

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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R. H. BOLL, EDITOR

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THE GIFT OF GIFTS

Blessed be God, our God!
Who gave for us His well-beloved Son,
The gift of gifts, all other gifts in one;
Blessed be God, our God!

What will He not bestow?
Who freely gave this mighty gift unbought,
Unmerited, unheeded, and unsought;
What will He not bestow?

He spared not His Son!
'Tis this that silences each rising fear,
'Tis this that bids the hard thought disappear;
He spared not His Son!

Who shall condemn us now?
Since Christ has died, and risen, and gone above
For us to plead at the right hand of Love;
Who shall condemn us now?

'Tis God that justifies!
Who shall recall His pardon or His grace?
Or who the broken chain of guilt replace?
'Tis God that justifies!

The victory is ours!
For us in might came forth the Mighty One;
For us He fought the fight; the triumph won:
The victory is ours!

—Horatius Bonar.

Words in Season

R. H.B.

TWO THINGS ABOUT THE SECOND COMING

1. That faith in Christ's return involves the whole range of the Christian faith.

2. That the doctrine of the Second Coming necessitates the doctrine of Grace.

The first of these two items is quite obvious. Evidently if one believes in Christ's return from heaven, he does, of course, believe in the Lord Jesus Christ, His word, His promise, His claim, His Divine Sonship, His atoning death, His resurrection, His ascension — in short all that pertains to the Christian faith. Though some who do not believe in the personal, bodily, visible coming-again of the Lord may believe these fundamental truths concerning Him, yet those who believe in His coming cannot but believe all that is taught in the gospel about Him.

THE COMING OF CHRIST AND THE GRACE OF GOD

The second item — that the doctrine of Christ's second coming necessitates the doctrine of the grace of God — is equally true. It is only as we are saved by grace (Eph. 2:8) and are standing in grace (Rom. 5:2) that we can look forward with any sort of hope and confidence to His return from heaven. This explains much of the general neglect and disregard of this great Bible theme. For, if the coming of our Lord is sudden and unexpected, liable to occur at any time — what will become of us? For we are all more or less conscious of failure and imperfection — the truest Christians often most so. Not that we are content to have it so — far from it; but, nevertheless, so it is. Now if the Lord should come suddenly, say, today, and at some hour when we think not; and if (as is commonly thought) we are to be arraigned before His judgment-throne, there to be judged on our worth and merit, every man according to his desert and works — how could the prospect of Christ's return be anything but a dread and terror to the Christian? We are naturally so constituted that we dismiss dark and unpleasant things from our minds — certainly we do not dote on them or occupy our thoughts with them. This, no doubt, explains much of the general indifference, even among believing Christians, to the Bible teaching concerning the Lord's coming. It carries a foreboding of judgment and possible condemnation to them. The prospect of death seems much more comfortable. Of course death does sometimes strike suddenly, but ordinarily that is not the case. Most of us would count on "getting ready to die", and "making our peace with God" — procrastinators as we are apt to be — before we go hence. But the Coming of Christ? That hangs over our head like the sword of Damocles — *unless* we know, and are standing in, the grace of God.

THE EARLY CHRISTIAN'S HOPE

The converts under Paul's preaching had no such dread at the

thought of Christ's returning. They looked forward joyfully, expectantly, to His coming. It was their "blessed hope" (Tit. 2:13). At Thessalonica they "turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." So intently did they expect Him that they were troubled when some of their number passed away — lest for some cause these had missed that blessed hope; and Paul had to comfort and reassure them "concerning them that fall asleep" (See 1 Thess. 4:13-18). How could that have been? How could these have looked for Christ's Coming with such confidence and hope? Were they paragons, extraordinary people, examples of saintly perfection and holiness? Not that. They were common folk, like ourselves, sore beset with trials and temptation, having the same conflict and difficulties that we also experience. Yet they looked for the Lord's return as their hope. The only explanation of this lies in the fact that they stood in the grace of God.

THE GRACE OF GOD

Now when God deals with us in grace He does not deal with us on the basis of our personal worth and merit. Our good works in Christ do indeed count for much (1 Cor. 15:58; Eph. 2:10; Tit. 2:14). But they are not the basis, but rather the fruit and the outcome, of our acceptance and salvation. We are saved by grace (Eph. 2:8, 9); and in grace do we stand before God (Rom. 5:2). And God gave us "eternal comfort and good hope through grace" (2 Thess. 2:16). "Wherefore", He says, "girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought to you at the revelation of Jesus Christ; as children of obedience not fashioning yourselves according to your former lusts, in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy for I am holy" (1 Peter 1:13-16). It is not, then, that we must first be holy so that we may have a hope for the coming of Christ; but this hope because it is a hope, is the power and incentive of holiness. "Beloved, now are we children of God, and it is not yet manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is. *And every one that hath this hope set on him purifieth himself even as he is pure*" (1 John 3:2, 3). The hope, then, of Christ's returning is a purifying hope. How impossible it would have been if He had said, "Everyone that purifieth himself even as He is pure shall have a hope"! That were the voice of the Law — the "letter that killeth". But the hope is given to you freely that in the power thereof you may purify yourself "even as He is pure." But the sure prospect is that when He comes we shall be wholly like Him, for we shall see Him as He is. Whoever you are, whatever your state and condition, lay hold on this promise and make it your hope. This is the grace of God.

IS "GRACE" A DANGEROUS DOCTRINE?

It is often so thought of. Honest and conscientious men have feared that the preaching of the free grace of God might compromise

God's character of righteousness and justice. So they are tempted. Uzzah-like, to put forth a hand to keep the ark from falling. Another fear comes in also — may not the doctrine of God's free grace result in carelessness and loose-living? Might it not cause Christians to grow lax in sacrifice and good works? They feel that something of the threats and terrors of the Law must be invoked along with the doctrine of grace in order to prevent its abuse. "I got our people told," said a certain preacher — "I told them yesterday that if they didn't give more they'd all go to hell." "Well, did you get more after that?" said I. "No — not just then; but I hope it may bear fruit in the future." "Did you tell them how much more they must give in order to escape going to hell?" "No," he said, "I left that with them". "That wasn't exactly fair: if they had to give more or else go to hell, you should have told them exactly *how much* more they must give, or else they would never know whether they were going to hell or not." "Oh well, Brother Boll," he said, "you know that if people don't give they are going to hell." "That may be so," I replied, "but it won't be because they are not giving a certain amount: the cause would lie deeper." This may be an extreme instance, but it illustrates a principle and a spirit of preaching which is not at all uncommon.

GOD IS RIGHTEOUS

Let us understand at once that the grace of God, as set forth in the New Testament, would compromise the righteousness and justice of God and would indeed be a blot on the Name of the holy God — *except for one thing*, namely, the sacrificial death of God's Son, which atoned for our sin, and left God free to act in grace toward sinners (Rom. 3:26). We need not fear for God's integrity. As Paul said, "What shall we say then? Is there unrighteousness with God? God forbid." "Just and right is he," and we need not trouble to help Him out even if He does justify the ungodly and offers grace abounding to weak and sinful men.

THE GRACE OF GOD AND THE CHRISTIAN LIFE

The other question — whether the doctrine of grace might result in careless living — Paul himself takes up in Rom. 6:1 — "What shall we say then? Shall we continue in sin that grace may abound?" And here again he says, "God forbid". But surely Paul must have said something wonderful concerning the grace of God so as to give occasion for raising such a question as that of Rom. 6:1. So indeed he had, and over and over again. We need only go back two verses. In Rom. 5:20 he says, "Where sin abounded, grace did abound more exceedingly." So someone might say, "Well, grace is a good thing, and if the more sin, the more grace, then why not keep on sinning so that there may be the more grace?" No honest man knowing Paul and his teaching would make such an argument; and Paul refutes the very thought in the verses following (Rom. 6:1-11). Indeed he speaks of grace as the antidote of sin ("Sin shall not have dominion over you, for ye are not under law but under grace," Rom. 6:14). It is the very secret, the strength and power of the new life, enabling us to stand against sin and the world's temptations (2 Cor. 12:9; 2 Tim. 2:1). It maintains us in a state of forgiveness and acceptance

before God. It is the secret also of glad and abundant service to God. "By the grace of God I am what I am," Paul writes. "And his grace which was bestowed upon me was not found in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10). And it is that which enables the Christian to look forward in unclouded hope to the second coming of our Lord. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; we rejoice in hope of the glory of God" (Rom. 5:1, 2).

WHAT IS "CHRISTMAS"?

If asked the meaning of "Christmas" the answer generally would be that it is the anniversary of the birth of Christ, the date of which has been set by tradition as being December 25th. In Christendom generally this day is received and celebrated in memory of the birth of Christ. But was Christ really born on December 25th? In a prize-book by S. M. Zwemer, published by the American Tract Co., "The Glory of the Manger," the learned and honored author writes as follows:

"The date we observe as Christmas, December twenty-fifth, is of course without historical basis. No one knows the exact month or day in the calendar (nor, for that matter, the exact year) of Christ's birth. Christmas was not among the earliest festivals of the church and before the fifth century there was no general agreement whether it should be held on the sixth day of January, the twenty-fifth of March, or the twenty-fifth of December. The first certain mention of December twenty-fifth is in the calendar of Philoactus in 354. Chrysostom refers to the same date as the correct day in a sermon preached on December 20, 386. (For details see the articles *Epiphany* and *Christmas* in the "Encyclopedia Britannica")... The Yule-log and candles were in use very early in the British Isles, in France, in Germany, and in Scandinavia." These, as well as the use of evergreens, holly, ivy, mistletoe, and laurel, date back to ancient pagan feasts, celebrated in various countries of Europe at about the same season (the winter solstice).

But by no word of His did the Lord ever intimate that He would have His people celebrate either Easter or Christmas, or any sort of religious feast days, but rather that this kind of thing is contrary to His will. (See Col. 2:16, 17; Gal. 4:10.) Beyond the fact and example that on the first day of the week the disciples, under apostolic teaching, met together to celebrate the "Lord's Supper" (Acts 2:7) there were no "holy days" enjoined or observed in the primal purity of the Christian faith.

"Christmas" has become a general custom. So long as it is only a conventional occasion for sending greetings, exchanging gifts, and general feasting and enjoyment, the Lord's people may take a part in such like established customs and seasons. But as an ecclesiastical or religious holy day we do not recognize Christmas nor observe it. There is a difference between a "holy day" and a holiday. We regard "Christmas" in the spirit of the latter.

BORN TO DIE

J. R. Clark

Born to die! This phrase strikes us with tragic force. Only the Lord Jesus Christ was born to die. All others were born to live; death has no place in their program except to cut it short and to end it. But not so with the Lord. Over and over in the Old Testament His coming to this sin-cursed earth was announced, being plainly set forth that the purpose of His coming would be to die. In Isaiah 53 Isaiah sees Him as a lamb led to the slaughter and speaks of His grave and how it pleased Jehovah to bruise Him and to put Him to grief. King David in Psalm 22 gives a graphic picture of His death by crucifixion. His death was planned for Him, even to minute details, hundreds of years before He was born. It was indeed important!

When Christ was a babe Satan sought to slay Him. Gladly would Satan have snuffed out His life short of Calvary! But Jesus lived an untouchable life until His day was done and the time right for His decease, which He was to accomplish at Jerusalem.

The emphasis on His death in the New Testament is very pronounced and apparent at every turn. Said the angel to Joseph, "And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins" (Matt. 1:21). "For there is born to you this day in the city of David a Saviour;" was the angelic announcement to the shepherds. The word "Saviour" is definitely linked with the cross. The shadow of the cross fell even before He was born!

In Luke 2:35 old Simeon made an ominous statement to Mary: "And a sword shall pierce through thine own soul." If she did not grasp the meaning then, she did later as she stood by the cross and felt the keen edge of that sword piercing her innermost being. "Mine hour has not yet come," said Jesus at the wedding feast at Cana. A hush fell over His spirit as the shadow of the cross flickered somewhere out there in front of Him! "For the Son of man came to seek and to save that which was lost," were His words to Zacchaeus. That was the prime purpose of His coming.

At the temptation Jesus came face to face with the cross, at which time the devil offered Him a short-cut to rulership over the governments of the world. "If you will fall down and worship me all shall be thine," he said. The Lord was to have rulership over all the kingdoms of the world, but not so easily as this. The way of the cross stretched out before Him — this was the way!

At the transfiguration two great personages and a Third came together, who were representative of three dispensations, namely, Moses, Elijah, and Christ. What elevated theme might engage the attention of such men? The answer is found in Luke 9:31: "They spake of his decease which he was about to accomplish at Jerusalem."

"Sir, we would see Jesus," said the Greeks, who came seeking Him. We have read of the wise men from the East, who came seeking Jesus. Here are wise men from the West on a similar mission, for indeed, a sure mark of true wisdom is to seek Jesus. The Lord fell into an apparent soliloquy: "Except a grain of wheat fall into

the earth and die, it abideth by itself alone; but if it die it beareth much fruit." And He added, "Now is my soul troubled; and what shall I say? Father save me from this hour. But for this hour came I into the world." In other words, "You go tell the Greeks that I cannot do anything for them now. I can bring them a blessing only by dying."

What need is there to say more? We might speak of the Lord's first announcement of His death and of Peter's adverse reaction, of Gethsemane, of the prophecy of Caiaphas that it is expedient that one man die for the people, of the many passages in both Old and New Testaments pointing in one way or another to His death, which, if marked over in red, would enable us to see that the Bible is indeed a bloody book! *Jesus was born to die.* At every crisis in His life a hush came over His spirit as that dreaded shadow fell across His path.

BUT WHY DID HE DIE?

First of all we can say that He died for us. We cite a few passages. "Unto him that loveth us and loosed us from our sins by his blood." "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." "Feed the church of the Lord, which he purchased with his own blood." He "loved me and gave himself up for me," says Paul. "Behold, the Lamb of God, that taketh away the sin of the world!" exclaims John. The New Testament is filled with such statements; they lie like autumn leaves all over its pages. Praise be to the Lord! Jesus died for us!

Again, *Jesus died for the saints of the Old Testament.* Their best help was the law of Moses, which brought *death* instead of *life*. The office of the law was to bring out sin and not to save, for we read, "Through the law cometh the knowledge of sin." As well attempt to cross a river on a millstone as to be saved by law. Then how were the Old Testament saints saved? Hebrews 11:40 points us to the answer: "God having provided some better thing concerning us, that apart from us they should not be made perfect." In the Old Testament sacrifice there was a remembrance made of sins year by year (Heb. 10:3). Sins were rolled forward in a great heap toward the cross. For four thousand years God, honoring the annual atonement, passed over and winked at sins, biding His time until the cross would make all things right. This condition is clearly set forth in Romans 3:25, 26: "Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." In sending His Son to atone for these passed over and overlooked sins God paid the full bill for the sins of the Old Testament saints and wiped the slate clean! Fundamentally there is only one way of salvation: by grace, through faith. In Romans 4 Abraham is seen as being justified by grace through faith and as the father of all that believe! Here is the one true ground of salvation. If any one is saved in either Old or New Testament times it is in and through the blood of Jesus!

Lastly, we can say that Jesus died for God. Now do not misunderstand. God had no sin. But according to Romans 3:25, 26, He did pass over sin, biding a time of reformation. God knew what He was going to do. He saw the end from the beginning. But men did not. "There was a thick veil over His righteousness." Godet says, "For four thousand years the spectacle presented by mankind to the whole moral universe (compare 1 Cor. 4:9) was, so to speak, a continual scandal. . . . Divine righteousness seemed to sleep; one might even have asked if it existed. Men sinned here below and yet they lived. They sinned on and yet reached in safety a hoary old age. Where were the 'wages of sin'? It was this relative impunity which rendered a solemn manifestation of righteousness necessary." R. H. Boll says in his *Lessons on Romans* "Yet God accepted them and dealt with them as though they had not sinned (Psm. 32:1, 2; 51:7). How could He do that? The angels looked on and wondered. Satan himself must have been astonished—and perhaps ready to blaspheme. Is there unrighteousness with God? But when His Son was set forth in His blood as God's own propitiatory sacrifice, brought by Himself, the matter was cleared up forever."

So it was necessary for Jesus to die for God—to show His (God's) righteousness, and that He Himself might be just and the justifier of him that hath faith in Jesus. The punishment that man so long escaped fell at last on the Son of God. Thus was God's character vindicated; thus was God cleared of all scandal and His untarnished righteousness declared. So did the Lord Jesus die for God.

THE BOOK THAT CONQUERS FEAR

J. H. McCaleb

I saw an advertisement in the newspaper. It read: "The Book That Conquers Fear." But it wasn't the book that I was looking for. The book referred to was one of human origin. I know of no human philosophy that can still the troubled call of the earthly soul. When man's strength fails, we fail with it.

There is a book, however, that does conquer fear. It is God's Book. We can all have free access to it. This book tells about God's love and how we, too, may love God. In the words of its pages: "Perfect love casteth out fear."

God's love toward us is perfect. He sent to us His Son so that whosoever believes on Him shall not perish, but have everlasting life. That is the sure promise of God's Book. Through Christ Jesus, our Lord, we also may have a perfect love toward God. When we confess that Jesus is the Son of God and are joined to His body through the baptism resulting from our faith, we are promised that God dwells in us and that we dwell in God. Also, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Again, "There is no fear in love; but perfect love casteth out fear."

This philosophy is not a human philosophy; it is backed by the power of God, Almighty. When we put our hand into the hand of God, we can know assuredly that we cannot fall. There can be no

fear in the perfect love in which we dwell. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Through Christ you have conquered fear.

THE OUTLOOK

H. L. Olmstead

For men of faith the outlook is always good. They look for a city which hath foundations, whose builder and maker is God (Heb. 11:10). It is they who, when things in this world have come to such a pass that men are fainting for fear and for expectation of the things which are coming on the world, can look up and lift up their heads, knowing their redemption draweth nigh (Luke 21:25-28). The darker the hour, the brighter their hope. The man of faith looks unto the "recompense of reward" and counts the reproaches of Christ greater riches than the treasures of Egypt, or of the whole world (Heb. 11:26). When such a man lies down and dies he can have a glorious outlook because he knows that, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (1 Thess. 4:16). He knows that if he be living when that event occurs he will be taken care of promptly by being caught up with the blessed dead to ever be with the Lord (1 Thess. 4:17).

Christians know that in this world they shall have tribulation, so it is no surprise to them and, what is better, they know that tribulation worketh stedfastness, and thus has its God-given place in God's plan for their lives (Rom. 5:13). So much is this so that all things work together for the good of them that love God (Rom. 8:28).

God's people were told long ago that a disciple is not above his Master and that what men did to Him would also happen to them. In this too they can have a happy outlook, knowing "if ye suffer for righteousness' sake, blessed are ye" (1 Peter 3:14). They know that if they are partakers of Christ's sufferings it is a matter for rejoicing, knowing that "at the revelation of his glory" they can rejoice with *exceeding* joy (1 Peter 4:13). They have a living hope (1 Peter 1:3), based upon the work of Christ *for* and *in* them. Their outlook (hope) is the anchor to their souls in the raging sea of life (Heb. 6:17-20) and is the one thing that can give stability and poise in a world such as this world now is.

The world can have no such outlook. All they have to look forward to is that what has always been will continue to be. They can have only wishful thinking, but no real hope. Maybe the doctors will finally conquer death for some future generation. Perhaps some scheme may be hit upon that will cause the nations to live together in peace. Maybe through education and evolution together there will be a time when sin will be no more. But the Christian knows that death has already been conquered for those who are in the Lord. "He hath abolished death" (1 Tim. 1:10). The believer knows that in God's plan of the ages there will be a time when nation shall not

lift up sword against nation; neither shall they learn war any more (Isa. 2). Likewise he is assured of the final perfection of every child of God (1 John 3:2), for we shall be like Him as He is. Yes, for those of faith, the outlook is always good.

THINGS WHICH CANNOT BE SHAKEN

(Heb. 12:27-29)

H. N. Rutherford

"And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken (which cannot be shaken) may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." What majesty there is in these words! They bear the mark of deity. It would be high-minded presumption for man to utter them; but they become the August Speaker. Their original setting is even more magnificent, as we find them in the book of Haggai: "Thus saith the Lord of Hosts: Yet once it is a little while, and I will shake the heavens, and the earth, and sea, and the dry land; and I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts" (Hag. 2:6, 7).

These words were first spoken to encourage the Jewish exiles on their return from Babylon to their ruined Temple and city. The elder men wept as they thought of the departed glories of earlier days, and God comforted them, as He delights to comfort those who are cast down. "Fear ye not," said He in effect: "There is a crisis coming which will test and overthrow all material structures; and in that confusion the outer form will pass away, however fair and costly it may be, whilst the inner and hidden glory will become more apparent than ever; nay, amid all the sounds of wreck and change, there will come the desire of all nations, the substance of which these material objects are but the fading and incomplete anticipation." The words quoted above emphatically state that some things cannot be shaken, while others must be entirely removed.

THINGS WHICH ARE BEING SHAKEN

These Hebrew Christians were living in the midst of a great shaking. The Jewish tenure of Palestine was being shaken by the Romans, who claimed it as their conquest. The interpretation given to the Word of God by the rabbis was being shaken by the fresh light introduced through the words and life and death of Jesus. The first covenant with its rituals, animal sacrifices and casuistries, was becoming old and waxing aged, and nigh unto vanishing away. The first symptoms of this shaking began when Jesus began to teach and preach in the crowded cities of Palestine, and all people flocked to Him. The successive throes became more obvious when the Jewish leaders sought to silence the apostles and stay the onward progress of the church. The book of the Acts of the Apostles, and the epistles are full of evidence of the intensity of that revolution. And the

climax of all came in the terrible siege of Jerusalem, when once and forever the Jewish system was shattered, the Temple burned, the remaining vessels sunk in the Tiber, and Jews driven from the city which was absolutely necessary to the maintenance of their religion. The whole New Testament is witness to the throes of one of the mightiest spiritual revolutions that ever happened; as great in the spiritual sphere as the French revolution in the temporal. "And this word yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

In such a time we are living now. Everything is being shaken and tested. Old landmarks are crumbling. Venerable foundations are upheaved in a night. Thrones of nations are tottering. Political and economic safeguards go down like wooden fences before an angry sea. The customary foundations of society are shaken. Man's faith in man is shattered. Viewing things from the standpoint of the men of this age, when the unthinkable has become commonplace, the impossible has happened, and common securities have vanished, men and women are whispering the confession of the psalmist, "My foot slippeth;" circumstances certainly do present a dark picture. The present aspect to those who do not look beyond things temporal can be none other than pessimistic; for who can tell what things are coming upon us, to what these ominous times portend? Where can we find a footing? Where can we stay our souls? Amid the things temporal that must be shaken where are the eternal things that cannot be shaken? I wish to explore the Word of God, to recall some assurances in order that we may stay our souls upon them in the terrible strain and uncertainty through which we are passing, and in which we may have to live for many succeeding days.

THINGS WHICH CANNOT BE SHAKEN

There are a few things which cannot be shaken — God's Word. "Heaven and earth shall pass away: but my words shall not pass away." God's Word is the incorruptible seed which liveth and abideth. "For all flesh is as grass, and the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever. And this is the word of good tidings which was preached unto you" (1 Peter 1:24-26). All flesh is as grass, and all the glory of man, his opinions, his pomp and pride, as the flower of grass, beautiful, but evanescent; but the Word of the Lord shall stand forever. God's eternal Truth, shall stand the test, for it is indestructible. "Truth crushed to earth shall rise again, The eternal years of God are hers." "The words of Jehovah are pure words, as silver tried in a furnace on the earth, purified seven times" (Ps. 12:6).

Let us not fear modern criticism; not one jot or tittle of God's Word shall perish; not one grain of truth shall fall to the ground; not one stone in the fortress shall be dislodged. Scripture will shake off all unjust criticism, as Apostle Paul did the viper which fastened on his hand, and felt no hurt. Emperors have ordered its destruction, mighty bonfires have been kindled with its leaves, and those who read it have been killed, but still the Bible lives and abides. It has been ridiculed, scoffed at, bitterly denounced and mercilessly criticised. Yet it lives.

More than a hundred years ago Voltaire, the great French infidel, said: "I will go through the forest of scriptures and girdle every tree, and in one hundred years it will be an unread book." But the hundred years have passed and the very house where Voltaire sat when he made the statement is now a Bible house, and the press that printed his words now prints the Bible that he said would not be read!

George Eliot, the great novelist, said of a certain book that had just come from the press: "In fifty years that book will have destroyed the Bible." The fifty years have passed and that book is forgotten—all except George Eliot's remark—but the Bible still lives.

Some years ago Bob Ingersoll said of a certain book he wrote: "In twenty years this will crumble the creeds and man's faith in scriptures, and the Bible will be read no more." But the twenty years are gone, and Ingersoll is gone and almost forgotten, but the Old Book lives and is sold more than any other hundred books combined. The fulfilled predictions of the past—whether threatenings like those which befell the Jews, or promises like those realized in the advent of our Lord—all confirm the certainty that "No word of God is void of power." Let us give the more earnest heed then to His invitations, warnings, threatenings, and promises, fashioning the whole course of our lives by them and ever remembering that they are the asseverations of "the King Eternal." Thus in doing we are likened to the wise man who builded his house upon the rock where neither flood nor storm blast shall be able to shake and remove us.

God's Love.... Our friends' love may be shaken by a rumor, a moment's neglect, a change in our estate; but God's love is like Himself, immutable. Father and mother might forsake, but God never. "When my father and my mother forsake me, Then will Jehovah take me up." The love of God, which is in Jesus Christ our Lord, is unassailable by change or shock. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21.)

God's Eternal Kingdom.... "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." We who have received the Lord Jesus in obedience of faith are in the kingdom of the Son of God's love here and now (Col. 1:13) and in that sense we have received God's kingdom. We are yet to enter upon another stage or development of this kingdom which is designated as the "heavenly kingdom" (2 Tim. 4:18), the "eternal kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:11). Amid all our revolutions and political changes that kingdom is coming. It is now hidden in mystery to the world, but some day it shall be revealed in power. Just as in the case of those who were in distress, and in debt and every one discontented gathered themselves unto David in the Cave of Adullam, and he became their captain; so those who are willing to go forth unto Jesus during the time of His rejection and humiliation, bearing His reproach, being separated from the world's schemes and politics: we too, like those who were with David in his days of glory and power, shall be with Jesus. "When Christ, who is our life, shall be manifested, then shall ye also

with Him be manifested in glory.”

The kingdom of this world is destined to become the kingdom of our Lord and His Christ: and he shall reign for ever and ever. “The God of heaven shall set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” It cannot be touched by any sudden attack or revolt of human passion. We shall receive “A kingdom that cannot be shaken.” —Reprint from 1917 Word and Work.



Questions and Answers

R. H. B.

1. Since images were so strictly forbidden, I wonder why the image of the cherubim to be made over the ark.

Cherubim, like the angels generally, were servant-spirits, attendants upon God's throne and the vehicles of His glory. They are represented as standing between God and sinful man (Gen. 3:24). Figures of the cherubim were inwoven in the tapestry of the veil that separated between the Holy Place and the Most Holy in the Tabernacle. From above the cherubim upon the Ark God communicated with His people (Exodus 25:20-22). They were symbols of His presence. They were not to be bowed down to, nor even seen by the worshippers in the temple, and no regard was paid them, nor any inherent power or virtue ascribed to them, any more than to any other furnishings of the sanctuary (such as the seven-armed candlestick, the golden altar, etc.). The difference between the figures of the cherubim over the ark and the images of the heathen gods, or Romanist images of Christ or Mary or saints is too great to admit of comparison.

2. Since human sacrifice and the taking of life was forbidden, why did the Lord command Abraham to take his son's life? Was it meant to be a greater test of faith because He asked Abraham to do something in direct opposition to His own command?

Human sacrifice was common among the heathen nations of Abraham's time, and perhaps from that standpoint may not have seemed such a strange and shocking demand. Also, though human life was to be held sacred (Gen. 9:5, 6) God had the right to order the taking of a life, for He has authority and jurisdiction over all. Aside from his great love for his son, Abraham's test lay rather in the fact that God had made His promise to depend on Isaac (“In Isaac shall thy seed be called”)—and if Isaac were slain how could that promise stand? But Abraham left the problem with God, believing that God was able to raise Isaac from the dead—“from whence he did also, in a figure, receive him back” (Heb. 11:19). God would not let Abraham make the actual sacrifice. But what He spared Abraham from, God Himself did when He gave His only begotten Son to die for the world's sin.

3. Was Samuel a Levite? In the Rev. Version it says he was an Ephraimite, though in 1 Chron. 6 it seems he was a Levite. Was Samuel the acting priest in his day—and if he was not a Levite how could he be?

Samuel was a Levite of the family of Korah (see first Chron. 6:16, 22, 28). He (or rather his father) was an Ephraimite not by descent, but because he lived in the country of Ephraim. Yet Samuel's position and work was extraordinary, due to the terrible state of things in those days. He was the last of the judges and the first of the prophets, and also performed priestly functions.

4. What was the condition of the Tabernacle in Samuel's day? Is "Tabernacle" meant when the word "Temple" is used?

The Tabernacle, which had been set up at Shiloh, was given over to the enemy (Ps. 78:60, 61)—the Ark captured by the Philistines, but returned, and kept for twenty years at Kiriath-jearim (1 Sam. 7:1, 2). The whole service and worship of God was disrupted during that time. The Tabernacle is referred to as "the house of Jehovah," also as the "Temple". It was a tent—a movable sanctuary. Of course the permanent Temple was not built till long after, by Solomon.

Please explain Hebrews 10:25. What do you understand "The Day" to be? ... Having read it carefully I wonder if it may be the Day of the Lord?

It is not, as sometimes thought, the day of assembling; nor is it (as you heard someone say), "perhaps the destruction of Jerusalem". Whenever "the day" is spoken of, without further explanation, it is always one special Day that is meant. When, for instance, in 1 Cor. 3:13 we read "the day will declare it"; or, in Rom. 13:12, "the day is at hand"; or "until the day dawn," in 2 Peter 1:19, we know what day is meant. In the light of God's prophetic word we see "the day" approaching; and in view of that let us exhort one another. (Compare 2 Peter 3:11.)

THE KINGDOM

Some here keep making an issue as to the identity of church and kingdom, some pro, some con. ... The Lord's church embraces all of the born-again as per John 3:3, and they are all the kingdom He has in the world. But His kingdom embraces angels, principalities, and powers besides. Here His church is His family. His family is all there is of His kingdom here. But all members of the royal family are heirs of the throne, "heirs of the kingdom," says James. "Come, ye blessed . . . inherit the kingdom." Inherit the church? Hardly that. "The Father's good pleasure to give you the" church? Hardly that. The "little flock" is His church, and the kingdom is to be given to the little flock. That is in keeping with Daniel 7:27, which see. His cross-bearing church, now in training and yet to be glorified, is destined to be (under her Lord) the ruling power during the future of His kingdom. Cause for rejoicing, that!

"My Kingdom is not of this world," said Jesus. His family now in the world is not of the world. Its every member has been regenerated and given citizenship in heaven. His kingdom in the age to come will not be of this world any more than is the church at the present time. Christ as King over an unregenerate nation or kingdom is not the foreview of the Bible. "The earth shall be full of the knowledge of the glory of Jehovah" (Hab. 2:14). Note that word *glory*. His church is to appear with Him in glory. (See Col. 3:4.)—Stanford Chambers in Truth Advance.



Seed Thoughts

J. R. C.

THE ARTIFICIAL BEE

"A man said to a friend of his that he had made an artificial bee that was so natural he would challenge any man to tell the difference, and it would buzz like a live bee; and the man said, 'Put the two bees down together and I will tell you which is the live bee and which is the artificial bee.' He put down a drop of honey, and the live bee went to the honey. The artificial bee went buzzing 'round—he didn't know anything about honey. Well, I will admit these artificial Christians know nothing about the Word of God, but the real, true child of God knows honey every time; and I thank God we are willing to give them the honey."—Dwight L. Moody.

UNCONSCIOUS GOODNESS

Unconscious goodness is the highest form of goodness. The beginner in music counts his measures and studies on what note he shall place each finger, but the perfect musician strikes the right notes and expresses the right emotions almost as naturally as he breathes or as the birds warble their morning songs.

"We are apt to estimate our good deeds according to the struggle we make in doing them; whereas the greater our virtues the less we shall have to struggle in order to do them, and it is purely the weakness and imperfection of our virtue that makes it so hard to do well. Accordingly, we find that he who does no duty without being goaded up to it, is conscious of much more virtue than he has; while he who does every duty as a thing of course and a matter of delight is **unconscious of his virtue, simply because** he has so much of it."—Hudson's Lectures on Shakespeare, Vol. II., p. 103.

MY SOUL IS EXCEEDING SORROWFUL

A friend once called the attention of Napoleon to the blanched face of an officer as he was march-

ing into battle, as showing that he was a coward. Napoleon replied that that officer was the bravest officer in his army; for he saw clearly and felt keenly his danger, and yet went forward into the thickest of the battle.

THE WISE IGNORANT MAN'S PRAYER

An ignorant man just become a Christian, knew not how to pray. But he took the letters of the alphabet and laid them before the Lord, saying, "Lord, I know not what I need or ought to pray for: take thou these letters and spell out the prayer I ought to offer and answer that." No man knows enough to insist on his own wishes rather than to trust all to the wisdom and love of God.

JUDAS GREW WORSE

Judas grew worse under the best influences, the best teaching, the perfect example, as dead trees decay most rapidly under the power of the sunshine and rain, which give vigor and growth to living trees. Weeds grow in the richest soil in the brightest sunshine. The result is that at last he opens the door of his heart to Satan and henceforth is under his influence, and, like the swine of Gadara driven down over the precipice into the sea, so Judas now rushes headlong into the depths of crime and infamy and ruin.

HOLDING ONE'S PEACE

"John Wesley one day remarked to Dr. Adam Clarke, 'As I was walking through St. Paul's Churchyard, I observed two women standing opposite one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them the virago, clenching her fist and stamping her foot at her imperturbable neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' 'Adam,' said Wesley, 'that was a lesson to me.

Silence is often the best answer to abuse'."—London S. S. Chronicle.

THE PROOF OF IMMORTALITY

The resurrection of Jesus is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning eye detected that all the footprints pointed **one way**. All were turned inward; there were **none** leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All lead **in** and none **out**. But Christ has set His feet the **other way**; and now, if we go into this cave, we shall follow Him out again. —London S. S. Chronicle.

GO AND TEACH ALL NATIONS

The late Duke of Wellington once met a clergyman, who being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The duke immediately rejoined, "That is not your business. Your business is to obey your marching orders—'Preach the gospel to every creature'."

CHRISTIANITY A MISSIONARY RELIGION

"The very soul of our religion is missionary, progressive, world embracing. It would cease to exist if it ceased to be missionary, if it disregarded the words of its Founder, 'Go ye, therefore, and teach all nations,' etc. The Spirit of Truth is the life-spring of all religion; and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is gold, and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. **The former are alive; the latter are dying or dead.**" —Max Muller.

OVERFLOW AT THANKSGIVING MEETING

An overflow crowd attended the Louisville area Thanksgiving service again this year. It was held at the Portland Avenue church. A speaker system carried the program to those who could not be accommodated in the auditorium. The A Cappella chorus brought four special numbers. Frank M. Mullins brought an inspiring message. The offering came to \$1222.35 and is to be divided between Kentucky Bible College and Portland Christian School.

LOOKING TO JESUS

"The reason why souls very often have not peace is that they are occupied with themselves; for they do not find what they think ought to be in a Christian. But if I am looking at Christ there is no difficulty. The question really is: Does Christ deserve that such a one as I am should be saved? Can I deny it? The effect of this is that I am happy, and God can use me in His service. But if I am troubled about the salvation of my own soul, how can I be occupied in the service of others? The great question of self never will be settled till Christ is the center of everything to us. May it be so! He is the center of all God's thoughts of love and righteousness, as well as of glory." —Wm. Kelley.

THE HOLY SPIRIT

By Charles E. Gruver, Africa

The Holy Spirit came suddenly on the day of Pentecost and established the Church, and thereafter occupied the Church as His temple. God gave to Jesus a body of flesh in which to dwell, but the Holy Spirit, unclothed with flesh, dwells in the sanctified bodies of men.

He endued the Apostles with power before sending them out as witnesses. He directed the step-wise expansion of the church from Jerusalem to Judea, Samaria and the uttermost parts of the world. Philip was sent to the Eunuch, Peter to Cornelius, and Paul and Barnabas to the Gentiles. He restrained Paul from going to Asia and Bithynia, directing him straight to Macedonia. He is that person of the God-head active in affairs of the church.

He is the rightful administrator of our lives, persuading rather than compelling men to follow His unction. As a teacher He guides us into all truth, brings to our remembrance the words of Jesus and reveals to us the mysteries of God. He is indeed the very mind of Christ in us. The Bible itself is the result of twenty centuries of His labor, inspiring the pen of forty writers, isolated in time and space, to produce one harmonious book, the Bible.

He is our defense against the spiritual host of wickedness.

He keeps the door of our hearts that the devil may not enter.

He is the Power that wields the Sword of the Spirit, causing sinners to cry out, "What shall we do?"

He is the Helper that Jesus sent to be with us forever.

He pleads for us with groanings before God.

He grieves when we resist His will. If we repent He is able to restore the life and bless the years remaining.

As the tree is known by its fruit so is the Holy Spirit. The heart indwelt by the Spirit partakes of the divine nature. He gives us the mind of Christ, if you please. As Jesus had love and joy and peace within, so do we. As Jesus dealt patiently with others, so do we. As Jesus was faithful to the Father in all things, so are we because of the Spirit dwelling in us. The Water of Life wells up and overflows with gladness. Our will becomes lost in His.

The Holy Spirit subdues the flesh; and leads the mind to make its choices and decisions after the will of the Spirit. He points us to the path of wisdom. He makes no mistakes who walks by the Spirit. Wasted lives become the sad experiences of those who heed the noise of the thunder, the earthquake and the fire, rather than the STILL SMALL VOICE.

"We have no system of our own or of others to substitute in lieu of reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence. We wish to call Christians to consider that Jesus Christ has made them kings and priests to God. We neither advocate Calvinism, Arminianism, Socialism, Arianism, Trinitarianism, Unitarianism, Deism, nor Sectarianism, but New Testamentism."—Alexander Campbell.

TWO DAYS

Robert J. Burdette

There are two days of the week about which I never worry; two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought. I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrongs, regret, and sorrow is in the hands of the Mighty Love that can bring the honey out of the rock and sweet waters out of the bitterest desert—that Love that can make the wrong things right; that can turn weeping into laughing; that can give beauty for ashes; the garment of praise for the spirit of heaviness; the joy of the morning for the woe of the night.

The other day about which I do not worry, is tomorrow. Tomorrow, with all its possibilities, adversities, burdens, perils, its large promises and poor performances, its failures and mistakes, is as far beyond the reach of my mastery as is its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping or threatening clouds. But it will rise. Until then, the same love and patience that held yesterday also holds tomorrow, and I have no possession in that unborn day of grace.

There is left for myself then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. He, who has carefully measured out for us the cares and burdens of today, gives with them the promise, "As the day, so shall thy strength be." But when we wilfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain, we break down. It is not the experience of today that drives men mad. It is the remorse for something which happened yesterday; the dread of what tomorrow may disclose.

Yesterday and tomorrow—these are God's days. Leave them with Him.

Therefore, I think, I do and I journey but one day at a time. That is the easy day. Nay, rather it is our day—God's time and mine. And while faithfully and dutifully I run my course and work my appointed task on that day of ours, God, the Almighty and All-loving, takes care of yesterday and tomorrow.

The Lord said: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

Satan's greatest lure for today is to create a thirst for knowledge to which he himself is so ready to supply the answers. Sad to say, too many people prefer to accept Satan's theology instead of seeking God's instruction, which is acquired on bended knee, pleading with God for the truth. —Nelson.

NEWS AND NOTES

Linton, Indiana: Brother R. H. Boll, loved by many at Linton, was with us the last two weeks of September. It was indeed a happy and profitable time. Each day was chock full of rich blessings. Bro. Boll taught a morning class on Daniel and this was well attended. Each Thursday he spoke on our regular weekly broadcast and the last week he gave a series of lessons on 1 Peter on the Daily Meditations program. These radio broadcasts were a blessing to many and especially to the shut-ins. Bro. Boll brought stirring messages each evening. There were six responses—five for baptism and one for restoration and membership.

The Lord has blessed us in the work at Linton. We've started our second year of broadcasting. This summer we had a good vacation Bible school with eleven young people giving their lives to Christ. In July Bro. Clymore and I enjoyed a Youth Camp at Humphrey's Park. There was an average attendance of 76 young people from the different churches of Christ in this area. Nine responded for baptism and one for rededication. Some of our older members seem to be growing spiritually and we are thankful for this. In all we wish to give Him the glory and the praise.—Eugene Pound.

Chattanooga, Tenn.: We were at Antioch Church near Frankfort, Ky., from August 4-15 in a good meeting. This is a splendid church, doing a fine work. In the nine years since Bro. Asa Baber came to Antioch the work has greatly advanced in enlarging building and membership. McCallie Avenue Church plans a meeting with Orell Overman, November 10-21. —E. H. Hoover.

Bryantsville, Ind.: There will be a revival meeting at Bryantsville church Nov. 21-28 with Richard Ramsey preaching at 7:30 each evening.

Lexington, Ky.: I reread Bro. Jorgenson's marvelous message on "Going On With God," and I don't want to have any future regrets by not placing flowers where they should be placed. So I want to

say that message is a great one from every standpoint. —H. N. Rutherford.

LOUISVILLE, KY.

"We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him," said Nicodemus to the Lord Jesus. The growth of the work at Seventeenth Street, in number, interest, and spirit, could not have been except God were with us.

Church attendance has been excellent with 40 or more present each Sunday for the past 4 to 6 months, and a new record of 57 last Sunday. (A year ago, 25 was considered a good number on Sunday morning.) This is just about a capacity crowd for our building. Sunday evening and mid-week services also have been well attended. A fine spiritual growth among the members has been felt by many. A young people's meeting has been started.

Our building fund continues to grow, and interest in getting a place of our own is running high. We ask your prayers that God may provide a building, and that His blessing may be upon this work.—M. Brent Hickman.

COLLEGE CHORUS SINGS

Louisville, Ky.: The Ormsby church was host to the monthly youth rally of Louisville area churches on November 21 in the afternoon.

The new Kentucky Bible College Chorus made its first appearance in Louisville at this service. They brought an hour's concert to a packed house. Paul Clark is directing the chorus in the absence of Dale Jorgenson, who is working on his Doctor's degree at Indiana University. We were delighted with the new chorus and received a great blessing from their message in song. They sang at Sellersburg in the evening.

Ormsby was saddened by the loss of one of her very faithful sisters during November. Sister Anna Hobbs departed to be with Christ on the evening of November 15. She was very faithful in all

of her appointments with the Lord. She attended worship services Sunday week before her death and had worship in her home the last Sunday. She was in her 68th year. Her three children and several grandchildren are members of the Ormsby congregation.—J. R. Clark.

Alexandria, La.: Our record attendance (56) was met again yesterday. Many seem stagnated, but a few are showing outward signs of Christian growth. The disappointments are many, but the blessings far outnumber them.

We enjoyed the October issue of Word and Work especially well. The question and answer section seemed so good, and the article on the revised Standard Version was much appreciated.

We were in Crowley, Oct. 31, and enjoyed being with the Valdeteros again. The second Sunday in October found us in Glenmora, La., where we conducted services. They have a zealous group of people there. Their Sunday school numbers from sixty to seventy members. They are praying that God will send them a leader. —A. J. Istre.

Crowley, La.: Our work seems to be holding its own. That may be good, but every church needs to be progressing. It seems that Satan is at work more than ever.

We are planning an all-day Thanksgiving service here. Looking forward to Brother Burks being here with us.

Saw and heard Brother Boll in Jennings. As usual, his messages were very rich and spirit-filled.—A. Valdetero.

Jennings, La.: Brother Boll was with us in our annual "fall meeting" which started October 17th, and was scheduled to close the 24th, but because of the great interest manifested it was continued through the 27th. His messages were soul-stirring, spiritual and uplifting.

We had an early morning class (7:30-8:30) so as to give opportunity to our school children to attend before going to their school.

There were three responses to the Gospel invitation. The church was builded up and strengthened by the spiritual feast received in this meeting. —Ivy J. Istre.

R. B. BOYD SPEAKS OVER WGRC

We wish to urge every member of each of our churches to listen to "our" program. This is truly "our" program, and it should be supported in every way as such. It is called "Words of Life" and is heard every Saturday morning at 9:30 over Station WGRC, 79 or 790 on your dial. Every effort is being made to make this program really one of words of life. It is a missionary work and a great way in which we may send the Gospel to every creature.

We are very happy to have as our present speaker Bro. Robert B. Boyd, of Dallas, Texas. Bro. Boyd is a fine radio personality with years of experience. At this time he is speaking to a potential radio audience of millions of people over 13 stations throughout the southeastern part of the country. His vast experience by reason of hundreds of letters and questions which have been sent to him from the radio audience, has given him the knowledge of the need of the listening public, and the proper approach to this need through his sermons. At present he is speaking on the subject of "Man's Need for Righteousness".

If you are able to get this station in your community, urge your friends and relatives to listen. It will help both you and the church at which you worship.

Any communication, comment, or financial assistance may be sent to J. L. Addams, 2824 Montgomery St., Louisville 12, Ky.

TO LOUISIANA

N. Wilson Burks is making a tour of Louisiana churches in behalf of Kentucky Bible College. He is scheduled to visit Shiloh, Amite, Crowley, Turkey Creek, Alexandria, Oakdale, Jennings, DeRidder, Glenmora, Big Creek and Seventh and Camp church at New Orleans. This tour takes from November 23 to December 1, after which he will return to Louisville. He estimated that he would drive 2162 miles. May he stir up much interest in gathering students and in a financial way! The College is already doing a fine work in its new location. More dollar-per-week contributors are needed.

Gallatin, Tenn.: The Lord's Day before Brother Howard Marsh's meeting began here at Gallatin we had one baptism. During this meeting there were thirteen responses in all: seven baptisms, two by membership, and four reconsecrations. Since the meeting, in October I baptized two while Brother Crowder was in a meeting in Kentucky, and Brother Crowder has baptized two since he returned. There was one rededication last Sunday.

There were ten baptisms and one by membership in the Sellersburg, Indiana meeting.—H. L. Olmstead.

Chattanooga, Tenn.: McCallie Avenue Church, here, had a most excellent meeting with Brother Orell Overman doing the preaching, from November 10th to 21st. The preaching was strong, convincing and convicting. The saved were strengthened, the unsaved warned. The church was greatly pleased with the man, the message, and the meeting. At the evening services Brother Overman favored us with recorded songs from the "Good Tidings" Quartet. Our regular song leader, W. L. Rutledge, led well the congregational singing. We had the old time gospel in sermon and song.—E. H. Hoover.

We enjoyed the visit of Brother Burks, regarding the College. He is a good man for the job. Pray for us here. —E. H. H.

DENNIS ALLEN BAPTIZES FOURTEEN

Manila, Philippines: The trip to Mindoro was one of the most difficult I have ever made, yet it was enjoyable in many ways and, I think, profitable. Mindoro is one of the most underdeveloped islands of the Philippines, yet it can be reached within 35 minutes by air from Manila. Roads are very poor and are non-existent in many places. Thousands of people live in barrios that can only be reached by wading the mud and water, yet I have never seen people more eager to hear the word of God.

Jim Archer, a Navy boy here, went with me and was a great help, but after the first week he became sick with asthma and had to return to Manila. After he left I visited two congregations in the southern part of the island. We had service three nights in the barrio of Dalogdog (long o's). Fourteen people

had been baptized here two years ago by some Filipino evangelists. We held services in the home of one of the Christian families. This man is a leader in the barrio and highly respected. About 5 o'clock people would begin gathering in this home. They were very eager to learn new songs. Our services usually lasted over four hours. They asked many questions. I would usually locate the passage and have it read in Tagalog. The last night I was there a group stayed and discussed the Scriptures until 1:30 A. M. Fourteen came forward and accepted Christ. They were baptized the next morning in the river nearby. All were of teen age or adults. I am sure that my weak and handicapped efforts were not responsible for this. The Lord had evidently prepared their hearts before I came. Others had been preaching to them before and I reaped in part the fruit of their labors. I believe I was the first white missionary who had been among them and missionaries from America are held in great respect by them.

These people are very poor and their lives are simple and primitive but they are really not ignorant of the Scriptures. They had been studying and asked many good questions. As they went about their work during the day, harvesting rice, etc., they discussed the Scriptures. It was the same at the table during their meals. I fear they put some of us to shame.

It took over two days to get back to Manila. Last Sunday we had 217 in the Chinese Sunday school. This exceeded our goal of 212.

—Dennis L. Allen.

Yokohama, Japan: The past week-end was a blessed one for us, for you and for the angels in heaven. Two women at Hiratsuka accepted Christ and were baptized. Two others placed membership with us at Noge-yama. Another confessed sin and expressed his desire to rededicate his life to God. Others are beginning to come who have not been to church for a long time. God is working in our midst. —Barclay Rilev.

Tokyo, Japan: Our summer's work has resulted in three more Keimei teachers accepting Jesus, and some thirteen others among

students and attendants at Central. One recent baptism was that of the married daughter of a former secretary of state, and one time ambassador to U. S. A. She was sprinkled years ago, but upon studying here with us for some time she came to see that her former way was not Christ's. We have had the privilege of leading many people from the sectarian errors to Jesus' way. The idea of being Christians only is generally accepted with appreciation. —O. D. Bixler.

BOOK NOTES

We are preparing a little folder listing available American Standard Bibles and Testaments. Send

for your copy today. We do have a nice supply of Bibles in stock at the Word and Work. We were out of **Lessons On Daniel**, by Brother Boll, temporarily, but have now received a fresh supply from the bindery. Price \$1.50. Also it has not been long since we received a new supply of **The Revelation and The Kingdom Of God**, by R. H. Boll. **The Revelation** is \$1.25, and **The Kingdom Of God**, \$1.50. A new tract by R. H. Boll, titled "**How To Understand and Apply the Bible**" will be out very soon. (Pocket size, 32 pages.) This was revised from a printing years ago. Also we have reprinted "**The Church I Found and How I Found It.**" Thirty for \$1.00.

ONE YEAR IN JAPAN

One year ago the first of November I landed in Yokohama and was in Japan for the first time in my life. Though it is always good to keep looking ahead, it is also good that we look back, take stock of ourselves and what we have done and see the many blessings of the Lord, and thank Him for them. Too often we do so little thanking.

This, my first year in Japan and in foreign mission work, has been quite varied. There has been the adjustment to a new and different people, to new and strange customs, etc., which at times can be both humorous and difficult. As I look back, I haven't done nearly all I wanted to do for the Master, but still He has wonderfully blessed me, not only in temporal things, but each day has shown the joy and satisfaction that can be had through hand-in-hand service with Him.

Then I am so thankful for all the many friends who have been in prayer for me constantly, who have given of their means so freely, and who have sent boxes, cards and letters. Certainly I can't thank you enough for your love and kindness. May God bless you for all you have done. My prayers are that in the years to come, should the Lord delay His return, we might all be used mightily to His glory.

I have been busy in school; just finished mid-term exams last week. Of course they are like exams anywhere—a bit of a headache. I haven't been studying the Japanese language a year yet, but my efforts seem to be paying off a little. I can carry on normal conversation as long as it doesn't get too deep.

I believe my round with the amoeba is completely over. I am thankful for God's healing hand and your many prayers on my behalf.

Last Wednesday night I went to Yokohama to start a chorus with Brother and Sister Riley and the young people of the church there. I plan to go every Wednesday night now. We didn't have a large group to start with, but I think it will grow. They all seemed to enjoy singing very much and of course I enjoyed working with them. In time, with a little practice, I believe we will have a good chorus, one that will be a glory to God and help lead souls to Christ. The Rileys are doing a good work there.

Last week my school went on a two-day study trip to Nikko. It is about a three-hour train ride from Tokyo, and some of the most famous temples and shrines in Japan are there. Recently, the government of Japan has forced Shintoist and Buddhist to be separate, but before they

were often together. Therefore at Nikko there are both Buddhist temples and Shinto shrines. Most of the Japanese are still both. Since Shinto concerns this life and Buddha the life hereafter, often the Japanese have a Shinto wedding and a Buddhist funeral. It is heart-breaking that of the total population of Japan only five percent profess Christianity and that includes all denominations.

The thing I enjoyed most on the trip was the natural scenery. The mountains were covered with brilliant red leaves and the lake was beautiful. It all reminded me so much of Eastern Kentucky. The buildings are fabulous, reminding one of the description of Solomon's temple. They are covered with pure gold and intricate carvings. Often there seems to be a surprising resemblance in their worship to Old Testament Hebrew worship. Paul's words about Israel are so fitting. "Brethren, my heart's desire and supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge"—Rom. 10:1-3. —Tommy Marsh.

PUNCTUALITY

Many an opportunity has been lost because of lack of punctuality. Men mean to trust Christ, but they want to do it in their own time. The Lord says, "Now is the acceptable time; behold, now is the day of salvation:" (2 Cor. 6:2). They say, "Tomorrow" and are lost forever.

"Give me just a little longer,
For this world looks now so bright.
When I feel that I am dying,
I'll be saved, but not tonight."

It is said that George Washington was always very punctual in all that he did. Those who had appointments with him had to be there on the dot, or he would turn to something else. Dinner was always served promptly at 4 P. M. at his home. If invited guests did not arrive on time, they found dinner in progress when they arrived. No apologies were made, but they were simply told, "Gentlemen, we are always punctual here." Whether they were refused dinner or not, we were not told. We believe many will be missing at the blessed event called in Scripture the Marriage Supper of the Lamb, because they did not heed promptly the invitation to come.

As Christians, let us too, learn to be punctual. Many are more slack when it comes to the Lord's work than they are in their daily business. Let us always seek to be at the meetings on time, and also to buy up opportunities at once to serve Him. A Christian friend told us this sad story. As we remember he said, "I had visited a man on occasions and sought to lead him to Christ. One night I came home from work a bit late and tired. The Lord by His Spirit said to me, 'Visit old John tonight.' I began making excuses of being late and tired and promised to go the next night. The next night I learned that old John had hung himself the night before and I was too late." Who knows how often we are too late in our service to him? — Daily Walk.

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8 There the prisoners are at ease together;
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you, that by my mouth the Gen^tiles should hear the word of ^othe ^gospel, and believe. 8 And God, ^Pwho knoweth 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 charged him. 29 And M^o's^es and A^ar'ōn went and gathered together all the elders of the children

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