

# THE WORD AND WORK

VOLUME LI, SEPTEMBER, 1957

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.

## "I COME QUICKLY"

Sickened with slaughter and weary of war,  
Torn by bereavement and pain,  
Daily our eyes are searching the skies  
For signs of His coming again.

Longing, we pray at dawning of day,  
"Lord, wilt Thou come before noon?"  
Imploring Him yet in the fading sunset,  
"O, blessed Lord Jesus, come soon!"

Precious the word the ear of faith heard:  
"Lo, I come quickly, My bride.  
This longing of thine is not greater than Mine  
To have thee at last by My side!"

— Martha Snell Nicholson.



# The Lord's Prayer And "Kingdom Come"

E. L. J.



The great politico-religious gathering known in history as the Westminster Assembly convened in London on July 1, 1643. It was called by the British Parliament for the purpose of settling the doctrine, the government, and the liturgy of the Established Church (Church of England). An article on the subject in the Encyclopedia of Religious Knowledge stated that the divines (as ministers were called) there assembled "were men of eminent learning and godliness, ministerial abilities and fidelity." Also, that "many lords and commons were joined with them" (meaning members of the House of Lords and the House of Commons) "to see that they did not go beyond their commission". Six or seven independents were added also, "that all sides might be heard".

## "THY KINGDOM COME"

The exposition of the Lord's Prayer, as set forth in this assembly by these representative "divines" of all Britain is recorded in the "Shorter Catechism". On the critical words, "Thy Kingdom Come", we have as follows:

"In this, the second petition, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and that the kingdom of glory may be hastened." This is then further explained by the corresponding clause of the Larger Catechism, thus:

"We pray that Christ would hasten the time of His second coming, and our reigning with Him for ever".

That this explanation of the clause, "Thy Kingdom Come" was designed to be understood in a millenarian sense (embracing the thousand years) is evident from the admitted millenarian tendencies of a majority of those who were assembled. One of those present, Principal Baillie, himself a determined anti-millenarian, and therefore not likely to exaggerate the strength of those holding the opposite view, said of them: "The most of the chief divines here, not only Independents, but others such as Twisse, Marshall, Palmer, and many more, are express Chiliasts". Such was the faith in the English-speaking world on the subject of the second coming three hundred years ago.

We are not setting out to prove any point of doctrine by means of this testimony; only the word of God can settle doctrine. But in view of testimony like the foregoing—and religious literature from the earliest times of the Christian era abounds in it—it seems almost

pathetic to hear the uninformed of our day, and the willingly ignorant, as they presume to proclaim to the world that "the millennial view" is a product of our own times, in fact, an invention of some of our own brethren! And that neither the word "millennium", nor the idea of a thousand-year reign over the earth is to be found in the Bible! Perhaps, therefore, by clarifying a few of the important words and some of the moot phrases that have been bandied about in the millennial debates we make some useful contribution toward a better understanding and a closer fellowship among the more sincere and honest element of God's people.

#### TERMS TAKEN FROM THE ORIGINAL TEXT

First then—to connect with our Lord's Prayer story above: A "Chilias", is, of course, a millenarian. He believes in the thousand-year reign of Christ over the earth, and in the second advent of Christ in the beginning of that reign. He rejects and decries the now-common postmillennial theory that was popularized by Daniel Whitby (born 1638), though Whitby himself admitted that it was not the original Christian faith.\* The Chilias or Millenarian rejects the false and comparatively modern doctrine of postmillennialism because exegetically it is without Scripture foundation, and because practically it cancels out and renders null and void the purifying, motivating, stimulating power of "that blessed hope" (Titus 2:13)—by interposing the next thousand years, at least, between us and that blessed event. What Christian is so constructed that he can watch and wait and look and long for, yea, earnestly desire and pray for, an event that must be at least a thousand years ahead—unless indeed we are already far advanced into the age of the millennial glory; and who is there in these days of sin and crime and war, so hardy, and so uninformed, as to try to prove a myth like that!

The old word "Chiliad", means precisely the same as the word "Millennium", the choice depending entirely on whether the Greek or the Latin original is in mind. (After all, the Bible did not come down to us in the English first!) Either word means "a thousand years". "Chiliad" (from *chilia Etee*) is the Greek for "thousand years", *transliterated* into English. Millennium (from *mille anni*) is the Latin for "thousand years", *transliterated* into English. Those who so dogmatically assert that these words are not in the Bible should simply be asked, "*which Bible?*" The Greek Testament, which reads *chilia Etee* (thousand years)—is it not the Bible?" Is it not in fact the Bible, the original New Testament of the Bible, from which all our translations are made and with which all versions are "diligently compared"? And the Latin Testament which reads *mille anni* (thousand years)—is it not the Bible? And our English word "millennium") is it not a true and faithful translation of the original Greek,

\*"The doctrine of a millennium before the advent of Christ is not to be found in any of the standards of the churches of the Reformation: by several it is expressly repudiated. It is a modern novelty, suggested but 150 years ago by Whitby, and avowedly a new hypothesis'."—This is the testimony of Dr. John T. Duffield of Princeton. The learned doctor then quotes the eminent church historian, Mosheim: "The prevailing opinion that Christ was to come and reign a thousand years among men, before the final dissolution of the world, had met with no opposition previous to the time of Origen". . (Origen was the great heretic, born late in the second century).—E. I. J.

meaning "a thousand years"? Is it not as fine and accurate a piece of *transliteration* of the Latin as our transliterated word "baptize" has ever been of the Greek "*baptidzo*"? What do they mean then that "millennium" is not a Bible word? "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2). Why raise issues where there are none? Why strive about words to no profit "to the subverting of them that hear?" (2 Tim. 2:14). Are there not things enough to differ over without contending over words of whose origin, meaning and history our critics seem so thoroughly uninformed?

It would be a real step toward fellowship and cooperation if all who use or criticize each other's terms would first make sure they understand those terms—according to the common laws of language and grammar; *and that they understand what those who use them mean by them when they use them*. And this goes, not only for the words from the original text that we have discussed herein, but also for three other important words descriptive of the Second Coming, and commonly used by Bible scholars to avoid circumlocution. Those words are: "imminent", "personal", and "premillennial". Once again, therefore, we shall try to make their meaning clear, and our own occasional use of them (for the sake of brevity) to be better understood.

1. *imminent*: "projecting over or forward; overhanging; threatening to occur immediately." The second coming overhangs us; it threatens the wicked world, yet it may delay; for "imminent" does not mean "immediate" necessarily. The Lord's return is impending, an event to be expected, for we know not the day nor the hour (Matt. 24:42). This is the meaning of "imminent" with those who use the word. Is there any real issue here? We think not?

2. *personal*: "This Jesus... shall so come" (Acts 1:11); "the Lord himself shall descend from heaven" (1 Thess. 4:16). Do our critics wish to take issue here? We think not.

3. *premillennial*: "The doctrine that the second coming of Christ precedes the millennium" (Webster unabridged).

From H. Leo Boles: "post" means those who believe that Christ will come after the millennium; "pre" denotes those who believe that the second coming of Christ will be before this millennium." —*Gospel Advocate*, Jan. 17, 1946.

From Raymond C. Kelcy: "What is the doctrine of premillennialism? It is the teaching that there is to be a thousand-year period of universal righteousness upon this earth, and that Christ is to come to the earth before that time. Of course, there are other points involved, but this is it in brief."—*Gospel Advocate*, Jan. 17, 1946.

#### UNITY GROUND

These are fair and acceptable definitions and the brethren quoted are not premillennial so far as we know. There is no difference among the brethren generally on the first and second words, "imminent" and "personal," when those terms are fairly defined. On the third word alone we concede an honest difference. Being agreed on so much about the Lord's second coming, no issue being taken on the first and second words, could we not "receive" and take a tolerant attitude toward each other on the third: The "posts" toward the

“pre’s” and the “pre’s” toward the “posts”; and those who profess not to know toward them all, and all toward them? It was so in the days of the honored pioneers. If such a thing could come again, there would be joy on earth and up in heaven too. What good is Christian love if it cannot cover this much?

No matter if the Russellites and Adventists are also premillennial (*their* millennium!); that wouldn't make all who are premillennial either Russellites or Adventists. By such reasoning, all Russellites are Adventists and all Adventists are Russellites!! Worse still, that would make Russellites and Adventists out of those honored pioneers who believed “the premillennial view”; Stone, Creath, Barclay, Lard, Challen, Brents, Rotherham, Harding, Ruble, Poe, Sommer, etc.! O no, they were not “Russellites”. The “Premillennial View” makes no one a Russellite. It's believing something else, something *distinctive*, and then drawing a line of fellowship against all who do not accept their *distinctive tenets*, that gives rise to the heretical sects. This is the test as to who are the sect; whether we, or those who have cut themselves off, and have fought to cut all others off from us. Correct or incorrect, the brethren of the “premillennial view” have never drawn a line of fellowship over the teaching on the Second Coming.

---

## THE ROCK OF OUR SALVATION

J. H. McCaleb

“If you believe that, then you just don't believe that Jesus is the Christ, the Son of the Living God!”

That exclamation I have heard a few times, and it has come from a good and honest heart. This time, however, there could be no doubt to a candid and honest judge that both the accuser and the accused believed from the depths of the soul that Jesus is the Christ.

Why then, the sharp difference and the burst of emotion? There is no question that there is a wide variety of opinion about many matters. Unfortunately it is true also that there is a tendency at times to force opinion as a matter of unalterable faith and conviction. That course always causes trouble. But, aside from this human frailty of mistaken dogmatism, there is the unquestionable fact that on occasions people are just plain wrong. That wrong position, furthermore, could be in utter contradiction to some of the unalterable fundamentals of the faith.

Some things I know that I know. They are the foundation stones of my faith which plant me upon the Rock of my Salvation. Other matters puzzle me in many phases. I can't see clearly, and I may even develop the wrong slant. But I am glad that I know that my God will not take away from me the Rock of my Salvation. Our Father knows that some of us are ignorant, and that some of us are just plain stupid. That is why He has made the way so clear.

Let no man wrest from you your primary faith and the strength of your first love. Then, surely, you will grow in grace and in the knowledge of the Lord.



## Questions Asked of Us

Stanford Chambers

*It seems that we cannot deny that for years before the church had any New Testament, it had only tradition to go by. If tradition served that purpose then, why should we discard it now?*

In the days before the New Testament was reduced to writing, there were the inspired men to give the oral teaching, also to keep check on the observing of the same. Tradition thus afforded and guarded is not something to be despised. All the sacred writings were produced before the last inspired teacher (John) was taken, and now all checking up is to be done by the Scriptures. Tradition must neither add anything thereto nor take anything therefrom. By the infallible word of the criterion, "Prove all things; hold fast that which is good." If anything has been handed down (that is tradition) which corresponds to the written word, it is good and not to be discarded. The danger and harm comes when something long held comes to be regarded as sacred by reason of age, and regarded more highly, actually, than the word or commandment of God. Then it needs to be dealt with as Nehushtan. And do you know the trick played by means of "Corban"?

*We seem to need further instruction in our congregation on church organization . . .*

We reassert that "church organization" for the sake of organization is not the spirit of N. T. teaching. "Church organization" has been overdone, is being overdone. The "simplicity of Christ" is the mind of Christ, and the tendency to depart from that simplicity was the concern and anxiety of Paul, as he shows in 2 Cor. 11:3.

The very first departure in the direction of apostasy was in the matter of church organization. It was the gradual development of officialism, ecclesiasticism, church dignitaries and hierarchies. So came patriarchs, popes, cardinals, bishops, diocesans, priests, and "holy orders". Offices and more offices were created for man's exaltation, which was never made provision for by Him who is the Head of the church, but warned against.

The sentiment was handed down from centuries past that a church is not a church unless it has its ordained officials to administer and carry on. This was anticipated, and so the Lord made explicit provision for the "two or three". "The church in thy house" likely had no "ordained" man in the midst at all, but did not fail of recognition by the Lord. The oversight and feeding of the little flock was most likely by the head of that house.

The sentiment handed down, mentioned above, is responsible for the appointing of "the best we have" even when the required qualifications are known to be lacking. Many a congregation is in sad plight today from acting upon this philosophy and disregarding the inspired instruction, "Lay hands hastily on no man." How often unqualified men seeking office in the church are soon to be found in the role of "religious bosses." Whereas there are congregations suffering for want of scriptural oversight and direction, many of them do carry on and bear much fruit, one member looking after another, and each performing such part as he can, and this is preferable to being under unqualified religious bosses.

Another erroneous idea is "once an elder, always an elder," as if a church is that helpless that it cannot throw off any such yoke of bondage, or as though a man could not resign or be called on to resign! Moreover, a man who does not oversee is no overseer. To oversee is to look over; that is not to overlook matters vital. White-washing is one thing, making things white is another. "The wisdom from above is first pure, then peaceable" . . .

Paul left Titus in Crete to enable them there to overcome a lack and to "appoint elders in every city" (compare Acts 14:23). By the appointing of elders the appointees were made bishops (overseers, as Titus 1:7 shows). *Presbyteroi* (elderly men) were not *episcopoi* (overseers) except when appointed. But *episcopoi* were from the numbers of the *presbyteroi*—such as were qualified. No novice was to be appointed (note the qualifications given in Titus 1 and 1 Tim. 3. Note, too the respect to be shown the men performing the duties involved. See Heb. 13:7, 17; 1 Tim. 5:1, 17, 19).

#### AND AS FOR DEACONS

A deacon is a servant. That is the meaning for the original for deacon. It is not the designation of a church office, though many think so, and different religious bodies have made it such. A deacon in New Testament churches had no authority; they were not overseers. The seven men appointed in Acts 6 are not called deacons, but such they were by reason of service performed. They were assistants to those who had the oversight, and were appointed, not to fill out and complete the "organization" of the Jerusalem church, but were appointed to serve because of a need. The definite service they were called upon for was the distribution of relief, incident to the famine in the land. Funds for relief were placed in the hands of the elders (see Acts 11:30).

Some religious bodies make the deacons overseers. Some of their system spills over to the disadvantage of N. T. simplicity. Nowhere do we read that they appointed deacons in every church. Philippi had deacons as well as bishops, and no doubt anywhere else where there was the need, conditions determining. But today there are "arch-deacons", even as "arch-bishops", and what have you not?

#### AND THE PASTOR

Pastors are shepherds. Shepherds are needed where there is a flock. "Feed the church of the Lord which he purchased with his own blood" (Acts 20:28), and in the same verse the church is called the

flock. This duty is enjoined upon the elders of the church at Ephesus. The overseers are the pastors (term used in Ephesus 4:11). Elders ruling well and laboring "in the word and in teaching" are to be "counted worthy of a double honor," and by explicit instruction, are to be supported (see I Tim. 5:17). Such is the N. T. pastorate. It is concerning this type of overseer that Paul applies "the laborer is worthy of his hire." Here is N. T. normalcy and N. T. simplicity.

The pulpit, originally the platform constructed for the advantage of the teacher, has become an institution. As such it is unknown in the N. T. It is now a fixed tradition, including its professional occupant, rated according as the church is rated numerically and financially. To meet the popular demands the occupant must be an entertaining speaker, must not be too insistent on practice corresponding to Scripture, must not be too scrupulous as to whether worship, service and living be vindicated by chapter and verse. As a rule he must be an imported teacher who will add to the prestige of "our pulpit," that "our church" may be counted an asset to the community, that is, by the community standard and measure.

This is the way the churches make professional pulpiteers and hirelings. Men, even preachers, are human, and soon sense that it is to their interest to be in demand, and the grade of the pulpit inviting him is determined by the demand for his services. He senses that people are not averse to his shouldering responsibilities properly theirs. He learns the importance of good nursing. If men are good paying members it is not too bad if they remain babes to be "rocked in the cradle and fed with a spoon." He also learns that babes can be quite particular as to the kind of spoon with which they are fed, and as to who handles the spoon. And so on, ad nauseum!

Not offering an excuse for congregations failing to develop their own talent and making use of it in the N. T. way (see Eph. 4:15, 16), this is not to deny a church the privilege in case of real need of making use of imported men able to supply spiritual food to the flock rather than allow a famine of the word of God. But the preacher or evangelist belongs in the field where the seed must be sown. The "pastor" is not the "evangelist". The pulpit is not a New Testament institution.

*How will the world be taught when the church is taken away?*

God has never been without His messengers. The Bible is not to be taken away, and it is a safe teacher. It has itself converted who knows how many? Then, in Rev. 11 are two prophets of God bearing testimony that the whole world takes notice of. True converts in turn become teachers of others. The 144,000 "servants" can be counted on without a doubt.

*Does Rom. 8:28, 29 refer to the same ones? Doubtless so.*

*Does Rom. 11:15, 16, 18, 24 refer to the same ones?*

These citations pertain to the rejection of Jews and the reception of Gentiles, the former through unbelief, the latter through belief of the truth. Believing is the responsibility of the hearer, and they who believe, God will receive.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### ON SPENDING TIME

When the apostles, Peter and John, were set free by the Council, "being let go, they went to their own company," which was the company of "them that believed." When the carrier pigeon is "let go," it flies to its home. When the needle is "let go," it flies to the magnet. When you are "let go" (that is, when you are free from your duties), where do you go? What company do you naturally seek?

Some have asked the question, "Where shall I go when I die?" Where do you go while you are alive? The answer to the first question may depend very much upon the answer to the second.—Sci.

— o —

If you want to see the natural tendency of the tongue to exaggerate, just notice how large a small cavity feels to the tongue.

### SMOKE SIGNALS

Tex McCrary, radio and television producer, was unable to obtain representatives of the tobacco industry to engage in radio debate on smoking and health. The proposed interview was cancelled on the National Broadcasting Company by a letter from the Tobacco Industry Research Committee. The tobacco industry representative was to have met with Dr. David M. Spain in the debate. Dr. Spain is a member of the study group that issued recent reports warning of direct cause-and-effect relationship between smoking and lung cancer. Could it be that the industry was afraid to meet the man who had the facts?

### REMEMBER

The longest road has a bending  
The grimest hour has a wong,  
The hardest task has an ending,  
The coldest year has a spring,  
The saddest day has a morrow,  
The darkest night has a dawn,  
Turn from the men'ry of sorrow,  
And march courageously on!

### HOW TRUE!

"I promised a doll to my dear baby girl:  
I pictured a treasure most fair,  
With exquisite features and teeth of  
pure pearl,  
Moving eyes, walking limbs and real  
hair!  
We entered a shop and the dear little  
maid  
Clasped a cheap, tawdry doll to her  
breast;  
To make the exchange I was really  
afraid,  
Though I wanted to give her the best,  
I took it away, and the tears filled her  
eyes,  
Till I gave her the one I had  
planned;  
Then the dear little face glowed in joy-  
ous surprise  
That a dolly existed so grand . . .  
Oh, Savior, I too am a child in Thy  
sight; I choose the first things  
that I see;  
I struggle to keep them, I do not know  
quite  
Why the Father should take them  
from me.  
But when I look back, through the wis-  
dom of years,  
When my faith is age-old and sublime,  
I know I shall see through a rainbow  
of tears,  
That my Father planned best all the  
time!" —(Anon.)

— o —

"Jesus came to save the Lost, the  
Last, and the Least."

— o —

### STRANGE LAWS

The pastor of a church in Tulsa, Oklahoma, has been told by a county judge, "It looks as if you'll have to open a dance hall nearby to avoid the issuance of a beer license to a tavern across the street from the church."

Oklahoma law restricts the operation of beer taverns near dance halls, but has no bars against taverns operating near schools or churches.



## God's Call to The Preacher

Carl Kitzmiller

Every Christian is a minister—or should be! A minister is simply one who ministers or serve. In like manner, every Christian is a preacher. His life preaches almost as surely as if he spoke publicly—either a positive or negative for his Lord. The responsibility of the Great Commission—“Go ye into all the world, and preach the gospel to the whole creation”—rests on every Christian and not on a few individuals. We must never forget it! But the responsibility does not rest on all to the same degree and does not find its fulfillment in the same manner for all.

Some there are whom God calls to be public proclaimers of the Word—the man (for this is the man's office, not the woman's) to whom we usually refer as the preacher or minister. How do some come to occupy this high and holy place in the work of God? If such is God's will for me, how am I to know it? In other words, what is the nature of God's call “to the ministry,” as it has sometimes been designated? There are young men (maybe even older ones) for whom such a question may be one of vital interest at this very time.

Most of our free churches of Christ are not plagued with the professional preacher; the income is hardly attractive to such a man. So let's assume that the promptings which would cause one to desire to preach are basically honorable and right. (Without this danger lies ahead!) It may even be that, according to the flesh, something else seems far more desirable to me, but perhaps the thought keeps rising that my life should be spent as a preacher of the gospel. How can I know? The discernment of God's will generally was presented last month on these pages. Some of the suggestions in that article should be helpful. But by reason of many false concepts concerning “the ministry” and God's call, more needs to be said.

What one of us, in the absence of Scripture testimony, would dare limit God by saying, “Here is the *one* way God always uses in calling His preaching servants. God may use different ways and different means. Some need to realize that the old concept of a “miraculous” call is wrong, especially if we would limit God to such a method! Still, that is not to say that God does not sometimes use events in such a way that seems near the miraculous to us. Most likely God's “call” to preach will come in the form of a growing conviction that this is the thing He wants of us. There will be a deep sense of the need of others—the great awful need of salvation—and the realization that we can have a part in supplying that need, however humble it

may be. When that conviction arises, let one examine himself. Does he seek the glory and prestige that sometimes is associated with preaching—or does he seek the good of others? In other words, is there the consciousness that God is calling us to serve Him, or is it the probability that we are anxious in some way to serve self?

The advice given by an old Bible School professor to his students has always seemed good: “Boys, don’t preach if you can keep from it.” What he meant was this: “Don’t preach if you can feel that God is just as satisfied with you in some other work.” Did he mean to discourage them from the high and holy calling as messengers of God? Not at all—except as they needed it. God’s preacher should feel the same compulsion to preach the Word as one of old—“For woe is unto me, if I preach not the gospel” (1 Cor. 9:16)—knowing he could never please God doing something else, no matter how honorable. Now let no one suppose such is a service of cringing fear; it is rather the service rendered a Father who is loved so much that to displease Him could only mean sorrow to us.

Is there no word of encouragement? To be sure. God’s preacher must be a student of The Book, and therein is found much encouragement. Do you think He might be calling you? Or is your heart faint at the prospect? Then open the pages of your Bible and read. You will see the need; you will see His great promises; you will see rewards for faithful service.

Here is one of the most heart-rending and disappointing tasks in the whole world, and at the same time one of the most satisfying and delightful. Christians have not put off all perverseness, and even in the Lord’s church it sometimes takes the “patience of Job”. There are subtle pressures of many sorts. Satan must be contended with. But who else can experience so often the satisfaction of the eternal things? Who else can know the fullness of joy and the sweetness of fellowship to the same extent as he may know them?

May it be so that God is calling some of you who read this, for “the fields are white unto the harvest.” The need is great. But find your place in God’s harvest as being that into which the *Lord* of the harvest has sent you. Then shall you reap the harvest and receive the reward.

---

## SEARCHING OUR HEARTS

In this, the twentieth century, much time and effort is spent by man in his struggle to increase his life span. Wise men spend long hours over treatises or in experimental laboratories creating formulas in the attempt to prolong human life. They use the X-ray, the oxygen tent, and blood transfusions in order to lengthen our physical life span. People submit themselves to dangerous surgery and painful treatments in the hope of living longer. This pictures for us the great value attributed to transitory life in this world.

And what do we do to save our souls, to have abundant life, gloriously lived in the presence of God? —*Belmont Builder.*

# *Studies In Acts*

H. L. Ohmstead



## THE FELLOWSHIP OF BELIEVERS

An outstanding mark of the first church in Jerusalem was its close ties of social and practical fellowship. These believers were interested in the welfare of each other. "All that believed were together (2:44) and had all things common." Their possessions were dedicated to the Lord and sold to meet the need of "any man" among them. They were of "one heart and soul (4:32), and not one of them said that ought of the things he possessed was his own." We see how universal this practice was when we read that Barnabas (4:36) sold a possession on the somewhat distant island of Cypress and brought the money and laid it at the apostles' feet."

We heard once of a man who was to be baptized handing his pocketbook to a bystander so its contents would not get wet. We fear that too few these days have had their pocketbooks baptized. As Pharaoh's proposed compromise to Moses when he demanded the absolute release of the children of Israel, including their flocks and herds and all they possessed, so men seek to compromise with God. Pharaoh agreed to let them go if they would leave their possessions in Egypt. Moses insisted that "not a hoof should be left behind." Too many Christians have left their possessions in Egypt (the world—Ex. 10:24-25).

This liberality on the part of the early church seems to have been "spontaneous and unrehearsed." Also it seems to have been without specific commandment. However, in chapter 5 we have the sad and tragic story of Ananias and Sapphira, his wife, who kept back part of the price of their possession after it was sold, and lied about the amount. They lied to the Holy Spirit and to God (5:3-4). And of course to the church. Before the land was sold it was theirs (5:4); after it was sold it was still in their power. So Peter said. This shows, we are sure, that there was no specific commandment for Christians to sell what they had and turn it in to a common treasury. However, when people make a gift to the Lord they should be careful not to lie about it. What Ananias and Sapphira really said was this, "We have given all that we can"—very common lie these days. The need and conditions called for just what every one was doing; for this reason they did it.

## THE SECOND PERSECUTION

Great and miraculous works were done by the apostles (5:13-18). This aroused the opposition of the high priest and the Sadducees and

again the apostles were imprisoned. But an angel of the Lord (5:19) opened the prison doors and commanded the apostles, "Go ye and stand and speak in the temple to the people all the words of this life." This action on the part of the apostles caused them to be brought before the Jewish Council where they were charged with attempting to bring Christ's blood upon them by filling Jerusalem with this teaching (5:28). On this occasion Peter and the apostles uttered the significant statement, "We must obey God rather than men," and then proceeded to testify to the resurrection and Saviorhood of Christ (5:29-31). After some argument in the council itself, in which Gamaliel took part, they beat the apostles and charged them not to speak in the name of Jesus (5:40). The result "And every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ" (5:42). Both persecutions so far failed to intimidate the apostles and on the other hand filled them with joy that they were counted worthy to suffer dishonor for the Name (5:41).

The next chapter, the sixth, opens with these significant words, "Now in these days when the number of the disciples was multiplying"—no wonder they were multiplying. The brotherhood, fellowship, and love of the first disciples, the courage, consecration, and willingness to suffer for Christ of those who preached the gospel all resulted in this multiplication of disciples and it will do so again. There are all too many job hunters, place hunters, and people unwilling to suffer for the name of Christ among us. The restoration movement needs to restore these vital things.

---

## ARE YOU SLIPPING?

Slowly, silently, imperceptibly, as the dusk of twilight steals upon the world and no man can draw the line and tell where day ceased and where night commences, so does darkness fall upon a human soul. A heart is not hardened in one moment. A Christian does not at once plunge from faith into unbelief or from purity into sin. Evil rarely or never swallows up a man at once, but it engulfs him gradually like the quicksand.

"Drifting," "slipping," "sliding"—these are the words that describe the Christian's departure from his Lord. And he drifts scarcely aware, until some day he awakes, perhaps when it is too late, and wonders how he ever got so far away. So watch. Do not get careless in your prayers. Do not suffer your Bible to grow dusty. Do not forsake the assembly of the saints. Cleave to the Lord, for beyond is danger and death.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."

The tendency of the flesh is to wax worse and worse, deceiving and being deceived. If we, as children of God let ourselves go, we'll go down, and not up. The flesh will see to that. Christianity is something acquired, which is from without ourselves. It is not natural to live the Christian life—it runs counter to the flesh. A garden grows weeds of itself, but vegetables must be cultivated. He that has ears to hear, let him hear.

—*Selected.*



# *The Deity of Jesus Christ*

## SEEN IN THE GREEK NEW TESTAMENT

J. Edward Boyd

That Jesus was a superior person is generally accepted as true even by the Liberals of our day. But in the Scriptures He appears not merely as superior, but as supernatural; not only as "the fairest flower of humanity," but also as one who is more than human. This should be clear to the ordinary reader of the English Bible; for, according to the combined testimony of the gospel writers, He came into this world in a supernatural way, He lived a supernatural life, He performed supernatural deeds, He manifested supernatural knowledge, wisdom and insight, He triumphed over death in a supernatural manner. But the student of the Greek New Testament discovers evidence that gives even greater certainty to this truth.

The apostle John begins his gospel with a declaration concerning one whom he designates as "The Word"—the *Logos*. Certain specific facts are predicted about this Word (1) He was in the beginning. It is not that He was created soon after the beginning; He was there, already in existence. (2) He was with God. The preposition used here indicated very close fellowship. But the thought advances yet farther. (3) The Word was God. Now it was common practice to use the article with the word "God"; but it does not appear here. It is not, "The Word was 'the God'." Absolute identity is not here asserted. Nor would it be proper to render it, "The Word was a God;" for while grammatically possible, such a rendering would contradict the teaching throughout the Bible concerning the oneness of God. What is meant is, therefore, that this Word is in nature and character deity, which suggests that He is one of the three Personalities of the God-head, known as "Father, Son, and Holy Spirit." (4) Another fact is added: "All things were made through Him." This is made more emphatic by the negative statement: "And without Him was not anything made that has been made." Not Himself a created being, He was the divine agency of all creation. (5) In verse 14 appears another fact: "The Word became flesh"—became a human being—a man now, but more than a man—Immanuel, "God with us." (Matt. 1:23.)

The apostle Peter addresses his second epistle to "them that have obtained a like precious faith with us in the righteousness of our God and Savior Jesus Christ." (The article before "Savior" is purposely omitted because it does not appear in the original, as the italics indicate.) Is there any evidence here to the English reader of the deity of Jesus? We may not think so; but to the student of Greek there is positive proof that Peter was speaking of one person. Translated in

the original order it would read something like this: "In the righteousness of the God of us and Saviour Jesus Christ." Now according to a rule of grammar well known to Greek scholars, if the article had been repeated before the words "Savior Jesus Christ," it would mean that the apostle had two persons in mind: (1) God and (2) the Savior Jesus Christ. But, since it appears only before the first ("the God") of the two names connected by the conjunction "and", we are sure that they are one and the same person. Thus in a very casual way the apostle Peter testifies to the deity of the Lord Jesus.

We have further evidence of this truth in Titus 2:13, where the apostle Paul speaks of "the blessed hope and appearing of the glory of the great God and Savior, Jesus Christ." Here we may make two applications of this rule. First, it is "the blessed hope and appearing." The Christian's hope is the appearing of the Lord Jesus—His second coming. (Weymouth makes this clear in his "New Testament in Modern Speech"—"Awaiting fulfillment of our blessed hope—the Appearing in glory of our great God and Savior Jesus Christ.") Second, this is the appearing of one person; for the article is used before the words "Great God" and is not repeated before "our Savior Jesus Christ." Thus we have the combined testimony of these three—Peter, Paul, and John—to the deity of the Lord Jesus.

---

## GOD IS FAITHFUL

Mrs. Paul Knecht

### GOD'S FAITHFULNESS

The Christian's hope of salvation is sure only in the faithfulness of God. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, . . . let us hold fast the confession of our hope that it waver not; *for he is faithful that promised:*" God the faithful Creator (1 Pet. 4:19) is also faithful in the new creation. We can commit our souls to Him in full surrender to His will (Mark 16:16), knowing that His promises are faithful and sure. But He is also able "to save *to the uttermost* them that draw near unto God through Him, seeing he ever liveth to make intercession for them." Not only is God faithful in His promise to save sinners, but is also faithful in His promises concerning the growth of His children. He has promised to work "all things together for good to them that love the Lord, to them that are called according to his purpose" (Rom. 8:28). His purpose for them is that they "be conformed to the image of his Son, that he might be the first-born among many brethren" (v. 29). They were foreordained to be called, to be justified and at last to be glorified at the coming of the Lord. God's little ones have a glorious destiny through His faithfulness.

### THOSE WHO LOVE HIM

Notice that these precious promises and purposes of God are for those who love Him. His love goes out to all (John 3:16), but only those in whose heart that great love awakens a response can appreciate and take hold of His promises. These *He knows* in the special sense that brings forth fruit. He knew Abraham "to the end that he

may command his children and his household after him . . .” that He might bless Abraham and fulfill all His promises to him (Gen. 18:19). By faith Abraham bore fruit. He looked to the promise of God and wavered not through unbelief. In like manner Sarah received power to conceive because “*she counted him faithful who had promised.*” This is true also of His work with Christians (1 Cor. 8:3). God is faithfully working (Phil. 2:13) that He might fulfill His promises to us in “the fellowship of His Son Jesus Christ our Lord.”

But to have fellowship with His Son is to walk in the light, and that involves cleanliness, for no unclean person can walk with the Lord. Here His faithfulness comes in again. Having been faithful to call us and cleanse us from our past sins He continues faithful in that He provides perpetual cleansing through our “Advocate with the Father, Jesus Christ the righteous.”

#### IF WE CONFESS OUR SINS

His faithfulness to forgive is conditional on our confessing our sins. “*If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness.*” It is possible to ask for forgiveness of sin in a general way (the disciples were taught to pray, “forgive us our trespasses”) as a matter of form without confessing that we have sinned, let alone confessing specific sin, either to Him, or to the person against whom, under God, the sin was committed. This is not good. Sin that we are unwilling to acknowledge is therefore unforgiven and remains to hinder the growth and fruit of the Christian. Forgiven ground is the only solid ground on which to stand. “God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.” Since God is faithful, to yield to temptation is sin. But sin confessed can be (and we have God’s promise that it will be) forgiven. This is the way for Christians to keep clean and stand firm with the Lord before men.

But some men seem not to know this and are restless and uncertain of themselves. Sin makes them unhappy and they seem to know the way to obtain from God a restoration of the joy of His salvation. Instead of facing the issue, confessing and turning away from the sin, they may add to it by finding fault with others and complaining of them. (It is *our* sins we are to confess not those of others about us). Sometimes young Christians, disturbed and troubled by a sense of guilt, and inexperienced in the joy of forgiveness for sin explicitly confessed, may decide there was something wrong with their new birth; their faith wavers and they request baptism again when what they need is to face their failure, confess it to the Lord (and to any one who may have suffered by it; Matt. 5:23, 24), and obtain His free and loving forgiveness. I have known some such to be no happier after the second immersion than they were before. Of course they could not be, for that is not God’s way, as the Lord Himself has said (John 13:10). You can be “clean every whit” by laying your sin at His feet through confession, and taking His forgiveness and cleansing by faith. *God help us to discern our errors and bring them to Thee for cleansing through Jesus Christ, our Lord.*

# Precious Reprints

FROM THE PEN OF R. H. BOLL

Far better and more apropos than any Synopsis or Introduction of ours to this month's installment of "The Enquirers" is the following paragraph picked up from Brother Boll's own writings.—E. L. J.

We are not in anywise surprised at the vast and growing interest in prophetic teaching both in and outside of the church. The thirst for a knowledge of the future is legitimate in the first place. The awful and swift developments of our day, socially, politically, nationally, internationally, and religiously have intensified that thirst a hundredfold. On every hand men ask, "What shall be the end of these things?" It is the opportunity for truth, and also for falsehood, for God and for Satan. The old inert conservatism and the agnostic attitude cannot meet this crisis. The forced and inadequate spiritualizings of the old school of prophetic interpretation does not convince or satisfy. We must study God's word with new eyes and stricter care and deeper faithfulness. If we do not give men bread they will eat chaff and dirt. If we refuse them the water of life they will quench their thirst at poisonous fountains of falsehood.

## THE PROPHETIC ENQUIRERS - - VI

The attention which had been aroused by Apollos' sermon on the previous Lord's day, and certain sundry rumors that had gone out concerning Apollos' new doctrine were in part responsible for the most record-breaking audience that thronged the spacious auditorium on the present day of worship. Neither was the interest and the expectation of the great assembly disappointed. The same unusual note that had marked the last Sunday's discourse rang out again; this time, if anything, more clearly, and with more force and insistency. The preacher's theme was:

### THE FIRST AND THE SECOND COMING OF CHRIST

He began in a simple, natural, powerful manner to unfold the dealings of God: how He had kept His people on the tip-toe of expectancy from the first. "Do we not always seem to be waiting, waiting for something? Are not our lives lived in the future? Does not the future prospect and the goal of our expectation determine greatly the actions of the present? For no man lives merely in the present; nor does the present ever satisfy the human heart. So God gathered the outreaching tendrils of His people's longings and hopes and made them to twine about Himself. While all the world pursues its rainbows and mirages the saint of God cries out, 'And now, Lord, what wait I for? My hope is in Thee!' " (Ps. 39:7).

Then Apollos began to show how God aroused the hope of our guilty parents in the Garden with that dim word of promise of the woman's seed that was to crush the serpent's head (Gen. 3:15); how the promise took on definiteness when to Abram God said, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18). But though Isaac was Abraham's "seed," the promise still looked forward.

"In Isaac shall thy seed be called." and to Isaac and Jacob was the same promise repeated still luring their hearts onward to the future mercies and glories of their God. Jacob spoke of the coming of "Shiloh," to whom, under Judah's sceptre, should be the obedience of the nations (Gen. 49:10). The promise was being fulfilled yet ever awaited its completest fulfillment. And God's people were expectant. "I have waited for thy salvation, O Jehovah," was the sum of old Jacob's life (Gen. 49:18); and for this hope he confessed that he was a stranger and a pilgrim on the earth. Even the great prophet and deliverer who brought them forth from the house of bondage, and led them to the border of the Land of Promise, pointed them onward: "A prophet like unto me shall the Lord your God raise up unto you from among your brethren" (Deut. 18:15, 18). And God raised them up prophets all along of their brethren, and yet kept them waiting for the *Prophet-Deliverer* who was to come. Then the great covenant-promise to King David—of a son who should indeed build God's house, and the throne of whose kingdom should be established for ever (2 Sam. 7.) Was it not fulfilled in Solomon? Yea, and nay. For the fulfillment did not fill up the measure of the prophecy and still the promise looked onward to the coming and reign of the Righteous King (Ps. 72) whose glory would far surpass the glories of all his predecessors. How the Psalms pictured his splendor and power! (Ps. 2; 45; 110). Then Israel goes into decline and the royal house of David is sentenced to barrenness (Jer. 22:30; 36:30) that, according to His wonderful way God might bring forth life out of death, and victory out of utter failure, and that His Messiah might spring up "as a root out of a dry ground," contrary to all human hope and prospect. And the prophets took up the theme. They spoke of the virgin who should be with child and bring forth a son, Immanuel. Now they see the triumph from afar, the cessation of wars and oppression: "For unto us a child is born, unto us a son is given." He bears names which it were blasphemy for a mere man to appropriate (Isa. 7:14; 9:6-9). And again they see him despised, rejected; his face marred beyond recognition; his hands and feet pierced, and Himself exposed to the ribald jeers of a crowd of "dogs" and evildoers. The King bears the sins of his people; the Messiah is numbered among transgressors and is "cut off," and has nothing. They make his grave with the rich. Yet he *prolongs his days* and the pleasure of Jehovah prospers in his hand (Isa. 52, 53; Ps. 22; Dan. 9:27).

#### **DID GOD MEAN IT?**

Thus far we have followed rather closely the words of Appollos, sermon; but will now give he rest in short synopsis. After having passed in review before his audience the principal prophecies of Christ's first coming, Apollos now pointed out how highly improbable and even impossible seemed the literal acceptance of them; and how absurd it would seem in the eyes of men today (putting ourselves in the Jew's place) that a great King before whom the world would bow should appear upon the scene, and be despised, rejected, and abased into the very dust of death by a handful of dogs and evil-doers. Furthermore, that the King should be God's special son (Ps. 2), a Divine Person, whose name, indicating the real fact, is *God-With-Us*,

and that this Divine Person should be born as a human babe, with all that involves of weakness, need of bodily care, and so on! How gross, how carnal, and how clumsy a literal understanding of this would be! How wild a speculator would be he who would dare to stand up for the exact and literal fulfillment of these predictions! How convenient a solution it would be to take the whole thing figuratively and spiritually! What lofty ideas and ideals could thus be extracted from the prophecy!

But, lo! when the time comes around God fulfills the whole literally, according to the simplest import of His word. "Immanuel" is born in due time in the house of David. He is the Son of God after a fashion no one would have dared to think; and He was the woman's seed, and born of a virgin, in a sense so literal that no one would have surmised it. And thus with amazing exactness all was fulfilled down to his death and resurrection and exaltation at God's right hand (Ps. 110). *Those who took the predictions of Christ's first coming and sufferings most literally and exactly were most nearly correct*; and for this cause the Jews knew Him not when He came because they did not believe the plain significance of the prophecies, and suffered their preference to cloud their spiritual vision.

#### **THE GREAT APPLICATION**

Apollos had now arrived at the climax of his argument. There are prophecies, he said, in the Old Testament, and many in the New Testament, as yet unfulfilled notably of Christ's return; of a terrible and world-wide tribulation preceding it, of judgments and restorations; great events, ever impending, now nearer than ever before. God gave these predictions that we may know what is in store, shape our course accordingly, and be ready for the glory of that Day; lest being overtaken unawares the darkness of it fall to our share. For "the morning cometh and also the night." And again, as in regard to the Lord's first coming, the predictions seemed so highly improbable, some of them impossible, many of them conflicting and contradictory. So again it seems ridiculous, absurd, gross, carnal, to expect a literal fulfillment; and again God is going to surprise the unbelieving religious world by doing exactly what He had declared before He would do. After every just allowance is made for what may indisputably be called figure and symbol, it will again be seen that the man who took God's predictions most strictly as they stand—he and not the spiritualizers shall be seen to have had the truth and he will be in readiness, adjusted to the event when it comes.

#### **THE WAGES OF TRUTH**

Sermons make heavy reading. But without something like an adequate report of this particular sermon, the readers would never understand the new situation that arose and all that came upon Apollos and on the Prophetic Enquirers. There lived in a neighboring city a man named Diotrefes, a religious leader of some note, well-versed in the text of the scriptures, much looked up and held by, not only in his own province where he held undisputed sway, but even in the church at large. He was a special friend of Brother Caiaphas, one of the most substantial and respectable members of the church at X., and who, as he had been heard to express it, had "no patience

with the crazy and impractical ideas of Apollos." On the occasion of the sermon here reported, Caiaphas was present, and listened narrowly to the preacher's argument and conclusion. His stolid exterior betrayed no whit of the wrath mingled with vindictive joy that surged within; nor did anyone except another member who also belonged to the unfriendly circle, and who luckily had taken pretty full notes of Apollos' sermon, learn of Caiaphas' trip the next day to confer with Diotrephes on the quickest and surest way to get rid of Apollos.

But the majority of the audience that had heard Apollos' sermon were deeply impressed. There was evident candor and earnestness; there was reason and scripture in it and back of it. It raised hopes and desires and salutary fears. The final exhortation (which is not recorded in our own short summary) had an appeal in it more powerful than had been heard in years. The Past, Present, and Future as described in the Book of God were laid bare before the eyes and hearts of men; the vanity of the world; the glory of God; His wonderful dealings of Redemption and Judgment; the surpassing privilege of having a share in His plan; the awful failure of those who "know not God and obey not the gospel of His Son;" the crown and glory which at the Lord's coming is to those who love Him—all his came with terrific force to a practical account. Many felt that something must be done toward God. A new spirit had entered. Two—a man of middle age, long a hard sinner, and a little girl some twelve years old, made the good confession in the presence of many witnesses, and one brother arose and stated that he indeed had believed in the Lord Jesus Christ, and had also loved Him; but that he felt keenly that all along he had lived unto himself. Now he wanted to let Christ be all to him, and would be content to be a pilgrim and stranger, willing to suffer with Christ that he might also share His glory. Many wept; and, except a certain small coterie whom all this had only hardened and secretly enraged, all the church felt the power of the Word of God that day.

(To be Continued)

---

## REVERENCE

"The meeting house was filled to capacity. Not an audible word had been spoken by a person in the assembly. There was no laughter, no joking, no moving from place to place. An atmosphere of solemnity and awe prevailed. The Grim Reaper had taken one of the beloved brethren, and many were assembled to pay final tribute to him. When the casket was rolled into the aisle, the assembly stood quietly and remained standing until the mourning family was seated and the song ended. When the preacher arose to speak he had undivided attention from everyone.

"A great basket-ball game was being played. A throng of fans had filled the gym to its capacity. Suddenly the band starts playing "The Star Spangled Banner" and the American flag is being hoisted. Everyone stands at attention, with heads uncovered, and quietness prevails.

"We show reverence for the dead and for our flag. How much more ought we to show reverence for God and His Word in our assembly."

*Sellersburg Church Yearbook*



## Faithfulness to The Word

Gordon R. Linscott

"I have never made but one vow to the Lord," an elderly Italian brother once told me, "and that was to be true to His Word." I have often pondered that statement. Why should one want to irrevocably bind himself to hold to the Word of God exactly as it is written?

Evidently this brother had seen and recognized in his own heart that which is common to the fleshly nature—the tendency to enthrone self in a sly way while professing to honor God alone. Satan, the master-deceiver, has his special devices for the conscientious, studious child of God. One of the strongest weapons against such is the temptation to disregard, or disbelieve, or in some way alter the sense of, certain of the Scriptures.

So even a holy zeal for the whole counsel of God is fraught with danger. Like Odysseus steering his bark between the shoals of Scylla and the whirlpool of Charybdis, the Christian must "steer a straight course through the Word of truth," avoiding on the one hand legalism and on the other liberalism. If it is bad to be slavishly devoted to the "letter", without the illumination of the Spirit, it is also erroneous to pretend to walk by the Spirit, and at the same time ignore His instrument, the Word. Neither attitude does justice either to the Christian or the Word.

The correct balance comes in recognizing the close conjunction of the Spirit and the Word. The Word is but an instrument in the hands of the Holy Spirit. Alone, the Word is stripped of its power; it becomes dependent upon the wisdom of the one who preaches it (1 Cor. 2:1-5). It is reduced to law, with power only to accuse and to condemn. Likewise, he who robs the Holy Spirit of His sword, the Word of God, robs Him of His power to convict, to teach and to guide. Lack of being faithful in what seems to be a triviality may very well hinder the Holy Spirit from fully possessing me. And these "trivial" things become a snare which may draw us into religious anarchy—witness those who in their "spirituality" have gone so far as to completely reject baptism and the Lord's supper! If I would be a vessel of God's grace, filled with the Spirit and at His disposal, I must then diligently seek the *center*—not the fringes—of the will of God. If others would walk in the doubtful, shaded areas, let me have the charity not to criticize nor the lust to likewise please myself. For me, I must walk in the bright sunlight of God's Word, where I cannot doubt, where I *know* I have His approval. If it be in matters where God has not explicitly spoken, even then let my opinions and conclusions be founded on and compatible with the Word.

In opposing the preaching which makes the Gospel a system of "dead works", it is natural to go to the other extreme and be liberal (perhaps "lax" is a better word) in our adherence to the Word. What is the remedy? There is one cure for both ills, *and only one*. It is a deep personal loyalty to the Lord Jesus Christ. When out of an overflowing heart we seek to be faithful in every minute detail, it is not in observance of a "law", but in the realization that it would be gross ingratitude to slight His smallest wish. Our service never degenerates into cold routine, for we serve our living Lord. And though we are bound tight to His will in every particular, we feel no restriction, for it is His love which binds us *to Him*.

---

## HOW TO DETECT ERROR

Dennis Allen

In this day of clever propaganda and so many conflicting voices, it is very easy for people to be led astray. The tempo of the battle for men's minds continually increases as the end of the age approaches. Even the Apostle Paul in his day warned of those who by their smooth and fair speech beguile the hearts of the innocent" (Rom. 16:18). Certainly we cannot expect that the Great Deceiver will diminish his efforts any when he knows that his time is short. The Lord Jesus has forewarned us that "many false prophets shall arise and shall lead *many* astray" (Matt. 24:11).

How then is it possible for a person who really wants to know the truth to detect what is error?

First of all one must know something of God's word before he can detect what is false. "Thy word is truth" is a foundation rock upon which we must continually stand. A good knowledge of the truth is the best protection against error.

If you wish to escape being deceived by error you must act upon the truth that you do know. The man who only *hears* God's word and does not carry it into practice in his life opens himself up for delusion (James 1:22; Matt. 7:24-27). We are not on safe ground until we commit ourselves to Christ as our Lord. If He is our Shepherd then we will hear his voice and when strangers call we will know instinctively that it is not the voice of our Shepherd. Jesus said, "Everyone that is of the truth heareth my voice" (John 18:37).

Therefore if any man comes to you with the claim that you need something else *besides* the Bible to find the truth you should be immediately on guard. This is the plea of most of the false cults. If they can only get you to put confidence in their "key to the Scriptures" they know that they have a chance to convert you to their system. The truth can be established by the scriptures alone. The simple Christian will not be overawed by "noted authorities" or even by the fact that "most of the preachers in the brotherhood teach this".

Just as the seeker after the truth will not allow himself to put confidence in some "key to the Scriptures", so will he be careful of exposing himself to the wiles of false teachers. He realizes that it is

important to know "of whom" we have learned the things that we believe (2 Tim. 3:14). The Lord has warned us that in the last day false teachers will deceive "if possible, even the elect". He knows that the real test of a teacher is not just his words but his life. "By their fruits ye shall know them". He cannot put confidence in a man who is a hireling—whose first thought is always concerning himself and his own financial advantage, who feeds himself and not the sheep, who seeks his own things and not the things of Christ, who "with their mouth they show much love, but their heart goeth after their gain" (Ezek. 33:31).

He knows that the faithful man of God does not preach to please the people. Therefore he will beware of the man who flatters his audience, who cries "Peace, peace, when there is no peace", who makes people feel that they are all right and encourages them to continue in their easy, comfortable way.

He recognizes that false teachers often condemn others for the very things of which they themselves are most guilty in order that the unsuspecting may be led astray. As God said to such men of old, "Ye turn things upside down." (Isa. 29:16.) They call black white, and white black. They besmirch the name of the faithful servant of God in order that they themselves may appear as righteous.

The seeker after truth will not allow himself to be deceived simply by considerations of size or the financial wealth or prestige of a religious organization. On the contrary he remembers that Christ and His disciples were poor and that He spoke of His followers as a "little flock"—as a persecuted minority rather than a popular majority. He knows that the way to eternal life is a narrow road on which a comparatively few are traveling.

Furthermore, he knows that religion that operates on a purely commercial basis cannot be from God. (One popular sect of Christianity in the Philippines has even stooped to the expedient of paying its members so much a head for new converts.) He knows that a religion that appeals to the flesh and that allows people to continue in their sin cannot be right. Jesus warned that "the time will come when they will not endure the sound doctrine; but having itching ears will heap to themselves teachers after their own lusts." (2 Tim. 4:3). The teaching that avoids the cross and self-denial cannot be of God (Matt. 16:24).

A basic characteristic of human religion is that it exalts men rather than God. Great confidence is put in man's abilities, potentialities, and achievements. It overlooks God's estimate of man and his ruined condition and his utter inability to save himself. Unfortunately we often see this same spirit cropping out among Christians. We put confidence in numbers, financial ability, human efforts and almost leave God out of the picture.

The religion that is centered in building up an organization in which men are struggling for positions of honor and preference is missing the mark, no matter how doctrinally correct it may be. Among true disciples this will not be the case, "but he that is greatest among you shall be the servant of all. Among true believers Christ will be accorded His rightful place as Head of the church.

### ALL WILL BE CENTERED IN HIM

The man who does not want to be deceived will be cautious of the teaching of any religious group that hides its true identity at the beginning. This is a common practice with many of the false sects. Furthermore, many who are teaching false doctrine conceal the grosser errors until you are already deeply entangled in their teaching. The true servant of Christ does not use such methods. He has nothing to hide or conceal.

Such teachings Peter described when he said that they "with feigned words make merchandise of you." (2 Pet. 2:3).

The seeker after truth will not only look for doctrinal purity but for that fervent love which is the badge of discipleship. He knows that cold, legal religion is missing the mark no matter how doctrinally correct outwardly.

He will not be led astray by any system that takes one set of scripture and denies or explains away all others that do not fit the preconceived theory. The true man of God shuns not to declare "the whole counsel of God" (Acts 20:27).

The one who would avoid error will also recognize that false teaching can come from the most unexpected sources—even from his own brethren and dearest friends. The Lord had to say to Peter once, "Get thee behind me Satan." It is possible for us unconsciously by careless words to play that role to one another. The voice that says, "That is too big a sacrifice for you to make," though spoken by your dearest friend, may come from Satan. Even the best preacher should not be blindly followed. As the Bereans did with the things taught by Paul, he will search the scriptures daily to see if they are so. (Acts 17:11.)

The seeker after truth will settle it in his heart that he will receive whatever truth the Lord may show him regardless of how unpopular it may be. On the contrary he will not accept any doctrine simply on the authority of a man or a church. He will "prove all things" and "hold fast to that which is good." (1 Thess. 5:21).

---

### GIFT OF LIFE

Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he made! Planting an old brier like myself among such roses as these!" But the gardener once more came and with his keen-edged knife made a slit in the brier, and 'budded it' with a rose, and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out of you, but to that which I put into you."

It's what the Heavenly Gardener has put into your life that makes you beautiful. It's His righteousness that makes you worthy. It's newness of life through and in Him that provides you with a life-giving message for others. It's the beauty of His holiness given you by His eternal grace and goodness that makes you holy enough to appear before His Father. It's the Savior—and only the Savior—implanting His love in your heart that creates in you a lovable character to be used for His glory.

Yes—those of us who truly realize we are what we are and shall be what we shall be only because of Him, know we are useless, ugly, sinful briers—but are now made useful, beautiful and righteous in His eternal garden of glory and majesty. —Bruce D. Chowning, in "The Messenger", New Albany, Ind.

## WELLS OF SALVATION

Dr. Horace E. Wood

Every born-again person has drunk of the well that Jesus described in John 4:10. Jesus calls this living Water. This is salvation Water. The Samaritan woman was puzzled by the offer of Jesus. "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast thou that living Water?" How little she knew of the depth of Jesus' well; how, in reaching this Water, He had to dig beneath the mountain of sins. Deep, deeper He went in order to get this pure, cold Water of salvation for lost mankind. "It is finished," He cried. "I have found this living water so very deep down." He was alone in this undertaking: "My God, My God, why hast Thou forsaken Me?"

Ask for this Water and experience an everlasting quenching of thirst.

In Isaiah 12:3, we find that the Lord has many "wells of salvation." "Therefore with joy shall ye draw Water out of the wells of salvation." Our blessed Lord is offering a drink from each one. These wells He offers only to those who have been born again. Others are constantly seeking for these wells, and the waters they hold, but alas, only a mirage lies at the end of each road that they traverse.

Let us look into one of these several wells and try its cool, refreshing waters. As it touches our lips, lo and behold, we find a peculiar kind of trust, and immediately all fear vanishes. In Hebrews 13:5,6 Jesus said, "I will never leave thee, nor forsake thee." So, we may boldly say that the Lord is my helper, and I will not fear what man shall do unto me."

In John 16:33 Jesus says, "These things I have spoken unto you, that in me ye might have peace."

This fearful, dying world knows of no such water; and all the time this quieting Water is free. Men's hearts are failing because of fear. The tremendous possibility of atomic destruction is causing much fear; and yet, one draught of this particular water quickly and effectually banishes all fear.

Here is a man who is weak; he does not need a moral lecture, nor does he need advice as to how he may reform. Self-attained strength soon tires and leaves its victim to join the innumerable hosts who are floundering in mere human efforts.

Jesus has said, and He is still saying, "Be not afraid, it is I." He is offering drink from one of His wells; there are none in existence like them. One drink, and all fear will disappear. Isaiah 12:2: "Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." How can there be a song on a man's lips while fear lives in his heart?

Here are the names of some of these wells: first and foremost is "Salvation." Then follow others; "Fearlessness," "Strength," "Song." A song from the heart can only come from lips that have tasted the waters of these wells of our Lord. Psalm 34:8, "O taste and see that the Lord is good. Blessed is the man that trusteth in Him."



## *The Pharisee and The Publican*

J. R. Clark

The Bible is adept at portraying human nature. No other literature approaches it in this respect. Anyone, high or low, may see his picture there.

Two contrasting portraits are brought together in Luke 18:9-14. These pictures are of a proud Pharisee and a vile Publican are hung side by side, enabling us to get a better view of the characters set forth. The Pharisee was of a distinguished class who lived apart from the vulgar masses and was highly respected by the populace. Not so with the Publican. He was generally considered dishonest and of bad character, living under the shame of disgrace and dishonor.

It is graphically stated that "two men went up into the temple to pray; the one a Pharisee, and the other a Publican." Are we to understand that these two men walked up into the sanctuary of God together? Indeed not! The Pharisee would not have stooped to such a thing, for he looked with disdain upon this social outcast. The Publican would not have dared so to contaminate the great Pharisee. They went in singly, keeping proper distance.

It seems that the whole parable is directed more at the Pharisee, for it is said, "And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought" (Luke 18:9). Those of us who claim to hold the truth should take care that we not hold it in a Pharisaical spirit. Let us beware lest the devil take us unaware and tempt us to assume a holier-than-thou attitude, setting all others at nought. There are dangers connected with holding the truth, as well as in espousing error. While it is necessary for honest Christians to accept the truth concerning the Holy Spirit, Grace, Prophecy, Simple Christianity, and such, yet it behooves us to guard against dangers to which the very holding of these truths subjects us. Some who enjoy teaching concerning the Holy Spirit have been known to become extreme and fanatical. There are those who turn the grace fo God into lasciviousness. And one might become unbalanced and extreme in his prophetic views. Even an espousal of simple undenominational Christianity might cause one to become pharisaical and uncharitable toward his fellow-Christians.

We can imagine that the Pharisee of Luke 18 pulls his robe around him and struts up the sacred steps with a holy air becoming to one of his station and sanctity. He hardly has use for prayer, save to parade his virtues before the Lord. He feels no need, voices no petition, expresses no proper gratitude. He did thank God for his

own goodness and took occasion to express contempt for a fellow-worshipper. His prayer consisted of thirty-five words, in which he made one mention of God and used the personal pronoun "I" five times. The remainder of his prayer exalted self and held up the Publican in bad light. His prayer was utterly empty. Void of wings of humility and devotion it fell to the ground, borne of its own selfish weight. He prayed thus with himself, "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this Publican. I fast twice a week; I give tithes of all that I get."

"God looketh on the heart"—here he looked on the heart of a plain sinner. It was filled with pride, selfishness, conceit. His tithing, fasting, going into the temple, and negative virtues did not make up for the lack in his heart. Though commendable in themselves, in his case these virtues were abominable!

On the other hand, as the Publican draws near the temple one can be sure that he is ill at ease and half afraid. But the fact that he was aware of his sinfulness drove him to the temple in search of relief and help. Somehow he felt that in such a course was his only hope. We may be sure that he sought out an inconspicuous corner in the shadows. There he heard the Pharisee praying in a loud voice. As for himself, he would not dare pray such a prayer as that! He had no goodness of which to boast. Then the Pharisee mentioned his name and, doubtless, he drew back ashamed. Yes, it was true, all true! He was just that kind of a person. He did not fast, nor give tithes; he was not free from sin. How guilty he must have felt.

Verse thirteen of this eighteenth chapter of Luke says that he stood "afar off". In this he was like the ten lepers. But God was close to him, closer than He was to the Pharisee, for "Jehovah is nigh unto them that are of broken heart, and saveth such as are of a contrite spirit" (Ps. 34:18). He did not so much as lift his face to heaven; he was blushing and ashamed because of his sin. He "smote his breast" (lit., kept smiting his breast as did those who saw Jesus die—Luke 23:48). Then came the deep, despairing, soul-agonizing cry, "God, be thou merciful to me a sinner." What a prayer! It was composed of only eight words, but it had everything that the Pharisee's prayer did not have: a sense of need, a definite petition, penitence, contrition, utter emptiness of self, soul hunger, confession! He pled nothing, promised nothing, excused nothing, but just cast himself upon the Lord for mercy. This kind God can help. The Lord Jesus came not to call the righteous, but sinners. "This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

The Publican called himself (literally) "the sinner." The word "merciful" which he used appears again in Hebrews 2:17, where it is translated "propitiation," referring to the Lord's sacrifice. Even so the Publican was leaning on the propitiation of Another.

Recently I read the story of a prince who visited a prison. It came to his heart to release some of the prisoners. He approached a few with this thought in mind. Each of them declared his innocence, claiming that he had been framed, or that for some other pretension

he had been placed there unjustly. Finally he approached a young man and said:

“Young man, why are you here?”

The youth answered that he was guilty and that he had been placed there justly. It would take an hour to recite all of his misdeeds. He was very much broken up over his miserable failures in life. The Prince shouted so others could hear, “Indeed, and how did it come that such a bad man found his way among all of these good, innocent people. Take off his chains, open the gates, and let him out, lest he corrupt these innocent men!”

What he meant to say was that he was the only honest-hearted man among them, and that the rest had lied. This young man confessed his misdeeds and humbled himself before God and man, and he alone was deemed worthy of freedom. How like the Publican he was.

Let us put more of the spirit of the Publican in our prayers, seeking to avoid the traits of the Pharisee. After all, we are not so good, and have little of which to boast. The spirit of humility and confession will do wonders to our prayer life.

---

## AN OBSERVATION

William Javins

There are several churches of Christ in our city, but alas, we feel that they lack spirituality, that they do not teach the whole counsel of God. Yet they are well attended; in fact, one of the churches is moving to larger quarters. We might wonder why they are bursting at the seams. It is possible we might adopt some of their methods.

Organization more than any one thing seems to be the reason for their continued progress and widespread interest. They work in teams and let no one escape their observation. When you enter their building there is someone to greet you. If you are a stranger, they get you to sign a visitor's book. You are welcomed from the pulpit and urged to continue to worship with them. They send you their weekly bulletin in which is listed your name as a visitor. If you do not come to the next meeting they assign one of their visiting teams to visit you. If a member fails to show up at a meeting they send some one to find out why he did not come, and to impress upon him his responsibility.

They have regular teams appointed to visit the sick and they do not overlook the opportunity to hold services in your home. Also personal workers deal with the lost. So you see that they take advantage of every opportunity.

Is there not a lesson here for us who feel that we stand for the whole counsel of God? Could we not adopt some of these methods? Let us improve every opportunity to reach souls for Christ. They are precious in His sight and we should be vitally interested in their present and eternal welfare.

# NEWS AND NOTES



**MEET OUR MANAGER**

Some of our readers have not met Brother Frank Gill, the business manager of Word and Work. We have kept him so busy in the office, along with his work as assistant minister of the Portland Avenue church, that he has not had time to write articles for our journal. Thus we will use this means of presenting his picture. He has been doing a good job as news editor.

Frank came to us the first of the year. We are delighted with his work and with the way he shoulders responsibility. Either he likes the work itself, or feels so much that it is a call of God, that he is happy with it. He has a consecrated Christian wife and a son, Richard, who is only a few months old. Recently he purchased a little house in southern Indiana, just across the Ohio River.

Thanks to our friends who subscribe to the Word and Work and patronize Word and Work Book Store, we have kept out of the red all year until this month. We give Frank a modest salary. Your subscription to Word and Work helps you and us. Tell your friends about it. Give us your Bible, book, and church supply business. Those in and around Louisville may drop in or call. Others may write. Join us in thanking the Lord for sending Frank our way!—J. R. C.

## **A WRITTEN DISCUSSION**

Brethren Stanford Chambers and L. Wesley Jones, both of Louisville, are now engaged in a written discussion pertaining to Christ's second coming and reign as it relates to fellowship. Each has worded a proposition which he will affirm in two articles, equal

space being allotted to the negative.

The completed discussion will be carried in a special issue of Word and Work, which will go to our subscribers free. Extra copies will be available from Word and Work at a nominal charge. This special prophecy number should be out by the first of the year if not before. Please reserve extra copies.—Publisher.

## **PURCHASING A NEW BUILDING**

About four years ago a few brethren of Jeffersontown, Kentucky, felt led of the Lord to start a church. It has grown by the grace of God until we feel the need of a new building. We have the opportunity to secure the old Lutheran church, but will have to raise \$6,000 as a down payment by the first of September. Most of this has already been raised, praise the Lord! We lack only \$2,000 to make this payment and we trust the Lord will supply. —F. S. Hays.

We understand that the Jeffersontown brethren are going ahead with the purchase and any help that you or your congregation can give to forward this good home-mission work will be appreciated. Send gifts to F. S. Hays, Rt. 10, Box 866, Louisville 18, Ky.

—Pub.

The Camp Taylor, Ky., congregation is building a beautiful new auditorium. J. F. Stinnette is now giving full time as minister of the Camp Taylor Church.

The mission church at Rowan St., here in Louisville, is enjoying a phenomenal growth of late. Some sort of a building program seems to be a necessity there and is contemplated. Thomas Y. Clark is the minister.

**Brother Maurice Clymore** is to begin a protracted gospel meeting at the Locust Street Church in Johnson City, Tenn., on Sunday, September 8.

**Tune in Words of Life over WGRC** on Saturday mornings at 9:30 for a program of sermon and song. Currently J. R. Clark is speaking on the Parables of Jesus.

**Gallatin, Tenn.:** We have recently baptized four persons here, two young men and a husband and wife. Also we had two for membership. Our Bible

School has been running well over last year's attendance.—H. L. Olmstead.

**Allensville, Ky.:** Last week Brother Robert Neil of the Brentwood congregation in Nashville, Tenn., held an eight-day meeting. We had a night vacation Bible school in connection with the meeting with about 120 in attendance. I visit the Allensville congregation regularly once a month. I had the privilege of teaching an adult class in Ephesians in the Vacation School—the meeting resulted in 4 baptisms and four by membership.—H. L. Olmstead.

**Lily Dale, Ind.:** The meeting at Lily Dale church of Christ continued from August 19 to 25 with Antoine Valdcero as evangelist. There were nine responses for baptism and two for restoration. Attendance was good, averaging 153. —Delmer Browning.

**Brother Howard Marsh** reports a great meeting at Sellersburg, Ind., with Hall C. Crowder as proclaimer of the Word. There were thirty-five responses in all.

**Nelsonville, Ky.:** The new church building at Nelsonville, Kentucky, was dedicated on August 11, with a capacity crowd of some 180 in attendance. Chief speaker for the occasion was Brother Stanford Chambers, but in addition, many of the local and visiting brethren took part. Noon meal was served in the basement, and a full day of fellowship was enjoyed by all who attended.

The dedication was the commencement of a two-weeks' gospel meeting, with Brother Edward Schreiner as evangelist. Attendance and interest were unusually good, as the enlightening and soul-stirring messages were delivered from night to night. Best crowds (a hundred and more) were on Saturday nights. One person placed membership with the congregation, early in the meeting, and at the conclusion, another was baptized into Christ.—Robert Heid.

#### "THE WORD OF TRUTH"

**Bardstown, Kentucky:** If you live within a radius of fifty miles of Bardstown, Kentucky (this includes Louisville), you are urged to tune on "The Word of Truth", a 30-minute broadcast sponsored by the Nelsonville church. This program is now in its second year. Dial 1320 kc (WBRT), at

11:30 a. m. (daylight time), on Saturdays.

**Sylvania Church:** The summer meeting and Bible school were very encouraging though there were no spectacular results. This church is considering a minister to replace Brother Knecht, who is leaving for Michigan in a few days to complete his education. Stanley Myers will fill the vacancy for a Sunday school teacher. Property improvements continue. The parking lot is now illuminated by floodlights. — Charles Knecht.

**Hapeville, Ga.:** This year's V. B. S. showed a nice increase in attendance over last year's (about 25 per cent). A greater percentage of neighborhood children have attended than ever before. —Carl Kitzmiller.

**Borden, Ind.:** We at Borden had a very enjoyable V. B. S. with average attendance of 170. Last Sunday night, 25th, we closed a revival effort with Brother Maurice Clymore of Dugger, Indiana, as evangelist. Every message was forceful, spiritual and filled with a strong appeal to the child of God to deeper consecration and to the unsaved to accept Christ. Five were baptized and many of us moved to a greater and renewed interest in the things of Christ.—E. C. Ringer.

**The Jefferson Street Church** reports four rededications and one for membership in their recent revival with Brother C. H. Wiley of Abilene, Texas.

**Fisherville, Ky.:** Brother Jack Curry, minister of Fisherville church of Christ says that Brother Orell Overman was at his best in their August meeting. One was baptized into Christ, one came for rededication, and three placed membership. In their Vacation Bible School they had an average of 116 with a high attendance of 139.

**Louisville, Ky.:** October 6 marks the beginning of three meetings in the Louisville area. Brother Frank Mullins, Sr., will begin at Portland Avenue; H. E. Schreiner will be at Shawnee, and Elmer Ringer with Cherry Street, New Albany.

**Glenmora, La.:** We have just completed two weeks of youth encampment in which we were truly blessed of God. We had what seemed to be the best group of children that we have ever

had. The Holy Spirit certainly did move in our midst.—A. J. Istre.

#### **LOUISVILLE FELLOWSHIP WEEK**

The Annual Louisville Fellowship week was well attended this year. There were visitors from Texas, Louisiana, Michigan, Tennessee, Wisconsin, Florida, Indiana, Georgia, South Carolina, and many from Kentucky. Daily attendance was unusually fine. The house was packed each night.

The spirit of the meetings was excellent. All the speeches were Christ centered and consistently good. As many as 146 were served in the school cafeteria. We hope to have statements from various ministers who attended for our next issue of Word and Work.

#### **FROM DALLAS, TEXAS**

Greetings in the Name of our Wonderful Lord!

Have been planning for some time to give you a report on the Gaston Avenue Church. Last Sunday, July 28, was our last day as "fill-in" minister. It has been a wonderful experience for us in many ways. The Lord has richly blessed the work and we do give him praise and glory for it. As I recall, there were three new converts and some five to place membership during our stay there. The work looks most encouraging at the present time. We are looking forward to greater things for God at Gaston Avenue.

Brother Winnett will begin his ministry with the church next Sunday, August 4, Lord willing. We are deeply grateful to the Lord for sending Brother Winnett and family our way, and trust you will join us in prayer that God's richest blessings will be upon them in the work of the Lord.

The Mt. Auburn work is progressing very nicely. The Linscott family has found a warm place in the hearts of the people here.—Cecil Brooks.

#### **Youth Rally at Buechel, August 18**

Attendance at the Youth Rally was better than it has been, about 115 young people besides a goodly number of adults. Speakers were George Ridge of Portland church and Jerry Smith of Buechel. There was special singing by groups from Ormsby, Portland, Highland, and Buechel. The next rally is scheduled for September 15 and is to be held at Fisherville. Plans are not yet fully completed for the program.

**The Louisiana Evangelistic Team**—composed of Neal Phillips, Stan Broussard, Earl Mullins, Antoine Valdetero, and myself (helped some by Bob Ross), is completing another summer's work with the tent. We begin a meeting tomorrow (Aug. 19) in Palmetto, La., and hope to establish a mission work there, since this will be our third meeting in three years, and interest is fair, with some converts. We have been together for eight weeks. It has once again proven a joyous experience, preaching to audiences numbering from four to well over a hundred.—A. J. Istre.

**Amite, La.:** At our August business meeting plans were made to begin the 1958 V. B. S. on June 19th. The 1957 meeting (V. B. S.) was one of the best we have ever held. Long range planning, fine team work, and good organization helps to create a smooth running happy V. B. S.

August 6, Robert Boyd, promotional manager for Southeastern Christian College, gave an informative message at Amite. His talk was accompanied by a moving picture of the campus, buildings, student life from leaf-raking through classrooms, offices, dining hall, kitchen, social life,—from the entrance of the freshman to the exit of the graduate. Attendance at the lecture was small, but those present were well pleased with what they heard and saw. The College is fortunate in having Brother Boyd to represent them among the churches. He is sound in the faith from first principles to the "Amen: come, Lord Jesus" of Rev. 22:21.

Big Creek meeting closed with an overflow attendance. Brother Knepper was the evangelist.—A. K. Ramsey.

**Tell City:** Brother Val (Antoine Valdetero) will be with me in a meeting from August 28 to Sept. 6. There will be a Bible study for adults. The study will be in the book of Hebrews.—Bob Morrow.

Timothy Franklin Morrow arrived at the Perry County Memorial hospital on July 28. Congratulations to Bob and wife, Jo Ann.

**New Albany, Ind.:** Attendance at the Cherry Street church was consistently good during July, particularly since it was a vacation month. Contributions

also have been good. Our evening services were well attended—48 were present Wednesday night. — Bruce Chowning.

**Alexandria, La.:** Encouraging reports come to us from different parts of the Louisiana field. Several meetings have been in progress at the same time, in the past few weeks. Several souls confessed the name of Christ and were baptized into His Name; some placed membership with local churches. For these results the glory is God's.—W. J. Johnson.

**Lexington, Ky.:** I have been with Brother Albert Martin of Roslyn, Ky., in a great revival meeting. There had been 16 responses to the gospel when I left Thursday night. Brother Martin continued through Friday night, August 16.

I conducted the funeral of Brother David Darland, a man of great faith, at Mackville, August 10. A large crowd attended. His father was the good man Brother Sammy Darland, who passed away about 13 years ago. Brother Asa Baber and I conducted the funeral of Brother Willie Flemings, at Antioch church, near Frankfort, last Wednesday at 10 a. m., and I preached the funeral of Brother Jarvis here in Lexington, the same day at 2 p. m.

I baptized a Brother Motley, of Lexington, yesterday, in a tank which was carried to his bedside. His wife took membership with us at Cramer and Hanover church. God hears and answers prayer for the unsaved. We had prayed for this man for years.—H. N. Rutherford.

**Louisville, Ky.:** Eighteenth Street church closed its meeting July 26. The evangelist was J. R. Clark. Five came for rededication. Visible results were not what we had hoped, but the church was stirred, and given a greater burden for souls. Since the meeting a singing class has been started and a personal work campaign to bring to Christ those with whom we made contact during the meeting, and to visit the neighborhood as we have not done before. There are good prospects and many to visit. At present we are building two class rooms for the Sunday school. For the past two Sundays and to continue for two or three more we are studying the "Spirit of God". All

are enjoying it and, we hope, receiving a blessing. "He that hath not the Spirit of Christ is none of his."—M. Brent Hickman.

**Abilene, Texas:** Things are still looking up at the South Side Church. Attendance at both services Sunday showed an increase even though some of our regular members were out of town, and some were absent because of illness. And, best of all, our hearts were made to rejoice as one made the good confession, and was buried with the Lord in baptism. I will be going to the Jefferson Street church in Louisville, Ky., August 14 to help them in an evangelistic effort there, and on September 18 I will begin a meeting with the Ebenezer church near Harrodsburg, Ky. Pray for the work here and for these meetings.—C. H. Wiley.

**Manila, Philippines:** We had a good attendance at the Bible study Saturday night. Yesterday morning Sister Young brought another group of Chinese young people (6) from the school where she is teaching. They are all Fukienses. I taught the class in English, which they can all read very well. She said they would come back. Sister Young is very eager to work for the Lord.

Victor seems to be getting along all right. In fact, he keeps going like a well person and I think he looks better than he did. He is certainly not laid up.—Dennis L. Allen, August 12.

**Alexandria, La.:** We are in the first week of camp and having a wonderful time in the Lord. Five have been baptized already, with several other responses as well. Sixty-eight campers are in this encampment.—Neal Phillips.

**Manitoba, Canada:** We have just recently returned to this base from Alberta where we have been used of the Lord with missionary messages and help in soul-winning with three groups during three weeks at Camp Christian, beside Pine Lake. This camp is owned and conducted by leaders in churches of Christ in Alberta. It proves a wonderful camp-site with annual improvements. They have been blessed with capable, sound leadership, interesting, aggressive teaching and messages. Eleven responded to His grace with the good confession.—H. L. Richardson.