

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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Onyx Black Face

And there the weary are at *rest*.
8 There the prisoners are at ease to-
gether;
They hear not the voice of the task-

Minion Black Face

you, that by my mouth the *Gén'tiles* |
should hear the word of *the* *gospel*, |
and believe. 8 And God, *Who* know- |
eth the heart, bare them witness, *giving* |
them the *Holy Spirit*, even as he

Bourgeois

23 Saying, The prison truly found
we shut with all safety, and the
keepers standing without before the
doors: but when we had opened, we

New Bold Type

all the signs wherewith he had | *It*
charged him. 29 And *Mó'sés* *peo* |
and *Aár'ón* went and gathered to- and
gether all the elders of the children | *ing*,

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BEHOLD HE COMETH

R. H. B.

Behold He cometh with the clouds!
A heavy shadow falls before,
Men's hearts are failing them for fear,
Foreboding judgments at the door.

Behold He cometh with the clouds—
For His beloved dawns the day;
They lift their heads and look aloft
And take new courage on the way.

Behold He cometh with the clouds—
From Heav'n descending with a shout,
With angel's voice, and trump of God
His hidden ones to gather out.

Caught up they meet Him in the air,
Theirs not to taste the wrath below,
Their lately tear-stained faces now
Reflecting Christ in radiance glow.

Well are they paid for all their pain,
Forgotten now the thorns, the cross,
Forever with and like their Lord,
For whom they counted all but dross.

Behold He cometh with the clouds—
The careless dwellers on the earth
Are overtaken with a snare,
Seized as with sudden pangs of birth.

Behold He cometh with the clouds—
What is the message to my soul?
Is it of terror and dismay
Or joy that views the longed for goal?

Be thou prepared, O my heart,
That that morn may no darkness bring!
"Behold He cometh with the clouds"
The lost shall wail, the saved shall sing.

Words in Season

R. H. B.

THE PLACE OF PRAYER IN MISSION WORK

When to the commandment of the Great Commission the Lord added the promise, "Lo, I am with you always even unto the end of the world" He implied that in the carrying out of this work especially, they must altogether reckon on His presence and aid. Constantly the supernatural power of Christ would be needed. For the missionary's task is an attack on the enemy's realm, and the power of the Prince of Darkness, who will certainly oppose such effort with all of his might, can be countered only through the supernatural power of Christ. Our attitude in this work (though indeed this applies in everything in Christian life) in this undertaking especially—must be one of dependence on Him in prayer. The following from Robert E. Speer sets forth this necessity in well-put words.

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer and would help others to realize its power and use it. . . . The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home. . . . Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name or apparent opportunities for large usefulness is this gift—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

ASK AND YE SHALL RECEIVE

In his volume "Taking Hold On God" Zwemer (himself a missionary to Mohammedan countries) tells of the effectiveness of prayer in missions. Thus in John G. Paton's experience—how by prayer he was led into his life-work as missionary to the South Seas; by prayer won the affection of degraded savages, arrested the hand of the assassin, found the right words for his gospel-translations and by prayer influenced the lives of young and old during his travels in Scotland and America. He mentions also the work of Gossner, of Louis Harms, of William Carey, and J. Hudson Taylor—men whose work was a demonstration of providential, but plainly supernatural intervention of God in answer to prayer.

ON WINGS OF PRAYER

The whole missionary enterprise, from its start to its final accomplishment is conditioned on prayer. First of all there must be the prayer for God-chosen servants; "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest"—an in-

junction which the Lord Himself gave, and which is all too often overlooked. Men and women are sent and go out as missionaries without much thought of prayer. But there are distinctions among Christ's servants. Not every Christian is fitted for missionary work. Nor even everyone that wants to go should go. Of the five "prophets and teachers" at Antioch the Lord sent forth two; "Separate me Barnabas and Saul unto the work whereunto I have called them." (Acts 13:2.) Not that any miraculous call is needed now, but prayer, much earnest prayer, to direct the right person to this decision. Then prayer for the right field and location; also for means for travel for those who go, and for their sustenance, and for the success of their service—that the Lord may send His angel before them (Gen. 24:7)—prayer by the missionaries themselves, and prayer for them by the home-churches continually. Prayer is the absolute essential to real work of missions. In Antioch "they fasted and prayed and laid their hands on them and sent them away." (Acts 13:3.) (The laying on of hands as always, signified the delegating of a work—in this case it meant that they were delegated to represent the church on this mission. So should it be today.)

"LO, I AM WITH YOU ALWAYS".

It is not in hours of ease, in the comforts of home and in pleasant surroundings, that God's hand is so much manifest, but the faithful and hard-pressed missionary can tell you of evident interpositions of Divine power and of answers to prayer. "God Himself," said J. Hudson Taylor, "is the great source of power. Power belongeth unto God; and God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by a supernatural food, taught from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

He knew all this from many-fold experience. For again and again he saw the help and guidance of the Lord in his work. The supreme need as it was felt by him and his co-workers, was (to use his own words) "to get God's man in God's place, doing God's work in God's way, for God's glory. God alone is sufficient for God's own work." And this he often saw fulfilled.

THE CRISIS OF A LIFE

"An invitation to rest for a few days at Brighton brought Hudson Taylor to an unexpected crisis of decision. It was Sunday June 25, 1865—but Mr. Taylor could not go to the place of public prayer, for the overwhelming shadow of China's need rested on him. He could not forget that while assemblies of disciples were gathered in their splendid sanctuaries, rejoicing in their ample privileges, and heedless of the heathen, one thousand souls would pass into the unseen world—Christless. His agony of soul drove him to the beach, where he could walk and talk with God, looking out on that wide sea. On those sands, this humble man, alone with God, met the crisis of his life. 'God can give the men to go to China, and God can keep them there'—this was the voice that spoke to him. The de-

cision was made; 'Thou Lord shalt be responsible for them and for me too'. The burden was gone. Hudson Taylor first gave himself to the Lord for China, and then asked for those who should go with him—twenty-four in all—two for each of the eleven provinces, and two more for Mongolia. On the margin of his Bible he at once wrote down this brief sentence, which remains the simple record of that momentous transaction with the God of the covenant:

Prayed for 24 willing, skillful laborers at Brighton, June 25, 1865.

Well—he got them: where before there was no prospect and little interest, the helpers sprang up like roots out of the dry ground. "As the days came when the actual bearing of the burden of the new mission began to bow down the backs of those who had undertaken it, at times it seemed as though a horror of deep darkness was upon them. What if after all money was not forthcoming, and workers should be starving in Inland China, and the whole work become a by-word of derision and reproach!" The critics were not lacking who denounced Hudson Taylor's undertaking as a wild, visionary project that would certainly end in disaster. But a day of fasting and prayer (the last day of 1865) was appointed—"and He blessed them there"—and that so conspicuously that for 25 years (and probably until yet) Dec. 31 has been the day of annual prayer and praise feast of the mission both abroad and at home.

And did the money come? Yes, abundantly. "On March 12 following, *before the first printed statement of the work was in circulation*, over 1,970 pounds (about \$9,850 then) had come in unasked, save of God. The need was more than met before the want had been made known to the Christian public. Thus early in the mission this lesson was taught and learned, that if there were less pleading with man, and reliance on men, for money, and more and more pleading with God, and dependence on His Spirit to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution. During the whole subsequent history God met every special need by a special supply; and when special need ceased, so did the supply."

THE JOURNEY

It was rather a strange and unusual thing—an evidence of the character and spirit of the men who sailed on May 26, 1866 on the *Lammermuir*—that twenty of the ship's crew were turned to Christ, among them some who at first seemed the most unlikely. In fact the opposers all came over. The voyage was perilous. Two typhoons struck the ship and even the sailors had given up hope, and lifebelts were gotten out. But the Master of the sea brought deliverance—a foretaste of many subsequent deliveries, all His own. A subscription of more than \$120 from the officers and the crew was again a witness that God had been with this mission party on this their outgoing voyage. And so on and on through the years, in ways that could not be accounted for on natural grounds, God's hand and God's work was manifest. The God of Elijah is living yet, and He will manifest His hand and His power always among those who trust and obey Him.

“ PAROUSIA ”

R. H. B.

This is a Greek word, a noun, which occurs 24 times in the New Testament. Its simplest meaning is “presence” as in Phil. 1:26 (“my presence with you again”), and in Phil. 2:12 where it is contrasted with “absence”. Of Paul his enemies said that “his bodily presence is weak.” But more often it is translated by the word “coming”; that is, “the presence of one coming, hence the coming, arrival, advent. In the New Testament especially of the *advent*, i. e. the future visible *return* from heaven of Jesus the Mess'ah....” (Thayer). G. Milligan in his exposition of the Thessalonian epistles, mentions the fact that in the *Papyri* (ancient documents written in the common Greek vernacular—the “*Koine*” of N. T. time) the word “parousia” occurs frequently as a sort of technical term, with reference to the visit of the king or some other official. It is in this sense, no doubt, that the word came to be used of the Second Coming of Christ. For out of the 24 occurrences, 16 times it concerns Christ's return. It is to be noted that the word “parousia” is never used of Christ's first coming, but when used of Him, it is used always and only of His predicted return from heaven.

Two passages in which the word “parousia” occurs call for especial attention. The first is 2 Thes. 2:10. The “Man of sin”, commonly spoken of as the Antichrist, has a parousia. His parousia is according to the working of Satan with all power and signs and lying wonders. The Man of sin makes his debut draped in all the power of Satan: this is his parousia. But the Lord Jesus shall slay him with the breath of His mouth, and bring him to nought by the manifestation of *His* parousia. (2 Thess. 2:8.) Truly a terrible clash.

Even more arresting is the occurrence of the word “parousia” in 2 Peter 1:16. There the apostle declaring the firm foundation of his faith and his message, says, “We did not follow cunningly devised fables when we made known unto you the power and coming (parousia) of our Lord Jesus Christ, but we were eye-witnesses of his majesty.” What parousia of Christ was the apostle an eyewitness of on the Mount of Transfiguration? (For it was of that time and place he speaks: see 2 Peter 1:17, 18.) Certainly not Christ's first coming—that is out of question here; but it was a vision of the manifestation of His majesty, His power, His parousia, that Peter beheld in “the holy mount”, where “honor” and “glory” was bestowed upon Him by the Voice out of the cloud. Peter had witnessed Christ's great works and His moral glory many times, but this is the one event to which he points, in which he was eyewitness of Christ's power and parousia. It was there on the Mount that he had a pre-view of Christ's royal power and majesty at His Second Coming. And in this we have the only satisfactory explanation of the Savior's word: “There be some standing here who shall not

taste of death till they see the Son of man coming in his kingdom." (See Matt. 16:28; Mark 9:1; Luke 9:27; and note that in each case the record of the Transfiguration immediately follows.)

In its primary sense of "presence" the word "parousia" denotes duration of time also, and includes everything that is connected with the Lord's return, from His first descent from heaven, when He will gather His own to Himself and they meet Him in the air (1 Thess. 4:16, 17), and His coming *with* them (His manifestation—"epiphaneia"—and His revelation—"apokalupsis") when He comes in the clouds and every eye shall see Him (Rev. 1:7), and when in flaming fire He will take vengeance "on them that know not God and obey not the gospel of our Lord Jesus", and all the other aspects and features which pertain to that wonderful and glorious event of His coming.—His dealings toward His church, toward Israel, toward the world, and all that is included in the meaning of the Bible-term, "the Day of the Lord." This is the comprehensive meaning of Parousia.

Besides those referred to above, the passages in which the word "Parousia" speaks of Christ's return, are: four in one chapter of the gospel of Matthew: Matt. 24:3,27,37,39; one in 1 Corinthians (15:23); four in 1 Thessalonians (2:19; 3:13; 4:15; 5:23); two in 2 Thessalonians (2:1, 8); two in James 5 (vs. 7,8); two in 1 Peter 3 (vs. 4, 12); and one in 1 John (2:28)—sixteen in all. In some of these the word clearly denotes a "coming", an "arrival"; in others Christ's presence following His arrival. The word "apokalupsis" ("unveiling") always points to His being *seen* at His coming, whether by His saints when He comes to receive them unto Himself (John 14:3; 1 Thess. 4:16) or by the world at large (Rev. 1:7) at which time His saints are with Him. So also the word "epiphaneia" (literally "outshining") has reference to the manifestation of His coming or presence, and is therefore rendered "appearing"*. The chief thing for the Christian is the hope that he may be preserved "spirit, soul and body," entire, without blame at the coming of the Lord, and that he shall be like Him when He shall appear. (1 Thess. 5:23; 1 John 3:2.) "And everyone that hath this hope set on Him purifieth himself even as He is pure." (1 John 3:3.)

* The word "apokalupsis" ("revelation"), when used of Christ's second coming is found in 1 Cor. 1:7; 2 Thess. 1:7, 13, and 4:13. The term "epiphaneia" ("appearing"), in 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; and Titus 2:13.

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OF THE MAKING OF MANY CREEDS, NO END

Stanford Chambers

The slogan, "No Creed But The Bible" is high sounding but it has been made as "sounding brass or a clanging cymbal," has been wounded in the house of its friends. Denunciation of denominational creeds has become as camouflage screening men in the making of creeds to their liking. A lady advertised herself as a seamstress who cuts and fits by patterns home-made. Men professedly "sound" are engaged in cutting and fitting things religious by their own home-made patterns, and there are salesmen out to sell the product. This is still a tolerably free country.

A Sample or Two

A newspaper clipping, church announcement: "The Church of Christ worshipping at _____ meets each Lord's day at 10:00 a. m., each Tuesday at 7:00 p. m. We are using some of our new talent each Tuesday evening. This Lord's day we will be studying Rev. 22nd chapter. Bro. _____ of _____ will be with us Dec. 27th for morning and evening services. Next year he will be with us each Lord's day.

"We do not believe in, neither do we practice, dividing the assembly into classes, no women teachers, no plurality of cups in the communion service, no Bible College Preachers. We will have neither part nor lot in or with conscientious objectors. If you believe in these principles come and worship with us. _____ Reporter."

(Men and places of two northern states appear in the clipping, names not necessary to the purpose of this article.)

But States North Have No Monopoly

This creed-making and creed-enforcing is not confined to any certain section of our fair land. People repudiating human creeds and making loud claims of freedom therefrom are at the same time themselves under bondage to unwritten creeds, some for a long time. Frequently it occurs that the unwritten, though well-understood creed can be made more effective by reducing the same, or parts thereof to writing. The "Church of Christ" sponsoring the announcement above evidently found it so.

A Sample Further South

"That Jesus the Christ is the only begotten Son of God, the Father: that His kingdom for the spiritual salvation of men and women was established on the first Pentecost after His crucifixion, and that Christ is now ruling on His throne, and that His laws as promulgated by Him and through His apostles and inspired writers, under the guidance of the Holy Spirit, are absolute and exclusive for the governing of His body, the Church, in all spiritual or doctrinal matters. This paragraph is intended to exclude as active and participating members in this congregation or religious body, among others, any and all persons advocating and/or teaching the 'pre-millennial theory', and/or teaching or advocating that the Bible

teaches a return and earthly reign of Christ as a temporal King on earth for one thousand years, or for any other period of time prior to the day of final judgment."

Previous article in records of same congregation: "No creed other than the New Testament shall ever be used, prescribed or enforced, in whole or in part on said religious body or any of its members in connection with the work and worship to be carried on by said religious body."

Thus is travestied the plea to "speak as the oracles of God." Thus do men, making the claim, set before the world exactly how the church of our Lord is to manifest itself, and how to "stand fast in the liberty wherewith Christ hath set us free," and prove that "where the Spirit of the Lord is there is liberty"! Or is it instead a demonstration (?) that a church can be under a creed and still be a church of Christ? How does it read, this "epistle known and read of all men"? Can some one tell them how to interpret it?

To creedize is to *sectarianize*. No denying that. To group together congregations "sold" on the same home-made creed pattern and on the idea that those so patterned are the only Scriptural people in the world, that is to *denominationalize*. Forcing conformity, coercing to the extent of excommunication the nonconforming, that is *ecclesiasticism*, and the men who take upon themselves or accept the responsibility of the enforcement constitute a religious *hierarchy*. The principle is one and the same be it a little sect or a religious system of the proportion of the papacy. A man does not have to be a big man to be a pope.



Seed Thoughts

D. L. A.

A River or a Swamp

The difference between a river and a swamp is that one has banks and the other has none. The swamp is very gracious and kindly, it spreads over everything, hence it is a swamp. Some of us are moral and spiritual swamps. We are so broad and liberal that we take in everything from the shady to the sacred. Hence we are swamps. A river has banks; it confines itself to its central purpose. There are those who refuse to tolerate anything that cuts across their central Christian purpose.

Good News Too Much

As Banfield of Nigeria sat with his native teacher translating the twentieth chapter of Revelation, he reached the verse that speaks of

Satan being bound for a thousand years. The native had been listening spellbound, and suddenly made a rush for the door and ran up and down the yard in a state of ecstatic joy. When the translator followed to find the cause of his joy the pundit said, "Good news too much, Master; no Devil for a thousand years!" —Evangelical Christian.

His Missionary Call

A Christian farmer was one day walking through his pasture in search of his milch cows. As he walked along in the stillness of the evening he suddenly experienced an overwhelming sense of the presence of God and a call upon his life to be a missionary. It seemed such a **definite** call to serv-

ice that he was overjoyed. Rushing back to the farmhouse he hastened to tell his wife about his purpose of heart. "God has called me to be a missionary," he said as he entered the room. Thereupon he and his wife sat down in the little kitchen to talk over the matter. After thoroughly discussing the question of missionary service for the Lord they both came to a sane and settled conclusion that the call had been not so much a call to go to a foreign field as it was to become a missionary—a missionary farmer. The husband was no longer young in years, furthermore, he was suffering from tuberculosis and his health was poor. There were four children in the family. How could such a candidate be considered for a foreign field? "We shall stay here and use our land to farm for missions," was the decision. Today, one-third of the income from that little farm goes to missions. That Christian brother and his wife, family of four little ones, and a quarter section of land will never see the foreign field, but he has learned God's particular will for his life. And with what result? His life is full of joy and peace, and the blessing of his willing obedience is now flowing out to the ends of the earth.—*Prairie Overcomer*.

His Eye Fixed On the Master

A young musical composer was once bringing out his first great composition. As the successive members of the mighty theme were evolved, the house rang with uncontrollable applause; and, as he stood above the orchestra, hearing his ideas interpreted by perfect executants, and feeling the force of his genius passing into the souls of his fellowmen, irrepressible emotion began to swell in his breast. Yet all the time he kept his eye fixed on one spot in the audience, where sat a master of his art much greater than himself; and his heart trembled far more at the slightest movement of the master's features than at all the thunders of the crowd.

Dr. James Stalker, commenting on this incident, says: "This is the way to live. After man's judgment and our own judgment there is another far more august—the

judgment of God. It is only the recollection of this which will keep the manliest man from becoming proud and pharisaical."—Selected.

Singly, Separately, and Together

As the good Shepherd knows each sheep by name so He knows and regards each one separately as though he were the only one in the world; knows each one's special, separate weakness, temptation, burden; helps him particularly, and for each one particularly He laid down His life.

They are His "flock", and He considers them together. With Him they constitute "one fold, one Shepherd", "one body, one Head", "one Vine" with branches. They belong together. That is the meaning of the congregation and the assembling of ourselves together," which the Lord enjoins us not to forsake. It promotes the corporate feeling, the brotherliness and fellowship in Christ. The members may not be saved, strengthened, blessed singly, but together.—R. H. B.

What Makes Death Terrible

When Garrick showed his palatial home, its objects of art, its pictures and tapestries he asked Dr. Johnson, "Is it not magnificent?" "Yes, David," he replied, "but these are the things that make death terrible!"

Child Crime

"Fifteen years ago when I first held services in the Winnipeg jail, the ages of the prisoners would range from about 22 to 35 years," says D. R. Aikenhead, Director of the Canadian S. S. Mission. "Year by year I have preached in that prison. The last time I was there (last spring) the age range of the inmates was from 12 to 17 years."

Let all who work among children—for who should not be doing something?—step up their efforts. "It pays to get the children right before they go wrong."—*Prairie Overcomer*.

A GOOD WORD

A child once said to his mother, "Mama, you never speak ill of anyone. You would speak well of Satan."

"Well," said the mother, "you might imitate his perseverance."

SOJOURNERS AND PILGRIMS

(A Sermon from I Peter)

Ernest E. Lyon

In I Peter 2:11 Peter wrote these words: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." Sojourners and pilgrims, or, as the King James Version translates it, strangers and pilgrims—that is how Peter describes us. The two words, sojourners and pilgrims, or strangers and pilgrims, have related meanings in the original language in which the New Testament was written. "The word "sojourner" is made up in the Greek of three words combined together; they mean "alongside of", "upon", and "people of a heathen city"—in other words, persons who have been taken and placed alongside of the people of a heathen city. The word is used to teach us that we are not at home in this world; that we are from another place, but God has placed us alongside of those who are not His children. The word "pilgrim" comes from a word that meant "to settle down alongside of pagans"; so it describes the fact that we are now living alongside those by whom God has placed us.

"But", you ask, "aren't you placing yourself on a higher plane than other people; aren't you saying that you are better than others?" That depends upon what you mean by such questions. Do you mean that I am better as a human being than my non-Christian neighbor? If that is what you mean, then the answer is a very strong "No!" God's Word says, "There is no distinction; for all have sinned and fall short of the glory of God." It also says, "there is none righteous, no not one; there is none that understandeth; there is none that seeketh after God; they have all turned aside, they are together become unprofitable." And so on time and time again in the Bible every man is laid low before the holy and righteous God who knows the heart of every man. But by that I do not mean that after we hear the Gospel of the Lord Jesus Christ that we are all alike still, for then *God* makes a difference, a difference for which we give praise to God for what *He* has done, not praise to ourselves, for it is *all of His* working.

Consider a few passages picked at random to show what happened to the old nature and how the new came about. "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Jesus answered, verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth

and abideth." We could go on and on with such quotations from the Bible, but surely you already knew that God takes those who believe upon His Son and gives them a new nature, so that now they are different, not because they are of themselves any better than others but because God has done this thing for them. We still have the old nature with us, but we have also a new, Divine nature.

On the night of His betrayal Christ pointed out the difference He had wrought in His disciples as He talked to them on the way to the Garden of Gethsemane. He said, "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, a servant is not greater than His Lord. If they persecuted Me, they will also persecute you; if they kept My Word, they will keep yours also." And then, during His prayer in John 17 He added, "I have given them Thy Word; and the world hated them, because they are not of the world even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy Word is truth. As Thou didst send me into the world, even so sent I them into the world."

If we are not of the world, then what are we of? The Word of God gives abundant testimony to that. Let us look especially at one passage that treats directly on that subject—Philippians 3:20-21: "For our citizenship is in Heaven; whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things to Himself." "Citizens of Heaven," we read here; "in the heavenly places in Christ Jesus," we read in Ephesians 2; "the Body of Christ", also in Ephesians: "for ye died, and your life is hid with Christ in God," we read in Colossians—and so on we might read to find further statement of the fact that we are now of Heaven, placed here alongside of those who are still of this world, those who do not have salvation in Christ Jesus, those who are dead in trespasses and sins and know it not, those who are lying in the Evil One, and know it not, those who have the same nature by birth that we had but who have not been born again, as we have.

But why are we placed here if we are heavenly? If our citizenship is in Heaven, why doesn't God take away the old nature completely, give us a new body to conform to the body of Christ's glory and take us bodily to be with Him? The answer can be given briefly: He doesn't do that for the same reason that He didn't keep His Son in Heaven in the first place. He sent His Son into the world because we had need of Him and He places us here to carry on that work. In the first verse of the first chapter of 1 Peter, Peter used an interesting phrase to describe the Christians to whom he was writing; he called them "sojourners of the dispersion." The word "dispersion" was a technical term used to describe Jews living outside of Palestine, but Peter applied it to Christians in general, for his letter is obviously addressed to all the Christians in a portion where

most of them were not of Jewish blood. The word itself means literally to "sow through or to scatter seed through" in its verb form, and we are "sown" of God in the world and we are to sow His Word wherever we are that others might come to a saving knowledge of the Lord Jesus Christ. God has a work for His sojourners in this world. They are to so represent Him in their lives and in their words that others will want to know Him and will come to Him for that salvation that can come only to those who come to Him by faith in Jesus Christ. All other things we do in this world are to be looked at in the light of this great task, all else should be used to further that important work which God gives only to men and women who believe upon His Son. He did not send His heavenly angels to proclaim the gospel to this lost world; He made us heavenly beings and then gave us the task while still in these bodies. Because of our shortcomings in these bodies with our old nature still with us we can realize our utter dependence upon God for the ministry that we all have for preaching Christ Jesus and Him crucified.

Now turn with me back to 1 Peter the second chapter and let us read verses eleven and twelve together: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation." Notice that Peter says that others behold our works; they watch carefully as personal witnesses of everything we do, sometimes to try to catch in a shortcoming those who claim this heavenly citizenship, sometimes to find if there are any evidences of that life so that they can want it too—but always they watch, far more carefully than we realize, for though the people of God are but a "little flock", not many of whom are mighty or noble, still Satan hates them and tries to place them in as bad a light before the world as possible.

That is why Peter urges that we hold ourselves constantly back from the strong desires of the flesh, that our behavior might be right in the world. Read the whole of the rest of 1 Peter and see how he takes up our relationship to many things: to the government, where we are to be in subjection for the Lord's sake; to all men; servants in their relationship to their masters, where they are to act as Christ did if they are mistreated; husbands and wives in their relationship to each other that the lost might be saved and our prayers unhindered; and a great deal of suffering for Christ's sake, something that does good for the world in letting them see Christ, and does good for us in proving our faith and increasing our reward before God. Every moment of our lives should be lived in realization of our position in this world as strangers and pilgrims, not permanently located here but going to that land where there is "no sorrow, nor any sighing, nor any tears, nor any dying", that land where there is no need of sun, for God is the light, where we shall ever be with the Lord.

Now, in concluding, may I address a question to any readers who have never come to the Lord Jesus Christ for His great salvation? You may be a good man in the eyes of your neighbors, your

life may compare well with those who call themselves Christians, but have you come to realize that Jesus Christ Himself said, "Except a man be born again, he cannot see the kingdom of God"? We also head this in 1 Cor. 15:50—"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." Jesus said, "That which is born of the flesh is flesh", but He offered salvation to those who come to Him in the way He sets down. We are not calling you to a life of ease here in this world but calling you to come to Him who died for you that you might be delivered out of this present evil world to serve Him as sojourners and pilgrims and to be brought home to Him to live forever.

JUST A CHRISTIAN

Commenting on Brother Boll's tract, "Why Not Be Just A Christian?"—Burriss Butler, editor of the **Christian Standard**, writes as follows:

The sheer joy and the exhilarating sense of complete freedom that come from being "just a Christian" seem to be elusive qualities grasped by a comparative few. But once understood and experienced, they are found to be worth more than all the world has to offer.

The essay, "Why Not Be Just a Christian?" which we presented in our issue of December 26, 1953, sets forth the simple New Testament plea in all its beauty and glory. Taken out of any personal setting and background it stands alone as a position to challenge the highest aspirations of any thinking and consecrated person. But it is difficult for the casual reader to take in such a statement without placing it against the background of the author, or the paper in which it appeared, or the person who handed it out as a tract, or in some other way identifying it with a group whose provincial and sectarian actions speak louder than their words.

We who take for granted our heritage of "the plea" are prone to make two mistakes: (1) Just because we have a nonsectarian plea, we assume that we are guaranteed a nonsectarian attitude, and (2) all who by accident of birth and background are identified with religious denominations we assume to be necessarily sectarian in their attitudes and outlook. Neither of these is necessarily true. It is our experience that the most narrow sectarianism and provincialism are found at times among those who proclaim most loudly their loyalty to nondenominational Christianity. We have also found that among those wearing denominational names and outwardly identified with denominational organizations are many individuals who are loyal and faithful to the Lord Jesus Christ and His Word above every other consideration.

In both cases some correction is needed, but if one may judge, it seems reasonable that the latter group is nearer the kingdom. For the first need to bring their practice into line with their profession, while the second need to square their outward relationships with

their inner convictions. It seems to us that the latter group may have the shorter distance to travel.

As long as Christian people persist in centering their fellowship about human leaders, human opinions, service organizations, institutional agencies, and vested interests, we shall have the spirit and the practice of denominationalism. And just that long many sincere Christian people will be robbed of the joy of being simply Christians owing allegiance and homage to none but Jesus Christ. . . .

—Christian Standard, Jan. 30, 1954.



Questions and Answers

R. H. B.

What is the oldest book in the Bible, and who is its author?

The book of Job is generally regarded as the oldest book, antedating the Law, and as belonging to patriarchal times. It contains no reference to tabernacle or temple or priesthood and ritual, nor mention of Israel as God's nation, nor the fathers, Abraham, Isaac, and Jacob. It is thought by some that Moses may have written it from ancient records, while he was in the land of Midian for forty years. But that is just a guess. Job is mentioned as an actual historic character along with Noah and Daniel in Ezek. 14:14, 20. See also James 5:11.

What is the most ancient city in the world?

Some would say Jericho; others Damascus. What does it matter?

What is the meaning of Luke 19:26?

The point of this, whether in the physical or the spiritual sphere, is well summed up in the proverb: "Use or lose." See the like language in Matt. 13:12, and note the whole context, vs. 10-13.

What is the explanation of Philippians 3:11? Does not everyone attain the resurrection?

Yes, there will be a resurrection of all, both the just and the unjust; but there is a distinction both as to time and kind. In Hebrews 11:35 we read of some who endured torture "that they might obtain a better resurrection." There is a resurrection *from among* the dead, as well as a resurrection *of* the dead. The former is a select resurrection, and precedes the latter time. Thus in Luke 20:35 the Lord says, "they that are accounted worthy to attain to that world (mg. *age*) and the resurrection from (Greek *ek*, out of) the dead..." And in the passage from Philippians, Paul says (literally): "If by any means I may attain to the out-resurrection out of (or from among) the dead." Some have taken John 5:28, 29 to mean that there will be one general resurrection for all at one and the same time, all within the same "hour". If this were the only pas-

sage on the subject, such conclusion might be natural. But when elsewhere (as in the passages referred to above) we read of a special and distinct resurrection to which Christians shall attain, and especially also in the light of Rev. 20:4-6, it should not be hard to see that John 5:28, 29 leaves room for more than one resurrection, each within its "hour". In Matt. 27:52, 53 we read of a resurrection of the saints that took place about the time of Christ's resurrection. The plain teaching of Rev. 20:4-6 is hotly denied and disputed by some on the ground that that is "highly figurative" and "symbolical" and that those raised in "the first resurrection" are "souls" only; not noticing the fact that those souls "lived"—the same word that is used of the resurrection of Christ Himself in Rev. 2:8—and that "the rest of the dead lived not until the 1000 years should be finished". (Rev. 20:5.)

(A question asked concerning the 38th and 39th chapters of Ezekiel is answered in the January Word and Work.)

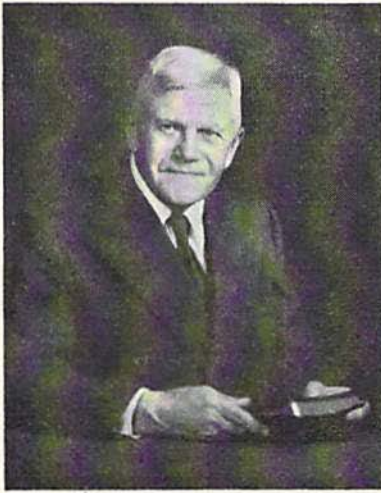
Is it true that Joseph and Mary (the mother of Jesus) were first cousins?

"If there was such relationship between Joseph and Mary there is no record of it whatever."

MAKE - BELIEVE RELIGION

"I had some hours conversation with a serious man," said John Wesley in his Diaries, "who offered many proofs to show 'that there are no unholy men on earth, and that there are no holy men, but that in reality all men are alike, there being no inward difference between them'."

"I was at first in doubt what could lead a man of learning and of sense into so wonderful an opinion. But that doubt was soon cleared. He had so narrowly observed those whom the world called good men, and could not but discern that the difference between them and others was merely external: their tempers, their desires, their springs of action were the same. He clearly saw, although one man was a thief, a common swearer, a drunkard, and another not; although this woman was a liar, a prostitute, and the other clear of these things: yet they were both lovers of pleasure, lovers of praise, lovers of the present world. He saw self-will was the sole spring of action, though exerting itself in different ways; and that the love of God no more filled and ruled the heart of the one than of the other. Hence therefore he inferred, well, 'If these persons are holy, there are none unholy upon the earth; seeing thieves and prostitutes have as good hearts as these saints of the world'. And whereas some of these said, 'Nay, but we have faith; we believe in and rely on Christ'; it was easily replied, Yea, and such a faith in Christ, such a reliance on Him, to save them in their sins, have nine in ten of all the robbers and murderers, of whom ye yourselves say, 'Away with them from the earth'."



FIFTIETH ANNIVERSARY CELEBRATION

On January 10, 1904, Brother R. H. Boll began his work with the Portland Avenue Church of Christ. He has been the minister of the congregation continuously since that time. January 10, 1954, significantly fell on Sunday again, and as he has done thousands of times through the years, Brother Boll again had the pleasure of speaking the life-giving Word to the congregation at Portland Avenue — some of whom were present fifty years ago when he first began his ministry.

The elders and deacons at Portland Avenue along with the whole congregation and many other brethren wanted to make this anniversary an occasion for special thanksgiving to God and to His humble servant for the rich blessings they had received from his ministry during the years. January 15, 7:30 P. M., the date set for this occasion, found the auditorium filled to overflowing, with a number accommodated in class rooms which were served by loudspeakers. Many from distant points were present for this unusual occasion. Some of the preachers present, and others, have known Brother Boll for the entire fifty years. This large crowd came in spite of the very unfavorable weather.

Brother Carl Vogt Wilson, an elder of the church, was the able Master of Ceremonies. The meeting was informal and those who wished were given the privilege of making three-minute talks reminiscing and telling what the life and teaching of this man of God had meant to them.

Seats were reserved at the front for those who were at Portland when Brother Boll first came to the congregation or during the early years of his ministry. The Christian A Cappella Chorus and the Kentucky Bible College quartet sang a number of his favorite hymns.

Brother George Albus, an elder of the church, read and presented to him a letter from the congregation artistically hand-lettered in English script on parchment by Brother David Clancy. (A copy of the letter follows this report.) Brother Victor McKinley presented to him a liberal love offering of about eighteen hundred dollars from the Portland church and many other friends in honor of this occasion. At the close of the service Brother Boll was given the privilege of saying a few words in his own "defense", and recounted his experiences in his first protracted meeting.

Following the service in the auditorium he and Sister Boll were

taken to the dining hall of the new school building, which had been beautifully decorated in gold and white for the occasion, where they received congratulations from their many friends. A large, beautifully decorated cake had been prepared for the anniversary celebration. Each of the guests received a souvenir booklet of Brother Boll's early life reprinted from *Truth and Grace*. A point of special interest was the display of pictures of Brother Boll, his early schoolmates and friends, and the Bible classes through the years. There were also many old meeting announcements and other mementos from his service for the Lord through the years which Sister Boll had carefully saved along with a complete display of his books, pamphlets and tracts.

It was a blessed time of fellowship and many lingered until close to midnight. We all left feeling, "The Lord has been very good to us," as Brother Boll expressed it.

We rejoice that after so many years of faithful, untiring service he is still strong and vigorous "full of sap and green" and able to continue his preaching, teaching and writing ministry. We pray that if the Lord tarries, He will graciously give him many more years of service.

* * *

Copy of the beautiful parchment Scroll that was handed Brother Boll as an integral part of the love gift from Portland Church and his many, many friends:

(At the Semi-Centenary of His Long Ministry With the Portland
Avenue Church In Louisville)

To Our Dear Brother Boll

Our blessed Lord, when He ascended on high gave gifts to men — apostles, prophets, evangelists, pastors and teachers; and in these late days, just fifty years ago, he gave us — you. Through all our lives, and on through all eternity, we shall be grateful to our God for you; our children and our children's children will rise up to call you blessed.

Many of us are saved today because you came; because you lovingly evangelized us, tenderly shepherded us, and boldly instructed us; you were our evangelist, shepherd and teacher. God spared you long to us; and may He spare you still. And may He bless and keep you. May He make His face to shine upon you; and be gracious unto you and all of yours. May He lift up His fair countenance upon you and give you the peace that passeth understanding.

If for good cause our Lord delay to come, and you grow old in body or in mind, remember this: that you are in our hearts for ever. Our love can never change; and though you are beloved both far and wide; in all the places where you have gone in blessing to the many, yet you are ours, our very own — even as "all things are ours — and we are Christ's; and Christ is God's". And, it is our prayer

and hope that in that fair tomorrow when He shall come again, we of the Portland Church, with all His saints, shall be to Him the marvel of His grace; and to you — your joy and crown of glorying, your highest hopes for us all realized!

“E’en down to old age all my people shall prove
My sovereign, eternal, unchangeable love,
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.”

* * *

EXCERPTS FROM TELEGRAMS AND LETTERS SENT TO BROTHER BOLL

Telegrams

“As the blessing God has made you to our lives spans the years our love for you reaches across space that we may be with you in spirit today. Congratulations! May the half century past be but the earnest of eternal fellowship in His presence.”

—Ophelia, Frank and Jimmy Mullins, Kenneth and Betty Istre.

“In appreciation for your faithful and fruitful ministry accept our sincere congratulations on this memorable occasion.”

—Main Street Church at Winchester.

“Congratulations to our beloved Brother Boll on the completion of a half century of service to the Portland congregation and also for his extensive work among the brethren during these years. Grace, mercy, and peace from the Lord be with him as he continues his faithful ministry.”

—North Fourth and Broadway Church, Wichita Falls, Texas.

“Congratulations on your fiftieth anniversary in the Lord’s service at Portland. Our prayers are with you.”

—Dr. and Mrs. Cecil E. Brooks.

Letters

“Greetings from Brandon, Florida, in the Name of our Lord and Savior to Brother Boll and the Portland Avenue Church just now so very properly seeking to do honor to him who has so humbly and faithfully served lo, these fifty years!

The lines below express some of the many reasons why we appreciate, though inadequately, the divine lengthening of this ministry in the Gospel of Christ to the blessing of us all.

Like many a man you could have sought
The crowds to throng your chapel
That standing room therein be priced.
You chose instead to speak the message
That men might see your Christ.

In all these years you might have sought
For churchly pomp and pageant
And music only wealth can buy.
You chose instead to speak the message
That sinners might to Christ draw nigh.

It would have been, had you but sought
That men had sung your praises
Or headlines spread your name abroad.
You much preferred to speak the message
That wanderers seeking might find God.

We praise our God you've never sought
For earthly place or laurel,
Of vain distinctions craved no part.
You've ever sought to speak the message
That men might know our Savior's heart.

"I am especially conscious of the contribution you have made in advocating a catholicity of fellowship and, at the same time, in maintaining and teaching the Divine authority of the Scriptures: You have eschewed sectarianism and yet have not failed to contend earnestly for 'the faith once delivered to the saints'."

In loving affection,
Brother and Sister Chambers.

"In my life as a student there have been three scholars under whom I have studied, to each of whom I could put whatever questions I wished in his field and expect an immediate and authoritative answer that showed that he had already considered the problem; **you are one of those three.**"

— Dr. Jonah W. D. Skiles, Lexington, Ky.

"How happy we are for you on this occasion of your fiftieth anniversary! The brethren will not be able to overdo it. You are most deserving of every commendation and expression of love that they see fit to shower upon you. Your love for the truth of God and your willingness to stand for it and suffer with Jesus has been a source of inspiration to me and to many others. Your great ability and deep humility is a combination rarely seen in this life."

— John S. May, Sulphur, Louisiana.

"Just knowing you, with your abiding faith and absolute trust— with your calm serenity and the majesty of your sweetness of spirit— this has ever been unto me a great example in real life of just how our Father has always wanted His children to be; and what I have seen in you has been an inspiration toward developing in my own life these things wherein yours has been so fruitful."

— Norman Davidson, Newport Beach, Calif.

"It is my belief that but few of the sons of men have been used so greatly to bless and inspire others as has Brother Boll."

— Kenneth Spaulding, West Liberty, West Virginia.

"I shall be eternally grateful to God for leading me to a place where I could come under the influence of your and Brother Chambers' teaching. Without this firm planting of my anchor I feel sure that I would be adrift in this world of sin today. God is merciful. I am especially thankful for the non-dogmatic stand you always took."

— A. J. Istre, Alexandria, La.

"I learned the premillennial teaching in a general way from the New Testament Scriptures. After I accepted Christ, I went to Nashville Bible School; and whenever I would bring up the subject, the teachers would say, "Yes, it says this, but..." something else. And I was confused greatly. I remained in darkness until 1907, when you came there and held two weeks' meetings. You gave one or two messages at that time on the study of prophecy and the second coming. My eyes were

opened and I saw that I had been misled. . . . I think that God providentially brought you to Nashville at that time for my benefit, if not for the benefit of others. And I praise God that you had the courage to speak as you did. I wish to tell you, Brother Boll, that I appreciate everything I got from you while I was in Louisville, which was much."

—David L. Cooper, Los Angeles, Calif.

"It is my regret that circumstances prevent my being present on this joyful occasion, but I take this means of expressing my deep appreciation for your friendship over the years, and for the edification and inspiration that have come to me from your teaching in writing, conversation, and sermon, and for your firm and courageous stand for all the truth that is in Christ Jesus."

—J. Edward Boyd, Maxville, Florida.

"When I think of Brother Boll I think of a lovely picture that hangs on memory's wall. I think of his beautiful life as the hills clothed with all the flowers of springtime. . . . I have always gone away from him refreshed and determined anew to live closer to the Lord."

—Joe T. Maynard, Pittsfield, Ill.

"For some time now it has been on my heart to write you and try to express my appreciation for all you mean to me and also for the help and guidance you have given in showing me what a wonderful Lord we have through your plain and simple teaching of His Word. . . . May the Lord continue to bless you richly in His service, bestowing good health and a fruitful ministry, even unto the coming of our Savior, Jesus Christ."

—Neal and Betty Phillips, Mobile, Ala.

"God has wonderfully used you, and with it your most endearing trait has been your humbleness. I well remember the first sermon, about 1911 or 1912, 'Open thy mouth wide and I will fill it'. (Psa. 81:10.) I have been reading your articles in Word and Work for 45 years. I look forward to it."

—Mrs. J. P. Waldron, Franklin, Ky.

"I read with a great deal of interest that you are completing fifty years of ministry at the Portland Avenue Church of Christ.

"You have a wonderful record of service in the city of Louisville and I want to join with your many friends in congratulating you upon this important anniversary."

—John M. Robson, Jr., House of Representatives, Washington, D. C.

"We praise the Lord that He has granted you such a long life of service in His vineyard. Although all glory belongs to God, we praise Him for your life of willingness to be used of Him in such a way that the Word has far exceeded the borders of the Portland church where you labored so long and has even reached around the world."

—Victor Broaddus, Manila, Philippines.

"May this occasion today truly be a "jubilee" for you and all those who are sharing this occasion with you."

—Mr. and Mrs. Harvey McMahon, Mattoon, Ill.

"I remember when you came to Odessa for a meeting some forty years ago. At that time you invited me to come to Louisville for the classes. And from that time on I have been thankful to the Lord for the many good lessons which I have received from your classes and writings."

—E. A. Rhodes, Yokohama, Japan.

"I shall never forget being in your classes nor hearing you preach, for never before had I really loved the Lord or looked forward to the Blessed Hope of the coming of our Savior, although I had been a member of the church for many years."

— "Miss Bess" Rhodes, Japan.

"Behold, there came wise men from the East to Jerusalem.' (Matt. 2:1.) Behold, there came a lad from Germany. The Lord made him wise, and gave him grace to make many 'wise unto salvation.' We thank God for him."

— E. H. Hoover, Chattanooga, Tenn.

"The church of our day owes much to Brother Boll for improving its spiritual tone and for his noble efforts to preserve an open Bible for us and our posterity."

— J. Miller Forecade, Wichita Falls, Texas.

"Your classes are like a great oasis set apart in this dark, dark world, where weary travelers stop and rest awhile and are strengthened and refreshed for their journey. They leave with a deeper purpose, greater faith, clearer vision, and a brighter hope."

— Mrs. Grace Ferguson, Dallas, Texas.

"I feel this is one of the greatest privileges that I have, since I became a Christian, having studied the truth of God under you from time to time in K. B. C."

— Shichiro Nakahara, from Tokyo, Japan.

"I am among those enriched by you because you have been true to the Lord's Word as you understood that word to teach. That very testimony — at great cost to you — I believe to be one of God's testimonies for us all. . . . How much less the legalism in our ranks had one wing of the brotherhood not shut you out from them. They were the great losers."

— Ernest Beam, Long Beach, Calif.

"Brother Boll baptized me when I was about nine. He was almost a second father to me, and certainly was a father in the Gospel. Anything I have been able to do in teaching and helping others in Bible study, I owe chiefly to the help and inspiration I received from his teaching and his life."

— Ruth McCaleb Williams, Pacific Grove, Calif.

"Your diligence as a scholar; faithfulness as a minister; efficiency as a teacher; patience in persecutions; zeal for all the Truth; honesty as a shepherd, prove to be an outstanding example of the grace of God in human life today."

— N. B. Wright, New Orleans, La.

"My grandmother took me to church to hear your first sermon, and you have blest and helped me year after year with your preaching, teaching, prayers and tender sympathy through the many joys and sorrows of my life."

— Mrs. Catherine Tarwater White, Waco, Texas.

"You have touched the hearts of many young men before they went out into the harvest fields. I am especially thankful that you touched my life. . . . I think you are a very careful teacher of God's Word, and as free from speculation as any man that I have known. It seems that you are as strong today to teach and preach as you were thirty years ago when I first began to hear you."

— J. R. Clark, Louisville, Ky.

"My memory goes back to the days when I first heard you at Western Bible and Literary College. . . . It seemed you ushered me into the very presence of God when you were in the pulpit. Your messages were so rich with satisfying spiritual food, and you made the Bible stand out as such a wonderfully interesting book. . . . The manifestation of the Spirit in your preaching and life has few equals."

— Mrs. Tona Covey, Louisville, Ky.

"I can never, never repay in any fashion all that your faithfulness has done for me and my family. May God bless you and keep you.

'Oh, that according to His will
He might permit your staying, till
That gladsome, joyous, heav'nly cry
Would call you to your home on high.'"

— David Clancy, Louisville, Ky.

"Upon my life no other man has had a greater impact for good."

— Harding McCaleb, Milwaukee, Wis.

"How I would love to be at Portland on January 15! Brother Boll baptized me during his first meeting for us, fifty years ago. I can never be thankful enough that I grew up in Portland Church."

— Mrs. Anna Giles Kernan, Atlanta, Georgia.

"I have learned that you and the Portland Avenue church are soon to celebrate your fiftieth anniversary. Well, it does not seem possible that it has been nearly that long since we became acquainted. How time flies!

"I remember very vividly . . . you were holding a meeting in Odessa. I had not expected you to take any time with, or be personally interested in me. We walked together out to Brother Dickenson's. You were a great blessing to me as you "opened to me the scriptures" and the Bible became a new book to me. I'm sure it was God's plan for me to learn that Christ was truly a living Savior and that He was to be received as a personal Savior. He has been a personal and abiding Savior since."

— C. C. Merritt, Wheeler, Texas.

"The congregation at Portland, Maine, joins in sending you greeting and best wishes on the occasion of your 50th anniversary with the Portland Avenue Church. We also remember with gratitude the blessings you have brought to us in the State of Maine. We pray that God will continue to bless and use you, as He has so wonderfully done in the past.

"We wish at this time also to congratulate the noble band of Christian brethren at Louisville who have so bravely stood with you, holding up your hands in your hours of trial. May God bless you all. 'I thank my God upon every remembrance of you.'"

— Allen C. Harrington, Portland, Maine.

"Next to my mother's and father's prayers, you have helped me more than anyone else in things eternal."

— Jim Albus, Wheaton, Ill.

"It was some of your tracts that Brother Robert Boyd sent to my home that along with his broadcasts were used of the Lord to bring me into His work. But for the grace of God and His use of human instrumentality, how different my life might be today! For your share in that in your being used of Him I can never be thankful enough. Congratulations from all of us here."

— Carl Kitzmiller, Abilene, Texas.

We regret that space does not permit us to quote from many other letters expressing heart-felt appreciation which were sent to Brother Boll on this occasion. They came from all over the United States and several foreign countries and are still coming in.

NEWS AND NOTES

Alexandria, Louisiana: Hope Bro. Boll's celebration was a success. We would have liked to have been there.

The work here seems to still be holding its own at present, but Satan is working hard. We have had one baptism in the new year, though—a young girl eighteen years of age. —A. J. Istre.

Oakdale, Louisiana: The Lord has richly blessed us in every way and has been good to us beyond anything we could possibly merit. The work here is slow and hard, but name one place that isn't.

Mother's eyesight is almost a hundred percent better and we give all the credit to the answered prayers of the Lord's people, for the doctors weren't able to do a thing about her sight even though they tried.

"I've been kept pretty busy ever since I came home, but enjoy the Lord's work very much. Earl Mullins and I will begin a meeting on the 10th at Alexandria and we covet your prayers on our behalf. —Lowell LeDoux.

Alexandria, Louisiana: The Lord certainly did bless us with a good meeting here Thanksgiving Day. We had a good representation from many of the churches in Louisiana and we had a crowd of about 150. We heard from 12 speakers with Bro. Chambers as our main speaker; 11 song-leaders took part; and we even had three solos—one by an 86 year young man, a pioneer preacher in this state. Nearly all of the preachers in Louisiana who will fellowship us were here; some could not come because of illness.

We received additional blessing by having Bro. Chambers stay and speak to us Friday and Saturday nights and Sunday morning. He certainly did lift us up to a higher level and gave us even higher goals and reasons for living the Christian life as nearly perfect as possible. He looks very well, I might add; and he seems to feel the same way. A person can really see Christ in that man. —A. J. Istre.

Lexington, Kentucky: I thought the 50th anniversary of Bro. Boll's ministry at Portland Ave. church

was the nicest affair I ever attended. This century will never again produce such a one as our beloved Bro. Boll. I doubt if there's his equal since Paul. —H. N. Rutherford.

Louisville, Kentucky: During the month of January, nine have placed membership with the Ralph Avenue congregation and two have re-consecrated their lives to the Lord. —J. L. Addams.

Louisville, Kentucky: Sunday School attendance has increased, and Sunday morning crowds have been good at East Jefferson Street. The Lord blessed us with a very good meeting January 24: five responded to the invitation—two to obey in baptism, three to rededicate their lives to the Lord. The next day Bro. Hardison baptized another young girl, and several more young ladies have expressed their desire to obey the Lord shortly. We need your prayers.

On Jan. 31 six others confessed Christ and were baptized. Brother Hardison was present at this service and did the baptizing.

—Antoine Valdetero.

Gallatin, Tenn.: The church at Gallatin had the best financial report in the history of the church—over \$22,000 was contributed for all purposes. The number of baptisms exceeded by several in 1953 those of 1952. There were five baptisms the first week of 1954. We are looking forward, if the Lord tarries, to "greater things for God" in the year ahead. —H. L. Olmstead.

Abilene, Texas: The old year closed with several Sundays of good attendance. Sickness and some who were out of town during the holidays kept our attendance from being what we had hoped the first Sunday in January, but it was good nevertheless. We saw several new faces, perhaps with the intention of doing better in 1954. Pray with us that it will be so.

We had a New Year's watch service in our home for all who cared to attend, and found much enjoyment and blessing in it. At least one from every age group was present. —Carl Kitzmiller.

DENNIS ALLEN TO THE PHILIPPINES



The Lord has laid it on the heart of Bro. Dennis Allen, of Louisville, Kentucky, to go to the Philippines to help the Victor Broadbuses in the work there. Brother Victor Broadbuses has more work than he can do and has been calling for a helper. Now the Lord is answering his prayers. The plan is to start a school in addition to their regular evangelistic work, teaching service, radio programs, etc. A more extensive work can be done in Hong Kong, China, with the two men on the field. Victor has already done some evangelistic work in Hong Kong and Chinese workers are carrying on regular services.

Brother Allen has had his heart set on the mission fields for many months, and now the call has come which he feels is of the Lord. We think that Dennis will make a fine worker. He has been teaching Bible-related subjects in Kentucky Bible College along with preaching at Sugar Creek, Ky. He has a Master's degree in Christian education. He is looking to the Lord to supply his transportation funds and for his regular monthly support.

THE RILEYS IN CALIFORNIA



We are glad to be able to present a new picture of Barclay and Marilyn Riley to our readers. As this is being prepared word has come that the Rileys are in California, preparing to take a ship for Yokohama, Japan. They are going to assist our Brother and Sister Rhodes in the Yokohama work. A five-room house awaits them. We think that enough funds are in for their furniture and to get them established on the field. The need now is for more regular monthly support. Send

all funds to Ben Rake, 364 Crescent Avenue, Winchester, Ky. Make checks payable to Ben D. Rake, or to Yokohama Mission Fund.

SPECIAL OFFER DATE EXTENDED

SPECIAL OFFER!—Three subscriptions for the price of two—a pair plus one, \$3.00 (the extra one to be supplied by us from our expiration name plates); in clubs of four or more, a pair plus one, \$2.50. Thus four names sent in at the regular club price of \$5.00 pays for two extras, and so on, the extras being supplied by us. We are extending this offer to March 15, 1954. Gift clubs can be made up in part or in whole from our plates.

Our thought is that our friends will be as interested in increasing our list as are we. This is our way of celebrating our editor's fiftieth anniversary at Portland church. Hurry-up subscriptions will be in ample time to receive the February Issue, which is a **FIFTIETH ANNIVERSARY NUMBER**.



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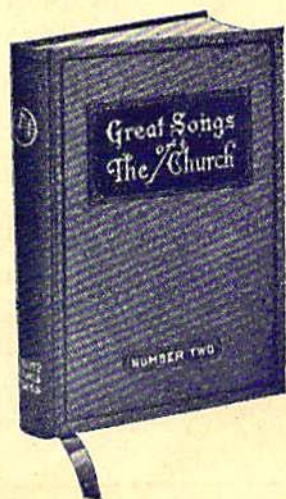
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