

THE WORD AND WORK

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THE MERCY SEAT

“From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
’Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet;
It is the blood-bo’t mercy-seat.

There is a seat where spirits blend,
Where friend holds fellowship with friend;
Tho’ sundered far, by faith they meet
Around one common mercy-seat.

There, there on eagles’ wings we soar,
And sin and sense seem all no more.
And heaven comes down our souls to greet,
And glory crowns the mercy-seat.

— Hugh Stowell.



Words in Season

R. H. B.

"MAKE YE READY THE WAY OF THE LORD"

Hills and valleys—rocky crags and deep gulches, blocked the way of Christ when He first came to Israel to bring them His salvation. John the Baptist was sent before Him to make a highway for Him. According to ancient prophecy his mission was to "make ready the way of the Lord, make his paths straight." "Every valley shall be filled, every mountain and hill shall be brought low, and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God." (Luke 3:4-6.) And how did John fulfil this task? He came preaching "the baptism of repentance unto remission of sins." (Mark 1:4.) As recorded in Matthew—"In these days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye for the kingdom of heaven is at hand." His call to repentance was followed with stern warning, exhorting the nation to real, thoroughgoing turning from the sins that had blinded their eyes and hardened their hearts, and which would hinder their recognition of their Christ. Thus and thus only could the hills be brought down, the valleys filled up, and the obstructions which blocked the Messiah's entrance cleared away, so that they might see the glory of the Lord's salvation.

THE HOUR OF DECISION

A time of crisis had come with the advent of Christ. For a long time things had gone to the bad. The religious life (and with it the moral life) in Israel had deteriorated, but the decline came so gradually that they did not realize how low they had sunk. Nothing spoils more easily than God's religion. But now a new day was dawning. Things could no longer go on as they had been going. Hope and judgment were in the offing—the kingdom of heaven on the one hand, and if that be refused, judgment and retribution would fall upon the sinful people. Let them not delude themselves with empty names and claims, saying "We have Abraham to our father." There was One standing in their midst, said John, who would baptize them with the Holy Spirit and with fire: "whose fan is in his hand and he will thoroughly cleanse his threshing floor, and will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." Things had come to an issue. The axe (no longer the pruning knife) was laid at the root of the trees; and every tree—not bad trees bearing evil fruit only—but "every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Therefore there is now but one way of hope: *Repent ye!* Those who accepted John's preaching and baptism were "fleeing from the wrath to come." (Matt. 3:17.) Those who refused rejected the counsel of God against themselves. (Luke 7:29,30.) Such was the stern preaching of the way-preparer for the Lord.

OUR DAY OF CRISIS

Again it is a day of crisis, and hills and valleys, crooked trails

and rough places block the way of God's salvation everywhere—and the multitudes are perishing, though help and blessing lies so near. And now as then those obstructions can be levelled and removed in one way only—namely by real and sincere repentance. There are joyless, powerless, hopeless Christians within; there are hopeless, hardened sinners without. In each and every case it is *sin* that hinders the salvation of God. There is need again in our day of a voice crying in the wilderness of our cities and throughout all the land, "Prepare ye the way of the Lord, make his paths straight!"

What prevented the true repentance of the people in John's day, prevents it now also. Still—or again—people content themselves with an easy-going deteriorated religion, and set their hope on names and claims, but do not and will not repent. The call to repentance is not popular. Far more acceptable is the message of the false prophets who cry "peace, peace, when there is no peace," and sing lullabys to sinful, guilty men and women. Like overfed animals in the stall, that trample their fodder underfoot, professing church members surfeited with sermons, continue living after the flesh. One could wonder why they keep on in their professions at all, for really they get little or nothing out of their conventional religion — no real hope, no joy, no peace of heart and conscience. Oh for some true prophet to awaken these sleepers from their fateful, fatal slumber! "Repent ye"? Yea—that would be the right message. It was in John's time, it is in ours. But will they repent? There are mighty obstacles and hindrances—hills that must be brought down, valleys that must be filled, crooked things to be straightened, rough places to be smoothed. What are some of these obstructions?

HIGH HILLS

Among the high things that exalt themselves against the knowledge of God, the chiefest is *pride*. It shuts off God's light and truth. Whether it is social pride, intellectual pride, or (worst of all) spiritual pride—it bars the entrance of Christ into the hearts of men. The gospel has no admittance to haughty minds. "I thank thee Father, Lord of heaven and earth," said the Lord Jesus, "that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight." (Matt. 11:25-26.) And so the apostle Paul found it, for "not many wise after the flesh, not many mighty, not many noble" responded to his gospel; but most of his converts were of the foolish, the weak, the base, the no-bodies, "that no flesh should glory before God." (I Cor. 1:29.) We must note however, that no man was rejected simply because he was wise or mighty or noble; for some of those did come in. Nor was preference shown to the weak and foolish and base, merely because they were such. The matter hinged on whether a man would humble himself, and the event showed that the poorer and lower classes were generally the more willing to humble themselves before God.

THE HUMBLING CALL OF GOD

"Was there ever such a scheme to take the conceit out of a man as the gospel of Christ?" said James Anthony Froude, the literary

critic, who, though himself an unbeliever, saw the point of it all. And verily he was right. The cross of Jesus is a death-blow to all human pride. If *that* was what it took to save me—if God had to make this supreme sacrifice, and if the Son of God must go to the cross on my behalf, that I might be forgiven and saved from sin and condemnation, then there is an end of all boastings forever. Then all my righteousness is seen to be but filthy rags, and all my human excellence turns to ashes. To the wise the cross is foolishness; and to the self-sufficient and the moralist it is an insult (for which reason the Cross and the Blood are banned from the doctrines of Modernism); but to those who receive it, it is the wisdom of God and the power of God. The hills must come down that Christ may enter in. Repentance is humbling. "Seest thou how Ahab humbleth himself before me?" said the Lord to Elijah — "because he humbleth himself before me, I will not bring the evil in his days." (1 Kings 21:27-29.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6.) For God resisteth the proud, but giveth grace to the humble."

DEEP VALLEYS

The valleys that needed to be filled are the low places of unbelief and despair. The man hears the call to repentance and the promise of God, but turns it all aside. It does not apply to him. He has made good resolutions before and too often was never able to carry them through. He is settled down to the things as they are. It has been too long to change now; it is too late. He can only go along for the rest of his time and do the best he can. Maybe there's some lucky turn ahead for him in the future; but now—no, there's no use. This is the kind of deep valley that prevents Christ's entrance into many a man's life. Such valleys must be filled up. The man must learn to believe in God, and trust in Christ's power to save.

I leave it to the reader to see what the crooked places are that must be straightened, and the rough places that are to be levelled. Like the door at which Jesus knocks (Rev. 3:20) all these are things that shut out the Lord and the gospel of the grace of God. The one word to any and all sinners is "Repent ye." "Repent and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts 3:19.) And this—"Seek ye Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:6,7.)

* * *

WORLD BETTERMENT

No doubt that in the days before the flood man displayed abundant energy in making the world a comfortable and agreeable place for himself; but that is a very different thing from making it a suitable place for God. So also at this present time, man is as busy as he can be in clearing the stones off the pathway of human life, and making it as smooth as possible (which in itself is not necessarily wrong) but this is not making straight in the desert a highway for

our God," nor is it making "the rough places smooth" that all flesh may see the salvation of Jehovah. Civilization prevails; but civilization is not righteousness. The sweeping and garnishing is going forward, but it is not to fit the house for Christ, but for Antichrist. The wisdom of man is put forth to cover with the folds of his own drapery the blots and blemishes of humanity. But though covered they are not removed! They are underneath and will ere long break out in more hideous deformity than ever... The dams by which man sedulously seeks to stem the torrent of human wretchedness, must soon give way before the overwhelming force thereof. All the efforts to confine the physical, the mental, and the moral degradation within those enclosures which human benevolence has devised, must in the sequel prove abortive. —C. H. M.

THE BIBLE IS STILL WORLD'S BEST SELLER

Some part of the Bible has been published in 1,059 languages and dialects, as of December 31, 1952, according to a statement issued by the American Bible Society.

Languages in which the whole Bible has been published: 197.

Languages in which a complete Testament has been published: 257.

Languages in which at least a Gospel or other whole book has been published: 605.

Total languages in which some part of the Bible has been published: 1,059.

There are some ninety additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

The American Bible Society alone during 1952, distributed at home and abroad, a total of 13,369,030 copies of the Scriptures in 149 languages. The distribution in the United States totalled 7,822,644 copies.

Do you possess a Bible? If so, do you read it? Do you believe it?

The Holy Scriptures are "able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:15.)

If already saved, remember that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17.)

— From "NOW".

* * *

It is hard in one and the same sermon to leave the impression that Christ is great and that I am clever.

* * *

The sermon that is intended for the ear of God will reach the hearts of men.

PLAUSIBLE BUT DECEPTIVE REASONING

J. Edward Boyd

Two men were once engaged in a religious discussion, when one of them thought to settle the question at issue with the following syllogism:

Whatsoever is not of faith is sin. (Romans 14:23.)

The law is not of faith. (Galatians 3:12)

Therefore, the law is sin.

Now that appears to contain all the elements of a perfectly sound and logical argument. And both the major and minor premises are direct quotations from the Word of God. The conclusion therefore seems inescapable. Nevertheless, the other disputant promptly demolished the whole argumentative structure by another short quotation from the Scriptures:

Is the law sin? God forbid. (Romans 7:7.)

For here the apostle Paul raises this very same question, only to answer it more emphatically in the negative. And this answer is a flat contradiction of the brother's conclusion.

Now the purpose of relating this incident is to point out and to illustrate an ever-present danger. For there is scarcely any doctrine, however false it may be, that cannot be supported by plausible argument. A skillful sophist can so present his case that his conclusion appears irresistible. Multitudes are being deceived in this manner. Let us take heed that we do not become victims to such devices of the devil! But how can we escape? We can scarcely hope to detect the fallacy in every argument, certainly not without careful investigation in many cases. It is a good rule, then, to be slow to accept any conclusion only because it seems reasonable. Then we should be familiar with the teaching of God's Word. One plain declaration of truth found therein outweighs all human argument; it is the end of controversy. Acting on this principle, some have believed, (for instance) in the ultimate restoration of Israel in spite of "conclusive" proofs of men that it can not be so! I doubt very much whether the disputant mentioned above knew anything about the rules of logic governing syllogisms; but he knew the Word and that was sufficient.

Wrong conclusions can be derived with the best intentions. The brother who formulated the syllogism given above was a good man, respected by all who knew him for the integrity of his character and the purity of his motives. There is no doubt that he considered his reckoning perfectly sound until confronted with incontrovertible evidence to the contrary. And this should warn us against overconfidence in our own conclusions. Of course we should reason, and seek to reason logically, yet all the while keeping our minds open to correction. Thus we grow in knowledge and understanding of the truth.

Now, although the brother's conclusion that "the law is sin" is unquestionably disproved by the quotation from Romans 7:7, it may be profitable to inquire, "What is wrong with his argument?" Both premises are true, and the conclusion seems logical. The answer is

to be found in the contexts of the quotations used. An examination of these passages reveals that the word *faith* does not have the same meaning in both. For in Romans 14:23 it is clearly used to denote (in the words of Thayer's lexicon) "persuasion or conviction concerning things lawful for a Christian." The particular question under consideration was the eating of meats. Paul states the truth of the matter in verse 14 "... nothing is unclean of itself..." but he quickly added, if a man considereth it unclean, to him it is unclean. If he doubted that it was right to eat meat, but ate it anyway, he was condemned. (Verses 20, 23.) In that case his eating was not of faith—that is, not according to his own conviction (although right of itself). But in the other passage (Gal. 3:12) the word *faith* cannot have this meaning. So no conclusion can rightly be drawn from these premises.

THE "HERE NOT COMING" SLOGAN

Frank S. Graham

"Here, Not Coming" is the title of a short article published in the correspondence section of the Oct. 21, 1953, issue of the "Christian Century".

The author argues that the days of the apostles were the "last days". He asserts that after the last days had brought the "end of all things" the age of Christ began. In conclusion he writes:

"He now reigns in every heart that receives him. He is here, not coming."

In retelling events preceding His return, our Lord warned: "Then if any man say unto you, Lo, here is Christ, or there; believe it not." While this warning may refer particularly to persons claiming to be the Christ, it may be applied appropriately to the teaching that Christ is not coming, because He is here.

Christ dwells in our hearts by faith (Eph. 3:17). "Christ in you the hope of glory" (Col. 1:27). In that sense Christ is here, but how absurd to use that truth as a basis for denying that He will come "in like manner as ye see him go into heaven" (Acts 1:11). But the "Here, not coming" slogan has a familiar ring. With what vehemence many of my brethren declare that the kingdom is "here, not coming"!

Christians have been translated into "the kingdom of God's dear Son" (Col. 1:13). Accepting the truth that the kingdom is here should not prevent our seeking to learn what God has revealed concerning its future. It should not keep us from expecting a time when voices in heaven announce: "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Peter foretold the coming of scoffers in the last days, saying: "Where is the promise of his coming?" (2 Peter 3:4.) My faithful brethren do not deny the second coming of Christ as do the scoffers, but the interpretations which they set forth, and the schools of thought which they represent in some cases seem to parallel too closely the teachings of the scoffers. May we not rightly be apprehensive when we see that trend?

THE BATTLE OF THE VERSIONS

(In the Christian Standard of January 10, 1953, there appeared an interesting and helpful article by R. C. Foster entitled "The Battle of the Versions." He champions the American Standard Version by calling attention to the fact that the battle of the versions is not simply an encounter between the King James Version and the new Revised Standard Version, but rather it is a three-cornered affair including the American Standard Version. — Pub.)

Mr. Foster says: "With cunning military strategy the modernists have sought desperately to reduce the struggle to a straight combat between the King James and the new version. Although the statements issued by the translators declare that their version is a revision of the American Standard Edition of 1901, the promotional campaign has sought to ignore the American Standard and feature contrasts between the King James and the new version. It is really not the King James version which the propagandists would have the people forget. On the contrary, every conceivable means has been used to conceal the American Standard Version, which they evidently regard as their more dangerous rival, and to cause the people to forget that they now have in their possession a translation made in 1901 which has already achieved the meritorious features of the new version such as the change of archaic English words like "wist," "wot," into the understandable usage of our own time. When the promoters of the new version make such a great fanfare about the improvement made from the obsolete English of the King James to the modern usage of the new version, they deliberately create the impression that this is a new and much needed achievement. As a matter of fact, it has already been done in the English Revised Version of 1881 and the American Standard Version of 1901. Moreover these revisions corrected much of the faulty translation of the Greek seen in the King James because they were not subject to some of the theological notions that hampered the King James translators and because their careful following of an improved Greek text in most cases gave a more exact translation. (Three of the most important manuscripts of the Scriptures in the original text were discovered after the King James was translated.)

"The preface of the new version states briefly the facts that show the American Standard Version is in existence, but the entire weight of the promotional campaign has been devoted to the effort to shove the American Standard Version out of the picture. . . . A ministerial association recently sent forth a pronouncement denouncing the new version for its brazen, radical perversions of Scripture, but ended their statement with the humble declaration that they intended to wait patiently until a modern translation which is faithful to the text of the Scriptures is produced which will correct the archaisms of the King James. This overlooks the very great value of the American Standard Version already in our hands.

"In a speech at Columbus, Ohio, in 1946, when the new translation of the New Testament was being dedicated, Dean Weigle admitted that the American Standard Version is the most accurate trans-

lation of the Greek text in existence, but he claimed there was need for a revision because the American Standard Version followed the structure of the Greek too closely resulting in complex English sentences difficult to follow. In his recent book, *The English New Testament*, Dean Weigle repeats his criticism: 'But with all their accuracy, the revised versions of 1881 and 1901 lost some of the beauty and power of the King James Version. This is because they are too obviously translation English. They are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English.' . . . (This criticism is really a commendation.—Pub.)

"One of the things which has enabled the National Council to push the American Standard Version into the background of this struggle is the fact that the International Council of Religious Education, now merged into the National Council as its Division of Christian Education, has controlled the copyright of this version since 1929. It is significant that the copyright was secured at the same time that the plans were laid for the new version. Roy G. Ross, General Secretary of the International Council of Religious Education declares in *The Scroll* of May, 1946, that immediately upon gaining actual control of the the copyright of the American Standard Version the officers of the International Council began discussion of plans for this new version. The legal renewal of the copyright finally runs out in 1957."

(Professor R. C. Foster has much more to say in his good article, particularly concerning the new Revised Standard Version, but as our purpose is to focus attention on the American Standard Version, the merits of which have been discovered by all too few Bible readers, we have selected some extracts which mainly concern this finest of all versions.) — Pub.

THE AMERICAN STANDARD VERSION

J. R. Clark

Critics compliment the American Standard Version of the Scriptures when they say it is a "mechanically exact, literal, word-for-word" translation, more concerned about the order of the Greek words, than the order that is natural to English. What if smoothness is sacrificed for accuracy, are we not dealing with the Word of God?

Many obsolete terms found in the King James are brought up to date in the American Standard. "I wot not" of the King James in Acts 23:5 is changed to "I knew not" in the American Standard. "Conversion" of Philippians 1:27 is better rendered "manner of life." "Prevent" of 1 Thess. 4:15 was correct in 1611, as the word then meant "go before." "Precede" of the American Standard now properly expresses the Greek idea. In 1 Cor. 13 "charity" is used in the King James, as it then had the force of "love", but now "love" of the American Standard is better. "Easter" appearing in the K. J. in Acts 12:4 is properly translated "Passover" in the A. S. "Holy Spirit" rather than "Holy Ghost" always appears in the American

Standard. While the K. J. refers to the Holy Spirit with the neuter pronoun "it", the A. S. properly calls the third person of the God-head "he" or "him". (See John 14:16, 17 and Rom. 8:16.)

The American Standard makes a distinction between two Greek words that are translated "world" in the King James, by giving us instead "age" for *aion* either in the text or margin, and "world" for *kosmos*. This is important as there is a vital difference between, for example, "the end of the world" and the "end of the age." In the A. S. version a proper distinction is made between hades and hell, while in the K. J. version both the word for hades and the word for hell are translated "hell". Thus Acts 2:31 really says that the Lord Jesus went to hades, not to hell. Hades is the unseen world, the place of departed spirits, while hell is the lake of fire, the place of eternal punishment.

Thus the excellencies that the New Revised Standard Version claims for itself are already given to us in the American Standard Version. The new Revised Standard Version committee had access to no important original manuscript that the American Standard Committee did not have. The obsolete words of the King James that they profess to bring up to date are already modernized in the American Standard.

The American Standard gives the excellencies of the new version without its objectionable features. For example, the new version was translated by a committee composed altogether of modernists, men who do not believe in the deity of Christ. Theirs is a free translation, not a literal word for word translation. As they do not use italics to indicate words added to make sense, they mix their own words with the words of God, without distinguishing marks. They profess to use "thee" and "thou" when referring to God and consistently refer to Christ with "you", and the Father with "thee" and "thou". Many passages in the new version undermine the deity of Christ, for examples of which compare the following passages of the new version with the King James or American Standard: Isa. 7:14; Psalm 2:12; John 3:16; Heb. 2:10; Heb. 2:11; Micah 5:2; Romans 9:5; Luke 1:34. Foster says, "The translators could not afford to cut right through the middle, they had to keep trimming the edges in as many critical spots as possible."

While the new version has many excellent renderings not found elsewhere, it should be used only as a side reference and with caution. The King James is a faithful version. The meaning of its archaisms can be learned and other weaknesses such as Easter for Passover and hell for hades kept in mind. But the American Standard Version commends itself to us as the most satisfactory of all for common use. While it is used by thousands of people all over the country, including schools and churches, yet it deserves a much wider distribution. We already have what many users of the King James are looking for, a modern translation which corrects the weaknesses of the K. J. and is yet faithful to the truth of the Scriptures!

WHY WE NEED TO PRAY

D. L. Allen

"And he spake a parable unto them to the end that they ought always to pray, and not to faint." (Luke 18:1.) The Greek word used here translated "ought," is the strongest word in that language indicating obligation. The Lord Jesus is thus saying that it is man's highest obligation to pray always. Now this does not appeal to the carnal mind as being reasonable. Even in the actual daily living of most of us who are Christians we continually decide that any number of duties and obligations that press upon us are more important than prayer. It is evident that we think so, because we habitually neglect prayer in an effort to discharge them and use them as an excuse for our prayerlessness.

Why ought men to pray? Because we are men and as such stand in a relation of dependance upon God who created us. As Jeremiah cried out, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23.) The man who endeavors to live without prayer deprives himself of the guidance of the Lord on the pathway of life. Dr. George Washington Carver who made such marvelous discoveries of the usefulness of the lowly peanut was once asked if he had ever found prayer for guidance in connection with his discoveries to avail. "Of course," he said; "that goes without saying. You see, there is no need for anyone to be without direction, or to wander amid the perplexities and complexities of this life. Are we not plainly told, 'In all thy ways acknowledge Him, and He will direct thy paths'? Why go blundering along on our poor, blind, way when God has told us He will help us? God can always be depended upon." We should never start into anything without prayer, yet how often do we make important decisions without making any effort to seek the Lord's direction in prayer.

Men ought always to pray because prayer is God's appointed way for us to obtain the things that we need. The average person thinks there is a better way and takes it. "Ye lust, and have not: ye kill and covet and cannot obtain: ye fight and war; ye have not, because ye ask not." (Jas. 4:2.) Here we see the most strenuous activity to obtain what is wanted, but it ends only in failure. Why? "Ye have not, because ye ask not." God's gifts are brought down only through prayer.

Mary Slessor, the pioneer missionary to Calabar, had to lay the cement floor herself in a new building which was being completed. Once, when relating the experience in Scotland, a lady asked her if she had had any lessons in making cement. "No," she replied; "I just stir it like porridge; turn it out, smooth it with a stick, and all the time keep praying, 'Lord, here's the cement; it is to Thy glory; set it,' and it has never once gone wrong." "O what peace we often forfeit; O what needless pain we bear, All because we do not carry Everything to God in prayer." Has He not told us, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that

seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7, 8.)

Men ought to pray because Christ prayed. The Lord Jesus received everything He got through prayer. He told His disciples, "I can of myself do nothing." His power and His wisdom came from God. He was made flesh and the true position of man in the flesh is dependence upon God. He thus became an example to us that we might know the utter necessity of our utter dependence upon God. It is well then for us to look more closely at the prayer life of our Lord.

One day while the Lord Jesus was praying alone to the Father His disciples came upon Him and listened until He ceased, and what they heard fired them with a desire to pray like He did. Hearing Him pray caused them to feel that they didn't know anything about it, although they were accustomed to prayer. There must have been something very real and blessed in His communion with the Father which filled them with awe and longing, and so they asked Him to teach them to pray.

Luke who emphasizes the humanity of Jesus says more about his prayer life than any of the Gospel writers, for His prayers reveal to us His true manhood. We are brought very near to the Lord Jesus when we read that being weary He sat by the well, that after a hard day's work he fell asleep in the fishing boat, that He thirsted, and that He wept. But the most precious indication of His participation in our physical needs and human emotions is His life of prayer. He lived a life of communion, dependence and submission. He had no source of help that we do not have also. He, too, lived by faith, hence He is not ashamed to call us brethren.

If we follow the example of the Lord Jesus we will pray to receive refreshment and rest after toil and service. More than once the Gospel writers tell us of Jesus seeking a solitary place for prayer after a long day of toil. We need to realize that the more we work the more we need to pray.

"O how praying rests the weary
Prayer will change the night to day,
So when life seems dark and dreary
Don't forget to pray."

Work may keep us from prayer, but earnest prayer will not keep us from work. It will lead us out into far more fruitful service than would be possible otherwise. Work without prayer may puff us up in conceit; or it may depress us with the consciousness of failure; it may cause us to fix our gaze on ourselves and our circumstances instead of God, or in a hundred other ways draw us away from God if we endeavor to carry it on without prayer.

If we follow the Lord Jesus we will pray before the hour of temptation comes. The Lord Jesus won His battles through prayer before He ever entered into them, and He would have us to do the same. "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." We can avoid many temptations through prayer.

Again men need to pray for the healing of their souls' diseases. "Confess . . . your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." (Jas. 5:16.) The one who prays the sinner's prayer will reach the ear of God. The publican's simple petition, "God, be merciful to me, the sinner," (Luke 18:13) revealed his keen consciousness of sin, his true sorrow for sin, and his trust in God's pardoning mercy. He had nothing to offer God, he had no excuses, he made no comparison of himself with others; he comes humbly asking for mercy and he receives it. He went down to his house justified, for he that humblith himself shall be exalted. If we wish to have healing for our souls we must come to the only place of help. Only then can we cry as did the psalmist.

"Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."—Psa. 103:2-5.)

Men need to pray because God's work can be done only through God's power. When Peter used his own sword in the garden of Gethsemane he succeeded only in cutting off one man's ear, and even that was contrary to the Lord's will for Christ restored it again. But when he used the sword of the Spirit on the following Pentecost after continuing steadfastly in prayer with the other apostles three thousand people were pricked in their hearts and found salvation. The Lord Jesus said, "Apart from me ye can do nothing."

Again we need to pray in order that we may be like Christ. The surest way to change what is wrong in us is to live in habitual beholding of Him who is righteous without any flaw, and light with no darkness at all. People who live together in close fellowship and love begin to act alike and very often bear resemblance in their very countenances. Luke tells us concerning the transfiguration of Christ that "as he prayed, the fashion of his countenance was altered." (Luke 9:29.) The radiance of God shone from His face which at other times was hid by the veil of flesh.

Would not the Lord have us to learn from this that communion with God transfigures? The more time we spend in communion with Him the more like Him we will be even now. As Paul tells us, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. 3:18.) We need to realize that prayer is much more than a request for things we may want—though it does include that. Petition is only one aspect of prayer. There is a communion that goes beyond this and takes us into the presence of God. As the apostle John says, "Truly our

fellowship is with the Father and with His Son, Jesus Christ."

This communion is open to the humblest servant of God, and will result in the transformation of our lives. Truly men ought always to pray and not to faint.



Questions and Answers

R. H. B.

Will the "fulness of the Gentiles" mentioned in Rom. 11:25 come in before or after the Lord comes for His church?

If *before*, and if (as some think) the coming in of the fulness of the Gentiles means the conversion of all the nations of the world to Christ, there certainly could be no "looking for" Christ's coming for His church; for we would have to know, in that case, that the Lord would not come until the world is converted. (This is the "Post-millennial" view.) But the event of Christ's coming to receive His own to Himself, as taught in Thess. 4:13-18, was looked for even in the apostles' days—might have happened then so far as any one could know, or at any time since. It is altogether independent of any signs or previous prophetic fulfillments of any sort; and no "fulness of the Gentiles," nor anything else, is to be waited for before we can look for the Lord's return to take up His church.

What is meant by the coming in of the fulness of the Gentiles?

This question belongs to the one above, and calls for a consideration of Rom. 11:25 in its context. "I would not have you ignorant brethren of this mystery," says the apostle, "lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved..." In Rom. 9 and 10 Paul sets forth the rejection of Israel, and reason for the same. In Rom. 11 he speaks of Israel's future hope, and strives to protect them from reproach and contempt on the part of the Gentiles. He shows that the Gentiles are the beneficiaries of Israel's fall; and if so great blessing for us has come by Israel's rejection, how great and wonderful will be the consequence when they are received again! (Rom. 11:11, 12, 15.) The olive-tree (the covenant of the promise) was theirs ("their own olive tree," v. 24) and they are the natural branches. Gentiles on the other hand were of a wild olive tree. Natural branches were broken off because of their unbelief. The wild olive branches came in on the ground of faith, and were thus grafted "contrary to nature" into Israel's olive-tree. "Be not high-minded, but fear: for if God spared not the natural branches neither will he spare thee;" and "glory not over the [natural] branches: but if thou gloriest, it is not thou that bearest the root, but the root thee" (v. 18.) As for the natural branches—"if they continue not in their unbelief [they] shall be grafted in: for God is able to graft them in again" (v.23).

This is the great event anticipated in Rom. 11:12, 15—"the receiving of them"—which will mean blessing worldwide, and on a scale never before known. It is with reference to this that the apostle speaking to the church, says: "I would not brethren have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in."

The coming in of the fulness of the Gentiles, then, will terminate the period of Israel's hardening, and their salvation will ensue. What then is this "fulness of the Gentiles"? It cannot be the conversion of all nations of the earth, as has been shown. The answer lies in the statement made by James in Acts 15:14—"God hath visited the Gentiles to take out of them a people for his name." This is what God is doing now. The church is an election. No nation as such, neither Jew nor Gentile, is being converted to Christ now, but of individuals from among Jews and Gentiles, God is forming the church. Some day this work will be finished; the church will be completed. When the full number of Gentiles have been added to the body (as comp. Luke 14:23) then will God turn His hand upon Israel. "There shall come out of Zion the deliverer; He shall turn away ungodliness from Jacob." "As touching the gospel," he goes on to say, "they (the Jews) are enemies for your sake"—you are getting the benefit of it (vs. 11, 15). "But as touching the election"—as the elect nation evidently—"they are beloved for the Father's sake. For the gifts and the calling of God are not repented of" (Rom. 11:25-29).

LOTUS EATERS

R. H. B.

After ten years of arduous warfare in the siege of Troy, Ulysses (so the ancient tale runs) with his companions, turned their hearts eagerly homeward. Among the perils of their journey there was one that proved well-nigh fatal. They had anchored their ship on an unknown coast, and were met by friendly natives who offered them lotus—a plant which had the peculiar property of causing all who ate of it to forget their business, their homes, and their destination, and to settle down in dreamy apathy. When the companions of Ulysses ate of the lotus a soft, languorous feeling came over them. All thoughts of home and loved ones seemed to fade from their thoughts, and they forgot the object of all their journey. They refused to go back to the hardship and danger of the journey, and were content to dwell and live and die in the land of the lotus-eaters.

One can hardly read the old myth without seeing the application as of a parable. The Christian, too, is on a homeward journey, a pilgrim and a stranger in the world, after the pattern of Abraham, who, being called of God, went forth to find a promised inheritance, looking for a city which hath foundations, whose builder and maker is God. Among the sweet songs we sing, this is one of the sweetest:

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night—
Do not detain me, for I am going
To where the fountains are ever flowing.

"Of that city to which I journey
My Redeemer, my Redeemer is the light—
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying.

"There the sunbeams are ever shining,
O my longing heart, my longing heart is there.
Here in this country so dark and dreary,
I long have wandered, forlorn and weary—

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night."

But one day the song is hushed. A strange lethargy has befallen the pilgrim. He has forgotten his calling and the goal of his pilgrimage. His zeal, his aspiration, his hope, has well-nigh faded away. What has happened? The world is full of lotus and lotus-eaters. Has he fallen in with them and eaten of the fatal weed? Likely so. "Beloved, I beseech you as sojourners and pilgrims that ye abstain from fleshly lusts which war against the soul," says the apostle Peter. That is the fatal lotus which makes the Christian forget his purpose and his calling and inheritance. The love of money, the quest for honor among men, and popularity—"the lust of the flesh, the lust of the eyes, the pride of life"—these are the tempting lotus-leaves which are offered to God's pilgrims. The booths of Vanity Fair are filled with such wares. He stops and eats and grows forgetful of his high and holy destiny. A drowsy feeling enwraps his soul, a deadening of his spiritual sensibilities, a dreary indifference to the things of God. He has eaten the lotus.

Haste thee, my brother, to the good Physician, if perhaps the poison may be removed, and the heart renewed unto repentance, and by His grace you may again sing the joyful song of your pilgrimage to the home of God.

WHAT KIND OF A READER ARE YOU?

There are *four kinds* of readers, once declared Samuel Coleridge, the English metaphysician.

The first is like the hour glass, and their reading being as the sand, it runs in and out, leaving not a vestige behind.

The second is like the sponge which imbibes everything and returns it in the same state, only a little dirtier.

A third is like a jelly bag, allowing all that is pure to pass away, and retaining only the refuse and dregs.

And the fourth is like the slave, in the diamond mines of Golconda, who, casting aside all that is worthless, retain only the pure gems. — From Chicago Christian.



Seed Thoughts

D. L. A.

IN TIME OF TROUBLE

First—He brought me here; it is by His will I am in this strait place: in that fact I will rest.

Next—He will keep me here in His love and give me grace to behave as His child.

Then—He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

Last—In His good time He can bring me out again—how and when He knows.

Let me say I am here,

1. By God's appointment,

2. In His keeping,

3. Under His training,

4. For His time.

—Andrew Murray.

BE CHARITABLE

How father and mother will construe the inarticulate babbling of the infant into language, and will insist that the baby said so and so. But this is the very encouragement and schooling the baby needs that it may learn to speak.

And shall we not with equal love and kindness regard the awkward attempts of the babe in Christ to imitate the Savior, and see the good intent in even his failures?

—R. H. B.

LOST

I have seen ants on a stick of wood on the fire, crawling hither and thither, as yet untouched by the fire, and perhaps unaware of the danger, suffering only small discomfort—and yet as certainly doomed as if the flame had already devoured them. They were lost; they were done for.

Now the only possibility of escape was in an outside interference on part of a being mightier and wiser than they. Suppose (as I really have done) I should touch their prison with a stick that those who would might crawl up on the same—and you have in one aspect a picture of your salvation through Jesus Christ. (See Eph. 2.)

ONE CHIEF OBJECTIVE

Abraham's excellence was his faith—apart from that he had no special significance. Israel's greatness lay in their relation to God: When that was broken the nation was scattered, helpless, hopeless. The vine's one use and purpose is its fruit; the one thing that makes salt valuable is its savor; the one virtue of the light is its shining. Failing in its chief intention the thing is useless and fitted only to be cast away. What is the great purpose of the church? What is the one object of my life and my existence? —R. H. B.

The Secret Inward Resistance to the word of God—sometimes almost unconscious—when one hears with a mind made up beforehand not to accept—or with the inward thought that he can never be what God desires—that therefore he will not seriously consider—nor commit himself for fear of some awful and impossible things that it might possibly get him into; and resolved to keep an option on sin, and to take things as they come.

That is dealing dishonestly with God's word.

Contrast those who in a good and honest heart receive the Word.

Where Broken Hearts Are Cured

A poor woman living outside a town in Korea heard what wonderful things happened at a mission there where the name of Jesus was preached, so she walked into the town to attend the services. Not knowing where the mission hall was or by what name it was called, she asked if anyone could show her the way to the place where they cured the broken heart, and she was directed to the mission. If men and women came as strangers into our town, and asked to be directed to the place where they cured the broken heart, would the people on our streets say, "I know the place you mean: it is the church yonder. The Healer of men, the Good Physician, is always there."

TRUTH AND UNION

There is great danger at the present day of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian's motto should ever be, "maintain truth at all cost; if union can be promoted in this way, so much the better; but maintain the truth." The principle of expediency, on the contrary, may be thus enunciated: "Promote union at all cost; if truth can be maintained as well, so much the better; but promote union." But there can evidently be no true testimony where truth is forfeited. —C. H. M.

From *Courier-Journal*, 11-15-'53.:

"It is obvious that many of the crimes of youth today are the crimes of hardened criminals."—J. Edgar Hoover.

"As television has great and increasing powers in influencing man's mind the Government believes its control should not remain in the hands of a single authority, however excellent it may be."—British White Paper.

HUMILITY

"I never counted for much," said a noted leader, "until I gave up the thought of being a great man." Is it worth while to be remembered as a great and able man? "A living dog is better than a dead lion." The one and only thing I need to do in the world is to please God—to walk humbly with Him, to be a blessing to others in His name by any lowly service. **Fruit** is plucked and eaten and disappears. It enters into the life of the living to give him strength, and thus, though quickly forgotten, continues to influence. The ambitious man wishes to rear a monument to himself—by some grand achievement, some great work, a statue, a canvas, a composition, a book. The humble branch in Christ will be content to bear fruit in His name. And their reward is with Him, while the seekers after glory have received theirs.

The Dark Room

An artist invited a friend to visit his studio and view a new painting.

Upon arrival the friend was ushered into a dark room and left there for some minutes. He wondered at this strange procedure, but eventually learned that the artist had a purpose in so doing. With the glare of the street in his eyes the artist felt that his friend would be incapacitated to appreciate the beautiful coloring of his picture. So when we are dazzled by pleasures, successes, the glitter of gold, and such like, we are apt not to appreciate the finer things which God has provided for us. The dark room for the present may seem not to be joyous but in the end it will increase our appreciation of the beauties of God.

Knowing and Appropriating

There is a great difference between knowing a fact and appropriating it. A native of the tropics moves here one summer. He finds the climate pleasant and he wears the cotton and linen he wore at his home. But he is informed of the coming winter. While he professes to believe all that is told him of the cold season, he makes no change, no preparation. He provides not one heavy garment, not one lump of coal, no stove, and no warm bed clothing.

All Right In Its Place

At a dinner, a lady (she looked like a lady and was dressed like a lady) said, "Liquor is all right in its place." I quickly responded, "I agree absolutely." She in surprised tones, replied, "Why, Doctor! I thought you were a rabid anti-liquorite." I added, "You said, 'in its place.' In the end there are only two places—Heaven and hell." She and the other twenty guests got the point.

—E. E. Helms.

O Ye Of Little Faith—Four times the Lord used this expression:

1. In the Sermon on the Mount in connection with anxiety about clothing, Matt. 6:30.
2. On occasion of the storm at sea, Matt. 8:26.
3. To Peter because he became afraid and sank, Matt. 14.
4. To the disciples because they worried about forgetting to take bread, Matt. 16:8.

NEWS AND NOTES

Lexington, Ky.: I had great fellowship with Brother Chambers and the Brandon, Florida, church in gospel services recently; also with the Jacksonville, Hapeville (Georgia), and Knoxville (Tennessee), churches. —H. N. Rutherford.

New Orleans, La.: The fall meeting at Seventh and Camp Sts. responded with about the same attendance as we saw in former years. It was no small matter for Brother N. W. Burks to arrive in town as a stranger and receive and hold such a response. Perhaps it was the first meeting I ever observed that did not see a "slump" one night during the series. The preaching was strong; subject matter well presented and received.—N. B. Wright.

Gallatin, Tenn.: Our one week's Bible Institute here in October with Brother Frank Mullins leading, was well attended, and three persons were baptized into Christ. Since Brother Mullins left three more mature persons have become obedient to the faith.

I have recently returned from a week's meeting with the Fair Park church in Dallas, Texas. Rain hindered some, but on the whole the meetings were good. One placed membership and a father and mother were baptized. Brother Kenneth Istre was great help during the meeting and the latter part of the meeting Brother Mullins, the regular minister, got home from meetings elsewhere. His presence added much to the interest and attendance. —H. L. Olmstead.

Denton, Texas: The Lord has blessed us richly here at the West Oak Street Church. Two precious souls have been born into the kingdom since I came to work with Brother Jesse. We still have three who as yet have not confessed Jesus. Pray with us for them.

Robert (Boyd) comes up every week for a study in the book of Ruth. It is directed especially to the young people, but all are receiving a blessing. —Mac LeDoux.

Brandon, Florida: Brother Rutherford is with Brandon in gospel meetings, giving good wholesome

messages to the blessing of us all. Audiences are not too large but some interested hearers are attending and we are hopeful. Last Lord's Day's "Open House" was joyful and encouraging. Great gratitude is felt by the little band that it comes through its construction program free of debt, and that without resort to any semblance of high pressure methods of "raising" money. There are further needs, however, and special need for a house to shelter the preacher. Pray for the Lord to give souls for hire. —Stanford Chambers.

Alexandria, La.: My wife and I were present three days at the Sixth Annual Bible Conference. We feel that our time was well spent. The lectures and round table discussions were encouraging and uplifting. The brotherly attitude was commendable. Believe that great good is being done in promoting a better understanding of what is being done among the churches in sowing the seed of the kingdom, and in encouraging fellowship with each other. —W. L. Johnson.

Maxville, Florida: It has been my privilege to attend all six of the Louisville Bible Conferences thus far; and for this I am deeply grateful. Opportunity is afforded for brethren from far and near to meet together in happy fellowship; for that reason alone I would not want to miss a single one. But there is much besides; the deeply spiritual lessons by Brother Boll, the interchange of ideas in the round table discussions, the instructive and inspiring addresses by the various speakers, the joyful experience of singing and praying together — all things combine to make each conference an event no Christian should miss if it is possible to be there. —J. E. Boyd.

Berlin, Germany: Your monthly magazine has been very soul-stirring and uplifting to me, especially since I was inducted into the army. I can truthfully say that each article has filled my hungry soul. It has strengthened me in my everyday walk against the wiles of the devil, helping me to continue to

press on to the high calling of the glory of the great God and our Savior, Jesus Christ, our Lord.

Being in the army has enabled me to get a better picture of how rotten this world is; I can see how much deeper in darkness they are living, and that they are feeding with the evil food from Satan's hands. They don't even seem to want to know there is a Savior who died for us, that through His death we might have life. It almost gets a person down to see them feeding on the manna of Satan, when there is a God who wants to feed them, and to clothe them with His righteousness. You can feel the full force of Satan working against you. By doing everything to withstand, and having done all to stand, I feel the strength from God's hand overshadowing me, encouraging me to be stronger in and for Him. May our lives ever be lived worthy of the death of our Lord and Savior, Jesus Christ.—Richard Huey Istre.

(Huey is assigned to the Medical Co., 105 miles from the Iron Curtain. His job is driving an emergency crash ambulance at the Tempelhof Air Base.)

Amite, La.: As November enters the last half we can report 1953 as one of the best years the churches in Tangipahoa have experienced for some time. Much ground has been covered by radio and loud speakers from car top; this country-side work was done by Bro. Richard Ramsey. He also held several tent meetings in a number of new spots.

More revival meetings than usual were held by the local churches. A greater number of converts were made at the Amite church than any one year in the last dozen. Far more money was put into missions, orphan homes and local work. A general good spirit prevails in the field with a willingness manifested to go forward.

Bro. Richard Ramsey has also started classes at Southeastern College for the benefit of those who are enrolled there. These classes meet three times each week. One young man, John Fulda, dedicated his life to the ministry. There has been much sickness among our people, but God has been gracious

and with thanksgiving we all praise His name and press on. —A. K. Ramsey.

FIFTIETH ANNIVERSARY CELEBRATION

On Friday night, January 15, 1954 — God willing — the congregation of the Portland Avenue church of Christ will celebrate the fiftieth anniversary of Brother Boll's ministry among us.

Time: 7:30 P. M.

Place: 2500 Portland Avenue.

We write this notice to Brother Boll's friends so that they may plan now to attend this celebration and help us honor this humble, faithful man of God. Any who are unable to be present are invited to send greetings (letters, telegrams, notes) to us below for transmittal to Brother Boll.

Elders: George C. Albus,
C. V. Wilson,
V. L. McKinley.

GREAT THANKSGIVING MEETING

It was estimated that 475 attended the joint Thanksgiving meeting of the Louisville churches at Ralph Avenue. The offering came to \$1296.39 and has been divided between Kentucky Bible College and Portland Christian School. Brother H. N. Rutherford brought the message, taking his points from the Feast of Tabernacles. The Louisville A Capella chorus sang under the able direction of Dale Jorgenson.

BOOK ROOM WELL STOCKED

The Word and Work Book Room is well stocked this year. We invite those of the Louisville area to come in and browse around. You'll find beautiful Christmas cards, Bibles, Testaments, Bible Story Books for Children, Commentaries on single books and on the whole Bible, other reference books, Christian fiction, novelties, etc. Our address is 2518 Portland Avenue; telephone AR. 8966.

* * *

News intended for the next issue of the Word and Work should be in our hands by the 25th of the month.

MISSIONARY NOTES

The Charles Gruvers sailed for Africa November 17. They will be associated with Garretts at Salisbury, S. Rhodesia, in the Lord's work. Brother and Sister Gruver are both capable teachers and will be used in that capacity.

Brother and Sister Garrett hope to come to the States for a rest soon after the Gruvers arrive. This is a much needed rest as Brother Garrett has been overworked. H. T. Marsh, Sellersburg, Indiana, collects funds for the Garretts.

Brother Tommie Marsh is now in Japan with Brother Bixler and has been warmly received by the brethren there. Brother Tommie is very happy in his new work. The Sellersburg, Indiana, church is sponsoring him.

Two couples have volunteered to go to Yokohama to take up work where Brother Colis Campbell left off. These couples are Brother and Sister Harold Preston and Brother and Sister Barclay Riley. It seems that Harold cannot go until spring and thus the mantle seems to be falling on Barclay. If this proves to be the Lord's will in the matter we hope that the Rileys can leave for Yokohama early in January. We have about \$1700 toward their going and equipment. Our greatest need of the moment is to bring their support up to where it should

be. It has dwindled to around \$70 per month. Those who formerly gave to the Yokohama work would do well to renew their gifts and others should join them in this good work. Then a few months later we should send the Prestons over to help them, as both couples are needed.

To keep up with missionary news subscribe for the **Missionary Messenger**. Single subscriptions \$1; three years, or three names, \$2; package of five or more, 50c per copy per year. Address: **Missionary Messenger, 2085 Sherwood Ave., Louisville 5, Kentucky.**

Louisville, Ky.: One week's revival at the South Louisville church proved a blessing for all of us. I followed a theme, "The Church and What She Represents." Highest average attendance of local membership in many a meeting. In the final service we baptized two men. We recommend a series of church studies for our congregations. —N. Wilson Burks.

"Great Songs of the Church": 106,000 fabricated in 1953. You may order from the Word and Work office.

"Great Songs Press" (or this office) can again supply the beautiful Deluxe Edition of the hymnal at exact cost, \$5.00. Bound in maroon Morocco, it makes a charming Christmas gift. Shape notes only.

PRAYER

George Mueller names five conditions of prevailing prayer, as follows:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (John 14:13, 14; 15:16, etc.)

2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psalm 66:18.)

3. Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Heb. 11:6; 6:13-20.)

4. Ask in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it upon our lusts. (1 John 5:14; James 4:3.)

5. Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James 5:7; Luke 15:1-8.)

IN MEMORIAM

WILLIAM J. CAMPBELL

On November 3, 1953, our beloved Brother William J. Campbell of Davis City, Iowa, fell asleep in Jesus, at the age of seventy-eight years, one month and three days.

Fifty-one years a Gospel preacher, he has labored altogether untiringly and unselfishly in the Lord, serving the community where he lived and the church over a wide area in his humble, gracious way. Several of us who preach lived in his home, studied in his Bible classes, labored in the Gospel with him, profiting greatly from his teaching, counsel, and godly example. Christ was real to him from day to day, his every work was a work of faith, his every labor a labor of love.

Sister Campbell, his faithful and devoted companion and helper in these labors in the Lord, remains, sorrowing "not as those who have no hope," but strong in the faith and hope of the Lord's return, and the glorious reunion of that day.

Some four hundred people, including many friends of the community and brethren from many churches in Iowa and Missouri, where he had lived and labored so long, gathered to pay him tribute, testifying to the love in their hearts for him who had so humbly and kindly led so many of them to Christ. Brethren Homer and Garvin Manchester conducted a brief service in the home in Davis City, followed by services in the Slade Funeral Home in Leon; Brethren Morrow, Yadon, Wiles, and Hoar, taking part.

All of us who knew him are better because of him. We shall miss him much. But, as he, and Paul, we say, "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day". — Waldo S. Hoar.

J. M. McCaleb

A great man of the church has left us to be with the Lord. The father of our own J. Harding McCaleb passed away at his home in Los Angeles, California, on Saturday, November 7th, at the age of 92.

He leaves his wife, his son Harding, and two daughters; Mrs. John T. Glenn, Louisville, Ky., and Mrs. F. E. Williams, Pacific Grove, Calif. They all have our deepest sympathy in their bereavement.

Brother McCaleb was well known in the brotherhood as a staunch Christian gentleman and a tireless worker for the Lord. He was a pioneer in the mission field, having served more than half his life in Japan, where he laid the foundation for the good work that followed—the many congregations, schools, etc., of the present day.

Many of his converts are shining examples of what Christianity can do for a pagan people. He lived a life of sacrifice in the mission field at a time when the churches manifested little interest in this work. It is good for us to meditate on the lives of such men—men like Paul, who are willing to work year after year for the Lord, toiling for the work's sake, receiving little or nothing for their labor, and thus being compelled to earn their own way. He knew, however, that his work was not in vain and that "henceforth there is laid up for him a crown of righteousness."

During his declining years as in the time of his activity, he received little support from the churches, but never complained. His delight was in the Lord and in those to whom he had brought the message of salvation. It was a great privilege to have known a man like Brother McCaleb and to have had the pleasure of his association.

H. A. Rowland, in Chicago Christian.

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