

THE WORD AND WORK

(Volume XLV, May, 1951)

It matters not the field on which he dies,
Or whose the dart that lays the fighter low,
If on the foremost line of truth he lies
With hands outflung and face unto the foe.
—Mabel J. Bourquin

WORDS IN SEASON

R. H. B.

BEHOVED IT NOT THE SON OF MAN TO PRAY?

Because the attitude of prayer is the attitude of humble dependence upon God and a man's acknowledgment of his own emptiness and inability, and represents his coming to God to be supplied out of God's infinite fullness, therefore the attitude of prayer is fit and proper and becoming to *man*. It is in the Gospel of Luke that the *manhood* of our Lord Jesus Christ is most especially emphasized. It is in Luke that his genealogy is traced back to Adam, the father of all the race. It is Luke who occupies himself specially with Christ's mother; the miraculous conception, Christ's birth, his childhood, his natural growth and development; who relates the one incident of His boyhood that is given. In short, Luke treats on His human descent and humanity. The Gospel of Luke is the gospel of the Son of man. It is eminently fit, therefore, that Luke should also be the one to tell us most of the prayer life of our Lord; for as man ("in the days of his flesh"—Heb. 5:7) it behoved him to walk in constant and humble dependence on the Father, and, therefore, to *pray*. He came up praying from the water of baptism. (Luke 3:21.) When His fame began to spread, "he withdrew himself into the desert, and prayed." (Luke 5:16.) Before the choosing of the twelve "he went out into the mountain to pray; and he continued all night in prayer to God." (Luke 6:12.) And as if it were directly the result of that night's earnest communion with God, it is stated a few verses below: "All the multitude sought to touch him; for power came forth from him, and healed them all." (Verse 19.)

It is Luke alone that records that on the occasion of the memorable question, and Peter's great reply, "He was praying apart" (Luke 9:18), and that his direct purpose in going up into that exceeding high mountain was "to pray"; and that "as he was praying" the fashion of his countenance was altered and his raiment became white and dazzling. In all of the Gospels his prayer life is touched upon—how he prayed all night, or "at even," or in the morning "a great while before day"; but in Luke most abundantly. For Jesus the Lord, having emptied himself and taken upon himself the form of a servant, being made in the likeness of men, and being found in

fashion as a man, humbled himself and took a man's place, which is the place of obedience and service, of dependence on and communion with God, filling his emptiness from the Source of all power and grace.

THE GIVING OF THE LORD'S PRAYER

"It came to pass, as he was praying in a certain place," his disciples probably coming upon him and standing respectfully by till he was done, "that when he ceased, one of his disciples said unto him, Lord, teach us to pray." In response (for he never refuses a sincere petition, but "giveth to all liberally and upbraideth not") he gave them that simple little prayer, commonly called "the Lord's Prayer"—properly, too, for he is the Author of it—petitions so simple that a child may lisp them, so deep and all-encompassing that the ripest spirit may lose itself in its depths and find in them the expression of his highest wants. Surely if that is the way to pray, we all have time and words enough to pray to God. If we have not learned the secret of praying for hours, and, as the Lord himself, all night long—we may yet pray, and that effectively and acceptably, in the few words Jesus has taught us, if we make them our own, utter them from the heart, and direct them with true purpose to the Father. For we are not heard for our much speaking. But it has been well pointed out that between the simple beginnings of prayer and the great mystery of communion and intercourse with God to which it leads and in which it ends, there is all the difference that exists between the rippling little mountain stream and the vast deep sea into which it flows.

THE FRIEND AT MIDNIGHT

Immediately after the giving of the Lord's Prayer, the Lord added a parable to teach persistence and importunity in prayer—the parable of the friend at midnight. "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." (Luke 11:5-8.)

It is to be noted here that whereas the prayer just given is on the basis of sonship, this teaching assumes a basis of friendship. For surely the petitioner in the case presumed enough in going to a friend's house at midnight with such a request. He would certainly not have been so presumptuous as to do that if he had not been on a footing of friendship with the man whom he dared to disturb. Now our coming to God with a certain kind of request depends on our friendship with him. Abraham was God's friend, and God was Abraham's. God was Abraham's friend first, and took the initiative; and Abraham fell in with God's advances and became God's friend. Thus the friendship was made complete. Now friendship means common interest, means of fellowship and coöperation, and that involves com-

munion. Because Abraham was his friend, Jehovah revealed his secret purpose regarding Sodom to him. And Abraham understood. So, because God told him what impended, and because Abraham had certain interests in Sodom (and really Abraham's interests were God's also), he launched forth into a remarkable intercession, a series of petitions both humble and bold, reverential and yet almost impudent. (Gen. 18.)

The friends of God can do such things without fear of offense; and in doing them they are really coöperating with God, for he must have intercessors, that he may show his mercy because of them. Now we also, on the same principle as Abraham, by faith and by obedience, are his friends; and on that account we have common cause with our Lord. He tells us his plans and purposes beforehand. (John 15:14, 15.) We seize the opportunity and intercede according to his good will, importunate even to "shamelessness."

PRAYING FOR BLESSING TO BLESS OTHERS

While the petitions of the Lord's Prayer are chiefly for ourselves, the friend's petition at midnight is for himself, *for the benefit of another*. It is indirectly intercessory. A friend of his has come from a journey. The man is hungry. He must give him something to eat, but he has nothing to set before him. He has a friend near, however, who has bread. So to him he will go, and keep asking and knocking till he gets what he needs. The case is urgent and the appeal proportionately earnest and continued. Now even a human friend (making all allowance for the limitations of human friendship) will yield to such an attack, if not for friendship's sake alone, at least to be rid of the constant bother. And the unspoken inference is: "How much more shall our rich Friend in heaven grant us what we plead for!" For we, too, have *friends* round about us here and there—acquaintances, associates, relatives, wayfarers—unhappy, unsaved; hungering, though unconsciously, for the Bread of Life. And how often have we felt impotent to help their case and had nothing to set before them! What shall we do, therefore, but go to the Friend who has all and delighteth to give, and obtain from him the wherewithal to set before the needy friend that has come to us for help? If such is your request, then keep right on with good courage; be not put off by any delay. Your cause is God's cause in this matter. Your interests are identical with God's. It is a matter of partnership. The answer *must* come; it *will* come. And, mark it, he will give to *you* that you may be able to give to the other. He will bless you that you may be a blessing. For the bread you give to the hungry friend shall be first of all yours, and your own highest happiness and salvation shall come to you in just this endeavor to obtain from God the blessing for others.

IMPORTUNATE ASKING AND SURE RESPONSE

The Lord draws the conclusion: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And that is, in the context light: Ask, and keep on asking; seek, and keep on seeking; knock, and keep on knocking.

“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” Whereupon he falls back upon the Fatherhood of God toward those who through Christ are his children. For he is not a Friend only; he is also a Father. And what father among men would mock the request of his child by giving him that which cannot satisfy his real desires and would even be harmful? Human nature is an evil thing; but even so they would not be guilty of such an act. “*How much more shall your Heavenly Father give the Holy Spirit to them that ask him!*” Matthew, in the parallel passage, has “give good things”; but in Luke (as if every imaginable good thing were summed up in the gift of the Holy Spirit) it says that the Father will give the Holy Spirit to his children that ask him.

IS IT PROPER TO ASK FOR THE HOLY SPIRIT?

There has been some dispute among Christians whether now, seeing that the Spirit came on Pentecost to abide with us forever, and seeing that every child of God has received the Holy Spirit—whether it is proper now to pray for the Holy Spirit; for Luke 11:13, above referred to was spoken *before* Pentecost. Could that prayer be intelligently offered now? The difficulty lies only in the assumption that because the Spirit came there is no further scope for praying for the Spirit; and since we all received the Spirit when we became children of God, there is no further need in regard to that point. Certainly the event of Pentecost (the descent of the Spirit from heaven) cannot be repeated. But note that on Christians already in possession of the Holy Spirit the apostle enjoins the commandment: “Be filled with the Spirit.” (Eph. 5:18.)

Now a commandment always gives scope for prayer, especially a commandment which involves the obtaining of something God alone can supply. If, for instance, we are commanded to “be strong in the Lord, and in the strength of his might,” it is then in order for me (while not neglecting other necessary steps) to pray that God may so strengthen me with his own power and might. (See Col. 1:11.) The very commandment makes prayer to that effect proper—yea, and necessary. So here also. If God says, “Be filled with the Spirit,” the way is open for me to say, “Father, fill me with thy Spirit”; and that with the assurance that he will hear and not withhold. For the Spirit may always be received in greater fullness. Some days after Pentecost the apostles and disciples found themselves facing human opposition and persecution. They realized then the great need of the hour—the need of *boldness*, that they might not shrink from declaring the word, and they united with their company in a simple, earnest prayer for boldness. (Acts 4.) And God answered. The place in which they were gathered was shaken, and they (although they were the very ones that had been baptized with the Spirit on Pentecost) *were all filled with the Holy Spirit*. “They were all filled with the Holy Spirit” on Pentecost, but now they are filled again. And what was the result? They had prayed for boldness. God gave them a new filling of the Spirit which is elsewhere described as not being “a spirit of fearfulness, but of power and love and discipline.” And immediately it is added: “*And they spake the word of God with boldness.*” (Acts 4:31.) And that was *after* Pentecost.

NEWS AND NOTES

Maxville, Fla.: Brother John H. Adams has resigned as minister of the Woodstock Park church in Jacksonville. For some time there has been a desire to establish a congregation in South Jacksonville and, since a number of members have moved to that section of the city, it is felt that the time is ripe for such an undertaking. He will be in charge of this new work, and Brother Dan Richardson is to be the preacher at Woodstock. There have been six baptisms, one restoration, and one rededication, at Woodstock recently. We are also contemplating an expansion of our radio ministry. For about a year we have been co-operating in putting on a program over WOBS each Sunday afternoon.—J. Edward Boyd.

Greenville, S. C.: "The attendance and interest have been increasing in the work here. We plan to open our new building on June 3, Lord willing. Our prayer is that we may be able to do a great work for the Lord in the new location.

"We hope that some from Louisville will be able to come for our opening, Sunday, June 3. We are inviting visitors from our nearest neighboring churches: these are two or three hundred miles away. Those who can come should let me know, as I wish to make out a program for the day including plenty to eat."—Henry Harding, 21 Piedmont Ave., Greenville, S. C.

The Greenville brethren have built their new house the hard way with little help from without. Your presence at their open house or a gift would be appreciated more than you realize.—Pub.

TWO GREAT SERVICES

The Sellersburg, Indiana, brethren were hosts at two great services in April. The first was the dedication of their new building on April 15 and the other was a song rally on the following Sunday afternoon. Six hundred or more were present at each of these meetings. At the dedication several ministers along with local elders brought words of greetings and humble expressions of appreciation for the goodness of God. The local men were especially grateful for the many gifts and lifts

along the way. The house is beautiful both outside and in, in addition to being practical and commodious. Four-fifths of the \$75,000 or more total cost has been given. Sunday school runs over 300 in attendance and it is not unusual for them to have 400 or more at worship. Recently the Sunday morning attendance went over 500. We all rejoice with Sellersburg in their fine work for the Lord.

WORDS OF LIFE

The speakers for the month of May on "Words of Life" are as follows: May 5, Robert B. Boyd, May 12, J. E. Blansett, May 19, R. H. Boll, May 26, J. R. Clark. Tune in at 9:30 each Saturday morning over WGRC for this program. The radio chorus uses about half of the thirty minutes for messages in song. Announcer, N. Wilson Burks.

YOUTH CAMP AT CAMP KAVANAUGH

Two camps are being planned this year, one for those who will be in from the fifth to eight grades, beginning July 15 with the evening meal and continuing for six days, and the other for those of High School age and over, beginning the evening of July 22 and continuing for six days. Dormitories and cabins, a large dining hall, Bible classes, recreation, free time, country store, all with competent supervision. Write to Hall C. Crowder, Camp Director, Gallatin, Tennessee, for details. We understand that the full expense for each child will be \$2.50 per day. So shower Brother Crowder with letters telling him that you are going.

Tell City, Ind.: "So far this year our church attendance has been very good. The church is very much alive and abounding in love. It seems that the Lord may give us one of our best years in 1951."—Elmer Ringer.

Louisville, Ky.: "The Ormsby Avenue church has made an increase of about twenty or twenty-five on the average in Sunday school the last few months. The last three Sundays she has been stalemated in the eighties, but we hope to break this stale-mate and advance another twenty before too

long. The house is well filled at worship. We have a splendid group of young people who conduct young people's meetings regularly and have recently started to sing for shut-ins. Boys from the Kentucky Bible College have been bringing messages at the midweek services. Their talks are good and spiritual and well delivered. The joint song rally of the Louisville area sponsored by the Kentucky Bible College is to be at Ormsby church May 20 at 3 p. m."—J. R. Clark.

Brother Chambers Busy

Jennings, La.: "We were happy to have Brother and Sister Stanford Chambers visit us the last few days of February. They are both enjoying good health and are looking fine. We have known Brother Chambers for the past thirty-five years, during which time the Lord has blessed us through this faithful servant. We went to the Crowley congregation on Monday night (26th) and attended the Bible class on Revelation taught by Brother Wright, where Brother Chambers also brought a short message. On Tuesday night Brother Chambers brought an inspiring message to the church at Estherwood. On the next night he spoke at the prayer meeting service in Jennings, on Thursday departing for 1129 Seventh St., New Orleans, where they are spending the winter. Their brief visit with us was very refreshing; may the Lord's blessings be with them in their work of faith and labor of love."—Ivy J. Istre.

Gallatin, Tenn.: "I was with the Kentucky Avenue congregation in Louisville the first part of April. We found a fine group of Christians there. We encountered some very bad weather for most of the meeting and I went down with the flu in the midst of it. Many of the members also came down with the malady. There was one for reconsecration and one for baptism. Brother Philip Bornwasser, who has recently taken up work with Kentucky Avenue, was a good yokefellow and with the fine group of young married folks there he should do a great work.

"The last half of April was spent with the good congregation at Sellersburg, Indiana, where Brother Howard Marsh labors. They have re-

cently completed a wonderful building and have a great program of Bible teaching all the time. Sixteen were baptized in the meeting and four came for membership.

"During our absence from Gallatin Brother Hall Crowder baptized two and had one by membership."—H. L. Olmstead.

"We have enjoyed Word and Work very much. We think it a wonderful little magazine."—Mr. and Mrs. W. C. Jones, Gallatin, Tenn.

K. B. C. SINGERS APPRECIATED

New Orleans, La.: "Readers of the Word and Work will be happy to hear of the great success of the tour of Kentucky Bible College Singers in Louisiana.

"Brother Winston Allen and Bro. Dale Jorgenson and ten singers made the trip. They sang in New Orleans, Amite, Turkey Creek, De Ridder, Jennings and Crowley before church of Christ, and on numerous radio programs and once before a public school.

"The reports which I have received indicate that at all these places the churches had the very largest crowd they have had in years. Everyone was thrilled by the splendid singing, and we wish to compliment the music director and the entire school on the fine work that is being done at Kentucky Bible College.

"Brother Winston Allen spoke twice in New Orleans, once on the radio and once at the church building. I don't think I have ever heard finer messages than he gave us at those times.

"We praise the Lord for the wonderful blessings He gave us, and our prayers continue to arise in behalf of the school."—Richard Ramsey.

TURKEY CREEK MEETING

Crowley, La.: "It was my privilege to be with the church at Turkey Creek for a week's meeting. The interest of the church is safe in the able and willing hands of Bro. Arthur Johnson. This group of believers are unique in their understanding and appreciation of the things of the Lord. It is a large community of many peoples; the membership of the church is great. There are those who much desire to

see the spiritual content of life put first.

"Bro. and Sister Berthran Thibodeaux opened their congenial home "for the duration." Bro. Clatey Thibedoux with true Christian spirit led the singing each night except one. We wish that he could have moved to Crowley rather than to Alexandria. Yet that point is happy in prospect of his coming."—N. B. Wright.

VISIT OF KENTUCKY BIBLE COLLEGE CHORUS

"The visit of the Kentucky Bible College Chorus was one of great blessing to each point in Louisiana they reached in person and by radio. Brother Allen brought a spiritual atmosphere and the Director, Bro. Jorgenson, made each service one of worship and praise.

"Crowley went all out to do the best we could by the group; yet we were the ones to receive the blessing. The Roberts' opened their fishing camp and the women did the work to provide a bar-b-que dinner following the radio program.

"The house was well filled that Thursday night—something very unusual for this city. We appreciated the presence of the large number from Jennings and those from Gueydon, Esterwood, Brazil, Abbeville.

"Crowley, La.: "We expect Bro. Olmstead, in the will of God, for the spring meeting. It is to begin May 20. Your prayers are requested in interest of this meeting and for the work constantly."—N. B. Wright.

WORK IN AND NEAR JACKSONVILLE, FLORIDA

"Brother Johnnie Adams is making pretty fair progress in the south side work. The congregation is rather small but the spirit of cooperation is good. They are having difficulty locating a suitable building lot. The previous possibilities have not worked out so well.

Raiford Road Church

Out at MacClenny, Brother D. L. Griffis continues a good work with the Raiford Road church. Their attendance runs high all the time and growth seems to be pretty steady. I believe that Brother Johnnie Adams is to hold a meeting for them the latter part of May. They have fin-

ished paying for the church house and now have the addition almost completed for Sunday school rooms.

Class in Romans

"Brother J. Edward Boyd continues his work with the Maxville congregation and in addition comes in to the midweek services at Woodstock to bring a wonderful series of studies on the book of Romans. The interest runs very high in this study and I believe the subject is having its effect on the lives of all who study. Surely this has been a greatly neglected book. Our radio program continues with good interest each Sunday afternoon. Bro. Adams, Bro. Boyd and I take turns bringing these messages. We have before us a wonderful opportunity to enlarge this work to a daily program. It is a big undertaking and also requires more finances than we have but we realize that it has been and must continue to be a work of faith.

Mission Work by Radio

"Soon we hope to begin a seven day per week schedule over the station at Live Oak, Fla., about 90 miles west of Jax. This station covers several more towns of some importance and also covers a thickly settled farm area. It will be, for the time being, strictly a radio work as our ability to do personal work that far from home base will be limited. There are great possibilities for expansion in this area and although there is little support for the workers, opportunities for honest men of God are continually becoming greater. We hope that support will increase to enable more men to labor in this field.

Responses at Woodstock

"Since the southside congregation was established we have had fourteen responses at Woodstock, five coming for primary obedience and the rest for restoration and rededication.

"At the close of our evening service on Easter Sunday, we had a most wonderful thing happen. We had had a pretty full day and only 39 attended service that night, a large portion of this number was young people. There were nine responses that night, and I believe that eight of these were from our youth. One young man con-

fessed Christ after we had dismissed and we refilled the pool and another girl came forward during the waiting time. We closed that service at 11:25 p. m. and I've never seen a happier crowd anywhere."—Dan Richardson.

New Orleans, La.: "I am getting ready to start to Boothville for this first Lord's day in May, then to join Brother Homer Hinton in meetings around Seffner and Brandon, Fla. Big Creek, where I was last week in meetings, is planning an enlargement of their building. Carl Kitzmiller is to begin a week of meetings with the New Orleans Seventh and Camp Streets church."—Stanford Chambers.

Louisville, Ky.: "A spontaneous revival has hit High View. Since the first of the year we have baptized eight, one transferred membership, and five rededicated their lives to Christ. In addition we welcome to our fellowship a large number of brethren from Cedar Springs congregation. Work on our building is progressing nicely. Soon we

will have completed a baptistry and are already using the six new Sunday School rooms in the new basement. To our Lord Jesus we give praise and thanks for this growth and the Spirit which He has given us."—H. E. Schreiner.

Communion Bread

We have stocked communion bread at the Word and Work Book Room. Pick it up or order it at 30¢ per box.

Unity and Debates

The "Unity and Debate" tract is a challenge for "simple Christians" to receive one another on the basis of Romans 14. Get a supply to hand out at \$1 per 100.

Three New Tracts

"The Name of the Church," "What is Wrong With US"? and "What We May Know About the 1000 Years" are titles to three new tracts obtainable from Word and Work. Brother H. L. Olmstead is the author. They are exceptionally fine. Handy size. 50 for \$1.00.

In Memoriam



The telephone message we received in the late afternoon of April 18th saying, "Brother Friend died a few minutes ago," came as a distinct shock. I was not prepared for such a message; yet it had to be received as true. God in His loving mercy had taken him home. He had suffered a good deal during the past two years, but at the time of his passing there was no suffering, no anguish, no regrets. He had preached a strong sermon at Worthington church the Lord's day before, and was visiting in the home of a friend when, without a word or struggle, he left all the ties of earth and went home. His wish, many times expressed, that when and if the end should come in this way he might be "in harness" was thus granted. As God was with him in life, He was with him in death.

Brother Friend's passing is a great personal loss to me. He was not only a dearly beloved brother in the Lord, but a close personal friend, whom I loved as I have loved few men in the world. We had been friends for 45 years, most of that time in an intimate way. About twelve years my senior, he helped and encouraged me a great deal in my early preaching efforts. My life has been indeed blessed by his, as have many others. We have visited many times, each in the other's home, and those visits have always been most pleasant and profitable. I shall always cherish my last personal visit with him just a little less than three weeks before he passed away.

Funeral services were held in the church building at 5th and M Sts. in South Louisville, where Brother Friend had formerly labored for nearly twenty years. There hundreds of people gathered to pay tribute to his life. Many beautiful flowers added to the evidence of the esteem in which he was held by so many. After a few words by the writer, a beautiful tribute was brought by Brother H. L. Olmstead, followed by a consoling message by Brother R. H. Boll. The closing prayer was led by Brother N. Wilson Burks.

Brother Friend possessed a deeply spiritual nature, and was never happier than when engaged in active work for the Lord. He was a man of strong convictions, and had the courage to stand loyally for those convictions without compromise. These qualities, together with his naturally sunny and jovial disposition, won for him many friends. He loved to preach to the working man, and for many years held one or two classes every week during the noon lunch period at the local L. & N. shops. Eternity alone will reveal the good that was done even there.

Brother Friend's wife and children and sister have the sympathy of a host of friends, who love them as they loved him. But above all, they have the comfort and strength of Him who "is able to help us in every time of need" and who says to them, "My grace is sufficient for thee."

"Beyond the sun-set, O glad reunion,
With our dear loved ones who've gone before;
In that fair homeland we'll know no parting;
Beyond the sun-set for evermore."

—Willis H. Allen.

BROTHER FRIEND

My remembrance of Brother Friend goes back through many years. We were friends and schoolmates together at the old Nashville Bible School. After leaving N. B. S. we met again in Texas, where we held several meetings together, notably the great Tom Bean meeting, still remembered by some of the older people of Tom Bean and vicinity. And after that we had much contact. We worked together in meetings at Horse Cave, Ky., where Brother Friend for years was minister of the church; at Green's Chapel also, and elsewhere. In Louisville we were often associated. There Brother Friend took up the work at "5th and M"—then but little more than a mission; and under his labors a great and self-supporting congregation arose, and a large meeting-house was built.

Brother Friend was of tender emotional temperament—loving and honorable. His activities as a preacher and personal worker were outstanding. He had a remarkable gift of eloquence and oratory. But in all his work he was humble and devout. He loved the Lord. Now his labors are ended, his toils are over. The great throng that filled the 5th and M auditorium, the enormous wreath of flowers, the tears of sympathy shed by the many who attended the funeral, testified to the great love and esteem in which he was held, and the place he had in the hearts of many. Nothing better could I say at the service, and here than the concluding words of the hymn—"When the Mists Have Rolled in Splendor"—

"When the mists have ris'n above us,
As the Father knows His own,
Face to face with those that love us
We shall know as we are known,
Lo, beyond the orient meadows
Floats the golden fringe of day,
Heart to heart we bide the shadows
Till the mists have rolled away."

R. H. B.

IN MEMORY OF BROTHER D. H. FRIEND

1876—1951

Brother Durward Harrell Friend was born in Missouri, moving to Texas at a very early age, attending Nashville Bible College, and later

teaching in the Potter Bible College, Bowling Green, Kentucky. Brother Friend has left an indelible impression upon acquaintances wherever he lived and labored for the Lord. He is survived by his wife, formerly Miss Fanny B. Gill, and four children, Mrs. Lottie Dening, Mrs. Gladys Frazee, Miss Frances Friend and Demus H. Friend.

Brother Friend's greatest work in local ministry was concentrated in two churches: the Horse Cave Church of Christ, 1909-23, and the South Louisville Church of Christ, better known as 5th and M Sts. church, 1927-46. By the grace of God he built the South Louisville congregation from a small church to one of the strongest churches of Christ in Kentucky.

How shall we measure his influence, his multitude of good works, his personality, his consecration to the Lord? By many things. The hundreds who came to the funeral home? The crowded church auditorium at the time of his funeral? The many whose confession he took, whose baptism he administered? The hundreds of weddings he performed, the many, many funerals he conducted? Yes—but not by these alone. Many have gone before who called him blessed. To the many who expressed sympathy and love to the bereaved family may be added many, many more who were unable to come to the family. And certainly the hundreds of men at the L. and N. shops could tell you of his priceless ministry over the past twenty-five years at Wednesday noon. Assuredly the very churches where he preached the saving gospel of our Lord could tell you of his great work for God's glory. Many could tell of his constant efforts to bring about harmony and finer fellowship among ministers, leaders and churches of our Lord.

Two or three years ago a mutual friend suffered the loss of his wife by death. After the funeral he showed me a card—simply, glowing with understanding love, it was signed, "Your friend, Friend." Unmistakable, that hand-writing. Our Friend the Lord has called our brother and friend home. We thank God for his life!

N. Wilson Burks.

HOME-GOING OF D. H. FRIEND

On Sunday Brother D. H. Friend preached; on Tuesday he made some calls; on Wednesday he decided to make a hospital call. On the way he stopped at a home to pick up some things and while chatting with a sister he asked for a drink of water and arose to follow her. He slumped to the floor. The sister said his life left him as quickly as one could press a light button—the personality and the Gospel preacher that had lighted up so many lives through the years had slipped away.

Brother Friend was a friend to many. His charming personality both in and out of the pulpit, his eloquence, his knowledge of the Scriptures combined to make him a good, effective located minister.

Brother Olmstead said that on Wednesday Brother Friend was out about his Father's business, and God said to him as He did to Enoch of old, "Friend, you have labored long enough in my vineyard. I want you to come home with Me." He is not dead, but just away; he has gone to his Father's House.

J. R. Clark.

BROTHER FRIEND A FRIEND OF MANY

Since 1898 and Nashville Bible School days, I have appreciated such a friend as I had all long in D. H. Friend. We shall miss him. It is good to know that his good works will continue to bear fruit. He sowed the good seed and watered it with many tears. He had the sweet satisfaction of seeing his son Demus sowing the same good seed, backing up the same with real consecration. What a comfort has Sister Friend and the rest in that fact and what a strong tower in Demus in these days of sorrow when they so much need one to look to and lean on. And how good it is that all know Him who is the source of all help. "We shall meet our loved ones and own, Some sweet day." May all, the many bereft, find comfort in that.

Stanford Chambers.

THE REAL POINT IN ROMANISM

R. H. B.

Rome's propaganda machines are running overtime in our days; but rarely do they come out so flatly and crudely as in the following excerpt taken from one of their papers:

"... The idea that Jesus simply enunciated certain truths and failed to provide any responsible agency for the transmission of these teachings to all mankind is not only uncomplimentary to the wisdom of Jesus and to His solicitude for the salvation of all mankind, but it also finds no warrant in Holy Scripture. To have placed upon each individual who was to be born into the world the task of ferreting out for himself from the mists of the historic past the precise teachings of Jesus, and the equally difficult task of interpreting them with unerring accuracy would have been a procedure which would have foredoomed His enterprise to certain failure.

"Indeed, the overwhelming majority of mankind has neither time nor the ability to accomplish so Herculean a task."

Here is the gist of it all. What Christ and his apostles taught, the common man can never, never, find out. He could not "ferret out for himself from the mists of the past the precise teachings of Jesus" or to "interpret" them "with unerring accuracy"; and the "overwhelming majority of mankind has neither the time nor the ability to accomplish so Herculean a task."—So my friend, (says the genial Papist) you see you simply cannot do it. But the Lord has appointed "a responsible agency" (and that is the Roman organization, of course) to do this for you. So let us do it for you. You just take the portion we mix for you, and drink it down, and ask no further questions. Just so does your doctor. He scribbles a few illegible words— in Latin or some other unknown tongue—for the druggist to decipher; and the patient swallows it according to directions, not knowing what it all is, purely by faith in the doctor. Which may be very well in the realm of medicine (though sometimes even there it may be disastrous)—but in spiritual matters in which every soul is directly responsible for himself to God, it is fatal. False is the principle held and advocated by Rome, that the lawyer's business is to study the law; the doctor's to study anatomy and medicine; and religion is for the "Church" and the priest to study and administer. There are preachers of God's word indeed who are justly honored for their knowledge of the Bible; but if they are true to their calling they assume no authority, but lead the hearer to the Word to see for himself, and caution him not to accept anything until he can see it for himself in the word of God.

But here the Roman propaganda betrayed the basic false principle of Romanism.

With all their shrewdness those Romanist propagandists have let the cat out of the bag. That is the whole proposition. Everything really hinges on this. With this the whole superstructure stands or falls. Although, strangely, in the same breath, he speaks of "the warrant in Holy Scripture" yet he makes it clear that no ordinary man can possibly know what the "Holy Scripture" might or might not have "warranted." The common man is quite inadequate for

such an Herculean task. Don't even try it. Come to "Us & Co." and we'll give you the low-down on it all; for, forsooth, we are the responsible agency the Lord appointed, and here is your only chance!

The Lord Jesus Christ said "Everyone therefore *who hears these my words* and acts upon them shall be likened to a wise man who built his house on a rock." (Matt. 7:24.) Yet, though all salvation depends on His words, no one outside their clique is capacitated to ferret out the precise words of Jesus, or to understand them. Strange is it not? And, again Jesus said "The word which I spake the same shall judge him in the last day"; or as the Revised Rom. Cath. Testament gives it, "He who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day." (John 12:47, 48.) But to the poor common man, alas, that word is inaccessible. He is responsible for hearing it and obeying it, but he could never find out for himself what it was that Christ said. And though he read it, he can by no means "interpret" it.

Although every book of the New Testament is addressed—not to some coterie of official interpreters, but to common folk such as ourselves—it is far removed from the common man's range and reach—so they tell us. So what? Well, he will just have to commit himself heart and mind and soul to this set of men who claim to be the rightful appointees! They have taken away the key of knowledge, and you cannot enter except by their say-so alone.

Are people really so foolish as not to hear, read, learn the word of life which is addressed *to them* by the Lord Himself, but will let these claimants hold it in their hands, and with all the admixture of their false and foolish "traditions" palm off their "interpretations" upon the poor souls who have to trust themselves utterly to their guidance? And what if at last they be found to have been false teachers? Oh, of course, they are not—they *can't* be—they are inerrant, they are infallible! At least so they claim; and on the strength of this their claim they can palm off on people all they want them to believe; nor would you be able to know whether it is true or false. But the Lord Jesus says to each and all of us, "Come unto *Me* and learn of *Me*"; and "In vain do they worship me teaching as their doctrines the precepts of men."

(See article "The Bible or the Church" in this issue.)

THE RICHES OF THE SPIRIT

The Christian filled with the Holy Spirit has somewhat to set before his hungry friends. It is true of him that from within him shall flow rivers of living water at which others may drink (John 7:37-39), his own thirst having been quenched in the divine fullness. His is the assurance, the love, the boldness, the power, the joy, the peace that a man needs if he would help others, and of which things many of us feel the sore lack. In him are brought forth all the fruits of the Spirit—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23.) What more or better thing could the Father give to them that ask him than the Holy Spirit?

R. H. B.

THE BIBLE OR THE CHURCH?

(From a Volume of this title by Sir Robert Anderson.)*

If we accept Christianity as a Divine revelation, the question still remains, How far may we not have departed from "the faith once for all delivered"? We know how we can test our chronometers. Is there any standard by which we may test our religion?

All who profess and call themselves "Christians" will reply with united voice in pointing us to the Bible. But this unanimity is merely apparent, not real. The vast majority of Christians will object to our appealing to the Bible directly and immediately. We must, in turning to it, subject our minds to an authority that claims to be its interpreter. Every citizen is supposed to know the laws of his country; but though the statute-book is the standard of authority, the interpretation of the statutes does not depend on the citizen's private interring of them, but on the decision of competent tribunals. So also in the religious sphere. The Bible is the only, as it is the infallible, standard of faith and practice, but the Church claims to be its authorised exponent.

At first sight nothing can be simpler than this, nothing more reasonable, nothing more practical. But no sooner do we attempt to act upon it than difficulties overwhelm us. What is the Church? and where are we to find it? There are rival claimants to the title; to which of them shall it be accorded? Answer will be made [by the "Church of Rome," for instance] that the Eastern [the Greek Catholic] Church is heretical. But what tribunal has so decided? And by what standard? The tribunal, we shall be told, was the Catholic Church, and the standard was the common faith. But this is a most transparent begging of the question. What took place was that the head of the Western Church excommunicated the Eastern Church for refusing to acknowledge his supremacy, which supremacy the Eastern Church denounces as "the chief heresy of the latter days." Which, then, is in the right?

If we appeal to the Church of England, her answer will be definite and clear, that *both* are wrong, and that they have "erred, not only in their living and manners of ceremonies, but also in matters of faith." Nor need we look to the Church of England to claim for herself the place she refuses to accord to any other Church, of being "*the witness and keeper*" of the truth. Hers is the humble position of being "*a witness and a keeper of Holy Writ*"; and to that supreme authority she appeals as the only sanction for her practice and her teaching.

But, we are told, Christ did not write a book; He founded a Church; and He speaks in and through the Church; our part, therefore, is to commit ourselves to the Church's teaching and guidance.

This is merely an attempt to get behind the question which it pretends to solve. How do I know that Christ founded a Church?

* Robert Anderson was a distinguished Englishman, and as the reader will notice writes from an Englishman's point of view.

And how do I know that I can trust myself to the teaching of what claims to be the Church? The only possible answer to these questions is an appeal either to the Church itself or else to the New Testament. If the former, then I am to trust the Church because the Church claims my confidence—a flagrant case of what in another sphere is known as “the confidence trick.” If the latter, then by all means let me turn to the New Testament. But no “thimble-rigging” can be tolerated here. If the Church speaks with inherent authority, I must render unreasoning obedience to her teaching; but if she appeals to Holy Scripture, she must place an open Bible in my hands.

If we accept the former alternative we find ourselves again at the point from which the argument has moved away. What, and where, is the Church? Is this question to be decided by a plebiscite? Are we to be content to settle it by blindly joining the biggest crowd? Or are we to yield to whichever authority presents its claims with the greatest arrogance? It is not thus that in sublunary affairs the thoughtful direct their conduct. But it is precisely thus that in highly-favored England, in this enlightened age, people of culture decide a question which concerns their eternal destiny!

The “Greek Catholic” More “Authoritative” Than the Roman

If our choice must be limited to one or other of the two most ancient Churches, it is extraordinary that educated Englishmen, acquainted with the history of both, should hesitate for a moment which to choose. That Rome should loom greater in our view is natural, but that Rome should engross our attention can not be accounted for only by our insular ignorance and prejudice. For, as Dean Stanley writes—

“That figure which seemed so imposing when it was the only one which met our view, changes all its proportions when we see that it is overtopped by a vaster, loftier, darker figure behind. If we are bent on having dogmatical belief and conservative tradition to its fullest extent, we must go, not to the Church which calls itself Catholic, but to the Church which calls itself Orthodox.” [The “Greek Orthodox”—that is, the “Greek Catholic.”]

And yet the fact is clear that in a book addressed to English readers the Eastern Church may be ignored as absolutely as though it had no existence.

The Foundation of “Papal Supremacy”

Papal supremacy is the special characteristic of the Western Church. Even if the history of Christendom had run differently, and this dogma were accepted by Christians of every name, a sceptic would be none the less entitled to ask on what authority it rests. Christ, we are told, entrusted to the Apostle Peter the keys of the Church, thus conferring upon him the primacy of the Church. Peter became Bishop of Rome, and every after-occupant of the See of Rome has succeeded to the Primacy. The Bishop of Rome, therefore, is supreme Pontiff, Christ’s Vicar upon earth.

By all means let us investigate this without prejudice or passion. Let us refuse to be influenced by the fact that some of those who have filled the Papal throne were shameless profligates of infamous char-

acter. Let us refuse also to take account of the high personal qualities of its present occupant. And his environment is nothing to us. Gorgeous vestments, a magnificent ceremonial, regal dignity, and pomp—all these serve but to prove the faith of those who accept his claims. What concerns us is the evidence on which those claims are based.

Suppose it be concluded that the Apostle Peter held the place thus claimed for him, what ground is there for believing that his successors in the See at Rome had equal precedence and power? The only ground is that they themselves have asserted it, and that half Christendom has yielded them the position. *Evidence* there is absolutely none. What ground, again, is there for believing that the Apostle Peter was ever Bishop of Rome? The only ground is that Roman Church asserts it. *Evidence* there is absolutely none.

Indeed the very statement itself implies an anachronism as glaring as if it were asserted that the apostle was a cardinal. Of course there must have been bishops in the Church at Rome, as in other Churches, but the thought of a *bishop* with a "diocese" or "sec." belongs to post-apostolic times; the New Testament knows nothing of it. And as Dean Alford bluntly says, "The *episkopoi* of the New Testament have officially nothing in common with *our bishops*."

It is proverbially difficult to prove a negative; but the absence of all reference to Peter in *Romans* makes it reasonably certain that he had no relations with the Church in Rome when that Epistle was written; the last chapter of Acts makes it practically certain that he was not in Rome during Paul's first imprisonment; and the last chapter of 2 Timothy leaves no doubt whatever that he was not there during Paul's last imprisonment. And to turn to a witness of post-apostolic times, Clement of Rome will confirm us in this conclusion. He was admittedly bishop of the Church in Rome before the end of the first century, and his Epistle to the Corinthians is admittedly genuine. Can any honest-minded man believe that his Epistle was written with the knowledge that the Apostle Peter had ever preceded him in the bishopric?

We are not dealing here with deep theological problems beyond the power of common men to investigate. And the conclusion is clear; first, that even if it could be shown that Peter was "the Vicar of Christ on earth," the fact would give no such precedence or dignity to the Roman Popes—a bishop might as well claim to be a cardinal or a marquis because his predecessor in the see wore the hat of the one or the coronet of the other; secondly, that the story that Peter was ever Bishop of Rome is the merest legend, and absolutely inconsistent with his office of Apostle; and, thirdly, that the figment of his having had a position of supreme authority in the Church is not supported by the Scripture to which appeal is made in its support.

Some errors are based on misread passages of Scripture. Others grow up apart from Scripture altogether, and Scripture is afterward perverted to support them. In this latter category is the figment of the supremacy of Rome. It had its origin in the pride begotten of

citizenship in the Imperial city—in what Augustine himself described as “the insolence of the city of Rome.” Such is the foundation upon which rests the claim of the Pope to be the Vicar of Christ on earth!

IT IS LATER THAN YOU THINK

J. R. Clark

Someone tells of a sundial in a garden which bore this inscription, “It is much later than you think.” If one should inquire, “What time is it by God’s clock?” we could look at certain passages of scripture over against our times and say, “Surely it is getting late—the sand in the hourglass is running low.”

Nineteen hundred years ago the Apostle Paul said, “And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.” This is the salvation that is to be brought to us at the coming of Christ (Heb. 9:28). Thus here he is speaking of the Second Coming of the Lord. Paul continues, “The night is far spent, and the day is at hand:”—the night of sin and the day of His coming. If Paul saw a faint glimmer of the morning in his day, how much more should we see the dawning light now, 1900 years later!

Yes, my friends, it is getting late, perhaps later than you think.

The ominous shadow of the Russian Bear, armed to the teeth; the Korean war reeling back and forth; nations other than Russia also preparing feverishly for war; the terrorizing atomic bomb; and—as if it were not enough—the hydrogen bomb in the making; “distress of nations . . . men fainting for fear, and for expectation of the things which are coming on the world . . . and then shall they see the Son of Man coming in a cloud with power and great glory. . . . When you see these things coming to pass know ye that the kingdom of God is nigh” (Luke 21:25-31).

We can even now see some of these things. Surely it is getting late in the world’s history.

Did the generation of Noah get frightened at the prospects of a flood? No; they laughed at old Noah, and did not believe a word he said. But for them it was late, and they knew it not! Noah might have said, “Men, it is later than you think!”—but did they think?

Did the people of Sodom believe that fire and brimstone was going to be rained down upon them, burning them and their city to ashes? Why, no! Lot was as one that mocked. But down came the fire and brimstone and the wicked city was destroyed. For them it proved to be late, and they seemed not to realize it, in spite of ample warning.

To indifferent children of God as well as to lost sinners we can say truly, “It is later than you think.” The trouble is that people just don’t think, and they are determined not to think—but those who do not bethink themselves, some day will find themselves like Sodom and Gomorrah—like Noah’s generation, and will then be sorry forever and ever. Now is the time to THINK!

A GOOD MINISTER OF CHRIST JESUS

J. Edward Boyd

As an introduction we shall read the first six verses of the fourth chapter of Timothy: *"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron: forbidding to marry and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer. If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast followed until now."*

When we hear the word "minister" today, we usually think of it as meaning a preacher, a public proclaimer of the Word of God. But in the New Testament it has a much broader significance. In the Greek it is "*diakonos*," which means simply "a servant"; and it could refer to service of any kind. For instance, it is said of Peter's wife's mother that after Jesus had healed her of her fever, she "ministered unto them." In a cottage meeting which Brother Dan Richardson and I conducted some time ago the question of women's preaching was raised, and this incident was referred to in support of it. The scripture says that she ministered to them; therefore it is scriptural for women to preach. Believe it or not, this argument was made in all seriousness. But we know that the word applies to service in any capacity. That good Christian mother who is bringing up her children to fear and serve the Lord is as much a minister of Christ as is the man who stands in the pulpit and proclaims the Word. The Christian merchant or farmer who attends faithfully to his business and uses it to help in the furtherance of the gospel is also a minister of Christ Jesus. In this broad sense of the term all Christians are, or should be, ministers doing service for the Lord. However, in this discussion we shall use the word in its more restricted modern significance, that of a preacher of the gospel.

First, a few words in regard to the call to the ministry. I am one who believes that the preacher should be called of God to this special service, not, certainly, in some fantastic fashion, as by a sign in the sky or by some mysterious voice, like in the story of the man some century and a half ago who said that he saw the letters G. P. inscribed in the sky and interpreted them to mean "Go preach." Later one who heard him said surely there must be some mistake; he thought it more likely that the letters meant "Go plow!" But the ministry is not to be regarded as a mere profession to be taken up merely or chiefly for the purpose of making a living. It is a serious mistake for a young man to ask himself, "What shall I be, a lawyer, a physician, or a minister?" and then to decide to become a preacher because it appears to offer the most desirable means of getting on in

the world and of attaining to an honorable place in the social order.

This tendency to consider the ministry as only one of the many professions is, we believe, one of the great curses afflicting the church today. It leads in the way of men-pleasing, of selfishly seeking the highest salaried pulpits, of suppressing unpopular but needed truths. On the other hand, the choice of this important work should be the result of a deep conviction that it is what the Lord wants me to do. One of the teachers of the old Nashville Bible School used to tell of a young man who came to an elderly preacher with the question, "would you advise me to be a preacher?" "Not if you can help it," was the unexpected and startling reply. There is much wisdom in that answer; only those should preach who feel a compelling urge to do so. Some time ago a young preacher was telling me some of the difficulties, problems, and vexations of his work; and then he said, "I wouldn't preach if I could be happy doing anything else." I doubt not that that young man is called of God, led of the Spirit into this special service.

And what is the particular work of the minister? It is expressed concisely in Paul's later charge to Timothy: "Preach the Word." Nothing else will take the place of that. Said a young preacher to an older man who was exhorting him to give heed to this charge: "What, would you limit me to the Bible?" To which the older man replied: "As well might a fish ask, 'Would you limit me to the ocean?'" This is not to say that the preacher should not be informed in other fields also. If he is well versed in history, literature, science, etc., he is all the better equipped for clear and effective presentation of the truths of the Bible; but it is to be remembered that at all times the Word of the Lord has the chief place. There are so many demands these days upon a minister's time that he often finds it difficult to devote as much attention to the Word as he should. Frequently he is expected to serve as business manager, janitor, errand boy, chauffeur to take the ladies to the pink-tea parties, etc.—work that should be done by other members of the congregation, leaving the minister free to attend to his own special duties.

In giving the charge to preach the Word there is no suggestion that any part is to be discarded or ignored. To the Ephesian elders Paul said, "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." And in the second epistle to Timothy he wrote that every scripture is both inspired of God and profitable. The preacher who deliberately withholds any portion of the Bible from his people is assuming a grave responsibility indeed. When the apostle Paul first went to Thessalonica he was permitted to speak for three sabbath days in the synagogue of the Jews; and not long after persecution became so intense that he was forced to leave the city. But during that short time he was able to establish a congregation there; and in a letter which he wrote to them some months later he speaks of certain matters of prophecy—the second coming of Christ, the rapture of the saints, the day of the Lord, the

great apostasy and the man of sin—and he says to them, “Remember ye not that, when I was with you, I told you these things? (2 Thes. 2:5.) Think of it! The first time the gospel had ever been preached in Thessalonica, and then only for a short time, and the preacher taught on these prophetic themes! What would be said of a preacher who did that today? Well, that is precisely what Paul did.

In our efforts to declare the whole counsel of God care should be exercised to give proper emphasis to its various parts. Harm has been done by putting too much stress upon certain truths. I believe this to be true in regard to baptism. It was a preacher of a holiness sect who told this one in the far south many years ago: a certain lady told of joining a certain denominational church and found that it was pay, pay, pay, and she didn't like that; then she united with another church, and it was pray, pray, pray and she soon got tired of that; then she joined the Church of Christ, and it was dipped and done. Now we may resent the implications of the story; but I am afraid that the over-emphasis that was sometimes given to baptism afforded some justification for that impression. Now the subject of baptism should certainly not be ignored, for it has its appointed place; but the thing of first importance is to get men converted to Christ and to yield themselves wholly to Him, and then we will not have much trouble in teaching them about baptism. Experience has proved this to be true.

But there are certain truths that should be given special prominence in our preaching. Chief among these are the fundamental facts of the gospel—the death, burial, and resurrection of the Lord Jesus. We should never lose sight of these. Some of you may remember a little booklet that was published some years ago; I think the title of it was “Are We Preaching the Gospel.” The author told of having read books of sermons and of having heard much preaching, all supposed to be for the purpose of presenting the gospel; and yet in them these great foundation truths, constituting the very heart of the gospel, were scarcely mentioned. The Lord's minister should speak much of the cross of Christ, of blood atonement, of the love and the grace of God. Much attention should be given to the second coming of the Lord, which subject occupies such a large place in the New Testament teaching. It should be the minister's aim to set forth Jesus Christ and Him crucified, holding back nothing that is profitable for the edification of his people.

In the 13th verse of 1 Timothy 4 Paul said, “Till I come, give heed to reading, to exhortation, to teaching.” My earlier impression was that Paul had reference to a private reading—that he was exhorting Timothy to be diligent about his personal studies. It is certainly important for the minister to do that—to read much in preparation for the messages that he expects to deliver; but now I do not believe that to be the apostle's meaning here. It seems rather that he is speaking of what today is known as expository preaching, the method that was followed by Ezra when, standing upon a pulpit of wood, he and his assistants “read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the read-

ing." (Nehemiah 8:4, 8.) Indeed, the Revised Standard Version renders the passage in Timothy: "Till I come, attend to the public reading of scripture, to preaching, to teaching." Jesus used this method in the synagogue at Nazareth (Luke 4:16-20), as did also the apostles later, as we learn from Luke's record in the book of acts. We are told that the early church fathers followed it also; among these were Chrysostom and Augustine, whose expository discourses have survived until our times.

I sometimes think that we ministers should do more reading of the scriptures to our people. It is true that there is not the same need of it today that there was in ancient times, when books were scarce and costly and the people were largely dependent upon the public reader for their knowledge of the Word. Bibles are now quite plentiful; yet the reading of the book is much neglected. For many, too, it is difficult to get the thought from the printed page. In an English class that I was teaching many years ago we were studying one of Shakespeare's plays. When I saw that the students were finding it difficult to understand the author's language, I simply read portions of the play to them. One of the girls spoke up and said, "I can understand it when you read it." Some years later I heard the president of a Normal School, who was discussing the teaching of Shakespeare, recommend the same thing: "Read it to them." If that is good in teaching Shakespeare, it should be found helpful in teaching the Bible, especially when we are confronted with hearers whose educational advantages have been limited.

But whatever method of preaching is adopted, whether textual, topical, or expository, the truths of the Word of God should be presented as earnestly and clearly as possible. I fear that we often shoot over the heads of our hearers. Long ago I was impressed with a statement in the preface of a German text-book. Speaking to teachers the writer said, "It is impossible to over-estimate the stupidity of your pupils." This was his way of emphasizing the need of simplicity in teaching. I have sometimes thought it could as appropriately be said, "It is impossible to over-estimate the ignorance of your hearers concerning the scriptures!" Yet there are those who have made much progress and who are therefore well-informed in the word of truth. Often the minister has some of both classes in his audience. He is then confronted with a difficult problem which calls for the wisdom that is from above.

The good minister of Christ Jesus will meet many discouragements. He will need sometimes to be a "hard-shell"—against unjust criticism. He can not please everybody; if he tries to do so, he will end up pleasing nobody. Indeed, he is not in the business to please any man, not even himself, but to please the Lord. He should avoid the mistake of the locomotive engineer that Brother Larimore once told about, who lost his job because he stopped the train to throw rocks at every dog that barked at him. Fighting back is usually poor policy, except where truth is at stake. Such was the case with the apostle Paul when he contended with those who sought to dis-

credit his apostleship. It was more than a personal matter with him; the truth which he proclaimed was imperilled. And it is apparent that even he felt a keen sense of embarrassment. "I am become foolish," he said, "ye compelled me." (2 Cor. 12:11.) If adverse criticism is just, profit by it; if unjust, it is usually better to ignore it.

Another thing that brings much discouragement to the servant of God is that so often his teaching seems to fall on deaf ears. On one occasion, after I had preached a sermon on "Giving," a good brother expressed disapproval of the subject. It doesn't do any good to preach on it," he said. And it does often seem so, not only in regard to the subject of giving, but in regard to others also. School teachers, too, have this problem. There was, for instance, a little boy who persisted in saying, "I have went" instead of "I have gone." At last his teacher lost patience with him. She told him to stay in after school and write "I have gone" a hundred times. This, she thought, would surely impress the correct form upon his mind. While little Willie was busily engaged at his task, the teacher stepped across the hall into another room to have a conversation with another teacher; and when he finished the one hundredth "I have gone" he looked up to find himself alone. Eager to get out with his play-mates and seeing no reason why he should remain longer, he wrote at the bottom of the page: "Dear Teacher:—I have wrote I have gone a hundred times, and now I have went home."

But not all teaching is so fruitless. It does sometimes do good, often more than we ever know. One of my good friends down south once told me that in his younger days the brethren were accustomed to contribute a nickle or a dime each time when the collection basket came around. (I believe, however, that in those days they walked forward and laid their contribution on the table!) He said, "That's what we thought nickles and dimes were for." But no longer is that true of that church. For the past many years they have been doing a great work—a work that they would have thought impossible in those early days. And what brought about the change? Teaching. Brethren came along who taught them truths they did not already know, and it did do good. But even so, the prophets were to speak the Word of the Lord faithfully, even when they knew the people would not give heed. It is required of the Lord's minister only that he be faithful.

There is so much more that should be said on this subject. I had thought to speak also concerning the minister as an example; but time is running out. In conclusion, may I add and emphasize this one thought: we are ministers of *Christ Jesus*. Only in a secondary sense are we to think of ourselves as servants of the churches; we minister to them only because we are ministers of Christ. It is from Him and from no human agency that we receive our authority; it is His Word that we preach; it is Him alone that we should seek to please; and it is only to Him that we owe our allegiance. Only in the knowledge and appreciation of these facts can one be a good minister of Christ Jesus.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S SECOND MISSIONARY JOURNEY

(Acts 15:36 — 18:21.)

ONWARD TO EUROPE. We have now come to the story (Acts 15:36 — 18:21) of the extension of the gospel to that part of Europe then known as Macedonia and Achaia. This movement grew out of a suggestion, made by Paul to Barnabas, that they visit the brethren in the cities where they had formerly proclaimed the Word of the Lord and see how they were faring. Nothing is said here, as at the beginning of the first journey (13:2, 4), of the Spirit's taking the initiative and sending them forth; but as the story unfolds we see quite clearly His guiding hand directing them in the way that He would have them go. So what began as merely a visit to churches already established was by the Holy Spirit's leading extended into a long evangelistic tour. After passing through Phrygia and Galatia, Paul would have tarried in the province of Asia to preach the Word; but the Holy Spirit forbade his doing so. Then he thought to go north to Bithynia; but again "the Spirit of Jesus suffered them not." So he came to the sea-port city of Troas, perhaps in perplexity concerning where the Lord would have him go. But the nightly vision of the man of Macedonia standing and beseeching him, saying, "Come over into Macedonia and help us," settled all doubts. As quickly as possible Paul and his companions made arrangements to cross over; and soon he was proclaiming the gospel in Europe, first in the Roman colony of Philippi, then in the cities of Thessalonica and Berea, then in Athens, ancient center of Greek culture, and then in Corinth, important city of commerce, where he was to spend a year and six months. It was a journey filled with hardships, dangers, persecution; but it also abounded in much fruit to the glory of God and the salvation of men and women.

A SERIOUS DISAGREEMENT. When this journey was first suggested there occurred an incident to which we may profitably give close attention. As we have already seen, during the first journey John Mark, who had accompanied Paul and Barnabas as an attendant, left them at Perga and returned to Jerusalem. But now he was again at Antioch, perhaps having come with the apostle Peter (the incident referred to in Galatians 2:11f seems to fit best here); and his kinsman Barnabas proposed taking him with them again. Paul was not pleased with the idea. The ground of his disapproval is sufficiently obvious from the statement that he "thought not good to take with them him who withdrew from them from Pamphylia and went not with them to the work." A sharp contention arose between these two good men. This was no quiet discussion; hot words passed between them. What the arguments were on each side we are not told; but we can understand how each one felt about the matter. Paul was unwilling to take along one who had already been tried and found wanting. He might desert them again. Barnabas wanted

to give Mark another chance. He had learned his lesson and would do better. A man is not to be cast aside because of one failure. Each disputant stood his ground; neither would yield to the other. So at length they separated. They divided the field: Barnabas took Mark and went to Cyprus; and Paul chose Silas and visited the cities on the mainland.

Now why did Luke, whose brief narrative must of necessity pass over many things in silence, give space to this unpleasant incident? We believe that he was led of the Spirit to do so because it reveals principles and truths of value to all Christian people. We are made aware of the humanity of these men. Both Paul and Barnabas were God-fearing, Spirit-filled, self-sacrificing, loyal and devoted servants of the Lord Jesus; but they were not without human frailty. We need not, then, despair because of heated controversy between brethren of our own time! While we deplore the controversy, we can also admire the earnestness and sincerity of those engaged in it. In many instances, to be sure, disputants are moved by unworthy motives; but it was not so with Paul and Barnabas. Each one believed that he was in the right; and each stood firmly by his conviction. Each spoke his mind plainly and positively; but we are not justified in the conclusion that they parted in bitter anger or that either of them afterward held a grudge against the other. Indeed, some years later Paul wrote of Barnabas as of a fellow-laborer in the Lord's vineyard. (1 Cor. 9:6.) It is inevitable that differences will arise among brethren; but they should not result in loss of respect and love for one another.

But what is to be done when brethren cannot reach an agreement? (We are, of course, not considering differences that involve the fundamentals of Christianity.) Each one should be free to express himself. There should be the exercise of the love that is kind and forbearing. The instructions given by Paul in the fourteenth chapter of Romans should be followed. There they had differences concerning the eating of meats. Those who could conscientiously eat of certain meats were not to set at naught those that could not. Those who could not eat were not to sit in judgment with those that could. Liberty was recognized; but it was not to be used to the detriment of others. Thus eaters and non-eaters could fellowship one another in the same congregation. But sometimes the disagreement is such that separation is advisable. If Paul and Barnabas worked together they could not have Mark with them and at the same time leave him behind. But the field was large; there was room for many laborers. So they could go their separate ways, still regarding each other as beloved brethren in the Lord; and it could all work out unto the furtherance of the gospel, as indeed it seems to have done.

And what of Mark? How long he continued with Barnabas we do not know. He was later with Peter (1 Peter 5:13). According to the almost universal testimony of the early church fathers it was from this apostle that he received the information which he recorded in his gospel. He was again with Paul during his first imprisonment

in Rome; and when the end was approaching the apostle asked Timothy to bring Mark to him, saying, "For he is useful to me for ministering." (Col. 4:10; Philemon 24; 2 Tim. 4:11.) It is evident, then, that Mark vindicated Barnabas' confidence in him. However, it might be a mistake to conclude that Paul was altogether in error. Perhaps, after all, the apostle's attitude and its implied rebuke was the very thing needed to spur him on to enduring hardness as a soldier for Christ Jesus.

A TRUE CHILD IN FAITH. Paul and Silas made their way through Syria and Cilicia, confirming the churches in these regions, and came to the cities of Derbe and Lystra. We can well imagine the joy and comfort that their visit brought to the brethren in these places! But our attention is directed almost exclusively to one young man at Lystra whom Paul years later addressed as his "true child in the faith." (1 Tim. 1:2.) This suggests that Timothy was converted under the apostle's former ministry at Lystra; and perhaps he was one of the disciples who stood about him after he had been stoned. (2 Tim. 3:10, 11.) In the meantime he had been making progress in the work of the Lord, so much so that he "was well reported of by the brethren that were at Lystra and Iconium." Paul was so well impressed with Timothy that he desired him for a companion on his journeys. And so there began a relationship which continued through the years that followed until it was broken by the apostle's martyrdom.

It appears that Paul never had occasion to regret this choice. During his first imprisonment in Rome he spoke of Timothy in highest praise. (Philippians 2:19-22.) By that time he had been thoroughly tested, and had not been found wanting. When others were seeking their own, he was concerned for the good of others. As a dutiful and loving child serves his father, so had he served with Paul in the furtherance of the gospel. The last letter that Paul wrote (so far as we know) was addressed to him. The apostle realized that he was almost at the end of his course; and he begged Timothy to give diligence to come shortly unto him. (2 Tim. 4:9.) If this one young man had been the only fruit of Paul's ministry in the cities of Lycaonia, it would have been worth all the toil, sacrifice, and suffering that it cost. The gospel preacher never knows when he is accomplishing his most fruitful work.

Timothy was the son of a Greek father and a Jewish mother. Under the influence of his mother Eunice and his grandmother Lois, he had from early childhood been familiar with the Old Testament scriptures. (2 Tim. 1:5; 3:15.) But, since his father was a Gentile, he had never been circumcised. Paul realized that this would mar his usefulness among the Jews. To them he would be as one unclean, and even the apostle's own influence among them would likely be weakened. So Paul, always earnestly desiring to save some, if possible, of his brethren according to the flesh, took Timothy and circumcised him. But (some may ask) was that not contrary to the decision of the "Jerusalem Conference" and to the decrees that even then he was delivering to the churches? Not at all. For that decision had to do only with imposing circumcision upon the Gentiles, and

that as a condition of salvation. So Titus, who was at Jerusalem and so served as a test case, was not compelled to be circumcised. (Gal. 2, 3.) But Timothy was partly of Jewish ancestry. And Paul never did insist that men of the Jewish race should cease the practice of circumcision. He was later accused of it; but, acting on the suggestion of the elders at Jerusalem, he took pains to refute the charge. (Acts 21:17ff.) But even with them it was not to be regarded as a condition of salvation. So Timothy was circumcised; and he could then move freely among both Jews and Gentiles.

SEED THOUGHTS

Dennis Allen

An old church in Europe contains a picture of a plowman who has left his plow and turned aside to pray. But while he is praying an angel is going on with his plowing for him. And your plowing, whatever it may be, will not suffer by your taking some moments each day to direct your prayer to God.

COUNT YOUR BLESSINGS

Dr. John Watson once called on a man of his church who had suffered great financial reverses. The man was utterly broken.

"Everything is gone," he said.

"What!" said the minister, "I'm sorry to hear your wife is dead."

The man looked up in surprise. "My wife?" he queried.

"And I'm doubly grieved to hear you have lost your character," said Watson, and went on remorselessly naming one thing after another, till at last the man protested that all these things still remained. "But I thought you said you lost everything? Man, you have lost none of the things which are worthwhile."

Thus the man was brought out of despair into new hope and faith on the wings of praise. A thankful spirit in the midst of trials brightens the prospect of everything and enables us to surmount depression and worry.

"ONLY A DAY AT A TIME"

A woman who had been injured in an accident faced the prospect of weeks and perhaps months in a hospital bed. Appalled at the likelihood of being bedridden so long, anxiously she asked her doctor, "Oh, doctor, how long am I going to be lying here?"

The wise and cheerful answer was, "Only a day at a time."

Often in the weary weeks that followed, the doctor's words came back to the patient, "Only a day at a time," and in them she found the secret of serene endurance she needed.

When God is losing His place in our hearts, a god (and gods) will occupy the place that belongs to Him—and no one can calculate the swiftness of the decline nor the depths of the idolatry into which we shall fall.

“FAITH OF OUR FATHERS”

E. L. J.

Requests for the free 1950 pamphlet have been unusually heavy. About 200 sets (not years, but complete sets of the six years now finished) have been called for in the past week. Many ministers are giving them to their officers. And quietly—they are making their sure contribution to the true unity. The false alarm of unavoidable division over the millennial question—like so many “wolf, wolf” cries of years gone by—is fading out in many sections, thank the Lord. That Christians can live and love and work together, regardless of their varying grasp of future things, (and many present things as well)—that they **must** do so, if they work together at all—many eyes have been opened to this great truth. And it was this, even more than “the millennial view” itself, **quod erat demonstrandum**.

The 1945 pamphlets are completely exhausted, and some other years nearly so—unless we decide to let them all go, and reset the type for the finished book. That this will be necessary seems already fairly certain. In any case, the finished cloth-bound book (due out at about the end of the year, 1952), will carry important material not elsewhere obtainable, full and complete indexes, etc. The price will be nominal, 25 or 50 cents, postpaid (rather than free), to prevent aimless and wasteful ordering—and names can be placed on file at any time from now on.

MOSES LARD ON THE MILLENNIUM—I

A few biographical notes on Lard are taken from Earl West's interesting article printed in *Gospel Advocate*, Dec. 5, 1946. In another place the same writer speaks of Lard as “one of the greatest pioneer advocates of a return to the ancient order.” And this is the unanimous verdict of his associates.

EARLY LIFE

“He was born at Shelbyville, Tenn., on October 28, 1818. but lived there only a short time. His Scotch parents migrated to Missouri in 1829. Leaven Lard, his father, tried to establish a land claim, but failed. In a few years he contracted smallpox, and died in poverty, leaving a widow and six children with no means of support. The responsibility of earning a living fell upon Moses E. Lard and a brother, so both started from home as just young men to earn a living. Upon leaving, their mother gave both of the boys a blessing and a New Testament. Many years later Lard wrote: ‘To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank heaven, or forgot the other.’ . . .

“At the age of seventeen he could not write his own name. Through sheer determination he learned to write by tearing down advertisements which had been stuck up around the village, and these he used for copy. At this time Lard knew little about religion, though by nature he was inclined to be religious. The denominational preaching which he heard had sent him into atheism temporarily. One day, however, he happened to hear Jerry P. Lancaster preach, and following this sermon, Lard was immersed.

THE PREACHER

“On March 4, 1845, Lard entered Bethany College. To earn

expenses, Lard was forced to devote a part of his time to manual labor. Even so, he managed to finish the four-year course in three years, and received a master of arts degree. Moreover, he graduated at the head of the class and was elected valedictorian. During the last year of his schooling he was classmate of J. W. McGarvey, who, though much younger, entered Bethany in April, 1847.

"After graduation, Lard went back to Missouri and began preaching. He was extremely eloquent, and could easily hold the attention of an audience for two hours and a half. J. J. Haley says of him: 'I have heard nearly all of the supreme masters of the pulpit in the English-speaking world in the last generation and a half, and I have never heard a better preacher than Moses E. Lard.'"

Brother West concludes with a quotation from J. B. Jones, a eulogy that hangs beneath a picture of Lard in the chapel hall at Freed-Hardeman College:

"He towers above all his compeers in intellectual grandeur; in his power of analysis; in his elegant and poetic diction; in his prose poems; in his clear, clean-cut, lucid statements; in his ability to open the word of God and turn its life-giving fountains in upon the thirsty soul; in that indescribable, magnetic force which bears the audience away upon the winged thoughts of the orator."

If more or greater praise were needed, it is abundantly available.

In the *Gospel Advocate* of September 5, 1929, there occurred an interesting biographical sketch of Moses E. Lard, written by Brother H. Leo Boles. In the same issue there appeared also, from Brother F. W. Smith, a highly commendatory article concerning Brother Lard, from which we take the following extracts, and in which we find also Lipscombs, Hardings, and McGarvey's high encomia of the man:

"For a long time I have regarded Moses E. Lard as one of the ablest men whose writings I have read and studied. . . . Brother Lipscomb wrote of Moses E. Lard as a preacher, describing him as follows: 'With his close and clear analysis and elucidation of his subject, and his power to touch the sympathy and stir the feelings with his tender pathos—.' Brother J. W. McGarvey said to me once, 'There was but one Moses E. Lard,' thus expressing his estimate of the greatness of Lard as a teacher of God's word.

"His 'commentary' on the book of Romans is a profound work, which has been of incalculable help to many a preacher in the study of Paul's letter to the church in Rome. Moses E. Lard could state a proposition with more clearness and reach a more definite conclusion than any one after whom I have ever read.

"Brother James A. Harding once said to me: 'Moses E. Lard could take a passage of Scripture, break it down into its several parts, analyze each part, and arrive at its full meaning, as no other man I ever heard preach.' Such testimonials as to the logical powers and profound knowledge of God's word possessed by that man of God could be many times multiplied, but enough has been given for the purpose here intended. . . ."

"The unanimity of sentiment among the disciples, not only to have a *Quarterly*, but that Moses E. Lard should be its editor and that it should bear his own name, shows the esteem in which he was generally held as an able teacher of God's Word, and his ability to set forth and maintain 'Primitive Christianity.'"

Brother Boles' article was also full of praise, after the tenor of this extract:

“Among preachers of the church of Christ for the last century, there has not arisen one greater than Moses E. Lard.”

In preparing to give our readers “Moses Lard on the Millennium,” we are well aware that he did not expect the restoration of Israel “as a nation,” nor to their “former national prosperity”—though he adds (Commentary on Romans, p. 347): That a national restoration is possible, I shall not deny; but will it ever occur? I cannot think it till better informed.” But he did expect “a general future conversion of the Jews” (in the simple gospel manner), p. 357; and he thought it would be very near the time of the Lord’s coming, the “literal resurrection of the just,” and the commencement of the Millennium; and, though this conversion would be by individuals, and by gospel obedience (who would deny that?), yet on all but a national scale:

“When the Jews accept Christ and devote themselves wholly to preaching the gospel, I look for the scenes of the primitive Pentecost to be re-enacted. Such an ingathering into the church I expect then to occur as has never yet taken place. Christian Israel and the Christian Gentiles will then be one. Their united energies will be turned against sin; and the result will be that their victories for Christ will have no parallel. The residue of mankind will flock into the church. This will be the “life from the dead,” of the passage. But at the end of this great spiritual harvest, more naturally, it seems to me, than anywhere else, is the literal resurrection of the just to take place. Of course this is conjectural. But when all Jews and all Gentiles have entered the church that will do so, I can see no reason for postponing the end. The world will then be ripe for the coming of Christ; and at his coming the holy dead will be raised, the righteous living will be changed, and the millennium will have set in.”

“ . . . Moreover, when their unbelief is broken, and they begin to turn to Christ, they will turn in numbers and with an ease that will be astounding. It has always been difficult to Christianize Gentiles; hence the slowness of the process. But when the Jews shall break away from their darkness and obstinacy, they will rush into the kingdom like a flood. That day will have no parallel in the past.”—Commentary on Romans, pp. 359, 367.

With the following words, then, quoted from Stanford Chambers in *Truth Advance* (Sept., 1947), we are ready to hear (next time) from Moses Lard on the Millennium:

“I cannot recall definitely when I first read Lard (on Romans), but there seemed nothing strange to me in such a statement as, this: “At His coming the holy dead will be raised, the righteous living will be changed, and the millennium will have set in.” So had my Bible read to me. All know that *more* to the same effect could be quoted from Lard: this is enough to show that without question he was pre-millennial. Order of events: the Lord’s coming, resurrection of “those that are Christ’s at His coming.” His ushering in of the millennium. No one *denies* Lard was pre-millennial.”