

THE WORD AND WORK

(Volume XXXVIII, November, 1944)

WORDS IN SEASON

R. H. B.

"COLLABORATIONISTS"

The war coins new words and invests old words with new meanings. We have heard of Quislings and Vichyites. We hear much about "collaborationists" now. Who or what are they? Why, citizens of countries invaded and held by the Nazis (as France, for instance) who sided with the invaders and collaborated with the enemy in oppression of their own countrymen. Why would any one so play traitor against his own people? Mostly for gain and advantage. Those "Collaborationists" had a much easier time than their oppressed countrymen. They had food when loyal citizens starved. They were spared when the loyal citizens were robbed and beaten. They were safe when others were shot on suspicion. Not rarely they were exalted to office and given lucrative jobs. These were great advantages, and the temptation to fall in with the usurpers was strong. But now they are paying dearly for the brief time of ease and privilege they enjoyed. Herded in prisons, awaiting trial and execution at the hands of their enraged people whom they have betrayed, they are shaking in their shoes. Every sound seems as the knell of doom to them. Their days are spent in dread and their nights in terror. They have surely brought an awful retribution upon themselves and on their families. And, humanly speaking, we all must say that their punishment is just.

LESSONS OF THE WAR

The war has its many lessons — spiritual lessons that apply to soldiers of Christ, and to all Christians in their conflict against principalities and powers. The collaborationists' plight is a parable for the times. There is a usurper power in the world — Satan, the "prince of the world," and "the god of this age." He has no right here. The kingdom is the Lord's. But the King is absent. His servants are left here to administrate for Him till He comes in power and dispossesses the false ruler and takes vengeance on the enemy. Naturally they feel the enemy's malice and that in proportion to their loyalty to their King who is "in exile" as it were. For all who would live godly in Christ Jesus shall suffer persecution. (2 Timothy 3:12.) But the Lord upon returning will find collaborationists, not a few. "For many walk, of whom I told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind

earthly things." These are the false prophets of whom all men speak well. These are the worldly church-members who have found godliness to be a way of gain. These are the folk who enjoy themselves here, who never suffer anything for Jesus, who know nothing of self-denial or cross-bearing. But "*our* citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ. . . . Wherefore my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord my beloved." (Phil. 3:19 to 4-1.) Then those who "suffer with him" shall be also "glorified with him"; and "the sufferings of this present time" will be "not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8:17, 18.) It pays to hold fast and stand loyal to the King!

ON WHICH SIDE?

It is not merely what you, personally, have done. God takes account of that also, of course. But the question *what you were identified with* decides your fate. At the rebellion of Korah, Dathan, and Abiram (Numb. 16) Moses called on all to separate themselves from those men and their followers: "Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in their sins." And when the judgment fell it carried not only those leaders, but "all that appertained to them" into Sheol. Those who were with them were counted as being of them, and they shared in the punishment. "Save yourselves from this crooked generation," said Peter to the Jews who would escape the blood-guilt the nation had brought upon itself by the murder of the Son of God. (Acts 2:40.) If you stand with the world that hated and crucified Jesus Christ, then with the world and with the haters of Jesus you shall be judged and condemned.

A LESSON IN LOYALTIES

The faithful patriots in the invaded lands, did all to encourage one another, to help one another, to aid and abet those who fought against the invader. They had their "Underground" (as Christians once had, literally, when they built the Catacombs long ago—in the days when it was worth a man's life to confess Christ); they published helpful news and information; they helped prisoners to escape; they protected fliers who were brought down where they could reach them; they shared their food and possessions with the destitute of their number; they gave signals to the friendly armies; and waited earnestly from day to day and hoped fervently for the day of liberation. At last it came, with exceeding joy. (But it brought no joy to the collaborationists!)

All this has its counterpart in the Christian's present warfare. Those who aid and abet Christ's servants because they are Christ's servants shall not miss their reward in the great

“V” day of glory. Rahab, because she sheltered the scouts of God’s army was saved — made a partaker of the blessings of Israel. And today — “he that receiveth you,” said the Lord Jesus, “receiveth me, . . . he that receiveth a prophet in the name of a prophet shall receive a prophet’s reward, and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man’s reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.” (Matt. 10:40-42.) This too is the real point in the judgment of Matt. 25:31f.

* * *

LEGALISTS

“For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.” Our new relation toward God through Christ is not that of slaves to a master, but of children to a father. We are not under law, but under grace; not in bondage, but in liberty; not in dread and terror, but in joy and confidence. Our religion does not consist of irksome performance of forced tasks, but in glad, loving service. Our rule of life is not an outward law of commandments written and engraven on stones; but God has put His laws in our minds and written them on our hearts, and Himself lovingly worketh in you both to will and to work His good pleasure. It is not because we have to, but because we want to and are enabled, that we do His will. The Spirit dwelling in us brings forth His fruit; and the Spirit’s control supersedes the outward coercion of the law.

Yes, if it only were that way — what a joy and delight the Christian life would be! But the children of God do not generally realize the situation of sonship. They place themselves and one another under the yoke of bondage, and instead of maintaining the confident attitude of children toward a father, they are more of the spirit of slaves driven by a lash of an exacting overseer. And that is legalism.

C. G. Finney gives a list of telltale marks by which the legalistic spirit may be known. He characterizes their religion as being narrow in its outlook, being actuated chiefly by selfish considerations, and describes their attitude as follows:

1. They make religion a subordinate concern.

They show by their conduct that they do not regard religion as the principal business of life, but as subordinate to other things. They consider religion as something that ought to come in by the by and find a place among other things, something to be confined to the closet and the hour of family prayer and the Lord’s day, but not as the grand business of life. If they had the right feeling, religion would characterize all that they do, and it would be manifest that everything they do is an act of obedience to God.

2. Their religious duties are performed as a task and are not the result of the constraining love of God that burns within them.

Such a one does not delight in the exercises of religious affections; and as to communion with God, he knows nothing of it. He performs prayer as a task. He betakes himself to religious duties as sick persons take medicine — not because they love it, but because they hope to derive some benefit from it.

3. They manifestly possess a legal spirit, and not a gospel spirit.

They do rather what they are obliged to do. They are always ready to inquire, in regard to duty, not so much how they can do good, but how they can be saved. They are constantly asking, "What must I do to get to heaven?" not, "What can I do to get other people there?" [In other words, they are more concerned to know the minimum terms on which they can keep out of hell, rather than how they may do all to please God.]

4. They are actuated by fear much more than by hope.

They perform their religious duties chiefly because they dare not omit them. They go to the Lord's Supper not so much because they love to meet Christ and commune with their brethren, but because they dare not stay away. They fear the censure of the church, or they are afraid they shall be damned if they neglect it. They have the spirit of slaves, and go about the service of God feeling that they are obliged to do about so much or be beaten with many stripes.

5. Their religion is mostly of a negative character.

They satisfy themselves mostly with doing nothing that is very bad. They regard the law of God chiefly as a system of prohibitions, to guard men from certain sins, not as a system of benevolence fulfilled by love. And so if they are moral and decent and perform the required amount of religious exercises, that satisfies them. They seem to think little or nothing of sins of omission or neglect, nor of being useful to the cause of Christ, so long as they cannot be convicted of any positive transgression.

6. They do not aim at anything higher than a legal, painful, negative religion. The love of Christ does not constrain them to a constant warfare against sin and a constant watch to do all the good in their power. But what they do is done only because they think they must. And they maintain a kind of piety which is formal, heartless, worthless.

How good an insight this man had into the inner thoughts and ways of the "legalist," let those declare who know how well this fits. What a blessing it would be to thousands of Christians if, by a glad and whole-hearted surrender to our gracious Lord, they were delivered from the bondage of their

unwilling and coerced legalistic religion, into the loving zeal and whole-hearted, joyful obedience of the children of God, and could taste for themselves that God is good!

* * *

STEP A STEP HIGHER

It is a great thing for a man to be able to see his faults, and the evil possibilities that lie slumbering in his flesh, and the evil that subtly works in his heart. This, taken rightly, is a step toward salvation. But it is only an intermediate step, not a platform to live on. Some Christians seem never to get further. They know their shortcomings, weaknesses, failures, and they deplore them forever. Their lives, instead of being a hymn of praise, are a long-drawn-out self-accusation and lamentation. This is a mistake, and it brings no help nor blessing. What should you do, then? Should you take it as unavoidable fate, and content yourself with the thought that you are and must ever be full of sin? That would mean hardening and indifference; and if it did not lead to apostasy, it would result in a very miserable Christian life. No. Take first a good look at *yourself* in God's mirror and, in the light of His holiness and truth, behold your helplessness, the corruptness of innermost motives, the steeped-in habits of selfishness and wrong thinking, speaking and doing. Look well into the darkness of the abyss which marks the inevitable goal of such a being as you are: When you are thoroughly convinced, then, that you are not good as God rates good; that you cannot stand; that you have no help in yourself; that you are increasingly working out your own just condemnation — when you are satisfied on these points, take the next step and leave this step behind.

The next step is Jesus Christ. As you beheld yourself, now behold Him. I do not mean that you should forget that you have stood on that former step and the lesson it taught you. That is to be remembered. But being now disillusioned as to your own goodness and ability, turn from the view that holds nothing but discouragement to that which offers real help and hope. Consider Jesus. His life work: to save that which is lost. His death on the cross: the complete and efficient sacrifice which answers for all your sins. His resurrection: the seal of His victory over all the power of Satan, and a new, glorious life in the power of God—which victory and new life are freely yours to share and enjoy. Jesus ascended on the right hand of God: the place and office He now holds on your behalf, to meet just such difficulties and see you through just such trials as now beset your soul. Be sure He will do His work well. Trust Him unreservedly. By your own admission, you have nothing to lose by committing your life to Him. By God's testimony you have all to gain. This is the faith that overcomes the world, and by it you can lift up your head and conquer.

NEWS AND NOTES

Lexington, Ky.: "We are glad to report that the work at Melrose is doing well, and that signs of growth are evident. Our Old Testament survey class on Friday nights maintains high interest. Recently we have been devoting fourth Sunday nights to improving our congregational singing, which, in turn, is proving a blessing to our regular meetings.

We were pleased to have Brother J. L. Addams of Parkland church, Louisville, with us lately for one night with his religious slides. We consider this a very impressive way of imparting truth to the young. At present I am with the Parkland brethren in what promises to be a good meeting. Pray for us."—Orrell Overman.

Brother Overman, who lives at 110 Thompson Road, Lexington 40, Kentucky, would like to secure August and October numbers of the Word and Work for the year 1919 to complete his files. Or he would be interested in purchasing a bound volume for that year.

Brother A. C. Reader reports eight baptisms in his recent meeting at Bohon Church near Harrodsburg, Kentucky. The brethren there in addition to adequate financial remuneration presented Bro. Reader and wife with a shower of good things raised on their farms.

Four more came for membership and restoration at the Jefferson Street Church, Louisville, one Sunday of late. Brother A. C. Reader labors with this congregation.

Dugger, Ind.: "I am working at East Jackson Street congregation, Sullivan, Indiana, full time now. The work there is increasing steadily. We now have an average of about fifty present at worship services and we also have fair attendance at Bible study and night services. There have been five restorations, one membership, and one baptism the past year. I also am helping in the country congregations as much as possible."—Eugene Graham.

Dugger, Ind.: "Brother Eugene Graham and I have just finished a revival effort with the Farnsworth congregation five miles northwest of

here. Bro. Graham did the preaching and I conducted Bible drill with the young people. One young woman returned to the Lord during the meeting. We are helping them regularly on Sunday afternoons and Wednesday nights.

"Brother Bruce Chowning, now in the army and located near Abilene, Texas, was home on furlough last week and preached for us Sunday night. A large audience was present to hear his good message. Bro. Elmer Ringer, Tell City, Ind., was with us also. He was on his way to hold a meeting at Camp Taylor, Ky., where Bro. Clark, publisher of Word and Work, is preaching."—Maurice Clymore.

Those who live in and near Louisville should remember the Highland meeting which is to begin November 6 with Robert B. Boyd of Johnson City, Tennessee as evangelist.

Davis City, Iowa: "I closed a good meeting with the Davis City congregation Oct. 10. One was baptized. Attendance was good considering war conditions and rainy weather. Brother Darrell Foltz led the singing and was a real help. The members of the congregation all worked to make this meeting a success and they feel much good has been done. Bro. S. D. Garrett delivered an illustrated lecture here Oct. 11, on his ten and one-half years' work in Africa."—Lowell E. Manchester.

Park Hill church, Denver, orders 50 additional No. 2 "Great Songs," and adds this comment: "Since the time when Herman Wilson was here and we first began using this book it has steadily become more apparent that it is the finest work available to the brotherhood. We thoroughly appreciate it and are happy to send this order to take care of our increase in membership and attendance."—Russell C. Greene.

The Witty-Murch Unity Quarterly

How many of our readers are getting the Unity Quarterly? It is worth reading, and worthy of financial support. Has it come to the point that one cannot sincerely work for unity among the scattered children of God without being called a divider? If that is the case in

the "Church of Christ," then sectarianism has drawn its lines about us hard and fast.

In answer to an inquiry sent by E. L. J. to Frankfort, Ky., we have received the following clarification concerning Thanksgiving from the Governor's office: "In the interest of uniformity, the Governor has decided to proclaim Thursday, November 23, as Thanksgiving day in Kentucky."

Louisville, Ky.: "It was my happy privilege to be associated with Brother E. H. Hoover of Chattanooga in a ten-day meeting with the good church at Woodbury, Tenn., Brother Hoover's boyhood home. The church is large in membership and the attendance was acceptably good. Brother Hoover's sermons were uniformly good, well balanced, and of a high order. We had access to the high school where God gave us many friends among the people, and most of the seventeen additions were high school boys."—E. L. Jorgenson.

E. L. Jorgenson is to begin a meeting with South Side church, Abilene, Texas, October 22, to run over Wednesday night, November 1. This is the church where Brother Harold Beck is minister.

Louisville, Ky.: "Brother Elmer Ringer brought some excellent messages in the Camp Taylor meeting. Seven were restored during the effort, three of these coming also for membership. One of our young ladies came for reconsecration, expressing a desire to live closer to the Lord.

"The church had the pleasure of hearing Brother Claude Reader and Brother J. L. Addams at midweek services before the revival. Also Brother Joe Blansett gave us an inspiring song rally. Brother Clyde Edens is filling the Camp Taylor pulpit while I am preaching at Pendleton.—J. R. Clark.

Brother D. H. Friend reports a good meeting at Linton, Indiana, with some visible results.

Brother Boll is to preach for two weeks at Shawnee church, Louisville, beginning October 29.

Johnson City, Tenn.: "J. Edward Boyd delivered five prophetic messages here early in October. Good interest was manifested.

"R. R. Brooks preached Oct. 15 to Oct. 22 with three responses to the invitation. Two came to take their stand with us as just simple Christians, and an adult young man came for baptism. Brother Brooks truly preaches Christ and Him crucified!

I spent four helpful and enjoyable days in New Orleans, Oct. 10—13, during Brother Boll's meeting with the Seventh and Camp Sts. church. From 7 to 9 preachers were present and each morning was spent together in prayerful meditation and discussion of things pertaining to the work of the Lord."—Robert B. Boyd.

Brother Paul Griffith of Worthington, Indiana, writes that they are planning an effort to establish a church of the Lord there and he desires our prayers for the success of the effort. He also says that if anyone has any commentaries or other good books they do not need, he would be glad to have them so he can better prepare himself to serve the Lord.

As these notes are prepared E. H. Hoover is in a meeting at Pekin, Indiana.

Sellersburg, Ind.: "From July 18 to 30, I was with Brother Ringer and the congregation at Lily Dale, Ind. A deep interest was manifested by splendid attendance and fine attention. Six were baptized into Christ during this special effort.

"For a brief period of eleven days, Sept. 5th to 15th, I was with the congregation at Bryantsville, Ind. Six were baptized and one restored during this effort. The attendance was not large but a fine interest prevailed.

"I then returned home to prepare for our meeting here. Brother Olmstead was our evangelist again and brought good and helpful messages. Twenty-one responded during the two weeks he was with us. Nine were added the week before he came and three have been added since he left. Of this number, 22 were for baptism and 11 for membership. This period of two weeks, Sept. 25th to Oct. 8th was indeed a spiritual feast enjoyed by all who came.

Beginning Monday, October 9th, and continuing for two weeks, I spent a most enjoyable season with

the Cedar Springs Congregation where I served as minister for five years. The attendance was extra good and the renewal of fellowship with the good people there was indeed refreshing to my soul. Ten were baptized during the two weeks. Brother Kranz is doing a fine work there.

"We are starting our Bible classes here at Sellersburg now and will be engaged in them during the winter. We continue to look to the Lord for every need."—Howard T. Marsh.

Brother Frank Mullins is to conduct a revival meeting at the East Jackson St. church, Sullivan, Indiana, beginning October 29 and continuing for two weeks. Eugene Graham is now full time minister of that congregation.

New Orleans Meeting

New Orleans, La.: "Our meeting with Brother R. H. Boll as evangelist closed with a wonderful spirit and splendid interest. Some of the older members commenting on the meeting as a whole said: "It is the best we have ever had at Seventh and Camp." And truly it was a great meeting. Though we had only three responses to the gospel invitation, this by no means indicates the measure of good done. Large numbers of visitors were in each service, and of untold value to the future of the work is the favorable impression and great blessing these took away with them. The church itself was greatly edified and looks forward with a new vision and definite plans for the future.

"So great was the blessing of fellowship and help of the other visiting preachers that the church settled definitely the plan for repeating this same type of meeting and

get-together next year if the Lord tarries, and Bro. Boll has accepted the invitation to return at that time, the Lord willing. We would like for this to be made known so that as many as possible can make plans to be with us. The date set is the last two weeks in October of 1945.

"Visiting preachers this year were: Robert B. Boyd, Johnson City, Tenn.; Jesse Z. Wood, Dallas, Texas; A. K. Ramsey, Amite, La.; Ben J. Elston, DeRidder, La.; Maurice Lafleur, Estherwood, La.; and Ivy J. Istre, Jennings, La.

"Brother Boll spoke daily on the radio—station WDSU, a 5000 watt station—and word has been received that the programs are being heard as far as Georgia and Alabama as well as throughout this part of the state of La. The messages were all rich and helpful, as was to be expected coming from Brother Boll. Words would but be multiplied to continue to elaborate on the meeting; suffice it to be said that it was truly a meeting of God's own making and unto Him be the praise."—Frank M. Mullins.

Our Ad Pages

Read our ad pages in this issue of the Word and Work. Because of war shortages we may not be able to supply all requests for books. If they are to be had from publishers we can supply them.

Bibles and Testaments

We order Bibles and Testaments directly from the publishers to our customers at regular retail prices. We do have a few numbers in stock, however. We have several American Standard Bourgeois type, cloth bound, references Bibles on hands. Order number 160. The price is \$2.00 each.

NOTES ON THE PENTATEUCH

By C. H. McIntosh

To a multitude of Christians these volumes have shed a flood of light by unfolding the person and work of Christ in that portion of Scripture which before seemed but ceremonies of a bygone dispensation, and they have ministered rich spiritual blessing to their souls.

The set of six volumes\$6.50

Titles: Notes on Genesis, Notes on Exodus, Notes on Leviticus, Notes on Numbers, Notes on Deuteronomy (2 volumes).

Sold separately, per volume \$1.25.

THE WORD AND WORK, 1046 Dudley Avenue, LOUISVILLE 4, KY.

“JOINING THE CHURCH”

Stanford Chambers

“Joining the church” is not Bible phraseology. “The Lord added to them daily such as were being saved.” The Lord adds to His church. We are born into His kingdom. We are members of His family by reason of spiritual birth. As the fleshly family is entered by the fleshly birth, so the spiritual family is entered by the spiritual birth, and the born-again ones are enrolled in heaven. So much for our becoming members of the church of God — the whole family of God.

But the church in the local sense we *do* join. It is incumbent upon us to do so. We assemble ourselves together. We are identified together. On removing to a new location, like Paul of old, we “assay to join” ourselves to the disciples in that place. That they may not have misgivings lest they be imposed upon, we carry with us letters of commendation. The local congregation has in its hands the matter of fellowship, the responsibility of that matter. “Put away that wicked man from among yourselves.” “Him that is weak in the faith receive ye.” “Epaphras, who is one of you . . . saluteth you.” “Aristarchus . . . if he come unto you, receive him.” Passages of like import could be added to these, and to the effect that the congregations knew and recognized those who were “of us,” with appreciation of the fact that “we are severally members one of another.” Overseers (under-shepherds of the Chief Shepherd’s local flock) should certainly know who constitute said flock, and imitating that Chief Shepherd, should know the sheep by name. “Thou hast a few names in Sardis that did not defile their garments.” There is a marked impotency today as to church discipline, largely due to lack of Scriptural organization. Any local congregation can remedy the matter, giving heed to God’s word. Every Christian should identify himself with the congregation of disciples where he may go. If perchance disciples at some place or other should refuse him fellowship, then worship the Lord notwithstanding. Let Diotrophes be responsible, not you. If on the other hand you are yourself a subject of discipline and are on that account denied fellowship, repent, get right, then come and offer yourself. If then you are not received, the responsibility rests elsewhere.

ABOUT THE QUARTERLY

We have received some late orders for the current Word and Work quarterly which we are unable to fill. If possible get your order in for all Sunday school literature by the first of the month preceding the new quarter. However, if you are late, you may order anyway and we may be able to serve you.

DO WE REALLY WANT PEACE

R. B. Boyd

If we should suddenly make the discovery that there were actually no differences at all between brethren in churches of Christ, I wonder if we would be filled with happiness and praise to God, or could it be true that many of us would actually be somewhat disappointed? The thought that I have introduced may not be a pleasant one, but I do sincerely wonder at times if we really do not prefer fighting, biting, and devouring one another to being at peace one with another! Do we really want to get along?

It seems to me that if we really did want to get along, and remain fully in one another's fellowship, that we would be more likely to be too lenient with each other by allowing things to pass by unnoticed that really ought to be noticed rather than to be always jumping at hasty conclusions and casting brethren out of our fellowship, and striving to turn others against said brethren at the least provocation. True love is likely to overlook a brother's faults instead of manufacturing and *magnifying* faults. But when we condemn a brother hastily, (and that because we have heard some one say that he had heard that Brother So and So taught this or that) is that an evidence of love? For example, if we really want peace we would always believe that the said brother used that word in the right way—in harmony with truth—until we were absolutely forced to believe otherwise. "Love suffereth long, and is kind." "Love seeketh not its own, is not provoked, taketh not account of evil." "Love never faileth."

Your writer knows of a case where a brother wrote an article and used a word that had several different meanings. One of those meanings is completely in accord with the truth of God's word, while the others perhaps are not. But hardly had the ink dried on the page of the journal in which this article appeared until brethren everywhere were writing in various journals and preaching in various pulpits that said brother, because he used this particular word, was a teacher of error and was to be avoided, and in some cases cast out. It does appear, does it not, that these brethren were not wanting peace, but to the contrary, they wanted battle! And as is often the case, they were wrong in their conclusions as to what the brother meant! Only one month elapsed until the brother who used this word wrote another article explaining that he used the word in the sense that was true to God's word. And now it appears more than ever that many brethren do not want peace—for even after the explanation has been made, these same brethren continue publishing abroad that the brother teaches an error, and have completely ignored his explanation. Does that prove that we want to get along—or just what does it prove?

The fact is, that if we truly wanted peace, instead of magnifying our differences, we would magnify our points of perfect agreement. And if we would sit down and talk in a brotherly spirit one to another, we would be happily surprised (yes, I used the word happily—and yet I wonder) to discover that we are already more harmonious along many lines than we would ever have dared dream. Here is a case in point, I recently talked with a preaching brother, whom I regard and respect as one of my best friends, concerning some matters of controversy. We were both of the opinion that we differed on some of these matters. So we talked together good spiritedly (you see we are friends in the flesh, so we can do so good spiritedly—too bad that the fleshly tie along such lines gets better results than the fact that we are brothers in the Lord!) concerning what we supposed were our differences. And imagine what happened! Oh, no, we did not discover that there were no differences at all, but we did find them to be fewer than we thought, and that they were no barriers to perfect fellowship in our one and only Savior! Regarding one point, we found that we agreed perfectly and had been hitherto kept apart because of the use of one word. This word had several meanings—I used the word according to one definition, and he thought I used it according to another. So I proposed dropping the word, and then we happily agreed on that point.

I am acquainted with a location where the following incident occurred. One preacher went to a place to hold a series of meetings. In that series of meetings, on one occasion, he said, "I believe the coming of Christ is imminent because we are to be expecting Him at every season and do not know when He will come." A few months later, another preacher came to the same place to hold a meeting, and in a sermon that he was delivering, he gave the same reason for opposing the teaching that Christ's coming is imminent. What was the matter? Well, the word either could mean two or more different things, or else one of those brethren was mistaken about its meaning. But regardless of that, on the doctrine they were agreed, and yet one was fighting the teaching of the other, or at least, so he claimed!

Brethren, had we not better examine ourselves and see whether or not we really want peace? Or can it be true that we are yet so carnal, and so lacking in spirituality, that we actually want to fight and devour one another? We will all do well to pray to God that He will give us peaceful, honest hearts.

BROTHER BOLL'S BIBLE CLASSES

Brother Boll's Bible classes for the winter will begin about November 6 and will run till about the last of March. These classes are free to all who wish to attend. They are very helpful as many can testify.

BROTHER ARMSTRONG'S PREACHING

T. R. Sherrill

In addition to a full time job as President of Christian Colleges where he taught several Bible classes daily and delivered from four to six sermons each week, Brother Armstrong did much effective preaching over a wide territory. He preached in all the Southern States except West Virginia and Virginia, North and South Carolina. His evangelistic work extended from Michigan to Florida and Texas. He also conducted meetings in many of the states west of the Allegheny Mountains to the Pacific Coast. One time he preached in Mexico by radio. In all, he preached the gospel in twenty-two states.

He always had more calls than he could respond to until the last two or three years of his life. During these last years he was unable physically to endure the hardships of the evangelistic type of work. However, he taught and preached to the day of his death.

It was his custom to leave for his protracted meeting work at the close of the spring term of college and return about one week before college opened in the fall.

His practice was to hold the meetings in the order they were spoken for regardless of the size of the congregation or the financial ability of the church. He requested long meetings on the ground that more good could be accomplished. Two meetings daily pleased him much better than one. Often he would refuse to go to the same place the third time. He thought another preacher could do more good.

On one occasion he refused to take any pay from a church that he might feel free to tell them their duty. Another interesting practice was that of holding summer meetings to get money to finish paying his college teachers. He could hardly be persuaded to buy needed clothes as long as there were other needs.

Brother Armstrong's preaching was very different. He went to the bottom of his subject and yet he was easily understood. His lessons were laden with such spiritual fervor that they were refreshing and electrifying to the soul. He always placed the emphasis on the Christ, and the beauty, joy and power of pure Christianity. Every sermon had a heart and soul in it. The hearts of the people were always touched for good when he preached. In his masterful way he would cause people to love God and man so much more that they would often say, "Brother Armstrong gave a new lease on life today. God is bigger and better than ever before."

Three times in his life he preached for the local church through the summer months. Once for the church in Clebourne, Texas, and another time he preached for the church in Huntsville, Alabama. This past summer he preached for

the downtown church of Christ in Searcy, Arkansas. Here he delivered three sermons a week—one over the radio and two to the local church. He also conducted prayer meeting once a week and made calls to see about the sick and the needy. During this period he did not neglect his duty as an elder of the college church. He also spent much time writing letters and articles. Many of his most valuable writings were pulled out of drawers and assembled in order of relative importance during the last few weeks of his life. He was seen about the campus of Harding College and at the homes of neighbors the last day of his life. Even late Friday night he had a pleasant visit with Brother James Bales and others. On Saturday morning his lifeless body was found in bed where he seemed to have fallen asleep in Christ without a struggle. In his room was found his radio sermon which he had prepared for Sunday. No doubt his other two sermons were ready for the local church which he would have delivered that same day. This beautiful ending of his life was as he desired and prayed it would be. Thus was finished one of the most magnanimous spirits of our time. Though he now rests from the cares of his earthly life, the influence of his devotion and service to God continues to speak.

CHURCH ATTENDANCE

HOW TO GET THE PEOPLE TO DO IT

Worship Basis. The weakness of Protestantism is that, instead of teaching the people that they ought to go to church as a Christian duty, as an act of worship, we are trying to attract them on the basis of their being interested in our sermons. Never, never, never should a minister appeal to public curiosity to attract people to church on Sunday morning. Instead of teasing them by advertising programs he should teach them that they should come whether they expect to be interested or not.

The Personality and talent of ministers are entirely too central in Protestant churches. Often it seems to be the direct object to make the minister central in the people's minds. It ought not so to be. People ought to go to church on Sunday morning with Christ in mind. Teach them that it is their duty to God, and stop playing with their conscience by putting this sacred duty on the basis of interest in the human elements of the service.

People will Respond to an Appeal to Their Sense of Duty to Christ. Churches that build on the worship instinct have the most regular congregations, though their services are sometimes far from interesting. Ministers that try to build their churches by being spectacular find that they create appetites that get harder and harder to satisfy.

Preaching would have a far wider and steadier hearing

for itself if church-going were put on a worship basis instead of a sermon-hearing basis. Teach the people to go to church to pray, rather than to hear, and more of them will go, they will go regularly, will not be so easily offended, and the more receptive to the influences of the service.

The Cure. Whatever the causes of the prevailing indifference to the church—movie, automobile, multiplicity of organizations, radio, present day emphasis on social service outside the church, abolition of distinction between secular and sacred, or almost universal effort to build Protestant churches on the curiosity motive—there is only one cure; building on basis of religious conviction.

Give Christ the Central Place in the service always. In proportion as the churches put themselves in the background and honor Christ, people will honor the churches.

Work At It. The Sunday morning attendance cannot be built up by working at everything else and letting this take care of itself. If the minister and his leaders will concentrate on this it can be accomplished. The need is leaders who believe in it, and talk it and practice it.

Set a Goal, not for some particular day, but for an average year-around attendance. Then work toward it, trying from week to week to increase the attendance. Each Sunday count the congregation and report it to the church. Make the goal equal to the total church membership. If the building is insufficient, have two or more services, as needed, preaching same sermon at both services.

Campaign for Pledges to go to church may be helpful, but they are not sufficient. The building of conviction that it is a Christian duty is what in the long run will change the situation. The pledge to go either morning or evening is faulty in that it puts the two services on the same basis. And so is the pledge to go for three months, or till Easter. It is not enough. It ought to be for life. It is a matter of teaching rather than pledging.—Taken from H. H. Halley's Bible Hand Book by permission of the author.

"MY PREACHER"

Notwithstanding Paul's correction of the Corinthians for thinking of men above what is written and becoming followers of men, there are many today who have their pet preacher and care to hear no other. Comparisons of preachers as to their intellectual powers, their keenness of logic, eloquence, pleasing personality, etc., such comparisons are indeed odious. And what shall we say of the preachers who find enjoyment in being a pet preacher? Just the same as what you would think of Apollos had he catered to that kind of thing. Or of Peter. Christians practicing this form of hero worship have ruined many a preacher—their pet, and at the same time robbed themselves of an added ministry God would have used another for on their behalf.—*Truth Advance,*

THE SPIRIT OF CHRIST

J. R. Clark

"Have this mind in you which was also in Christ Jesus," says Paul in Philippians 2:5. Again he says, "if any man have not the Spirit of Christ he is none of his." These two scriptures are not synonymous, but when each is viewed in the light of its context they will be seen to set forth two halves of a whole.

The mind that was in Christ led Him to empty Himself of all glory that was His at the right hand of God and, taking the form of a man, to humble Himself even unto death, yea, the death of the cross! The brethren of Philippi were urged to have the mind of Christ to the end that they be united. Thus it takes the spirit of sacrifice, unselfishness, and interest in others to insure true Christian unity among disciples.

In Romans 8:9 it is quite plain that one must have the *Spirit of Christ* in order to belong to the Lord and be saved. Then what is it to have the Spirit of Christ as therein set forth? It is clear from the context that the "Spirit of Christ" is the Holy Spirit. In the first place note that Spirit is spelled with a capital by the translators, indicating that they felt that it meant more than the spirit or disposition of Christ. Then note that in the forepart of this verse the Spirit of Christ is called the "Spirit of God" and in verses 11, 13, and 16 the Spirit of Christ is simply called "the Spirit." In verse 26 He is called the "Spirit himself." Thus to have the Spirit of Christ means to have the Holy Spirit Himself dwelling in us. This agrees with Acts 2:38 wherein penitent, baptized believers are promised "the gift of the Holy Spirit"; and with Acts 5:32 which reads, "and so is the Holy Spirit, whom God hath given to them that obey him." Many similar passages could be cited. Every one who obeys the Gospel, in that obedience receives the Holy Spirit and thenceforth belongs to Christ.

Those who have the Spirit of Christ in this sense are thereby fitted to have the spirit of Christ in the sense of having the disposition, attitude, or mind of Christ. Christ was filled with love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control. These very things constitute the fruit of the Spirit, which Paul says in Galatians 5:22 should characterize all Christians! Thus the fact that one has the Spirit of Christ enables him to have the spirit of Christ.

Then will we be able to crucify the flesh with the passions and the lusts thereof. (Galatians 5:24.) Then will we not become vainglorious, provoking ("challenging" in margin) one another, envying one another. (Verse 26.) Then, if a man be overtaken in any trespass, we who are spiritual (have the Spirit of Christ) can restore such a one in a spirit of gentleness; looking to ourselves, lest we also be tempted. (Gal. 6:1.) Any one who is hard, exacting, and intolerant toward his brethren betrays a lack of both the Spirit of Christ and the mind of Christ.

THOUGHTS WORTH WHILE

D. H. F.

RESTING ON CERTAINTIES

When the great Christian and scientist, Sir Michael Faraday, was dying, some journalists questioned him as to his speculations concerning the soul and death. "Speculations!" said the dying man, in astonishment, "I know nothing about speculations; I'm resting on certainties. *'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'*"—*Gospel Trumpet.*

PAUL OR POPEYE?

There are two widely different philosophies of life represented in Paul the great apostle and Popeye the comic strip hero.

The one philosophy—that of the apostle Paul—is revealed in New Testament truth. The other philosophy—that of the comic character Popeye—is revealed in newspaper cartoon.

The one philosophy—that of Paul—is the expression of the new man in Christ. The other philosophy—that of Popeye—is the expression of the natural man of the flesh.

Popeye's philosophy of life is expressed in his well-known and oft-repeated words: "I yam what I yam." The creator of the cartoon has put into the mouth of the spinach-eating strong man the words of the world principle of life.

That is one reason why the strip is so popular with people, young and old. It has its appeal to natural interest and human confidence, the appeal of physical prowess and self-satisfaction.

To be sure the old fellow of the comic strip is overdrawn to make him comic and funny, but the principle upon which he works is the world principle common to corrupted nature and unregenerated men.

"I yam what I yam" expresses the philosophy of the natural. The Popeye spirit is the spirit of this world, the spirit of the natural man, the spirit that promises but deceives, the spirit that exalts sense and sentiment and self.

Paul's philosophy of life is expressed in his scriptural words, "By the grace of God I am what I am" (1 Cor. 15:10). What philosophy of life do these words express? They express the philosophy of divine worth. The might is God's, not man's. Confidence is put not in one's own powers but in God's power.

God was at work in Paul. What Paul was he was not by natural birth, or education, or the religion in which he was so zealous. What Paul was he was by the work of God in him.

Paul or Popeye, Spirit or spinach—what a vast difference,

as far apart as the poles, all the difference in the world—this world and the world to come.

“I am what I am” is the arrogant language of the godless who know not Christ nor His power in life.

“By the grace of God I am what I am” is the humble language of the godly who know Christ and His power in life.—*Western Recorder*.

NOT SAMPLES

C. H. Spurgeon used to tell this story: “An American said to a friend, ‘I wish you would come down to my garden, and taste my apples.’ He asked him about a dozen times, but the friend did not come, and at last the fruit grower said, ‘I suppose you think my apples are good for nothing, so you won’t come and try them.’

“Well, to tell the truth,” said his friend, “I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life. I do not particularly wish to have any more of your fruit.”

“Oh, said the owner of the garden, ‘I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing. But if you will come inside, you will find that we grow a very different quality there, sweet as honey.’

“Those who judge the church by its worst members (the hanger-on around the edge), those most like the world, make the same mistake.”—*S. S. Times*.

FORGOTTEN—OR NOT NEEDED?

When the Constitutional Convention was in session, a skeptical tendency appeared, and Benjamin Franklin, then eighty-three years old prepared and delivered the following speech: “When we were in great peril we had daily prayers in this room for the protection and guidance of Almighty God. I have lived a long time, and the longer I live the more convincing proof I have that God governs in the affairs of men. If a sparrow cannot fall to earth without His knowledge, is it possible for a nation to rise without His aid? . . . Have we forgotten that powerful Friend or have we no longer need of His assistance?”—*The Sunday School Times*.

HOW TO OBTAIN FAITH

Dwight L. Moody wrote: “I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, ‘Now faith comes by hearing, and hearing by the word of God.’ I had closed my Bible, and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.”—*C. E. World*.

WORDS NOT LAWFUL TO UTTER

R. H. Boll

"I knew a man in Christ fourteen years ago." Thus Paul begins his account of the most marvellous experience of his life; and though he speaks in the third person, as if relating the experience of another, he leaves us in no doubt that he himself was that "man in Christ" of whom he is speaking—"I know a man in Christ above fourteen years ago" he says, "(whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body or apart from the body, I know not; God knoweth) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. 12: 2-4.)

There has been quite a bit of questioning as to when this experience occurred. Some have thought that it must have been at the time of Paul's conversion on Damascus Road. But that could not have been the time and the occasion for several reasons. For one thing, he was not then "a man in Christ" as yet. Furthermore he must have been alone when this took place; for if others had been with him they could have told him whether or not he was taken away in body or not. For the same reason it could not have happened (as some suppose) at the time of his stoning at Lystra, when he was dragged forth out of the city and left lying there for dead; for at that time "the disciples stood round about him" (Acts 14:19, 20). According to the best chronology of the life of Paul—reckoning back 14 years from the writing of 2 Corinthians—it must have been at some time during his stay in Antioch (the Antioch of Syria, the new Gentile center of the gospel) of which we read in the latter part of Acts 11. Well, at some hour, and in a manner known only to God, Paul was carried up to the third heaven. (In the Hebrew always, and in the Greek very often, the word for "heaven" is in plural form: "the heavens." In the scripture we note three uses of the word heaven—(1) the atmosphere, where the clouds float and birds fly; (2) the starry firmament on high; (3) the place of God's abode—which is not a mere mental or spiritual concept or some exalted state of mind (as some think) but a definite locality, whither our Lord Jesus ascended, and where in His glorified body He is now "seated on the right hand of the majesty on high." Into that highest heaven, the Paradise of God, was Paul caught up. The language used speaks of an actual journey thither, not merely a mental vision or spiritual ecstasy. In actual reality he was caught up to heaven—whether in the body or out of the body, he could not tell: only God knew. He does not speak of what he *saw* there, but of what he *heard*—namely unspeakable words "which it is

not lawful for a man to utter." For fourteen years he must have pondered over the wondrous revelation; and for fourteen years the whole matter was a secret between him and God, never mentioned to any human being. But now for weighty reasons he speaks of it. It was no doubt the high point of all his religious experience. But what were those unspeakable things that Paul heard up there, words which it were not lawful for a man to utter? In vain would we ask such a question: in vain would we speculate and guess. However, though there is no possibility of our knowing at all what were those heavenly words unutterable, yet in the very fact that Paul heard such words do we find light and instruction.

1. In the first place it is good for us to know that we do not know everything—that there is something reserved in God's counsels. Knowing God as He is—in His wisdom, goodness, love, and righteousness, we get a peculiar peace and satisfaction from the realization that there are some things with Him, laid up in His counsels, which as yet we know not. We can rest our hearts on that. In that lies the answer to our unanswerable questions and the solution of our insoluble problems. We can hope in Him who knoweth all and doeth all things well. He knows all the ways, and *the way*. He knows whither He is going and what He is doing, and why, and sees the end from the beginning. The fact keeps us from one-sided judgments and conclusions—for who would want to judge anything by partial knowledge? We know in part and we prophesy in part. Some day we shall know all—even those words that now are not lawful to utter; and in that day we shall be perfectly satisfied and will praise Him for evermore.

2. But though Paul could never divulge the unutterable words which he heard in the Paradise of God, yet, whatever it was that he heard, it must have had a profound effect on his mind and qualified his attitude. His whole outlook, his work and message and manner of speech—all must have been conditioned and colored by the secrets he overheard in heaven. It must have given impulse and direction to all his ministry. And thus, indirectly, we receive the repercussion—the blessing and benefit of Paul's secret experience.

3. Let us turn back then and eagerly scan Paul's work and teaching which he did after that heavenly revelation. Perhaps we may be able to discover some trace of the influence of those mysteries that were then revealed to him. Had he perhaps heard something in heaven that put him at his ease as to the destiny of sinners? Or did he have less anxious concern after that for his converts and brethren in Christ? Did he relax his efforts and seek his rest in the thought that God was in His heaven and all was well with the world? Far, far from it. It was subsequent to his wonderful experience that he said: "I count not my life of any account as dear unto myself, that I may accomplish my course, and the ministry

which I received in the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24.) To the Corinthians he writes: "Though I was free from all men, I brought myself under bondage to all, that I might gain the more . . . to the Jews I became as a Jew that I might gain the Jews; to the weak I became weak that I might gain the weak: I am become all things to all men, that I may by all means save some"—and yet more solemn and serious words follow after that. (1 Cor. 9:19-27.) Knowing the fear of the Lord, he said, we persuade men. (2 Cor. 5:11.) For the disobedient Jews, his kinsmen according to the flesh, he was filled with sorrow and had an unceasing pain in his heart: yea, he could have wished himself anathema from Christ if thereby his people could have been saved. Whatever it was that Paul heard in heaven, it did not make him feel complacent as to the destiny of sinners, or easygoing in his efforts to save them. Nor did he dream dreams of happy optimism or feel any careless ease concerning his converts and brethren in Christ. Of those who walked after the flesh he spoke often, and "even weeping"; concerning the babes in Thessalonica—day and night he prayed exceedingly that he might see their face and perfect what was lacking of their faith; and those in Ephesus he exhorted to "Watch . . . remembering that by the space of three years I ceased not to admonish every one night and day with tears." How feeble seems our ideal of ministry when compared with the terrible earnestness of this servant of Christ, the apostle Paul!

4. But, again, where more than in his visit to heaven would Paul have got such an understanding of that "exceeding and eternal weight of glory" that awaits Christ's people? "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." The man who said this suffered more, in all likelihood, than has ever fallen to the lot of any other of the servants of Christ to suffer. See the lists in 1 Cor. 4; in 2 Cor. 4; in 2 Cor. 6; in 2 Cor. 11, which are far from being complete. From these lists I read, as follows:

"For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now."—1 Cor. 4:9-13.

"Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more

abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?"—2 Cor. 11:23-29.

But what are these things in the light of the glory that is reserved for the servants of Christ? Literally nothing—no worthy of mention or of comparison. If his first view of Christ caused him to count all things to be loss and as refuse, then what he saw and heard in heaven certainly must have caused him to despise all his hardships and sufferings and every pain and loss as a thing of nought.

5. Yet, once more, [if we may surmise a little further]—we wonder if perhaps it was not what he witnessed in that glimpse of heaven and God's Paradise that added such peculiar tenderness and deep appreciation to his estimate of the cross. There, there he must have realized (as all who get to go home with God some day will) what was that cross where his Savior died—the length and breadth, the height and depth, of that love of Christ that passeth knowledge; also the dark night and the deep waters that the Lord went through that He might find His sheep that were lost and the great ransom that was paid there—for

"There was no other good enough
to pay the price of sin—
No other could unlock the gate
of heaven and let us in"—

There was the forgiveness, there the mercy, there the death of the old life, there the power of the new life in Christ, there the root that blooms into immortal hope. No wonder he would not glory save in the cross of Jesus Christ in which the world was crucified to him and he to the world.

I think he learned the most of that in those moments he spent in heaven and when he heard those words that were unlawful for a man to utter. How small all things of time and self must have seemed to him thenceforth. And to my readers I could wish nothing better than that they might see the meaning of sin and condemnation, and of salvation and life and glory in measure as Paul saw it when he was caught up to the third heaven and the Paradise of God.

Thus what Paul saw and heard, even the words unlawful

to utter, have come unto us in their effect; and we hear his report and believe his testimony while we tarry in the shadows until the perfect day come and we shall behold the glory of God, together with Paul and with all the saints. So mote it be!

WORK AMONG THE JEWS

S. D. Eckstein

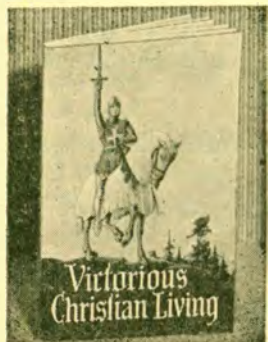
I thank God that I am yet permitted to hold up His Son before the Jewish people. I endeavor to point them to Christ, as the only hope. I find satisfaction in seeing some impressed. The religious life in Jewry is tottering. Those who do hold to the intricate and burdensome laws, hold very loosely. From the spiritual point of view the synagogue faces a crisis. There are eleven orthodox Jewish synagogues and one reformed Jewish temple here. Although Rosh-Hashna (New Year) and Yom-Kippur (Day of atonement) are well attended by Jewish worshippers notwithstanding the the price of tickets for the above high-holy-days services reached a very high level (those in uniform of the United States armed forces receive seats free of charge) yet during the whole year synagogues have daily services, and most of them are short of a "MINYAN." (A public Jewish service is never begun unless the quorum fixed by tradition is present. This quorum is called "MINYAN" and consists of TEN MEN. These males must be above the age of thirteen years. According to rabbinical law less than TEN MEN is never considered a congregation sufficiently large for public devotion.)

I solemnly told them that the Spirit of God said, "I set before thee the way of life and the way of death. . . . Hence to seek the Lord while he may be found, and to call upon him while he is near. None can escape if he neglects so great a salvation. He offers salvation to all alike, and on the same terms. The way of salvation is uncompromising. None can alter it. Truth is incontestable. I found strength in my belief in the wondrous plan of salvation which God prepared in Christ who loved me enough to give His only begotten Son to shed His blood for me, redeeming me by His death on the cross. (Eph. 1:7.) If the Jewish people would only make a real attempt to delve with deep searching of hearts into the wonderful prophecies and marvellous fulfillments, they would see that there is a fountain opened for sin and uncleanness. By accepting Christ and His salvation only can men move on safe ground. We must be loyal to God's word, obedient to His Son, and manifest faith and courage in the face of opposition and contempt. In these days especially when the world is in a state of convulsion, we need great faith. To God we look for guidance as we tell forth the Message of His love.

GIFT OR REWARD BOOKLETS

BEAUTIFUL APPROPRIATE INEXPENSIVE

Each booklet listed below contains: thirty-two pages, inspiring scripture passages, choice biblical pictures in colors, emphasis on Christian service, selected religious poems and thoughts. Suitable for any occasion or season and within the price range of greeting cards. Size, about 4 x 5 7/8 inches. Price, 15¢ each; \$1.50 a dozen.



VICTORIOUS CHRISTIAN LIVING

By

James DeForest Murch

"Another artistic addition to the popular 'Standard Line' of gift booklets. Contains nine full-page, four-color reproductions of art masterpieces. The deeply spiritual message of 'Victorious Christian Living' is especially appropriate in these trying days and is designed to lead Christians to a fully-surrendered, fully-satisfying life. An appropriate companion brochure to the author's well-loved 'Prelude to Prayer.'"

Price, 15¢ per copy, or \$1.50 per dozen;

THE CALL OF THE CHURCH

Thirty-two attractive pages emphasizing the importance of the church and the church-going habit in the life.

PRELUDE TO PRAYER

On the cover is the celebrated painting, "Praying Hands." A collection of poetry, scripture, paintings and meditations on the subject of prayer.

PORTALS TO BIBLE STUDY

Thirty-two pages just crammed with Bible facts and inspiration that will create a desire for Bible study. Contains sixteen titles, including: The Bible Books in Poetry, History of the English Bible, How to Use the Bible, Sentence Summaries of Bible Books, Tribute of Famous People, etc.

DISCIPLESHIP

No. 945 (Baptismal Certificate)

"Discipleship," in sixteen beautifully printed pages, is a booklet that every new convert will treasure. The cover and four inside religious pictures are in soft, pleasing colors. A Baptismal Certificate, inserted in the center of the booklet, features a reproduction in color of a scene on the river Jordan. Well-chosen, Scripture quotations make up eleven pages and give in small compass those basic Christian principles that every new member ought to know. The subjects treated are: "Faith," "Repentance," "Confession," "Baptism," "New Birth," "Gift of the Spirit," "Giving," "Soul Winning," etc.



All booklets listed on this page contain about 32 pages and come at 15¢ per copy, or \$1.50 per dozen.



KNOW YOUR BIBLE?
 By Amos R. Wells. Fifteen hundred questions on great events and characters, and twenty-one topical quizzes on all parts of the Bible.
Price \$1.00.

GO TILL YOU GUESS
 It follows the plan of the game, "Throwing Light," to fix Bible facts in the mind. Four hundred sections—one thousand Bible references.
Price \$1.00.

BIBLE SAYINGS
 Fifteen hundred questions on "who said?" "Where found?" or "in-completed" sayings—the soul of the Bible.
Price \$1.00.

BIBLE QUIZ BOOK
 By J. Vernon Jacobs

Here is a Bible "knowledge-test" book that will meet an overwhelming demand. J. Vernon Jacobs, the author, has especially distinguished himself for his ability to make the Bible a living popular book. His "Bible Quiz Book" contains the following six sections: (1) True-or-false tests and quiz programs, (2) Bible games, (3) Life-problem studies, (4) Bible drills, (5) Memory verses and (6) Reference-finding contests. The material in each of these sections is of a wide variety, and can be used in home, church, Bible class and young people's meetings. 132 pages, heavy paper binding. **Price 50c.**



IMPORTANT NOTICE

The six volume edition of Jamieson, Faussett, and Brown Commentary is available to you again, after being out of print for many years. This new edition contains the Scripture in full, not to be found in the one-volume edition, and the exposition is more detailed; also it has the more readable original type. By comparison, the exposition of the four Gospels in this six-volume set takes 486 pages against 171 pages used in the one-volume edition.

The price of this new six-volume edition is \$25.00.

READY FOR YOU NOVEMBER 1, 1944

THE WORD AND WORK
 1046 DUDLEY AVENUE
 LOUISVILLE 4, KENTUCKY

Books by R. H. Boll

"ROMANS"

The book is uniform in size and price with "The Book of Revelation," and "The Kingdom of God," by the same author: 80 pages, size 6 x 9, neatly bound; 50¢ each; 3 for \$1; \$25 the hundred. Suitable for individual reading and study, or for class use.

"THE REVELATION"

R. H. Boll's revised 84-page Commentary on the last book of the Bible; reset in attractive type, and now ready for delivery in any quantity.

It meets the need and demand for a brief and simple exposition of this important part of Holy Scripture.

84 pages; 50¢ each; 3 for \$1; \$25 the hundred.

"THE KINGDOM OF GOD"

A Misunderstood Subject

The following is copied from the Author's Preface:

"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it.

"In the following studies the writer has attempted—not to propound or bolster up some peculiar theory, but to reach, as God gave him ability and grace, a juster and more comprehensive conception of the great theme of the kingdom of God as set forth in the word of God."

84 pages; 50¢ each; 3 for \$1; \$25 the hundred.

THE BOOK OF DANIEL

Under Brother Boll's pen the book of Daniel yields many practical and helpful lessons. Preeminently, however, it is seen in its true light as a book of prophecy, throwing its searchlight of truth on our day and on the "time of the end," dealing with things that concern the Jew, the Gentile and the church of God.

We can be sure that "The Book of Daniel" by R. H. Boll is a scholarly treatment of a great book.

85 pages. Bound in leatherette paper. Price, 50¢ each; 3 for \$1.00. Especially recommended for study groups.

Order from

THE WORD AND WORK, PUBLISHERS

1046 Dudley Avenue, Louisville 4, Kentucky

TWO NEW BOOKS by R. H. BOLL

LESSONS ON EPHESIANS

"LESSONS ON EPHESIANS" by R. H. Boll is a companion book to "Lessons on Romans," "The Book of Daniel," "The Revelation," "The Kingdom of God," and "Soul-stirring Sermons." We hope to add to this series from time to time. Those who know Brother Boll need not be told that this new book from his gifted pen is illuminating, spiritual, and true to God's word. It is bound in beautiful leatherette paper and contains 59 delightful and uplifting pages.

SOUL-STIRRING SERMONS

"SOUL-STIRRING SERMONS" by R. H. Boll is the first book of sermons that we have published from his pen. We know that many love to hear Brother Boll preach the unsearchable riches of Christ, and we felt it would be a service to his friends, as well as a means of doing good, to put up some of his choice sermons in book form. It contains sixteen messages of an evangelistic nature on such themes as "The Revelation of God in John 3: 16," "What Christ Taught About Sin," "The Old Paths," "Learning From the Enemy," "The Good Shepherd," and "The Twentieth Chapter of Revelation." It is bound in wine, ripple-finish paper and contains 82 pages. Order your copy today.

Price: 50¢ each, 3 for \$1.00, \$3.50 per dozen.

Order from
THE WORD AND WORK

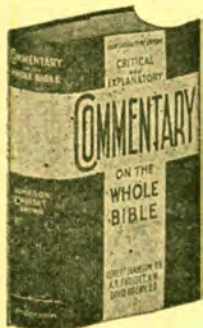
1046 Dudley Avenue
LOUISVILLE 4, KENTUCKY

NEW LARGER TYPE EDITION

**JAMIESON, FAUSSET AND BROWN'S
Commentary on the Whole Bible**

A VERSE-BY-VERSE EXPLANATORY WORK

FOUR VOLUMES IN ONE



AN entirely new edition of this famous Commentary. Long regarded as an invaluable aid to a better knowledge of the meaning and import of Holy Scripture. For Pastors, Teachers, Bible Students and Christian Workers generally.

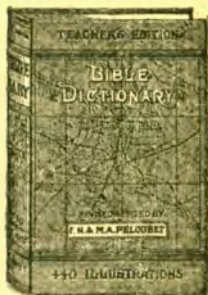
FINE APPEARING, DURABLE BUCKRAM BINDING, EASY TO HANDLE, A PLEASURE TO CONSULT, EASY TO READ.

TITLE STAMPED IN GOLD. 1350 PAGES. Price..... **\$4.95**

Smith's Bible Dictionary

DR. WILLIAM SMITH

Teacher's Edition. Revised and Edited by F. N. and M. A. Peloubet. Every one acknowledges the value of Dr. William Smith's Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished Doctors Peloubet. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. This edition also contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 800 pages, with 8 colored maps and 400 illustrations.



Cloth, stamped in gold and ink. Price..... \$2.00
Flexible French Morocco, round corners, red edges..... 3.00



A Complete Concordance to the American Standard Version Bible

By M. C. Hazard

Contains about 300,000 references arranged under 16,000 headings and subheadings. Includes the alternative marginal readings. Gives the pronunciation and meaning of all proper names and places, with biographical and geographical information which makes it serve as a Bible dictionary, as well as a concordance. Bound in red cloth; square corners.

Price..... **\$5.00**

THE WORD AND WORK, 1046 Dudley Ave., LOUISVILLE 4, KY.

Standard Dollar Books

BEST BOOKS — *for* LESS MONEY

These are *bargains!*—made possible by selecting books of sure-fire popularity, and certain to be sold in quantities.

BIBLE TRUTHS ILLUSTRATED. By J. C. Ferdinand Pittman. Scores of subjects, each with a number of suitable Bible texts followed by a variety of appropriate illustrations.

SPECIAL SERMONS FOR SPECIAL OCCASIONS. E. W. Thornton, Editor. Twenty-two sermons and addresses by noted masters, with a brief sketch of the life and work of each writer.

BACCALAUREATE AND CONVOCATION SERMONS. By E. V. Zollars. The cream of over thirty years' experience by a master in this field.

THE GIST OF THE BIBLE. By Chas. A. Shook. Notes for sermonizing, for individual study and with questions and answers for each chapter, which make it an ideal textbook for Bible-study classes.

SERMON NOTES FROM THE MINISTRY OF JESUS. By M. M. Boteler. Illuminating treatment of many passages, both familiar and unfamiliar. Striking subjects outlined, with illustrations. Sixty helpful sermon studies.

TOPICAL ILLUSTRATIONS. By J. E. Denton. Carefully indexed, this book offers appealing illustrations for every usual need and occasion.

GREATEST THOUGHTS ABOUT THE BIBLE. Compiled by J. Gilchrist Lawson. Greatest thoughts of the greatest men, with the most interesting facts about the Bible, and a guide to passages on various subjects.

ILLUSTRATIVE INCIDENTS FOR PUBLIC SPEAKERS. By Will H. Brown. Human-interest stories that touch the heart, nature objects that appeal to the mind, wit and humor that cheer and uplift—all classified for ready reference.

POEMS OF PEP AND POINT FOR PUBLIC SPEAKERS. By Will H. Brown. More than six hundred poems that move to action. Arranged for ready reference.

WIT AND HUMOR FOR PUBLIC SPEAKERS. By Will H. Brown. Bright, breezy, brief, humorous anecdotes and stories alphabetically classified for most effective use.



Price, \$1.00 Each