified by the law (either the Old Testament Law or one of his own devising—CK) before God is evident: for, The righteous shall live by faith" (Gal. 3:11). The necessity of faith in Jesus Christ, the necessity of the new birth—it is all there. How does one receive Christ? The Bible tells us all anyone knows in answer to that. Faith must express itself in repentance. And what about baptism? Yes, it is there, too. One almost needs help in not seeing, if he turns to the Bible alone. Read (in the book of Acts) how men in the early days of the church became Christians.

Is it all a little confusing at first—the many voices of men claiming to speak for God, the different passages of Scripture, the different answers offered by the lives of the "good" people you know? There is one way out of the confusion that will eternally satisfy. Commit yourself wholly to know the will of God. His promise to those who "hunger and thirst after righteousness" is: ". . . they shall be filled." Ask Him for wisdom and understanding in His Word (Jas. 1:5). And when you have the light for a single step, walk in that light.

In the midst of the babel of voices why not check God's Word for yourself—God's Word alone—honestly, diligently, prayerfully? But do it now, not tomorrow! Today is the day of salvation.



## Is It Right To Criticize?

Willis H. Allen

Some people seem to specialize in criticism. And the critic sometimes goes so far as to engage in misrepresentation in his criticisms. Often a criticism is a false interpretation of an act or attitude that is false because the critic did not have accurate or adequate information. Great harm may result from such. Some one has well said that all comments should go through three sieves: first, is it true? second, is it kind? and third, is it necessary?

Criticism is sometimes necessary, but it should even then be given to the person or persons involved, and should be brought in the right spirit, to help rather than to hurt. The Holy Spirit says: "Brethren, if a man be overtaken in a trespass, ye who are spiritual, restore such a one IN A SPIRIT OF GENTLENESS, looking to thyself, lest thou also be tempted" (Gal. 6:1). The work of restoration is the work of the spiritual Christian. Many unspiritual people are undertaking this, and it is not done in the spirit of meekness, but in the spirit of pride.

Christian workers are not faultless, and many have their idiosyncrasies, but if they are faithful in life and testimony to the Lord and His word, we should refrain from minimizing their influence by unjust criticism. Let us, rather, speak well of them, pray for them, and rejoice in their achievements. If they really need to be criticized, be sure that it is done in a constructive rather than in a destructive spirit. Remember that the one you are inclined to criticize may even find something to criticize in you with not too much effort. Who among us is without fault?

How would it be to declare a moratorium on negative, destructive criticism of fellow Christians? Let us echo the wish of one who said: "Die when I may, I want it said of me by those who knew me best that I always plucked a briar and planted a flower where I thought a flower would grow."

## COMMUNIST LITERATURE

### ARE CHRISTIANS SLEEPING WHILE THE COMMUNISTS PLAN TO TAKE OVER?

A man met a communist in San Francisco at midnight on his way to a meeting. The communist told him his destination.

"Why there won't be anyone there," the man exclaimed. "Everyone will be there who should be," was his reply. "I work eight hours, eight hours I sleep and attend to my personal affairs and eight hours I give to communism; one half my income I give to communism."

One had planned to have a debate on communism. He thought he should know something about the subject so he went to the communist book store. "What books would you advise me in order to be informed on communism?" he asked the girl in charge.

"We are having a meeting tonight," she said. "Why don't you come?" "I have to take my wife to the movies tonight," he excused himself. "Movies!" she exclaimed. "I attended the movies before, but since I have joined the communist party two years ago I am too busy. I spend my time studying communist philosophy, and attending our meetings and distributing literature. I have had no time for anything else."

In one year the communists put out over four billion pieces of literature. In 1917 Lenin was the leader of 40,000 followers. In 1952 this party of Lenin was in control of 800,000,000 people.

It seems the time, money and even the life of a Communist are controlled by their leaders.

Dr. A. T. Pierson some fifty years ago wrote this warning, "Francis Bacon did not exaggerate in saying 'If I might control the literature of the household I would guarantee the well being of the Church and State.'"

There is an imperative necessity for a NEW strategy which will send forth Christian literatures (books, magazines, Tracts, Bibles and posters) - NOW-before it is too late.

We lost China, one missionary said, because we failed to give the Gospel in literature, and the 30,000,000 adults who had learned to read in a recent 10-year period were given the gospel of Communism instead of the Gospel of Christ.

Says Dr. Playfair, editor of "Africa's Challenge," "I believe the influence of our native gospel literature is greater than 5,555 new missionaries going to the field." The Communists are flooding Africa today with their literature. It is capturing the imaginations and enlisting the sympathies of millions of Africans.

Communism is also flooding other countries with millions of books and pamphlets filled with anti-Christian propaganda, and little



is being done by the Church of Jesus Christ to stem the tide.

One missionary said, "It is a fact—most of the converts I know about in Japan came through Gospel literature."

A missionary leader in Latin America said, "In recent months I have been astonished to find 90% of all converts in Latin America are either directly or indirectly the result of literature evangelism."

Stalin's "A Short History of the Communist Party" which is the Soviet's Bible of Communism, has an estimated sale of 50 million copies—or more than any book except the Bible. It has been translated into 200 languages and dialects.

Leon Trotsky, the Communist, said: "The most powerful means of propagating Communism, is the small pocket pamphlet."

Jehovah's Witnesses are the fastest growing religious group in America today. They are active and persistent in sending forth their doctrines through the printed page.

Catholic Information Society states: "The laity armed with pamphlets can be made the greatest sales force in the world of the Catholic faith."

Voltaire, the French infidel, said, "Twenty volume folios will never make a revolution. It is the little pocket pamphlets that are to be feared."

If we "hit the nail on the head" as the Communists seem to be doing, we must sacrifice and flood (especially the foreign countries) with Christian literature.

"Within our lifetime," said a U. S. Senator, "we are apt to see Russian Communism extend her power to the whole world and our freedom eclipsed by a tyranny unspeakable."

No wonder many Christians have nothing for God. Some build homes far larger than they need. Some have to keep up appearance with the neighbors (the Joneses or Smiths) even if they have to go into debt.

On the other hand the material privations the communists suffer are as nothing. I heard one preacher of a large church say that he can get plenty of people to do the platform work in the church, but it is difficult for him to get the people to go to the home and read the Bible and pray with a single soul—in other words the personal work.

So some in the church must be more interested in displaying their own talents than they are in saving souls.

If this happens the Christians may say "The Communist worked while it was yet day, but our work was too little and too late."

"Curse ye Meroz," said the Lord. —Judges 5:23. What has Meroz done? NOTHING! What are you doing?

We should give out millions of Tracts.

—(Compiled by Mrs. DeWitt Smith. *Pilgrim Tract Soc.*)

## NO CREED BUT CHRIST

The power of a slogan has often been demonstrated. A pithy statement, easily remembered, and frequently repeated may become the watchword of a political or religious party. But it is often true that "familiarity breeds contempt." Rabid partisans may shout words which they cannot define, and implications of which they reject by their own actions. Circumstances alter cases. It is one thing for a patriot opposing foreign tyranny to cry, "Give me liberty or give me death." It is a wholly different thing for a criminal incarcerated behind penitentiary bars to shout these words, punctuated by the angry shaking of his cell door.

It is no uncommon thing for me to receive letters with our title used at the top of the page as a printed slogan. It should be pointed out, however, that these words may mean different things to different persons. Some, confusing Jesus with the entire gamut of new covenant writings, hide behind the statement to impose their peculiar interpretation upon all and sundry, and demand rigid conformity to their legalistic code as a means of sharing in their "fellowship." Others, who reject the view that the apostles were inspired of God and were divine revelators of His will, employ the same words to assert their utter freedom from any regulation but divine fiat. Indeed, the so-called ultra conservative and the so-called ultra-liberal have this in common, that both make the claim of having "no creed but Christ."

The truth is, however, that both of these operate under false pretence. Strangely enough, though they are poles apart in their philosophies, they are both guilty of the same error, they dethrone the very One whom they profess to place at the apex of their respective systems, and both assume the prerogatives which they contend belong only to Him. The first accomplishes this unenviable end by exalting human interpretation to the level of divine revelation; the second by denying that the divine mind has been revealed unto men by men who were chosen for the task. The first achieves by dilution what the other does by denial. Both are destructive forces in the religious domain, because, in essence, both assume the prerogatives of Jesus, one by becoming a law unto all, the other by becoming a law unto himself.

The legalist falsifies when he contends he has "*no creed but Christ*," and the modernist falsifies when he affirms he has *no creed but Christ*." The legalist does have another creed; the modernist does not have Christ. Lest we be falsely accused with reference to this last, we hasten to say there is a difference between acknowledging the historicity of Jesus, and the recognition of the Nazarene as the Messiah, or Christ. This latter entails an acceptance of the fact that "what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled" (Acts 3:18). The modernist dare not give acquiescence to this in simple faith, so he attempts to explain it away, really explaining himself away from the Christ.

However, it is toward the other group we propose to direct the burden of this brief essay. Many of our brethren fall into this category, most of them unwittingly. This causes them to deny

vehemently the justice of our charge as relates to them. In no sense do we wish to become unduly censorious. Our strictures upon our present state are made with full appreciation of the difficulty of adhering to a non-sectarian policy amidst the complexities of our current divisions and schisms. The great majority of the brethren are sincere in their anxiety to please the Lord. They have been betrayed by the party spirit. They are victims of inherited feuds which they did not start. But reliance for salvation upon a slogan which we mouth but do not mind, will produce nothing but trouble and despair.

I do not argue against the validity of the slogan. If by "creed" we mean a basis, or foundation, for unity, then surely we should have no creed but Christ. The apostle says, "For other foundation can no man lay, than that which is laid, which is Jesus Christ." The setting, or context, of this majestic principle should be noted. It is contained in that section of First Corinthians in which the holy ambassador is dealing with "the dissensions among you." It represents the answer to the problem of schisms. Paul and Apollos are servants. He who plants and he who waters are equal. They are merely fellow workmen for God. Jesus Christ is the foundation. He is not divided. There is no other basis of unity.

Jesus Christ is a person. He is a *who* not a *what*. We are divided. All must admit this is so. Yet all of us steadfastly claim to be building upon this foundation. There is not a party among us, even the most exclusive and uncharitable, but the adherents will contend that they are building upon this one foundation. All make this boast, yet the more than two dozen warring factions which have grown out of the restoration movement bear eloquent witness to the fallacy of our claims. If we are sincere in asserting that we are building upon this one foundation which was laid for unity, yet we are torn by strife and disunity, it is evident that we are confused as to the identity of the foundation. Here lies the crux of our difficulty. We cannot identify Christ!

We are not divided over a person. We are divided over *things*. This is apparent to the most casual thinker. The restoration movement heirs are divided over societies, institutions, instrumental music, individual cups, the state of the fruit of the vine, the nature of the bread, the method of breaking it, classes, literature, and a host of other *things*. All upon every side of these divisive issues claim to be building upon Christ. But it is not belief in Christ that is the basis of their fellowship at all. It is a position on one or more of the above list of things.

Regardless of what you believe about Jesus Christ, you must agree with them upon these things, or you are not regarded as a brother. "The brotherhood" in each case is limited to the conformists on the partisan test. Thus we must have as many "brotherhoods" as we have parties. The reason is that we have substituted orthodoxy as to things, for belief in Jesus, as our foundation. We have elevated the *what* above the *who*, and by doing so we create a new party and add to the confusion in the religious world every time an honest dissenter arises among us. No one is regarded more of a heretic by the various parties than he who dares to build on the one founda-



tion, Jesus Christ, and upon him alone. Such a man is not "sound" for he will not parrot the party line.

Whatever is required as a term of admission to your fellowship, or to recognition as a member of your "brotherhood" constitutes your creed. It makes no difference whether it is written down in formal terminology, or if it is simply understood and enforced by mutual consent, it is a creed if a man must subscribe to it to be in good standing with the party. For example, if you refuse to regard and love as your brethren those who have been immersed into the Lord Jesus, but who condone the use of instrumental music in their public worship, then you have another creed than Jesus Christ. One must not only be right about Jesus—the only foundation—but he must concur with you on this other matter. Conversely, if you refuse to regard and love as your brethren those who oppose the use of the instrument, that is, if you hate the "antis" as you may slightly refer to them, then you have another creed than Jesus Christ.

If you refuse to regard as your brethren those who have classes, and if you un-Christianize all who do not conform to your view on this matter, you have another creed than Jesus. If you have classes but sneer at those who cannot conscientiously have them, if you eliminate them from your "brotherhood" you are laying another foundation. You have another creed than Jesus. You constitute a sect. If you do not regard as a part of "the brotherhood" those earnest children of God who worship where individual cups are used in the Lord's Supper; or if you use such cups and disenfranchise those who feel they must use but one container, then you have another creed than Jesus Christ, and you are an exclusive sect.

A candid examination of our profession and practice in the past, and a true evaluation of it, would reveal that the expression "No creed but Christ" has become an empty slogan, and those who use it are sounding brass and a tinkling cymbal. We have used the phrase to decoy a creed-bound, weary and tired religious world into a state where they merely substitute formal creed for an informal one, a written one for an oral one, established and sanctified by partisan tradition. There is a basic error in our present course of thinking. Unless it is corrected we are doomed to continue on the sordid street of strife, and perpetuate contention and confusion.

We have confused the new covenant writings with the Living Word. We have substituted interpretation of scripture for faith in Jesus. We have made opinions about things, not belief in Him, our foundation of hope and unity. Revelation is divine in origin. It is what God said. Interpretation is human. It is what men think God meant by what He said. The first is an uncovering of the thoughts of the infinite mind. The second is an application of the finite mind to what is revealed, to determine its requirements for ourselves.

Revelation is infallible, but we have no infallible interpretation. When any man, or any group of men in collaboration, set up their views, opinions or interpretations as the basis of fellowship, they create a human creed. It is useless to condemn the Roman Catholics for claiming to have an infallible interpreter, then proceed as if we have an infallible interpretation. The Roman Catholic believes that



when the pope speaks *ex cathedra*, he *cannot* err; many of our brethren believe that when they speak they *do not* err. Editors are no more infallible than the pope. Being in America does not make the difference!

We should be grateful that God has not made our salvation from sin contingent upon orthodoxy, nor upon conformity to any set of opinions announced as essential by well-meaning, but partisan men. Our salvation is hinged upon faith in Jesus as the Messiah, the Son of God. This is the foundation that has been laid. Other foundation can no man lay as a basis of Christian unity. The folly of attempting it is evidenced by the factions and sects which men have created while making a vain plea for unity. Few indeed can live up to the majestic implications and the tremendous responsibilities entailed in the statement, "No creed but Christ." To do so, one must crucify every inclination toward the party spirit, and must rise above every humanly conceived limiting factor which retards or restricts fellowship in the Spirit. More of us should lift this motto from our letterheads, and transfer it to our hearts.

It is here that the fearful will ask the inevitable question. Does this mean that one must swallow everything or anything, to secure peace at any price? And it is here the partisan, unable to grasp the significance of the plea we make, will utter such vain charges. But does this mean, for example, that the man whose conscience forces him to oppose individual cups and classes, should stifle his convictions, and as a display of charity, attend worship services and participate in that which violates his scruples? Certainly not! Those who affirm this is what we mean or imply, have a veil over their hearts when they read what I write. We are obligated to be true to conscience and conviction. Not for anything would I encourage the humblest one of God's servants to go against his conscience. Then what is meant by my thesis?

It is just this. Regardless of personal views, opinions and interpretations as to *the things* which divide us, we shall allow none of these to be greater than our relationship in the Son of God. The unifying power of His blood must be superior to the walls men have erected. We must differ as brethren, not as enemies. We must love each other as kindred, not regard each other as aliens. Others are not separated from us, but we are separated from each other. But not one *thing* which divides is as great as the One who died to unite! Let us really have "no creed but Christ!"

—From *Mission Messenger*.

---

#### THE DEVIL'S BEATITUDES

1. Blessed is the church member who expects to be invited to his own congregation; **FOR THIS IS AN IMPORTANT MEMBER.**
2. Blessed are they who are too tired to go to church on Sunday night: **FOR THEY ARE MY BEST WORKERS.**
3. Blessed is the minister who half-heartedly delivers his sermon: **FOR HE AROUSES NO DEEP CONVICTIONS AND PUTTETH THE PEOPLE TO SLEEP.**

4. Blessed is the elder or deacon or their wives who infrequently attend church: FOR HE OR SHE SETTETH AN EXAMPLE I WANT OTHERS TO FOLLOW.

5. Blessed is he that goeth not to Bible School: FOR HE REMAINETH IGNORANT OF THE BIBLE AND DISCOURAGES THOSE WHO DO ATTEND.

6. Blessed are they who are bored by the minister's mannerisms and look only for mistakes he makes: FOR THEY SHALL GET NOTHING OUT OF THE SERMON.

7. Blessed are they who receive higher income, but give the same amount to the church they have always given: FOR THEY MAKE IT HARD FOR THE CHURCH TO CARRY OUT ITS MISSION.

—Selected.

---

### A LETTER FROM THE DEVIL

Read Carefully

Bottomless Pit  
Brimstone Avenue  
Eternity.

Dear Members and Friends:

I visited your Sunday School last Sunday and I was overjoyed to see that so many of you had not come. I heard some lessons that were not very well prepared, and teachers reported they had made no visits or contacts for the week. They made my heart leap for joy.

I was thrilled, so thrilled last Sunday when I saw so many people walk away after Sunday School, taking with them their wives, husbands, and children from the morning service. I always tremble when they attend the preaching service, because there they get their souls fed, and there is always a possibility that some one will give his heart to the Lord and be saved. It is always helpful to me for members of the Sunday School to dodge their responsibility. It gives me such a good chance to get my Sunday punches. Then, too, I laughed with glee when I saw how many of you failed to pay your tithes, and give much offering. I like to see you make a preacher and the church board squirm and worry about finances. It takes away from the time they could be using, to win souls for Christ.

I am writing you this personal letter to beg you to stay away from the Sunday School and preaching this winter and spring. You know it's more comfortable at home. Besides when you stay home and fail to tithe and support the church, it makes my work so much easier.

Hope to have you with me soon.

LUCIFER.

*From the Dec, 6, 1960 edition of the Lake Charles Press—Sent in by Antoine Valdetero.*

# NEWS AND NOTES

## PLAN NOW TO ATTEND 1961 VBS WORKSHOP

Presented by Word and Work Bookstore, Thursday, March 23, 1961, at 7:00 P. M. at Portland Christian School, 2500 Portland Avenue, Louisville 12, Kentucky. Featuring the New Standard Course: "LIVING FOR JESUS."

Bruce Chowning, minister of the Cherry Street congregation, New Albany, Indiana, reports nine responses in January, four of these for baptism.

**Linton, Ind.:** During the past month we have had one family to move away. One of our good and faithful members for many years, Brother Roy A. Brannon, passed away. Also Brother and Sister Cris Bailey lost their infant son. Three have been baptized, one a teenage girl and a couple up in years. We are thankful for the comfort of the Scriptures which we can pass on to others, and for the power of the gospel to convert and transform the lives of sinners. —Eugene Pound.

## PRATHER TO CHATTANOOGA

**Chattanooga, Tenn.:** We have been without a minister for more than two years, and have been holding forth with local efforts, with the assistance of visiting brethren, especially Brother W. C. Cook of the Hapeville church. We observed our homecoming day February 12, which marked the sixteenth anniversary at our present location.

Recently we learned that Harry Prather was planning to leave the work at Locust Street in Johnson City, and invited him to preach for us. We liked him very much and he seemed to like us, so we invited him to come and be our regular minister. He accepted, and will be with us as soon as he can make a move.

Brother Prather studied under Brother Boll and Brother Chambers and attended school at Portland Christian. He has a lovely wife and four lovely children. Our small membership is very faithful, and we have a good church building free of debt, and a parsonage which was willed to us by Brother and Sister Hoover. —Howard S. O'Neal.

## Mission Meeting At Cynthiana

The Salem Church of Christ sponsored

a "Town Meeting for Christ" in the Harrison County Courthouse, Cynthiana, Kentucky. N. Wilson Burks did the preaching, Frank Marsh the directing of songs, and Paul Clark, Salem minister, was in charge. Although this was the first attempt of the church of Christ in this fine little city, the main section of the court room was almost filled each night, with 190 counted the closing night. The meeting ran Feb. 13 through 19. The S.C.C. Chorus sang during this closing service. The Salem congregation plans to continue services Sundays and Wednesdays, the local members in Cynthiana taking chief responsibilities. There were no visible public results, but it is believed that possibly forty local Christians are interested enough to support this work. It would be a thrilling thing to have this type meeting duplicated in a hundred such buildings in Kentucky. Local court officials let Salem church use the court house without charges. —N. Wilson Burks.

## Central Kentucky Youth Rally

The monthly Youth Rally sponsored by the central Kentucky churches of Christ was held at Cramer and Hanover church, Lexington, on Saturday night, February 11.

## U. of K. Grants Full Credits

The University of Kentucky granted full credits to Ray M. Canant for all his work at S.C.C. except ten hours of Bible. Thus U. of K. joins many other Colleges that have recognized the work done at Southeastern Christian College.

**Lexington, Ky.:** My wife, Sister Micou and I are leaving for Brandon, Florida, February 14 (D.V.). We expect to stop one night at Jacksonville with John Adams and the Southside church and at Orlando Thursday night, visiting with Brother and Sister Spears and the new congregation there. From thence we are to go to Brandon for some weeks of gospel work with the brethren there. We earnestly desire your prayers. —H. N. Rutherford.

**Jeffersonton, Ky.:** Brother Kenneth Istre, of the Piedmont church in Dallas, Texas, will be with us in our gospel meeting at Fisherville, beginning



Monday night, June 12 and continuing through Friday, June 23. It is good to know that by that time our new baptistry will be in use. —Jesse Z. Wood.

**Pekin, Ind.** We are thankful for the grace and power of the Lord that has been with us at Highway church in answer to the prayers of His children here in bringing many to the Lord in the last few weeks. Thus we need some more baptismal certificates. —R. R. Brooks.

#### **John Milton Wilson**

John Milton Wilson, little son of Mr. and Mrs. Woodrow Wilson, was killed when his bicycle ran into the side of a moving car. Besides Brother and Sister Wilson, John leaves five brothers and sisters. Brother Wilson preaches at an El Paso, Texas, church of Christ. His friends are sorry to hear this sad news.

**Frankfort, Ky.:** We are planning to have Glenn Baber in a meeting here at Antioch just before the Fall Fellowship Week in Louisville.—Jack Blas.

**Tell City, Ind.:** We are very much gratified with the way the work is starting off here. We have had a very good month. The interest is good and the folks say that the feeling among all the brethren is better than it has been for some time. The attendance has been unusually good considering the weather. —Asa Baber.

**Hollywood, Calif.:** On January 22 I spoke on "The Law." Brother Jorgenson got all wound up, yea, he unwound with some appropriate words. After I attempted a discourse the next Sunday on "Under Commandments, Not Under Law," he came forward again to drive the nail home. He has two chairs: one he occupies while he listens, one while we listen. —N. B. Wright.

Brother Wright promises us some timely articles on prophecy for the near future. —Pub.

**Lexington, Ky.:** The current issue of Word and Work is most wonderful. Brother J. L. Addams' section is most timely and Brother Stanford Chambers' answers to questions are fine indeed. Dear Brother Boll's article on Denominationalism is soul satisfying. We surely miss this dearly beloved brother. May Jesus soon come and reunite us at His blessed feet. —H. N. Rutherford.

Brother Dewitt Garrett of Salisbury, So. Rhodesia, Africa, tells of a camp meeting which "was a time of spiritual refreshing for all." After four days, there were 35 baptisms. —From **Christian Platform**.

Sister Alice Broaddus, the mother of Victor Broaddus, recently visited Manila for two weeks on her way to Hong Kong where she is now laboring for the Lord.

#### **CHRISTIAN PLATFORM**

**Christian Platform** is a monthly Christian Magazine published by Victor Broaddus from P.O. Box 2635, Manila, Philippines. It may be had for \$1.00 per year or in clubs of five or more at 80c per subscription.

Victor and Mac have a new little girl born in January. Her name is Patsy. They now have four children: Richard, Vicki, Jimmie and Patsy.

Brother and Sister Willis Allen have been on a vacation trip to Florida. They were to be in Jacksonville for worship, February 12, and in Ft. Lauderdale the following Lord's day.

#### **S. C. C. LECTURESHIP**

The date of the S. C. C. Lectureship is March 13-16. The theme is "Keeping The Unity of the Spirit." Brother Frank Mullins, Sr., head of the Bible department, says: "The theme of this year's lectureship is one of the most vital to the church of Christ we have considered. Speakers include men who are outstanding servants of God, who have been used greatly of the Lord in their chosen fields." Workshops, prayer time, Bible expositions, lectures, are on the agenda. This should be a great time of fellowship.

**Correction:** Two fine Christian gentlemen have reminded us of a correction we need to make regarding an article in last issue of Word and Work. The article "Question Concerning Covering" is signed F.M.M. Then on the cover index F.M.M. is made to be Frank M. Mullins, Sr. This is a natural mistake, as Brother Mullins is one of our contributors. However, the article was lifted from a bulletin published by Forest M. McCann of Gainesville, Fla.

**Dugger, Ind.:** Brother Carl Ketcherside of St. Louis, Mo., spoke four times under the sponsorship of the North Court Street church of Christ in Sullivan, Indiana on the subject of Unity. Large crowds attended. No doubt eve-



ryone who heard him was made to give more thought to the subject than ever before. Love will go a long way in settling the disunity among us. —Maurice Clymore.

**Louisiana:** Brother Sidney Mayeux is to hold our meeting here at Pine Grove church, May 22-27 (Monday through Saturday), if God so wills. Pray for this meeting. —Odis Ford.

#### **Louisville Protracted Meetings**

Paul Knecht is to be in a meeting at Jefferson Street from March 19 to April 2.

H. E. Schreiner has been selected to preach in an effort for the Lord at Portland Avenue, from April 9 to 16.

Orell Overman is scheduled to hold forth at Highland church April 30 to May 5.

W. Carl Ketcherside has accepted an invitation to preach at Shawnee congregation April 24 to 28.

The Ormsby Avenue church has asked Bruce Chowning to bring messages in a meeting beginning August

13 and continuing through the following Sunday.

#### **A GREAT FELLOWSHIP SEMINAR**

The fellowship Seminar held at Camp Taylor February 18 proved to be a great blessing to many. Brother Ketcherside was all that we expected and more. He has made quite a study of the unity teaching in the Bible and gave some thought-provoking messages and some ready answers at the question period. Speeches by N. Wilson Burks and Neal Phillips were enjoyed. All in all it was a great day.

**Hong Kong:** We had another meeting last night at the refugee village. Interest continues good and yet there are many difficulties and hindrances from Satan. There is no electricity up there so we have to use a kerosene lantern. I think we will just buy one as it is very troublesome to rent one. The Christians up there have such a good attitude it is a pleasure to work with them. —Dennis L. Allen (Feb.7.)

---

## **FAR EAST TRIP**

Brother Mullins and I are going forward one step at a time regarding the proposed Far East trip. The missionaries have invited us to visit them and participate in their work. We have stated that we are willing to go if the Lord so leads and opens the way. We are praying and asking others to pray about the matter. The plans and reasons for the trip have been published, passports have been obtained and vaccinations attended to, dates have been set and plane reservations made. Information regarding visas has been obtained.

To date \$1,125.00 have been received for the trip. As stated in the January, 1961 *Exhorter*, a total of about \$3,000 is needed. It is not possible to obtain visas for entry into Japan, Hong Kong and the Philippines until the applicant either has a round-trip ticket or proof of sufficient funds to purchase same.

In view of the cost, hazards, difficulties and personal demands involved in such a trip we want the Lord to hinder if it is not His will for us to go. On the other hand, if this is one means He chooses to encourage and bless the missionaries and national Christians, if this is one way He chooses to assist Southeastern Christian College in preparing missionaries, if this is one avenue He chooses to use in awakening the congregations in our fellowship to the tremendous opportunities and responsibilities involved in obeying the Great Commission while the fields are still open, then we do not want to be guilty of failing Him and those whom He would bless through us. If He says go, we want to go. If He lays it on your heart to pray and to have a part in sending, we hope you will respond. —Winston N. Allen



## BOOKS BY R. H. BOLL

"The Revelation" by R. H. Boll is a careful, concise exposition of the last book of the Bible. As put in his own words, "The writer's aim has been, above all, to be faithful to the Word, just and true in his presentation, and undogmatic in his conclusions. His object is more to direct the reader's eyes to what is actually said and written than to explain and comment. He says nothing upon his own authority, but has endeavored to place everything before the reader, that he may see, examine and judge for himself." 164 pages. Cloth, \$2.00.

### LESSONS ON HEBREWS

These lessons are for "average people." The lessons are given in an expository style, which makes for interesting and helpful reading if one does not care to look up the references and answer the questions. Each lesson concludes with a simple prayer that sums up and applies the chief truths learned. This will greatly assist you in a study through Hebrews either at home or in a Bible class. Large clear type, 225 pages, bound in cloth only, \$2.00.

### THE KINGDOM OF GOD

The author unfolds the teaching in the Old and New Testaments on his most important subject. In his own words: "The writer has attempted — not to be profound or bolster up some peculiar theory, but to reach, as God gave him ability and grace, a just, and more comprehensive conception of the greater theme of the kingdom of God as set forth in the whole word of God." Cloth, 164 pages, \$2.00.

### LESSONS ON DANIEL

There are four Bible books which the devil seems to hate most of all, to wit: Deuteronomy, for with it the Lord routed the devil at the Temptation; the Gospel of John, which sets forth Christ's deity in a special way; the Book of Revelation, in which it is revealed that Satan will ultimately be consigned to the lake of fire; and the Book of Daniel, companion book to Revelation.

Seventeen interesting chapters, 153 pages, cloth. Price, \$2.00.

### Lessons On I. Peter — by R. H. Boll and J. Edward Boyd

In a revival meeting at Dugger, Indiana, Brother R. H. Boll told us that he attributed the success of his home church, Portland Avenue, to two things: prayer and love. He always exhorted them that, whatever their lot, never to relinquish their hold on these two graces. I recall that at the last of the meeting he wrote the word "Love" on the board. For weeks it remained there as a reminder of the great spiritual revival which we experienced. At the time of his decease Brother Boll was writing a series of lessons on I Peter. He laid down his pen at I Peter 4:11. The last two paragraphs that he wrote were on love. He said, among other things, "All else loses worth and value when love is gone" (1 Cor. 13:1-3). At I Peter 4:12 J. Edward Boyd picked up Peter's message and completed the lessons.

Thirteen Lessons; forty-eight pages. Bound in Green Leatherette Paper.

Price, 50c each — or 12 for \$5.00

---

Order from WORD AND WORK, 2518 Portland Ave., Louisville 12, Ky.

