

THE WORD AND WORK

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THE RETROSPECT

"Father I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

"So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

"So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

"In outskirts of thy kingdom vast,
Father the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee."

—Helen Hunt Jackson's last poem.



Words in Season

R. H. B.

THE GIFT OF THE SPIRIT

The gift of the indwelling Spirit is the supreme fruit of Christ's work on our behalf. His death, His resurrection, His exaltation were necessary in order that this might be possible. Jesus must be "glorified" in order that the Spirit might be so given. "If any man thirst," He said, "let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7:37-39). Again, in the upper room, to His disciples He said, "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him for he abideth with you, and shall be in you" (John 14:15-17). The promise was fulfilled on the day of Pentecost to the inquiring sinners who had heard the gospel: "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:36-41). All of the 3000 received the Holy Spirit that day, as also did the thousands that were added afterward (Acts 2:47). What a difference that made in their lives can be seen in the early chapters of the book of Acts. It is because of this indwelling of the Spirit that the church as a whole, with each separate individual member thereof, is spoken of as the temple of God (1 Cor. 3:16, 17; 6:19, 20).

WHAT DEPENDS ON IT

How much the indwelling of the Holy Spirit means! How much depends on it! To begin with, our standing as Christians, and our filial relationship to God depends on it. "Ye are not in the flesh, but in the Spirit, *if so be that the Spirit of God dwelleth in you.* But if any man hath not the Spirit of Christ he is none of his" (Rom. 8:9). "The Spirit of Christ" here is not (as it is often used among us) "a Christlike disposition," but as the whole context shows, the Holy Spirit Himself, indwelling. There then runs the line which separates between those who are Christ's and them who are not His. This alone declares the all-importance of this Divine Gift: those who have not the Spirit are "none of his."

THE FLESH VS. THE SPIRIT

More follows. "The Christian life is a conflict against the world, the flesh, and the devil." The "flesh" is the most immediate foe. (See Rom. 8:5-8). The conflict is described in Rom. 7:14-24. The victory depends on the Holy Spirit. After telling us of the importance and power of the Spirit's indwelling (Rom. 8:9-11) he says,

“So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh ye must die; but if *by the Spirit* ye put to death the deeds of the body, ye shall live. In Galatians (5:16) he puts it thus: “But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.” Then he enumerates some of the works of the flesh, and forewarns “that they who practice such things shall not inherit the kingdom of God.” “But the fruit of the Spirit”—*works* of the flesh are of the flesh’s activities; *fruit* is the growth of life, of “the Spirit of life in Christ Jesus” (Rom. 8:2)—the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.” These are not of human fabrication (like *the works* of the flesh) but come of a silent, vital growth in a heart in which the Holy Spirit dwells and holds sway.

CHRISTLIKE LIVING

A third fact is that only by the Holy Spirit is a Christian life possible. The Christian life is the Christlike life. Now when the Lord Jesus Christ was here upon the earth He was wholly under the direction of the Spirit. Of the Spirit He was begotten; by the Spirit He was anointed for His task; by the eternal Spirit He offered Himself without blemish unto God; and by the Spirit (Rom. 8:11) He was raised from the dead. During all the days of His ministry, in all His conduct, His words, His works, His ways, the mind of the Spirit was manifested. Hence it was that He could say to His disciples, “Ye know him (the Spirit) for he abideth with you, and shall be in you.” Through their association with Jesus they had become acquainted with the nature and character of the Spirit that dwelt in Him; and in Him they saw from day to day the perfection of the fruit of the Spirit exemplified before their eyes, and thus they came to “know him”. This was the Christ-life. Manifestly it would be impossible for any man to live the Christlike life unless the Spirit of Christ—the Spirit by which Christ lived and worked—dwelt in him. No one could live the Christ-life merely by imitation, and without that Spirit which directed Him in the days of His flesh. Herein perhaps lies the explanation of a great deal of Christian failure: Christians endeavoring to duplicate the virtues and graces of the Christ-life by their own efforts, in their own strength “as best they can.” A noted man told in the experiences of his boyhood that one day he saw a wonderful sight: a tree, growing in a residential park, loaded down with golden oranges. He went again and again to see the great sight—until one day he noticed something which ended all his interest: the oranges were tied on with strings! —“But what shall we do?” one may ask. The answer is, just to claim the promise of the gift of the Holy Spirit by faith—to believe it, to bank on it, to give the Spirit room and scope in your life by communion with God through the Word. The fruit will grow. And it is by occupation *with Christ* that our hearts become receptive of the Holy Spirit, rather than by any direct seeking of the Spirit. “If any man thirst,” said the Lord Jesus, “let him

come unto *me* and drink. He that believeth on *me* . . . from within him shall flow rivers of living water. But this spake he of the Spirit which they that believed on *Him* were to receive." (John 7:37, 38). 'For ye are all sons of God by faith in Christ Jesus . . . And because ye are sons God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father.'" (Gal. 3:26-4:6).

THE SPIRIT'S WORKING

Much more is told us in the word of God concerning the work of the Holy Spirit in the life of the Christian. One of the blessed effects of His influence is *power*. This touches one of the great needs—both as regarding our own selves, and also in our work for Christ. "For this cause," says Paul, "I bow my knees unto the Father . . . that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inner man." (Read all the passage, Eph. 3:14-19). Closely allied to power is *boldness*; which means, not arrogance and bluster, but the frank, open, humble but fearless, testimony for Christ in word and life. When the persecution first began, the disciples met together and prayed that the Lord might grant them to speak His word "with all boldness." And "the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:29-31.).

Again it is by the Spirit that the love of God is shed abroad in our hearts—that love of God that assures our hope, the mainspring of a true life, good works, and all obedience. "Hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." (Rom. 5:5 and on through v. 11.) Some years ago a friend sent me a clipping containing the outline of a sermon, preached in his city, in which the preacher gave this fine sum-up of the indwelling Spirit's effect in the Christian's life:

1. Freedom from doubt and fear.
2. Victory over a hostile environment.
3. A new quality of obedience.
4. The missionary passion.

HAVE I THE SPIRIT?

The question will now be asked why there is no more of such manifestation of the Spirit in the lives of Christians. The reason is certainly on man's side, for God is faithful and never fails. And some of the reasons are obvious. One is ignorance. Another, plain unbelief. There are those who, according to God's word are recipients of the Holy Spirit (Acts 2:38; 5:32) but have never been apprised of the fact. It is an old saying, "It is not what you have that does you so much good, but what you know you have." A man may have a gold mine on his place, yet live all his days in poverty. The mere knowledge of the fact that within you dwells the Holy Spirit "which ye have from God" (1 Cor. 6:19, 20) itself will be a source of confidence and strength. Why not rest your heart upon it?

But another will say, "I do not know whether I have the Holy Spirit at all." This, considering the high place of importance which the word of God attaches to the gift of the Holy Spirit, is a serious

matter. Who has the Spirit? Paul assures the Ephesians that having believed they were "sealed with the Holy Spirit of promise" (Eph. 1:13); and the Galatians that they "receive the promise of the Spirit through faith" (Gal. 3:14). The Corinthians who had received the gospel (Acts 18:8) are assured that they, individually and collectively (1 Cor. 6:19; 3:16) were a temple of the Holy Spirit which dwelt in them; though they still lacked a great deal of what they should have been—as also were the Galatian Christians. To the latter he says, again, "Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ . . . And because ye are sons God hath sent the Spirit of his Son into our hearts, crying Abba Father." (Gal. 3:26, 27; 4:6). Have you so believed and so responded to the word of the Gospel? Then the promise of God is yours. (Compare Acts 2:38, 41.) It remains then whether you are willing to believe what God said about it. "But," you say, "is there no evidence, no factual proof, that the Holy Spirit has been given me? Must I believe on the bare word of God?" Why not? The Lord Jesus said to Martha, "Said I not unto thee if thou believedst thou shouldst see . . .?" The world says, "Show me and I'll believe;" God says, "Believe and you shall see"—not like the psychologists who would have you believe something that is not so in order to make it so; but to believe something that *is* so, and to step out on it in faith. At the beginning the Spirit came with outward demonstration. That was necessary then. But now, the fact having been established, the promise of God alone is sufficient. Some wait for thrills, for feelings, for transports and ecstasies; but do thou believe God and proceed: the evidence and the manifestations will come in their time.

"FEAR NOT THEIR FEAR"

In the days when the combined forces of Israel and Syria threatened Judah and Jerusalem, and the king's heart trembled at the report of it, and the heart of his people "as the trees of the forest tremble with the wind"—Isaiah spoke this message to the faithful remnant:

"For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, 'A conspiracy', concerning all whereof this people shall say, 'A conspiracy': neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify, and let him be your dread." Isa. 10:12, 13).

Ours also is a day of widespread fear among the nations of the world, a fear which, humanly speaking, is by no means groundless. "Fear by nations of one another," says Herbert Hoover, "fear by governments of their citizens, fear by citizens of their governments, and the vague fear of people everywhere that general war is upon them again. Fear of the promised massacre of civil populations from the air. Fear everywhere." But to the people of God today comes again Isaiah's message: "Fear not their fear." Shun the kind of fear that grips the heart of the world. Peter, adapting Isaiah's words, passes on the admonition to us: 'Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.' (1 Peter 3:14, 15).

WHO NAMED JESUS?

Stanford Chambers

Mary and Joseph named the Bethlehem babe Jesus. No, Gabriel named Him when he appeared to Mary and made to her that amazing announcement. Later "the angel of the Lord" informed Joseph that He should be called Jesus. However, no angel was the author of that name for Him, the promised Messiah, as we shall endeavor to show.

Now, neither Mary nor Joseph ever heard the English word Jesus. They would neither one have understood the Greek Iesous (No j in Gr.). The angel of course would address them in their own tongue, and therefore spoke the name in Hebrew, Yeshua. "Thou shalt call his name Yeshua. This a contraction of Yehoshua, and the meaning in English, Greek, and Hebrew is Savior.

The name Yeshua was not new. Who does not know that in the Old Testament it is the name Joshua? Jesus and Joshua have identically the same meaning. In Hebrews 4:8 where the name Jesus occurs in the A. V., the name Joshua rightly appears in the R. V. Yet either name translates the original there.

Yeshua occurs again and again in the Hebrew Scriptures for *salvation*. Here are a few of the references, which read. (Gen. 49:18; Ex. 14:13, 15:2; Job 13:16; Ps. 3:8; 14:7; 35:3; 118:21; Isa. 12:2; 49:6; 62:11 [Yesha, variable of Yeshua]; Hab. 3:13, 18. Many others.)

In a number of such passages salvation is not personal but abstract, but it is not always the case, and when such is the case it is to be observed how closely related is the salvation spoken of to the Lord. As in Jonah 2:9, "Salvation is of Jehovah." Clearly in Isaiah 62:11 Salvation (Yeshua) is a person. "Say ye to the daughter of Zion, Thy salvation cometh; behold his reward is with him, and his recompense before him." Really, *Thy Jesus cometh*. Hab. 3:13: "Thou wentest forth for the salvation of thy people, For the salvation of thine anointed." Note the marginal reading: "For salvation with thine anointed." The anointed is Messiah, that is, Christ. Salvation is Yesha—Jesus—and the anointed is Messiah—Christ. So that in that one verse is actually Jesus the Christ. This makes Hab. 3:18 the more interesting also.

So Joseph and Mary named the child; but the angel named Him; but the Old Testament had already named the Messiah Yeshua, the very name therefore designated by the angel. So it is thrilling to Christians and should be convincing to Jews that in the Old Testament as well as in the New is to be read the name which is above every name (Acts 4:12; Phil. 2:9), Jesus Christ our Lord.

LOOK THREE TIMES BEFORE YOU PREACH

In order to preach aright take three looks before every sermon: one at thine own sinfulness; another at the depth of human wretchedness all around thee; and a third at the love of God in Christ Jesus—so that empty of self, and full of compassion toward thy fellowmen, thou mayest be enabled to administer God's comfort to souls." —Unknown.

GOD'S CALL TO BACKSLIDERS

J. R. Clark

Are you a backslider? This must be settled first, lest the words I am about to write fall on deaf ears. Test yourself. If you have left your first love, if you have lost interest in attending the services of the church, if you have drifted back into the world and sin, if you have laid aside prayer and Bible study, then you are a backslider. It is true that one may be weak and wobbly and still be holding on to Christ. Solomon says, "The backslider in heart shall be filled with his own ways" (Proverbs 14:14). A person who is mindful of the ways of God could never be a backslider. In Jeremiah 14:7 we read, "For our backslidings are many; we have sinned against thee." We dare say that there are many backsliders in the church—more than we have imagined. Backsliders might well consider the following observations.

First, Jesus Christ, salvation, and all spiritual blessings in Christ, which you at one time enjoyed and prized so highly are just as wonderful and precious as ever and are yet there for you! You were lost and miserable and afraid without Christ once and He lifted your burden. How can you now give Him up? We are yet in the day of grace. The door of mercy is still open. Enter while ye may.

Again, the world which you have repossessed is just as doomed and lost and damning to the soul as when you first left it. He that would be a friend of the world maketh himself an enemy of God." "The whole world lieth in the evil one." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." So saith the Scriptures.

The sins with which you are again occupied have the same venomous sting as ever—the wages of sin is still death! "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5:19, 20). So does James speak of the error of the backslider and his conversion. So why would one leave the good which he has in Christ to take up again the world and sin?

Also let me point out that you are not merely reverting to your former condition, but your last state as a backslider can be worse than the first! Read 2 Pet. 2:20, 21. Perhaps none who read this have crossed over the line mentioned in Heb. 6:4-6, the line of never-come-back, but if you are a backslider your life is pointed in that direction! Ahead of you are the rapids, the treacherous falls and the bottomless pit! My friend, beware! Turn your life around and point it to Jesus!

But now let us soften our voice in holy reverence, as we say, "Straying friend, God and Christ still love you." To backsliding Israel He said, "How shall I give thee up, Ephraim? . . . my heart is turned within me, my compassions are kindled together." Did not the father await the return of his prodigal and, being moved with

compassion, fall on his neck and kiss him? Such is a picture of our Heavenly Father.

There is a right way to return to God. You may just forget about your mistreatment of the Lord and silently take your place in the church again. In so doing you do not honor God. Hosea says, "Take with you words, and return unto Jehovah"—words of confession. That is the right way.

After hearing the Gospel and turning to the Lord, Simon the sorcerer, was possessed by a wicked thought. Peter said to him, "Thy heart is not right before God. Repent of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. . . ." (Acts 8:21-23). Repent and pray, that is the way. To the lapsing church at Ephesus the Lord said, "Remember therefore whence thou art fallen, and repent and do the first works." That is the way back to God. The Prodigal said, "Father, I have sinned against heaven and in thy sight. . . ." That is the way back home.

SEVEN CHURCHES

(Copied from *Prophecy Monthly*)

In Rev. 1:20 the "seven churches" (representative of the church universal) are pictured as "seven golden candlesticks" or "lamp stands". We like the comment of R. H. Boll:

'We think at once of the seven-armed candlesticks in the Holy place of the Tabernacle. But that was *one* candlestick, its seven branches uniting in one central stem. Here we have *seven* separate ones, each representing a church. This is significant.

"It proclaims loudly the great principle of congregational independence. Each candlestick stands on its own base, carries its own light and is entirely independent and distinct from the others. Though all cooperate in sending forth the light, each congregation of Christ's church stands as a separate entity before God.

"In the messages that follow, no single church is criticized for what another does, nor is one directly affected for good or ill by the faithfulness or disobedience of another. Each church is autonomous. There is no visible centralized government that controls the congregations. This fundamental, God-ordained constitution of the church cannot be violated or even tampered with without disastrous consequences. It is one of the safeguards of the church's purity and spiritual power.

"The candlesticks are, after all, joined together, for the Son of man is 'in the midst of them.' They are NOT one in earthly connection, but they are one IN HIM, in a seven-fold inward unity of the Spirit (Eph. 4:4-6). The many churches become, in Him, the Church Universal."

There you have the Lord's own answer to the Catholic propaganda that theirs is the only church ordained of God, having a seat of government on earth to which all true churches are supposed to bow down.

This book on the Revelation by R. H. Boll, can be bought at Word and Work, for \$1.25 in cloth binding or 75c in paper.

DIVINE RETRIBUTION

H. N. Rutherford

We would seek to expand briefly what seems to us to be an outstanding principle in the Scripture, namely, the principle of Divine retribution. According as I have seen, they that plow iniquity, and sow trouble (mischief, margin), reap the same" (Job 4:8). A man receives back what he gives. There is an automatic law of compensation in society. Kindness begets kindness, censoriousness begets censoriousness. The principle that whatsoever a man soweth that shall he also reap is writ in large letters across the pages of Holy Scripture, and is strikingly, nay marvellously illustrated again and again.

Pharaoh, King of Egypt, gave orders that every son of the Hebrews should be drowned (Exodus 1:22) and so in the end he was drowned (Exodus 14:28). Korah caused a cleft in the congregation of Israel (Num. 16:2, 3) and so God made a cleft in the earth to swallow him (Num. 16:30). Again, we read of Adoni-bezek that fled, "and they pursued after him, and caught him, and cut off his thumbs and great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their food under my table: as I have done, so God hath required me," (Judges 1:6, 7). Wicked Ahab caused Naboth to be slain and the dogs came and licked up his blood (1 Kings 21:19), accordingly we read that when Ahab died he was buried in Samaria, "And they washed the chariot (in which he had been slain) by the pool of Samaria; and the dogs licked up his blood, according unto the word of Jehovah which he spake" (1 Kings 22:38). King Asa caused the prophet to be placed in "the house of the stocks" (2 Chron. 16:10), and accordingly we read later that God punished him by a disease in the feet (1 Kings 15:23). Haman prepared a gallows for Mordecai, but was hanged upon it himself (Esther 7:10). The Jew, who banned all men as heathen dogs, is himself banned. Saul of Tarsus stood by and consented to the stoning of Stephen, and later we read that at Lystra the Jews stoned Paul (Acts 14:19)—this is the more noticeable because Barnabas who was with him escaped!

But the most striking example of what men term "poetic justice" is the case of Jacob himself. First, he deceived his father and was, in turn, deceived by his father-in-law—in deceiving Jacob in the matter of Leah, Laban tricked Rachael; later we find Rachael tricking Laban (Gen. 31:35). Again, we note how a mercenary spirit actuated Jacob in buying the birthright from Esau for a mess of pottage; the sequel to this was the mercenary spirit in Laban which caused him to change Jacob's wages ten times (Gen. 31:41). Finally we may remark the most striking of all, that Jacob deceived Isaac by allowing his mother to cover his hands and neck with the "skins of the kids of the goats" (Gen. 27:16), and later Jacob's sons deceived him by dipping the coat of Joseph in the blood of "a kid of the goats" (Gen. 37:31), and making him believe that an evil beast had devoured him; note, too, that Jacob deceived Isaac in regard to his favorite son

(Esau), and so was Jacob deceived in regard to his favorite son (Joseph).

While it is true that very often the connection between evil-doing and its evil consequences is not so apparent as in the above examples, nevertheless, God has given us, and still gives us, sufficient proof to provide us with solemn warnings of the fact that He is not mocked, that He does observe the ways of men, that He hates sin wherever it is found, and that His righteous government requires that "every transgression and disobedience" shall receive "a just recompense of reward" (Heb. 2:2). Every gift has its return, every act its rebound, every voice its echo. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you" (Matt. 7:2). The Lord states the alternative in another discourse, closely corresponding to this, when He says: "Give and it shall be given you; good measure, pressed down, and running over, shall men give into your bosom. For with what measure you mete it shall be measured to you again" (Luke 6:38).

A SURE SIGN

When the way to the meeting house seems too far;
When the sermons seem too long;
When singing comes hard and seems dreary;
When you see so much to dislike in your brethren;
When the preacher constantly makes you mad;
When the members frequently say things that offend;
When the reading of the Bible is dull and you sleep;
When prayer is a burden and a mere custom;
When it frets you to be called on to give;
When you feel that there is no use of working with the sinners around you;
When you are impatient of the shortcomings of your brethren, and despondent about your own;
When there is no gladness and satisfaction in the mention of God, Christ, or His religion to you;
When you dread death, and dislike to think of judgment and are always making efforts to avoid thinking about such things;
When you make excuses for your sins and try to persuade yourself that you are not responsible for making your own hell — — —

THEN YOU ARE NOT RIGHT WITH GOD !

You are drifting, backsliding, sinning, and groping in darkness. Turn, turn at once and square up matters with the Lord. Haste thee, stay not! Flee Look not behind thee!

"SEVEN DEADLY SINS OF MODERN LIFE"

"Policies without principles".
"Wealth without work".
"Pleasure without conscience".
"Knowledge without character".
"Industry without morality".
"Science without humanity".
"Worship without sacrifice".

FOUR TYPICAL PAIRS

R. H. B.

The Bible reveals God to man and man to himself. Its searching rays lay bare the reins and the heart. Its character-pictures are marvelous. You will not read long nor far before you find *yourself* in the old book. "It is the book with a million eyes," said a noted man, "and it looks you through and through." The Author of that book knows me, and you, and all men. (Psalm 139.)

In Genesis we find in the course of narrative the portrayal of four pairs of characters, each two a contrast, under which all religious humanity is classified. They are as follows:

Cain and Abel. These represent two ways of approach to God: the one in self-will, the other by faith; the one coming by God's way, by God-appointed sacrifice; the other following his own mind and taste, bringing a bloodless offering. These represent two types of religion. (Gen. 4, Heb. 11:4.)

Abraham and Lot. They journeyed together for a while, but their inward principles were diametrically opposite. For the sake of God's promise Abraham left his home and went forth to the land which he was to receive for an inheritance; "and he went out not knowing whither he went." Lot went with Abraham. But the inevitable separation came. Abraham continued, a stranger and pilgrim on earth, looking for the city which hath foundations, whose builder and maker is God. But Lot "pitched his tent toward Sodom," and at last settled down in that notable and notorious city. These are two types of religious life. (Gen. 13.)

Isaac and Ishmael. Both were Abraham's children, but one by a bond-maid; the other by a free woman; the one born after the flesh, in the course and power of nature; the other after the Spirit, in the power of the Divine promise. They illustrate the difference between the fleshly-religious, and those who have been "born of God". (Gen. 17:15-21; Gal. 4:21-31.)

"The brook, though changing water, bed and course,
Remains that brook: it cannot change its source."

Esau and Jacob. The prophecy concerning these two "the elder shall serve the younger," and "Jacob have I loved, but Esau have I hated," had reference not to the two individual men, but to the two nations descended from them. Both Esau and Jacob had evil traits. If anything Esau's was the more pleasant character. But he was a man of the flesh, controlled by his passions and appetites, and he willingly sold his birthright for a mess of pottage. The redeeming feature in Jacob's life was his faith. God's promise was his greatest desire. Through many trials, toils, and chastenings, God led him to his desired haven at last.

Among these four pairs is your case described? If it should be found on the wrong side must it be so? And must it so remain? There is no fatalism in the matter to us. If you have been Cain, you can by the grace of God draw nigh by the blood of Christ, which speaketh

better things than that of Abel. If you have left the pilgrim's path and turned aside to settle in Sodom, return, and you may walk again in the steps of the faith of Abraham.

If you have never been born from above, you can become a child of God through faith in Jesus Christ, in acceptance and obedience to the gospel. And if you have made an Esau bargain—the door of repentance is not necessarily closed to you. God calls you to renounce the world, the flesh, and the devil, and Jesus invites you nigh to His salvation and His rest.



Questions and Answers

R. H. B.

Please explain 1 Peter 4:7 — “But the end of all things is at hand.”

That this does not mean the absolute end of everything should be evident to every reader. The reference is to the end of the present world-order which will be consequent upon the coming of Christ: the Day of the Lord, the day of wrath and of vengeance foretold in the Old Testament and in the New, and the reign of Christ with His saints (Dan. 7:27; Rev. 11:15; 20:6). As Peter himself declared, Christ must remain in heaven until the times of (not the annihilation, but) the *restoration* of all things,” which has been foretold by His holy prophets from of old (Acts 3:20, 21). A sample of the prophets' predictions of that restoration may be seen in Isa. 11; 35; 55:13.

In 2 Peter 3:10 we read, “the earth also and the works that are therein shall be burned up.” When will this take place?

There will be a preliminary, incomplete fulfilment of this in the Day of Wrath, which is ushered in in connection with the coming of Christ in glory with His saints. The ultimate fulfilment will come after “the thousand years”, when from before His face the earth and heaven shall flee away and there shall be no more a place found for them (Rev. 20:11; 21:1). But note what calls forth this declaration of Peter. He is answering the scoffers who, banking on the constancy and fixed perpetuity of natural law, deny the future coming of Christ (2 Pet. 3:3, 4) He shows that God interfered with the natural course of things in the past, and will do so again in the future (verses 5-7).

Does the 13th chapter of Mark deal with events preceding the destruction of Jerusalem or the Second Coming of Christ?

The 13th chapter of Mark should be read in connection with Matt. 24 and Luke 21. These chapters record the Lord's great prophetic sermon, the “Olivet discourse”, and are mutually supplementary. Matthew gives all the questions of the disciples. They were three: (1) “When shall these things be?”—referring to the destruction of the temple which the Lord had mentioned in Matt. 24:1, 2.—(2) “What shall be the sign of thy coming?”—(3) “And

(what shall be the sign of the end of the world?" (More correctly, "the consummation of the age." See A. R. V. margin.) The first question is answered fully in Luke 21:20-24, where the desolation of Jerusalem is foretold, and her condition to the present day. As to the sign of His coming, the answer begins with Mark 13:14 (in Matt. 24:15). An unparalleled tribulation is signalled by "the abomination of desolation standing in the holy place." The language describing the danger and distress that follows is very similar to that used by Luke in connection with the destruction of A. D. 70, but does not refer to the same occasion. The tribulation mentioned in Matt. 24:21, 23 (and Mark 13:19, 20) is to be one unequalled in all the history of the world. (Comp. Dan. 12:1.) And after it—immediately after, Matt. 24:29—the convulsions of sun, moon, and stars, and the appearing of the Son of man from heaven (Mark 13:24-26). By noting these points, the questioner will be able to find his own answer. The first destruction of Jerusalem (A.D. 70) was no doubt a foreshadowing of the final catastrophe.

Who were the parents of Mary the mother of Jesus?

We are not told. (The Romanist tradition of "Saint Anne" is not worthy of consideration.) But that Mary was a descendant of David's line is evident from Luke 1:32, and from the fact that He was "of the seed of David according to the flesh." His "flesh" was derived from His mother only, for He had no human father.

Should Christians who have eaten of the Lord's Supper at a morning service partake of it again if they meet with another group in the afternoon?

No instructions as to that in the word of God; therefore use your best judgment. To me it would seem unsuitable that, having taken the Lord's supper once, one would take it again on the same day.

Will those who are left behind on earth when the church is raptured have an opportunity to accept the terms of salvation before the Lord returns to reign with His saints?

So long as men live and will and can repent, they can yet be saved. That is not the same as "second chance" (by which is meant a chance after death). The church will be taken up before the Great Tribulation. Israel must go through the Great Tribulation (Jer. 30:7). And the innumerable host out of every nation which John saw standing before the throne, came out of the great tribulation (Rev. 7:14).

TOMORROW?

Tomorrow's work is hard for many persons because they procrastinated today. *Today* is the *best day* in the year for today's work! The kindness we mean to show tomorrow cures no headaches today! —Chicago Christian.

"No faithful follower of the Lamb shall be denied the sunshine of the millennial summer. The dead shall be raised from their graves to participate in the victory. Blessed and holy is he that hath part in the First Resurrection! Thy kingdom come!"—Wm. Anderson, Glasgow.

LESSONS IN FIRST PETER

R. H. B.

After the address and the salutation (Ch. 1:1, 2) which itself contained much teaching as we have seen, the apostle now begins his letter.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

When God blesses us He bestows His gifts of mercy and of grace upon us. When we bless God it is the response of our hearts in gratitude and love to Him who first loved us. An old-time song puts it this way:

"O thank me not for songs I sing thee—
They only come from thee to me,
For thine they were and I but bring thee
What was and is and shall be thine."

It means much to Him that we should so bless and praise Him, and give Him thanks for the multitude of His lovingkindnesses which He has so freely bestowed upon us.—And for what does he bless God? For that in His great mercy He begat us again unto a living hope. Peter's personal experience was fresh in his mind. How dead was all hope to him when Christ died on the cross! How dark was the night when his Lord's body lay in the tomb—the Lord whom he had thrice denied in the trying hour! But when the Lord had risen a new faith and a living hope sprang up in his heart. Then, as never before, he knew the power of the Divine life in his own soul. And so it is also in the case of all who have heard and believed. It is through this faith that sinners are begotten again. "To as many as received him, to them he gave the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). These to whom he is writing were "begotten again, not of corruptible seed, but of incorruptible, the word of God that liveth and abideth",—the word of "good tidings" (the "*gospel*") which is the testimony of Christ's death for our sins, His burial, and His resurrection from the dead (1 Pet. 1:23, 25; 1 Cor. 15:1-4). Thus were they born again, receiving the life of God in their hearts; thus God became their Father, and they became the children of God. (Recall how this new birth took place in the case of some of the very people to whom Peter is here writing who were present at that time. Comp. Acts 2:9, 37, 41 with 1 Pet. 1:1.)

The new birth carries with it "a living hope." For if we are "children" we are also *heirs* (Rom. 8:17). So Peter adds, "*unto an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you.*"

This is "the inheritance among them that are sanctified" (Acts 20:32); "the inheritance of the saints in light", for which He makes

us meet (Col. 1:12). These children of God are "heirs of God and joint-heirs with Christ" (Rom. 8:17). An "incorruptible" inheritance involves that great change which will be wrought in us at Christ's coming, when the dead in Christ shall be raised incorruptible, and we (the living ones who are here when He comes) shall be "changed". For "flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50-55).

The inheritance is also "*undefiled*". They therefore who inherit it shall be free from all guilt and taint of sin—clothed in that perfect righteousness which is from God by faith in Jesus Christ (Phil. 3:9), who will present us before God without blemish, in exceeding joy (Jude 24).

The inheritance is unfading. All mundane possessions and objects of delight are subject to change and decay. Our flowers here wither and die. Earthly joys fade. But "in thy presence is fulness of joy; in thy right hand there are pleasures for evermore" (Psalm 16:11). That involves the life unending—a life which knows no weariness or flagging of power or capacity for enjoyment. In that inheritance nothing ever grows old. Through the ages to come He will show us the exceeding riches of His grace in Christ Jesus (Eph. 2:7).

But how can we know that we shall ever reach "that happy place and be for ever blest?" The way is narrow and hard beset with trials and difficulties. There are snares and pitfalls many along the path. There are enemies also. "Be sober, be watchful", Peter admonishes (5:8)—"your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour." What assurance have we that we shall ever get through? Peter's answer is that we "*by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.*" This is the assurance; this is the protection we can count on: we are "kept by the power of God"—a power omnipotent, love-inspired, faithful, invincible. Yet it is not by an outward, mechanical keeping that we are kept, but *by faith*. Now faith is the attitude of constant dependence, a constant looking to God. "The life that I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me" (Gal. 2:20). But what if my faith fail? I read, "My righteous one shall live by faith: and if he shrink back my soul shall have no pleasure in him." Quite so. But Peter could never forget the Savior's gracious word to him "I made supplication for thee *that thy faith fail not*" (Luke 22:31, 32). To the warning quoted above let us add, "But we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul" (Heb. 10:38, 39).

SORROWFUL. YET REJOICING

"*Wherein*"—that is in the living hope, and the inheritance reserved in heaven for them—"ye greatly rejoice." (Comp. Rom. 5:2; 12:12.) But this joy is mingled with tears: "*though now, for a little while, if need be, ye have been put to grief in manifold trials.*" This is nothing to be wondered at, for "hereunto we are appointed" (1 Thess. 3:3). To the new-born souls of his first missionary journey,

Paul said that "through many tribulations we must enter into the kingdom of God" (Acts 14:22). Further on in this epistle Peter says, "Beloved think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you (1 Pet. 4:12). But notice how carefully guarded and gauged it all is. The trials are "now" only, and "for a little while," and only "as need be"—not more, never too much; and quickly passed. "Our light affliction, which is for the moment", says Paul, who, of all men probably suffered more for Christ's sake than anyone else. God is watching overhead. "He doth not willingly afflict the children of men" (Lam. 3:33); least of all His own who are in Christ Jesus. It is not only that "nothing can ever befall us that grace will not help us to bear", but all that does befall comes under the head of Rom. 8:28 (which see). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward" he says elsewhere; and, again, "Our light affliction which is for the moment worketh for us a far more exceeding and eternal weight of glory."

THE PROOF OF YOUR FAITH

Not only the testing, but the refining of it—"more precious than gold, though it be proved by fire"—this is the purpose and the object of the Christian's afflictions. When tribulation or persecution ariseth because of the Word, the selfish, superficial believer, the "rocky ground" hearer of Matt. 13, withers away. The sun's burning ray by which the healthy plant thrives, kills that kind. But these who rejoice in the hope of the glory of God, may rejoice in their tribulation also, knowing that "tribulation worketh steadfastness; and steadfastness approvedness; and approvedness, hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:1-5). So lift up the hands that hang down, and confirm the feeble knees—for God is over all and means well by you.

"When through fiery trials your pathway shall lie,
My grace all abounding shall be your supply.
The flame shall not hurt you, I only design
Your dross to consume and your gold to refine."

Therefore Peter writes: "*That the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Christ.*"

But here we must stop, to take it up again at this point in our next lesson.

The increasing darkness of the world and of human life brightens the Christian hope. It is not just an optimistic dream, fathered by a wish, but a definite, securely based and founded prospect of infinite joy and happiness.

“POSITIVE THINKING”

Wm. Ward Ayer

(Copied from Prophecy Monthly)

Many have asked our opinion of Dr. Norman Vincent Peale's book. We think it is a current religious fad with enough truth and merit to help many people but with the omission of many vital elements of Christian truth. The following appraisal by Wm. Ward Ayer to the Editor of "Action" magazine may be helpful.

"Your editorials to me are always informative, analytical, clear and enlightening. Will you permit me, however to both agree with and differ from your editorials of the March 1st issue concerning Toynbee and Peale?

"What you have said about the well-publicized historian, Arnold J. Toynbee, has needed saying for considerable time. But now to Dr. Peale: I think you give him a certificate of religious health which he does not deserve. Dr. Peale is a most attractive personality—what is known as a Christian gentleman. I have served with him on committees in New York affairs and am a co-member with him in one of our great clubs. His influence in the metropolitan district, and over much of the country for that matter, is tremendous.

"Actually he has started a new cult in religion. To define it clearly is beyond my ability, but it has a good deal of Mary Baker Eddy in it without that lady's complete annihilation of reality. It exudes the hyper-optimism of "Pollyanna the Glad Girl," cleverly interwoven with Dale Carnegie's philosophy, "How To Win Friends and Influence People," lifted to a religious level. Peale's philosophy is so high-sounding, so full of sweetness and light, contains so much secondary gospel truth that millions of his patrons fail to see that the basic redemptive truth of the gospel is completely ignored. Unless one is deeply discerning it will not be noticed that Peale has caricatured God, ignored sin and its needed repentance.

"Peale presents a very convenient God who is a sort of "glorified bellboy". Upon mere recognition of His existence that may be little more than a patronizing acknowledgment that there is someone in the universe "bigger than you and I," this "bellboy" will come and carry the baggage of life for us so that we do not need to groan and sweat under our problems.

"If the *Power of Positive Thinking* had been written before *Pilgrim's Progress*, Bunyan would never have dared to talk about the "Hill Difficulty." As a matter of fact, he would have omitted the "Hill of the Cross" and the "Open Tomb" where the burden was rolled away!

"Positive thinking" is in most instances a virtue, but to make it a universal solvent is an abomination. As a matter of fact true Christianity begins with a tremendous negative attitude—with repentance, which means the confession of a lost condition and of the sin and inadequacy that goes with it. Peter was far from a positive thinker when he said to Jesus, "Depart from me for I am a sinful man," but he was a real Christian on his way to better things when

he made that good confession. The fact is, Mr. Editor, we are living in days of deep carnality, not only for the worldling but also for the professing Christian. Finding physical satisfactions and bodily pleasures is the chief pursuit of millions. We do not want any life that is a pilgrimage, but a picnic. We want a God who will line up with our modern ideas of complete social security—freedom from want, freedom from fear, freedom from even the slightest pains of existence. Dr. Peale in the main presents such a God, and as it was written of old, "The prophets prophesy soft things, and many people love to have it so."

"Peale has a "natural" in religion for the psychology of a day when there is an insistent demand for a guaranteed annual wage, sick benefits, hospital care, insurance against wind, weather, fire and theft, final absolution and guarantee of deliverance from purgatory eventually. With nuclear bombs hanging over our heads and unthinkable, unknowable hell in the offing, we need a "pickup" on the highway of life. So along come these prophets of modern religion and say, "the going's hard now—it's uphill all the way. You'd better thumb a ride on God's chariot. It's absolutely free! If the situation changes and it's easier going on the other side of the hill, there's no reason why you can't drop off." Mr. Editor, I don't believe it! I don't believe that God comes to man without repentance on his part, complete humility, confession of sin, humbly coming to the cross of Christ and finding forgiveness and regeneration; entering the family of God and being obedient to God's will. Then and then alone, does the God of the universe take us under His protection. Even then there may be trouble after trouble, affliction upon affliction until we learn to sing:

"Though He may send some affliction,
'Twill but make us long for home;
For in love and not in anger,
All His chastisements will come.

"He will hide me, safely hide me
Where no storms can e'er betide me.
He will hide me, safely hide me
'Neath the shadow of His hand."

GORDON YAKE, OF TORONTO, CANADA

Word has come of the departure of our dear brother Gordon Yake of Toronto, Canada. He was a true friend, a faithful servant of the Lord, and from the heart devoted to the cause of our Lord and Savior Jesus Christ, in whom he believed, and to whose coming he looked forward. His departure was sudden, due to heart failure. Our sympathy and love go out to Sister Norma, his devoted wife, and all the children. —R. H. B.

BIBLE CHAIR AT S. L. C.

The Church of Christ Student Organization has just completed its second year of Bible Classes at Southeastern Louisiana College, Hammond, Louisiana. Much progress has been made in this work and interest continues to grow in it. Brother Richard Ramsey, teacher of the Bible classes, hopes that this work will become a permanent program, developing into a four-year preacher training program.

During the past year two courses were offered. The New Testament course met for half an hour on Mondays and Wednesdays. The Old Testament course met for an hour on Tuesdays. There were two students in each class that came regularly, and others that came often, and some that came only once. During the year 18 students attended one or more times.

Only ten students at the college this year listed the Church of Christ as their preference, but it is probable that as time moves on this number will increase year by year. The classes will serve a definite need in helping to strengthen the faith of these young people, and also in leading others to Christ.

No credit was given by the college for this class work in Bible. They met as a student organization, and their work was purely extra-curricular. The fact that so many have attended, and so regularly, under these conditions indicates the desire these young people have for a greater knowledge of God's Word.

Brother Richard Ramsey asks that we all give prayer and thought to the best means for establishing these classes on a permanent basis. This would necessitate at least three factors:

1. A suitable building of our own adjacent to the campus.
2. A full-time teacher.
3. Working out a four-year curriculum in Bible and Bible-related subjects that would adequately prepare a young man for the work of a preacher. This four-year course would be equivalent to a major in Bible in a church college. Thus a young man would be able to work out his regular college degree and at the same time take the Bible classes to prepare himself for preaching. And whether one plans to preach or not he would still receive great benefit from taking the Bible courses.

Expenses of such a program would not be too high. Probably property and a building suitable to the present needs could be had for less than \$10,000. A teacher's salary should run around \$3,000 a year at the start. Probably at least 20 Louisiana congregations would be interested enough in this program to help support it, so that the Louisiana churches could adequately finance it if they chose to do so.

"In all debates you are to watch over your spirits, avoiding as fire all clamor and contention, being swift to hear, slow to speak; in honor every man preferring another before himself." — (From John Wesley's Diary.)



Seed Thoughts

J. R. C.

THE RECOVERY OF SIGHT

"A maiden some eighteen years of age had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon and successfully made. One evening, some time after her recovery, she went into the open air after nightfall. She rushed into the parlor, the joy of a great discovery lighting up every feature. 'Oh, come!' she exclaimed—come quickly to the lawn, and see what beautiful things have appeared in the sky!' Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing. 'What do you mean?' they asked her. 'Look!' she said; 'don't you see those bright things sparkling all over the sky?' 'My dear child,' one who loved her said softly, 'Those are the stars!' Heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet your eyes are still holden. Oh now, for the hand of Him who opened the eyes of the blind to touch your soul, and give you sight of these realities."—Dr. McCook.

JOHN WESLEY SAID

"The Bible must be the invention of good men or angels, bad men or devils, or of God. (1) It could not be the invention of **good men or angels**, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention. (2) It could not be the invention of **bad men or devils**, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity. (3) Therefore I draw

the conclusion that the Bible must be given by **Divine Inspiration.**"

Sixty-six muscles are required to produce a frown. Only sixteen are required to smile. Wear a smile and save the difference.

IN GOD'S CARE

A postman in uniform knows that all the resources of the Government are behind him. He is a protected man. The post office department would be ready to spend a million dollars to capture the thief who would attack him to steal even a two-cent postal card.

So a Christian, who is in the Lord's will and at the Lord's work is certain of the Father's care. He has said, "Lo, I am with you always, even unto the end of the age" (Matt. 28:20). Nothing can touch the believer until it passes through the will of God and it is He Himself, the all powerful One, who has promised to care for us until the end.

STRENGTH FOR EVERY DAY

There is no temptation which we cannot master; no privation which we cannot patiently bear; no difficulty with which we cannot cope; no work which we cannot perform; no testimony which we cannot make, if only our souls are living in healthy union with Jesus Christ; for as our day or hour, so shall our strength be, according to the promise. —F. B. Meyer.

BEHOLDING AS IN A GLASS

A cosmetic manufacturer has published a book telling women how to keep their beauty. The fourteen hundred and forty minutes of the day are divided into various periods and special times must be used for beautifying; cleansing and make-up at morning and at noon; preparation for dinner and the final bed time treatment—fifty-five minutes in all.

The world thinks nothing of a program which calls for fifty-five minutes of the day for treatment

of the body. The Christian must face the fact that if he is to keep his spirit glowing for God, there must be daily cleansing of the blood; the nourishment of the supernatural life with the supernatural food which is spirit and life (Jn. 6:63).

Many Christians are spiritually tired and have lines under their spiritual eyes which may be removed by contemplation of the Lord. Here is the mirror into which we must gaze: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

A GREAT CHOICE

Moses gave up the world. And, on the other side, what awaited him? To join a downtrodden na-

tion of slaves, whose only riches was the promise of the invisible God. Faith made the choice. Not reason, not sentiment, but the mysterious clinging of the heart to the promise of God, and the confident expectation of the future reward.—Dr. Adolph Saphir.

BRING GOD INTO IT

"In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the Lord" (Prov. 3:6, 7).

We gain nothing by our anxiety and planning; we only shut out God, and that is no gain. I know of few things more sad than to see a child of God so entirely forgetting his proper place and privilege as to take the management of his affairs into his own hands. The birds of the air teach us an unqualified dependence on God.—C. H. Mackintosh.

NEWS AND NOTES

PORTLAND TENT MEETING

When you read this the forty-fifth annual tent meeting of the Portland Avenue Church, Louisville, will be history. Crowds and interest have been unusually good this year and the sermons super-fine. Many questions came in through the question box to add interest to the meeting. Two have been baptized as we go to press.

Nelsonville, Kentucky: We recently concluded a twelve-day meeting with Brother Edward Schreiner as the evangelist. It was his first meeting with the congregation at Nelsonville, and all were very happy to make his acquaintance. The Highview chorus came by bus one evening, swelling the already-good attendance. Others visited from Highview and from Louisville on several nights. Eight souls were baptized into Christ.—Robert Heid.

Jacksonville, Fla.: Brother J. E. Boyd is invaluable as a teacher in the church and he is teaching us throughout the summer on the indwelling of the Holy Spirit, Christian life and worship. Also he is teaching some classes in the other congregations.—Dan Richardson.

Summer Camps Well Attended

Around 140 attended Junior Camp at Winchester, Kentucky, this year. Senior Camp went well over a hundred. Brother Hall Crowder did an excellent job of directing the camps. He was assisted by Howard T. Marsh, and several counsellors. The Kentucky Bible College campus offers every facility that young people would want in a summer camp. The mornings were spent in Bible classes, a music class and chapel, the afternoons were given over to rest and recreation, with a worship service and more recreation at night. Eight were baptized in the first camp and three in the second. Many of the young people in both camps rededicated their lives to the Lord. One of the older boys expressed a desire to give his life to the ministry of the Word.

Amite, La.: We are moved and settled in Amite and would appreciate your putting my address in the next Word and Work. My new address is 106 West Factory Street, Amite, La. Brother Mullins will be with us at Hayden's Grove church, beginning July 10.—Antoine Valdetero.

A BUSY SUMMER

Brother H. E. Schreiner of Louisville, has had a busy summer. First he assisted in a protracted meeting and vacation Bible school in Amite, La. The school had a high attendance of 135 and an average of 96 plus. From there Brother Schreiner went to Nelsonville, Ky., for a protracted effort, where eight were baptized into Christ. Then he was teacher and counsellor in both camps at Winchester, Ky. As we go to press he is in a good meeting at LaGrange, Ky. Local brethren with a little help from the outside are taking care of the preaching at High View Church, where Brother Schreiner is regular minister.

Louisville, Ky.: The Ormsby church have four new members added to their membership since last report, three by baptism and one by rededication and membership. Two of those who turned to the Lord came forward at Junior Camp at Winchester and were baptized there. Attendance at Ormsby has been hindered somewhat by vacations, but it is on the upgrade now. —J. R. Clark.

Knoxville, Tennessee: The East Knoxville Church of Christ has sold the building at the present location. However, for a time at least, as God supplies the needs, we are sponsoring "Good Tidings" with Robert Boyd on radio station WBIR, 1240 kc. As I will be returning to school this fall, I want to especially appeal to Word and Work readers to consider seriously the need in Knoxville for a consecrated Christian worker or workers to assist in relaunching the work in a new neighborhood this fall.—Bob Ross.

Johnson City, Tenn.: We had a short meeting at Locust Street April 3-10, with Brother S. D. Garrett, Kenneth Lawyer, and me preaching; during the time we had several new contacts. One was baptized during the meeting. We closed our best attended vacation Bible school since coming here on June 24. —Waldo S. Hoar.

Brother Paul Knecht and a quartet of young men are doing some work as an evangelistic party this summer. The boys are Duval

Means, Robert Johnson, Dickson Brackett, and George Fulda. Alex Wilson sang in the quartet at Sylvania, Ky. Thus far this group has held vacation schools and meetings at Sylvania and Sullivan, Indiana. They are now in a school-meeting at Salem church, near Cynthiana, Ky. At Sylvania the Vacation School attendance was near the hundred mark; at Sullivan attendance in the school was around fifty, much more than expected, and six were baptized in the meeting.

SCHOOL OPENING

Portland Christian School opens for its thirty-second year on September 6. A course in chemistry is to be added this year. The high school department is accredited by the Kentucky State Department of Education. We appreciate the fact that many friends of the school have continued their gifts during the summer. We are looking forward to a good year. —Claude Neal, Principal.

Detroit, Mich.: Brethren: All my life has been devoted to detecting and exposing error. I believe I have detected one in the July **Word and Work**. Unless immediately confessed, I shall expose you before the brotherhood. Is not the verse on P. 163 by Wm. Cowper? —A. B. Keenan.

The verse referred to begins "His purposes will ripen fast" and listed R. C. Chapman as author. This little verse of four lines was copied from some publication. This is taken from the hymn "God moves in a mysterious way His wonders to perform" and appears in **Great Songs of the Church**. The author is Wm. Cowper.

CENTENNIAL CELEBRATION

The Antioch church of Christ, near Frankfort, Ky., is in revival meetings from July 25 to August 7 with Hall C. Crowder as evangelist. This fine congregation plans a centennial celebration on August 7. The special service will be in the afternoon at three, daylight saving time, with H. N. Rutherford as speaker.

Alexandria, La.: Our meetings continue to move along. At this writing we are in a meeting with the Upper Pine Prairie church. In-

terest is exceptional. Last night we baptized a girl about eleven years of age and an aged woman who was a Catholic. This meeting continues through July 29. Stan. Broussard, Earl Mullins, A. Valdetero, and I are preaching under the tent. —A. J. Istre.

Alexandria, La.: In the last two months the Alexandria Church of Christ has been made to rejoice over two baptized and two who repented and asked the prayers of the church. One of the number baptized was during the meeting conducted by Brother John May. We appreciated his stay with us and feel that much good was accomplished. He and Brother Istre conducted vacation Bible school, in which 52 were enrolled. —W. J. Johnson.

Alexandria, La.: The Louisiana Evangelistic team made up of Earl Mullins, Stanford Broussard, Antoine Valdetero, and A. J. Istre began work under a tent July 3 and, if the Lord so directs, plan to go throughout the summer and early fall, pausing for the Louisiana Christian Youth Encampment the first of August. Meetings will be held in places where there is not an organized church or where the church is weak. We feel greatly the need for God's direction in such a venture for Him. —A. J. Istre.

Louisville Area Churches

The Highland church had an average of 82 in their night vacation Bible school the first week. This good church is announcing a series of Gospel meetings beginning October 9, with Vernon Lawver as preacher. Two have been added to the Highland church by baptism during July.

Other local churches gave the following reports: Ralph Avenue, four baptisms in June and an average of 50 in prayer meeting; Kentucky Avenue, one baptism and two for membership; the Jeffersontown church, one baptism; Fifth and M, three baptisms; Shawnee, one baptism in June; Ormsby, three baptisms and one for rededication and membership.

From a Friend: I believe the Word and Work to be the BEST and most consecrated of all religious literature exponents. Let's help keep it that way! It MUST be patronized by those who love the Lord in order to do its best work. Put your shoulder to the wheel — push hard — all together now — let's go forward in the good work! Help the remodeling program.—H.

Borden, Ind.: With Robert F. Neil, Nashville, Tenn., as evangelist, the Borden church of Christ will begin an eleven-day revival on August 14. Meeting time is 10:30 A. M. on Sunday, and 8 o'clock evenings. This is Brother Neil's second meeting here. We plan to conduct a Vacation Bible School from August 15-20. Your humble servant and perhaps other local brethren will lead the singing. Pray for us. All are welcome. —E. Gaston Collins.

Louisville, Ky.: I receive Word and Work regularly and I must say that I get a great deal of pleasure out of it. It is full of good things and there is much in it that makes one think. It calls to my mind Henry VanDyke's poem: "Think without confusion clearly, Love thy fellowman sincerely, Act with honest motives purely, Trust in God and Heaven Securely." —W. B. Foreman, M.D.

IF ?

If the Christ who died had stopped at the cross
His work had been incomplete.
If the Christ who was buried had stayed in the tomb
He had only known defeat;
But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where our risen Lord has gone.
—Selected.

REPORT ON REMODELING

In the last Word and Work we announced that we were planning to remodel the Word and Work building at an expense of around \$1500. Friends were invited to have a share in this work as the Lord stirred their hearts. In tearing out the partitions to throw two rooms together we uncovered a major plaster job that has retarded the work a great deal, but most of the work is now finished.

In response to our report two gifts came in through the mail: one for \$10 and one for \$2.50. Several gave \$5, \$10, and lesser amounts at the Portland Avenue tent meeting. Two sisters gave \$25 each. Counting the \$200 initial gift which encouraged us to launch forth on this work, and \$225 set aside by the Word and Work itself to apply on the project, we have received in all \$556.25 on the \$1500 or more needed. If we receive extra funds we will use it to replace old equipment and make new shelves.

We wish to thank all who have responded to this work. We request that interested ones pray with us that funds may come in to meet the bills as they come due. —J. R. Clark.

CHRIST IN ALL THE SCRIPTURES

By A. M. Hodgkin

Pickering & Inglis Ltd., London, Publishers, \$2.25

This book, written in simple, expository style brings out the picture of the Lord in the Scriptures. Book by book of the Bible, in order, is considered by the author in a way to draw the teaching concerning the Lord into prominence. "These are they which bear witness of me," the Lord said; and that witness, properly emphasized, throws light on all the rest. A. M. Hodgkin has done that in an interesting way.

First published in 1907, and now in its 7th edition, this book is a blessed help to all who "would see Jesus." Student preachers will find much in it to stimulate their study and their efforts to "preach Jesus" in a way to make their hearers desire Him.

Order from WORD AND WORK Book Store, 2518 Portland Avenue
Louisville 12, Kentucky

SOWING AND REAPING

THE LAW of sowing and reaping, recognized everywhere in agriculture, works as inevitably in the realm of spiritual things also. "For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Paul is discussing the matter of giving in this passage. He who gives of his money, of his time, of his energy, investing these things in the cultivation of worldly and fleshly interests, is sure to reap corruption; and he who invests his money, his time, his energy, in the cultivation of spiritual interests, is sure to reap a heavenly harvest in life more abundant (John 10:10). "And let us not be weary in well-doing: for in due season we shall reap if we faint not" (Gal. 6:9). And the final reaping, remember, will be when our Lord shall return (James 5:7, 8; Mark 4:26-29).