

THE WORD AND WORK

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BEGIN TODAY

Dream not too much of what you'll do tomorrow,
How well you'll work perhaps another year;
Tomorrow's chance you do not need to borrow —
Today is here.

Boast not too much of mountains you will master,
The while you linger in the vale below;
To dream is well, but plodding brings us faster
To where we go.

Talk not too much about some new endeavor
You mean to make a little later on;
Who idles now will idle on forever;
Till life is gone.

Swear not some day to break some habit's fetter,
When this old year is dead and passed away;
If you have need of living wiser, better,
Begin today.

— Selected.



Words in Season

R. H.B.

A STEP NEARER

The passing of the year brings us a step nearer to the consummation of all things. The signs of the times indicate that it is the last hour. It is time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand. It is the challenge to us to cast off the works of darkness and put on the armor of light, and to make no provision for the flesh to fulfill the lusts thereof.

THE CALL OF THE END-TIME

Toward the close of a dispensation God always calls to repentance. The reasons are several.

First because the end of the age is harvest-time. Both good and evil ripen, and reach fullest manifestation. Wickedness will assume its extremest form. Its delusiveness and power will become most fearful. Only a pure and decided faith will be able to withstand the force of the evil influence. It is generally true that the *weak* man winds up a *bad* man; but if it is ever true, it is in the pressure of our present day. We need to come clean, and take our stand wholly with God. The might of His strength, and the whole armor of God will be needed to withstand in the evil day.

Second — the end of the age is sifting time. His fan is in His hand and He will thoroughly cleanse His threshing-floor and gather his wheat into the garner; but the chaff He will burn up with unquenchable fire. He will sever the wicked from among the righteous. As by John the Baptist in the wind-up of the Jewish age. He does it through the urgent, earnest call to repentance. And the axe lieth at the root of the trees: every tree that bringeth not forth good fruit is hewn down and cast into the fire. The time of discipline is passing; henceforth it is decision-time: salvation or judgment is the alternative.

Third — the call to repentance comes the more loudly and insistently because of the urgency. The time is short. What is to be done must be done immediately. *Now* is the acceptable time: today yet is the day of salvation. Tomorrow is too late. While the door of the Ark stands open men may enter and find refuge from the great waters; when once the Master has risen up and has shut the door, they plead in vain without. If you are not right with God, turn. O turn now. It will not be easier later; and it will swiftly become impossible. If there is any unforgiven guilt, any unconfessed wrong, falsehood, envy, enmity, grudge, hate; unconfessed slander; covetousness (which is idolatry); dishonesty and theft unrepented; or any of those things for which sake the wrath of God cometh upon the sons of disobedience — today lay it down, and make it right, and turn to Him whose blood doth cleanse us from all sin. For with the Lord is mercy and plenteous redemption, and He will abundantly pardon.

THE KINGDOM OF THE RESURRECTION

The kingdom of God is the kingdom of the resurrection. In all its phases — whether typically, as in the Old Testament Kingdom; or spiritually, as today in the church; or completely as in the kingdom of glorious manifestation, its citizens are of the resurrection. The kingdom of God is the kingdom of the new beginning. God's first sovereignty ended in the revolt of man's first disobedience. The penalty was death, which terminates man's life and existence on the earth, and thus ends the rebellion by the removal of the rebels from the earth. If God ever assumes a direct reign over men, it will be over and through such as have paid the penalty of the rebellion, and have been brought back out of death into a new existence.

Israel passed through death into life in a figure in the exodus, through the Red Sea, and God became their King in a special sense. The church passed through death into life, through the Person of her Lord, who accomplished the exodus on behalf of His people; the latter following Him by faith, "buried with him through baptism into death," and raised with Him to walk in newness of life. (Rom. 6:4.) Thenceforth they are no longer reckoned as men living in the flesh and in the world; but as a resurrected people, not of this age nor of this world, and as living unto God in the Spirit. (Col. 2:20; 3:1, 4; Rom. 7:5; 8:9; Gal. 1:4; Rom. 6:11.) Thus they are sons of the kingdom, being sons of the resurrection. Moreover the new life by which they came forth out of the death of the old creation, is a life graciously imparted from God, through faith in Jesus Christ. Hence they are "begotten of God," and "born of God," and are therefore *sons of God*. For "except one be born from above he cannot see the kingdom of God." But by virtue of this new life from God he is of the resurrection, and in the kingdom of God.

Our risen Lord already represents that new dominion, the Kingdom of the Resurrection and the New Beginning. In Him and through Him we already belong to it; and shall inherit its fullness and power when, at His coming, we shall be raised and changed into His likeness and image. At last the very universe shall pass through the change, and in a new heaven and earth God will reign perfectly and for evermore.

* * *

GOD'S MORNING

The Word of God speaks of a present night and of a coming glad morning. All God's work through all the long centuries looked forward to a morning of joy "when the sun riseth, a morning without clouds" (2 Sam. 23:4). He rules and overrules in all things toward this end. The events of the world's history must seem confused and meaningless except they be seen in the light of God. Things happen in an apparently fortuitous way, without plan or purpose, seemingly without rhyme or reason. But he who knows the Word knows that God is sovereign, and has all things in hand. He is steadily moving on toward a goal, and all things will at last be seen to have contributed to a great benevolent end, that will more than compensate for all the evils and the sufferings of the evil days.

“Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs
And works His sovereign will.”

And what is true in regard to the world and its events in general is also true in the individual lives of God's children. Those who are in darkness, troubled and perplexed, do not always understand that God has the guidance of their lives and that He is planning for a final morning for them. In the Psalms we often hear the sighing of heavy-hearted souls for the dawn of morning. “I wait for Jehovah, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than watchmen wait for the morning, yea, more than watchmen for the morning.” (Ps. 130.) And, again, “O satisfy us in the morning with thy lovingkindness that we may rejoice and be glad all our days.” (Ps. 90:14.) “For his anger is but for a moment, his favor is for a lifetime. Weeping may tarry for the night, but joy cometh in the morning.” (Ps. 30:5.) How often have God's people had such experience!

MORNINGS OF THE BIBLE

The symbolic meaning of the morning is exemplified by many instances related in the records of God's Word. There was Jacob's dark night, when trembling in fear of Esau, he sent on his wives and his children in two companies — so that if Esau destroyed the one, the other might escape. And he was left alone at the fords of the river Jabbok. Suddenly a strong wrestler grappled with him, and — well, read the whole account in Genesis 32:24-31. “And Jacob called the name of the place Peniel, for, said he, I have seen God face to face and my life is preserved. And the sun rose upon him as he passed Penuel. . . .” The record is literally true. It is also an allegory for all days to come.

Again, it was a dreadful night when Israel fled from the pursuing Egyptians, and passed into the divided sea. “And the angel of God who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them...and the one came not near the other all the night . . . And it came to pass in the morning that Jehovah looked forth upon the host of the Egyptians . . . and discomfited the host of the Egyptians.” And when daylight came Israel saw their enemies dead upon the seashore. (Ex. 14:19-31.)

It was a dark night of sorrow and humiliation for David when he fled from Absalom his son. In deep distress he “went up by the ascent of the Mount of Olives, and wept as he went up: and he had his head covered, and went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom.” Now David dreaded the counsel of Ahithophel more than all the forces that were with Absalom. “And David said, O Jehovah I pray thee, turn the counsel of Ahithophel into foolishness.” (2 Sam. 15:30, 31.) What happened and the outcome of it all is told in the succeeding chapters. But David (as he himself tells in the 3rd Psalm) in childlike confidence “laid him-

self down and slept; and said, "I awaked for Jehovah sustaineth me." The crisis was past; the danger was over, and day had dawned again.

Or that anxious night when the armies of Assyria were threatening Jerusalem, and Hezekiah and Isaiah the prophet "prayed concerning this, and cried to heaven." "And it came to pass that night that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies." (2 Kings 19:25.) Thus did the dawning of the morning bring in a new day, a day of peace and gladness.

ISRAEL'S GLAD MORNING

Morning has also a prophetic significance. When the last bitter assault is made by the nations against Jerusalem, as it will be, for so it is foretold in the prophets, the stormy night that will climax Israel's great tribulation is brought to sudden end by the intervention of God from on high. "God is in the midst of her: she shall not be moved. God will help her, and that right early (Heb.: "at the dawn of the morning"). The nations raged, the kingdoms were moved: he uttered his voice, the earth melted." (Ps. 46:5, 6.) "Ah the uproar of many peoples," Isaiah cries in rapt prophetic vision — "The nations shall rush as the rushing of many waters: but he shall rebuke them, and they shall flee for off. . . . At eventide, behold, terror; and before morning they are not." (Isa. 17:12-14.) "The multitude of thy foes shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, is shall be in an instant, suddenly. . . . And the multitude of all the nations that fight against Ariel, . . . and that distress her, shall be as a dream, as a vision of the night. . . ." (Isa. 29:5-8.) Then follows the new day. "And it shall come to pass in that day that living waters shall go out from Jerusalem. . . . And Jehovah shall be king over all the earth: in that day shall Jehovah be one, and his name one. . . . And there shall be no more curse; but Jerusalem shall dwell safely." (Zech. 14:8-11.) That will be her happy morning that shall never know night.

"Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign."

THE GREATEST MORNING

But there is another morning, the greatest of all, in which all the hopes and promises find their fulfilment. How dark was the night when the mangled body of the Lord Jesus lay in the sepulchre of Joseph of Arimathea, and a great stone rolled before the door! On that night surely it seemed that the triumph of the power of darkness was complete. But O what a morning when the Lord rose triumphant from the tomb! That was the morning of all mornings and the guarantee of the great morning yet reserved for His own. "I am the root and the offspring of David," says the risen Savior, "the bright and morning star." To Israel and the world at large He will be the Sun of Righteousness when He comes in His glory. Then

the church will be *with* Him (Col. 3:4). But to His church He comes first, as the Morning Star that precedes the day. I could not forego repeating here the precious lines of the old hymn of Terstegge:

"I woke and the night was passing,
And over the hills there shown
A star all alone in its beauty
When the other stars were gone.

"For a glory was filling the heaven
Which comes before the day,
And the gloom and the stars together
Faded and passed away.

"Only the star of the morning
Burned in the crimson sky;
It was like a glad voice singing:
'Rejoice, for the day is nigh'.

"O children, a star is shining
Into the hearts of men:
It is Christ with a voice of singing:
'Rejoice, for I come again!'

"For the long, long night is passing,
And there cometh the golden day —
I come to my own that love me,
To take them all away.

"It may be today or tomorrow,
Soon it will surely be:
Then past all the toil and the sorrow —
Then home forever with me.'"

"As there is only one God so there can be only one Gospel. If God has really done something in Christ on which the salvation of the world depends, and if He has made it known, then it is a Christian duty to be intolerant of everything which ignores, denies, or explains it away. The man who perverts it is the worst enemy of God and men; and it is not bad temper or narrow mindedness in St. Paul which explains the vehement language (Galatians 1:8); it is the jealousy of God which has kindled in a soul redeemed by the death of Christ a corresponding jealousy for the Savior. Intolerance like this is an essential element in true religion. Intolerance in this sense has its counterpart in comprehension; it is when we have the only gospel, and not till then, that we have the gospel for all." —James Denney in *The Death of Christ*.

In your opinion, how much less juvenile delinquency would we have in the United States if we had less ADULT delinquency?

COMING SOON

Paul Knecht

"Though it tarry... wait for it. Because it will surely come, it will not delay." These are the words of Habakkuk the prophet regarding the promise of God. In all of man's experience, time is such a vital, uncontrollable, over-ruling factor that we have to get things done before time runs out... or else. With regard to man's intentions, purposes, and promises, the passing of time brings apprehension and despair. So strong is this feeling among men that Habakkuk's people, just as people today, regarded the passing of time as a menace to—or even an over-ruling factor in regard to the promises of God. Wherefore this admonition: even though time passes—though *much* time passes—though centuries and millenniums slip away—the promise of God *shall not fail*; Wait for it. Because it will surely come, it will not delay."

"Where is the promise...?"

Today, just as Peter forewarned, men are saying, "Where is the promise of his coming?" Almost universally men have cast aside any expectation of the return of Jesus "in the same manner" as He was seen going into heaven—*physically, visibly, actually*—as He promised. And why? because from the day that the fathers fell asleep, all things continue as they were" (2 Peter 3:1-4); because so much time has passed, Peter calls our attention to the fact that the passing of time is not a problem to God. To Him one day is as a thousand years and vice versa. Time is immaterial to God.

Jesus IS coming.

Yes, Jesus *is* coming. Two thousand years can not alter one tittle of the Word of God. Last month we called attention to the fact that He is coming to receive *His own*—"the dead *in Christ* shall rise first, then we that are alive that are left, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord". (1 Thess. 4:17.) With this promise *Christians* are to comfort one another. Here we find no mention whatsoever of the unsaved. This is Christ's coming for His own. Why will He come for His own? "For God appointed us not unto wrath but unto the attaining of salvation through our Lord Jesus Christ".

Jesus is coming for "those who wait for Him" that they might not have to face the wrath of God—the Great Tribulation, the world's most terrible time of destruction, misery and temptation. For we were not appointed unto wrath but unto salvation.

The Great Tribulation

What does the Bible teach about this great tribulation? Hear the words of Jesus our Lord: "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." (Matt. 24:21.)

First, there *shall* be a time of trouble such as the world has never before known. "And except those days had been shortened no flesh would have been saved; but for the elect's sake those days shall be shortened." (Matt. 24:22.) (The past tense is often used in

prophecy: these things are so certain they are spoken of as having already happened.)

Second *all flesh*—i.e., the entire world shall so suffer as to be entirely destroyed if the time of trouble is permitted to run its course. Some will be in the earth at that time called “the elect”. This does not refer to the church for they shall be caught up to be with Christ. These are men who turn to God during the Great Tribulation. For their sake God shall cut the judgments short.

Extensive warnings and descriptions of this awful time—which *must shortly come to pass*—are found in the book of Revelation.

Escape from the Great Tribulation!

Turn ye—for why will ye die? “Come unto me” says Jesus, “all ye that labor and are heavy laden, and I will give you rest.” Christ straightly promised to return for *His own* before this time of trouble lest they feel a portion of the stroke of judgment that He felt in our place on the cross of Calvary. “But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man”. (Luke 21:36.)

“I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.” (Rev. 3:10.) —Sylvania Church Bulletin.

I KNOW

J. H. McCaleb

“Who am I and why am I here?”

“We do not know how life began upon the earth.”

Here you have a typical question and a typical answer. The question is one that confronts every thinking person. The direction of man's life depends upon the nature of the answer he accepts. H. G. Wells says that he doesn't know how life began upon the earth, and then goes on to unfold a story about man that would be fantastic indeed without the fact that God breathed into man His living spirit. It is easy to evade the question by merely saying, “I don't know.” One then goes by the high sounding name of “Agnostic.”

“For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” Compare the two answers. One says, “I do not know”; the other says, “I know”. The Bible continues always along that line. The statements are definite. There is no hesitation or confusion. It is God's Book, and God has explained in it the whole philosophy of life, from the cradle to the grave.

God made the heavens and the earth, and all that in them is. He made man in His own image. Man sinned and was cast out from the presence of God. He was condemned through life to earn his bread by the sweat of his face. Just look around you and confirm the truth of that statement. Reconciliation to God can be accomplished only through Jesus Christ the Lord.

“I know whom I have believed.”

A TABLE OF BLESSING

J. R. Clark

While the enemies of Jesus were plotting His death, He was setting a table of blessing! We read "that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is for you: this do in remembrance of me" (1 Cor. 11:24). It was in the night in which He was betrayed that He took bread! Paul might have said, "In the night that He washed the disciples' feet," but, no, he chose to set the institution of the Lord's Supper over against a black background. This is a picture of grace, just as what God did for us in salvation was over against our sin and utter unworthiness. Thus we can say, "It is just like my Lord to institute the Lord's Supper in the night in which men were planning His death."

The Lord's Supper is a revelation: "For I received of the Lord that which also I delivered unto you," says Paul (1 Cor. 11:23). This is not a man-devised ordinance, but it came directly from Jesus Christ to Paul (by revelation), and in turn he delivered it to us. This ordinance, which Christians observe in memory of Christ every Lord's day has heaven's stamp upon it.

It is also a *celebration*, for in our passage, 1 Corinthians 11, verse 24, we read, "And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." He gave thanks! For what? For the emblems that pointed to His suffering and death in our behalf. If Christ could give thanks for *that*, then Christians today have reason for continual thanksgiving —also for *that* (the cross), in spite of adverse circumstances otherwise.

A good brother in making a Lord's table talk, referred to the occasion as a funeral. But not so; it is a remembrance, a celebration! Christ is not dead any more. Garfield when dying wondered if his name would go down in history. It is natural for men to wish to be remembered after they are gone. In instituting the Lord's Supper Christ was erecting a monument to perpetuate His memory among men. On His part it was wholly unselfish, for our very spiritual existence hinges on our knowing Christ. This monument is not carved in marble or granite. It consists of the most perishable things of earth, of bread and the fruit of the vine, and yet it is the most enduring monument that has ever been erected. Its permanence lies in the fact that it is prepared afresh by loving hands each week! Its charm and appeal lies in the *Name* it commemorates: the precious Name of Jesus.

It is a *representation*. "This is my body," said the Lord. This brings up the doctrine of transubstantiation, which holds that the emblems were and are changed into the actual body and blood of Jesus. But the Lord was standing before His disciples when He said, "This is my body." They could see that it was not His actual body, but that it represented His body, like we would say of a picture, "This is my father," or as was said of the passover feast, "This is Jehovah's passover." It was not actually the event, but it commemorated it. Those who hold to transubstantiation contend that Christ is sacrificed anew every week in the Mass. But Paul

declares in Hebrews 10:12 that Christ "offered one sacrifice for sins for ever" and in 9:28 that He was "once offered to bear the sins of many." And that settles that.

The Lord's supper is a *proclamation*. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Everything connected with the Lord's supper has a significance—the unleavened bread, the fruit of the vine, the day it is eaten, and even the eating of it. The Supper points back to the cross, and forward to the coming of Christ. It keeps alive the New Testament doctrine of the atonement, giving the lie to modernism!

"As often as ye *eat* this bread, and *drink* the cup, ye proclaim," he says. The proclamation is made when believers actually *eat* and *drink* of the emblems! Those who miss the Supper, failing to eat and drink, fail to that extent to give testimony to the saving gospel of Jesus Christ! Those who assemble for the Lord's day worship without the Lord's supper impair their testimony. The Lord's supper keeps alive the old-fashioned gospel: it is always essentially the same, and its message unchanging.

The Lord's supper calls for an *examination*. "But let a man prove (examine) himself, and so let him eat of the bread, and drink of the cup" (1 Cor. 11:28). Some draw back from eating of the Supper on the strength of verse 27, thinking to drink "unworthily" has to do with personal worthiness. In the American Standard version we have, "In an unworthy manner," referring not to our personal worthiness but to etiquette, to the manner in which we partake, as to whether or not we *discern the body* when we partake. (Vs. 29).

None of us is worthy of any of God's blessings! If we have sinned we need to ask God to forgive us and partake; if we are weak we need to partake to become strong; if we are strong we need to partake to keep strong. The Supper is no holier than the marriage supper of the Lamb and we expect to be there. The Lord's supper is no holier than Christ, and we approach Him in prayer. So may we approach Him in the communion.

"Drink ye all of it," said the Lord, meaning "all of you drink of it." In drawing back from the emblems one is going counter to the admonition of the Lord. Let no one convince you that it is a mark of reverence and humility to draw back from the Lord's table. It is plain disobedience. (Of course, if one harbors sin in his heart and life and is unwilling to repent and ask forgiveness both his worship and service is unacceptable!)

All Christian denominations believe in the Lord's supper, but few of them set the table every Sunday. They serve it once per month, once a quarter, or once a year. But the New Testament Christians assembled each first day of the week to break bread. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them" (Acts 20:7). The direction that Paul gave to the church at Corinth to make their collection for the poor saints on that day, shows that the first day of the week was the day of assembling at Corinth, as also in the churches of Galatia. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the

first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:1, 2). When God said to the Jews, "Remember the sabbath to keep it holy", He did not say, "Remember *every* sabbath" and He did not need to do so; that was understood. So it is that the disciples met on the first day of the week—every time a first day of the week rolled around, they met.

This custom of the primitive church is corroborated by church historians and early fathers, who wrote immediately after the time of the apostles. Justin Martyr wrote an apology for the Christians in 140, in which he said, "On the day called Sunday, all who live in the cities or in the country gather in one place." Then he tells of their worship which consisted in reading the Scriptures, prayers, exhortations, Lord's Supper and contribution. In the epistle of Barnabas, which was written about this time, we read, "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead." The Lord's day is the holy day of the church. We have nothing to do with the sabbath. The Lord's day is the Christian's solemnity."

Mosheim, in his church history, writing concerning the customs of the early church, sums these things up thus: "All Christians were unanimous in setting apart the first day of the week on which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers." He further says, "The Christian worship consists in hymns, prayers, reading of the scriptures and a discourse addressed to the people, and concluded with a celebration of the Lord's supper." Mosheim's Church History, Vol. 1, p. 120.

The Lord's day worship without the Lord's supper is empty, or, to say the least, incomplete. The Supper is another way of approaching the Lord and the oftener we approach Him the more dear He becomes whether in prayer, meditation, or the holy communion. This weekly feast is one identification mark of a simple church of the Lord.

"The best work is to preach Christ crucified, whether amidst calm or the sounds of controversy, assured that this alone makes way, healing the wounded conscience and cleansing the saint from all remaining sin; and the victory is to that church, in the old world and the new, in the homes of our ripest Christianity and in the darkest outfields of our missions, which shall most earnestly, unswervingly, devoutly renew that ancient confession: 'The Lord hath laid on him the iniquity of us all', and shall turn it most gratefully and jubilantly into song, the song alike of earth and heaven: 'Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, and to him be glory and dominion for ever and ever. Amen.'" — Principal John Cairns.

THE TRUE FOUNDATION OF FAITH

R. H. B.

The Greeks among whom Paul preached the Gospel were great in philosophy, and lovers of logic and rhetoric. Paul gratified them in none of these things. Where they expected a new system of philosophy in the new religion proclaimed by the apostle, or where they looked for profound thoughts, and "linked sweetness" of discourse, and bold hypotheses, or any exhibition of wisdom and brilliancy, they were deeply disappointed. The apostle came "not with excellency of speech". This might have been condoned, but the matter also, as well as the manner of his teaching, was disappointing. There was none of their kind of wisdom in it. His assertions could not be condoned by their methods of reasoning. Moreover, this Paul ("what would this babbler say?") was altogether a most unlikely man to start a new movement. He had none of the magnetism and self-confidence and executive ability that make the "leader of men." He gave no evidence of erudition on which any one might have based a little confidence. He was with them "in weakness and in fear and much trembling." In fact, the whole affair was in their eyes weakness and foolishness.

But this was just as God wanted it, that he might show them the futility of their eloquence and philosophy, and that they might learn that the foolishness of God was wiser than men and the weakness of God stronger than men. Paul wrote to them later, as follows: "And I, brethren, when I came unto you came not with excellency of speech or of wisdom proclaiming to you the testimony of God. For I determined to know nothing among you save Jesus Christ and him crucified. And I was with you in weakness and in fear and in much trembling. And my speech and my preaching were not in persuasive words of wisdom . . . that your faith should not stand in the wisdom of men" (1 Cor. 2:1-5).

WHAT EYE HATH NOT SEEN

Rationalism is reasonism, and thus lands in infidelity. No man's reason could in the nature of things arrive at a conception of God's existence, or deduct from the premises furnished by the senses any of the heavenly things God has revealed. If logic or philosophy could have discovered the truths of revelation, the revelation would have been quite unnecessary. But revelation gives us account of that which no man could ever have seen, heard, or reasoned out. It tells us of a world from the perception of which man is absolutely shut out. If a philosopher is a devout believer in Christ you may be sure that it was not by his philosophy that he arrived at his faith in Christ. For the material with which reason must build is furnished directly and indirectly only by the senses and human ratiocination, and lacks the premises from which to draw such conclusions. Neither of God, nor of the things of God, could philosophy find out anything. In this quest (which is the most important of all, and, ultimately, the real and supreme quest of all philosophy) philosophy is a failure. "Has not God made foolish the wisdom of the world? For . . . in the wisdom (the wise plan) of God, the world through its wisdom knew not God" (1 Cor. 1:20, 21).

REASON CAN NOT JUDGE REVELATION

A man's wisdom could not arrive at the truths of God, so neither can it render any verdict concerning them, nor even discern them to be God's truths. Revelation being based upon things inaccessible to man, it cannot be measured by the small standard of man's knowledge. The wise ones among the Greeks listened to the Gospel and pronounced it foolishness. It did not appeal to their ideas of wisdom or reasonableness. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he can not know (recognize) them because they are spiritually judged" (1 Cor. 2:14). The teaching may seem beautiful and ethically uplifting in some parts, but man's reason could not in itself accredit it either as wholly true, nor as coming from God, for it hails from a sphere to which reason has no clue, and of which it can form no judgment.

FALSE FOUNDATION OF FAITH

It would therefore be no discredit to God's revelation if it seemed unreasonable to the "animal man" (the rationalist who accepts only what his senses directly and indirectly inform him of), nor would it be to its credit, or any proof of its genuineness, if this revelation in itself seemed plausible to the human mind. So Paul not only did not appeal to the wisdom of the Greeks to vindicate his Gospel, but he even carefully avoided the danger of their believing in the Gospel on philosophical grounds. He shunned every show of human wisdom and erudition in himself; he refused to clothe his message in plausible and philosophical dress, lest, as he said, "Their faith should stand in the wisdom of men." No house is stronger than its foundation, and if it rested on man's wisdom, logic and philosophy, for a basis of its claims, the Gospel itself would be doomed to fall.

Let us consider here a moment. It is a common blunder today to build the Gospel-faith on the foundation of man's brilliancy and learning. The men and women number legions who can not give any better grounds for their belief than that Dr. So-and-So believes and teaches it; and, as the inference goes, "surely a man of his intellect and profound learning ought to know why he believes it; or, if he is mistaken, how shall an unlearned man ever hope to discern the truth?" Many teachers consider it good policy to appeal to their learning to assure and convict their hearers, and to awaken confidence in their message by means of displays of their mental powers and great attainments, thus lending authority to whatever they may utter. This seems a successful scheme, for people in general still worship intellect and erudition and are dazzled by it. But tomorrow comes a man of more powerful mind and vaster learning, teaching a different doctrine, and away goes the foundation of sand and down tumbles the faith which had rested on it! Even the truth itself cannot stand safely on such a basis. Yet, how the multitudes rave over "clever men"! Paul steered clear of that. Though he was learned, he "determined not to know anything . . . save Jesus Christ and him crucified."

APPEAL TO MAN'S WISDOM

Another false foundation is as common as the one just mentioned. It consists in submitting the Gospel message to the judgment of men—to let them pass on the acceptableness and credibility of it.

"Here it is," says the preacher to his wise audience; "does it not seem divine to you? Don't you perceive that it has come from above; how supernaturally sublime and wonderful it is?" But how can men decide such a thing as that? It once seemed as foolishness to the philosophic minds of the Greeks, and Paul declared that man's wisdom is not capable of discerning or judging the things of the Spirit of God. Have conditions changed? Men are not capacitated to render verdict as to the divine origin of a passage of Scripture from the passage itself.

What does the preacher mean who draws the excellences of Jesus, and then asks, "What think you of him? Whose Son is he? I leave you to say." Why, they can not tell! To say, "He must be the Son of God because he had such a character," would be quite inconsequential — that would indeed serve to corroborate the claim, after the claim had been established; but we do not of ourselves know the first item as to what would be required to constitute a Divine character. We have in ourselves no criterion, no standard to measure by, and are utterly incapable of judging such a matter. It is no wonder at all that there are many infidels who, while admitting the superiority of Christ's character and moral teaching, deny His Divinity. If bare reason is to settle this, they can indeed not find ground for such an admission. Even Peter, who had been Jesus' near and constant companion, could not know of himself that He was "the Son of the living God." When he confessed Him as such, Jesus answered, "Blessed art thou, Simon Bar Jonah, for flesh and blood (human intellect and perception) hath not revealed it unto thee, but my Father who is in heaven." He got the information from above, by revelation. Today, also, if any one believes in Christ as Lord, he gets his information from the word of revelation, by the testimony of God's Word, and not by any guesses of his own, or any process of reasoning. Hence no one can say even now that Jesus is Lord but through the Holy Spirit, who is the revealer of this fact to men (1 Cor. 12:3).

IT IS GOOD SO

Is it not good so? If man's wisdom could serve as a foundation or a criterion of God's truth, then would the philosophers and wise-aces of this world hold a monopoly on the Gospel; but now the poor, and the "babes" have equal and (being not blinded with pride of reason) often better access to the faith and the great salvation. "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for it is well-pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:25-30).

For if the Gospel message had depended for its authority on its philosophical plausibility, then also any and every plausible philosophical objection could shake its foundations. My friend, if every

wind of adverse theory can send a tremor through your building, look to your foundation. On what does your faith rest?

(To be followed with a second article on this theme.)



Seed Thoughts

J. R. C.

(Our Seed Thoughts this time are taken from notes made in Brother Boll's Bible classes.)

PRICE TAGS CHANGED

For a prank a man broke into a department store and switched price tags on various merchandise. He placed cheap tags on expensive things and expensive tags on cheap things. So on the next day people would come in and some little trinket would be marked \$239 and a television or some finer merchandise would carry a 15c label. But this kind of thing is not new; the devil has been doing it for centuries. The things of God are the things of real value, while material things and the things of the world are mere tinsel. But note man's evaluation of things.

TWO PICTURES

In the first picture a girl is standing, beautiful and attractive, all grace, holding a golden cup aloft in her hand. She is dressed gaudily and crowned with a garland of flowers. A young man nearby is entranced by her beauty. The picture changes. The beautiful girl is a hideous skeleton. The golden cup is still aloft and the crown of flowers is the same, but out of the cup a serpent twines down the bony arm. Under the first picture is written "As It Seems", and under the other, "As It Really Is." So Jesus said to Laodicea: "I counsel thee to buy of me . . . eyesalve that thou mayest see."

CHRISTIAN GROWTH

Was Peter a better water walker after the first try? No, he was just as weak as ever. So it is with us as Christians; we are always weak. Our Christian growth does not lie in greater human strength, but in greater and stronger faith

to overcome sin. "This is the victory that hath overcome the world, even our faith." 1 John 5:4.

CHRIST JESUS KNOCKING

Hoffman was told that he had omitted a doorknob from his famous picture of "Christ at the Door." He replied, "The knob is on the inside." It is up to us to open the door and let Him in. We can open the door only when Christ knocks! Some day He will depart. S. D. Gordon said that some just open a crack in the door and say nice things to Him, but won't let Him in. Perhaps others put a chair out for Him. Why do people not want Jesus to come in? They are afraid He will throw a lot of things out that they love.

A WISE ANSWER

After hearing a young preacher, a man said of him, "I can't see why you are not willing to wear the name of Alexander Campbell. He was a great preacher. He stood six feet tall, erect, often leaning on gold-studded cane as the words of eloquence flowed from his lips. He spoke for two or three hours and men hung upon his words, spellbound. Now why are you not willing to be called by his name?" The young preacher gave a wise answer. He said, "I realize that Alexander Campbell was a great man, but I think the Apostle Paul was greater. If I were to wear the name of a man I'd rather wear the name of Paul, but he said, "Now this I mean, that each one of you saith, I am of Paul . . . was Paul crucified for you? or were ye baptized into the name of Paul?"

JUST DON'T LIKE HIM

A lady once saw a boy beating another boy unmercifully. She said to the bully, "What has that boy done to you?" "Nothing,"

came the reply. "Then why are you beating him?" He looked up at her and said, "I just don't like him." This explains much wrangling and abuse found among professing Christians. There is too much hatred and prejudice where there should be love.

Infant Baptism and the Church

It was a bad day for the church when infant baptism was introduced. It broke down the barrier between the world and the church. For now with the irresponsible and the unregenerate added to the fold, much evil, that otherwise would be without, was brought within the so-called church. Thus the line between the church and the world was obliterated and the church was shamed in the eyes of the world.

THE RISING TIDE

One may walk along the seashore and see the restless waves coming up and going back, seemingly not making any progress. But back of the waves is the steadily rising tide. So back of my hearing the word, my choosing, my obedience from day to day is the great lifting tide of God's will and purpose, and I am indeed thankful for that.

The Jew-Gentile Question

The Jew, dispersed over the world, poses a problem to the nations in which they dwell. He is marked off from others by his looks, his religion, his customs, and, besides he is pretty shrewd.

Some one tells a story of two boys, one a Jewish boy, who played marbles day after day. When the day was over the Jewish boy always had all of the marbles. Then the other would try to knock the day-lights out of him. There is the Jew and the Gentile question all over again!

IMMORALITY

"Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." (1 Pet. 2:11.) Immorality has invaded everything. Pick up a magazine—not even the most low-down—and often you see evidence that the editor is keeping his ears close to the ground so as to please the people. They are either insulting the American people, or else a wave of immorality is sweeping the country. Which is it? Let us abstain from fleshly lusts which war against the soul. Even if we miss some of the pleasures of this life we have something better in the world to come.

An old lady in England, who had stood the bombings with amazing fortitude was asked the secret of her calmness in the midst of such frightful danger. She replied, "Well every night I say my prayers, and then I remember 'ow the parson told us God is always watching; so I go to sleep. There's no need for both of us to stay awake!"

LEST SPIRITUAL ARDOR WANE

Slowly, silently, imperceptibly, as the dusk of twilight steals upon the world and no man can draw the line and tell where day ceased and where night commences, so does darkness fall upon a human soul. A heart is not hardened in one moment. A Christian does not at once plunge from faith into unbelief or from purity into sin. Evil rarely or never swallows up a man at once, but it engulfs him gradually like the quicksand. "Drifting," "slipping," "sliding"—these are the words that describe the Christian's departure from his Lord. And he drifts scarcely aware, until some day he awakes, perhaps when it is too late, and wonders how he ever got so very far away. So watch. Do not get careless in your prayers. Do not suffer your Bible to grow dusty. Do not forsake the assembly of the saints. Cleave to the Lord, for beyond is danger and death. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."—R. H. B.

CHRISTIANITY UNIQUE

R. B. Boyd

Had Christianity sprung suddenly into existence without any foreknowledge on the part of anyone; had the scriptures not clearly set it forth that the Christian religion was foreordained by God centuries before it became an actuality, those who doubt that it is fundamentally sound, might have had some reason to so doubt. But clearly such is not the case, for Christianity is the literal fulfillment of many prophecies, and is therefore indisputably fundamentally sound, truly founded on the Rock of Ages. It is this important point that makes Christianity so unique and distinguishes it so definitely from other religions. Many new religious cults have sprung into existence since, claiming to have a new revelation, but we are not pointed to the Bible of unfulfilled prophecy to ascertain whether or not it is of God; hence we are indeed skeptical of such, and rather think that the many admonitions to beware of false prophets, etc., most fittingly suits these new religions.

But let us take a brief glance at Christianity and its foundation work. The Old Testament continually had in view the coming of the Christ to earth. Preachers in apostolic times made use of the Old Testament to preach Christ unto the people, in an effort to convert them to Christ, that they might become members of the body of Christ. On the day of Pentecost, when many wonderful things were occurring, and we find men "perplexed" at the meaning of the marvelous things, we find Peter saying, "but this is that which has been spoken of through the prophet Joel" and he quotes therefrom. Later, in his sermon, in making an effort to prove that this Jesus was certainly the Christ, he quotes from the Psalms of David, and we finally hear him concluding his sermon by saying, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." In the next few verses we find recorded the remarkable results—their cry of anguish, Peter's definite instruction, resulting in doubters becoming believers. For how could anyone continue to doubt when it was so very plain that this Jesus was nothing more or less than the literal fulfillment of that which they already knew to be the word of God?

When Philip was sent to preach to the Eunuch, he found the Eunuch reading from the prophet Isaiah, chapter 53. He did not seek to divert his attention from that chapter in that Old Testament book, but rather showed that this Jesus was the actual One of whom the chapter spoke, and hence preached unto him Jesus. And with what results? A soul that was once bewildered no longer was bewildered, but saw clearly that Jesus had come, had suffered, died, and had risen again, and was now the only one to whom he could turn for salvation. Yes, and here it was, foretold years before, in that very book of God that he loved! How could he deny it, and why should he want to do so?

Space forbids taking any more examples, but you can find many more for yourself, and if you will do so, you will be assured in your own heart that Christianity is a *living religion*, founded on a foundation that cannot be moved or shaken.

THE COMPULSION OF LOVE

(This good article was written by one of our consecrated young Christians.)

My seat-partner on a railway coach several years ago was an attractive young lady bound for Japan. It was an unsettled time—a time when Japan was a good place to stay away from—so I inquired about her reason for going. The reply was simple: “My husband is there.”

Love can lead us to strange places. And when it is love for God its directing force and power may be unlimited. If we love Him, we will be keeping His commandments (John 14:15), among which, one of the foremost is that we love one another (John 13:34).

Love is not only important, it is *vital* to the fulfillment of all of God's will (1 Cor. 13:3), and particularly to the “Go ye into all the world and preach the gospel.” It is the God-given light that shows us where and how to go. “He that loveth his brother abideth in the light and there is no occasion of stumbling in him.” But, lacking love, we become spiritually blind and our service correspondingly misguided and unsatisfactory. Moreover, without it we cannot be known as His disciples. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). It is the official seal that accredits us as ambassadors of Christ. Without it the world could rightfully question our authority to represent Him.

It seems Paul could not speak of love apart from faith and hope. They belong together. Love motivates and directs, faith works, hope inspires. By faith we understand, by faith we are enabled to offer an acceptable sacrifice, by faith we are well-pleasing to God... we save our own house... we obey to go out... we bank on His promises (Heb. 11:1f). Without faith it is impossible to please Him. And since all the mighty works for God are to be done by faith, a missionary is in sorry straits if he goes without it.

Where faith is, there is also hope (for faith is assurance of things *hoped* for). Always before us is the joyful anticipation of Christ's soon return; and meanwhile, we are assured that our labor is not vain in the Lord, that those who sow in tears shall reap in joy (Ps. 126:5, 6). Faith, hope, love—these three are the true missionary motives, but the greatest of these is love. If it is the *love* of Christ that constraineth us (2 Cor. 5:14, 15), that same love abiding in us will constrain others.

The standard by which this indwelling love can be recognized is, as Paul told us, that it suffers long, being kind, seeks not its own, is not provoked, takes no account of evil, beareth all things, believeth all things, hopeth all things, endureth all things. If love has occasion to point out error, even this it will do unto edification (1 Cor. 8:1) and never in a spirit of fault-finding. Follow after love, for without it all our labor and sacrifice profit nothing.

The fields are white... the call comes ringing... surely the Lord of harvest knows the need for workers on the foreign field. It is His to choose and send. Pray ye therefore the Lord of Harvest that He *may* send laborers into His harvest. Meanwhile, let me fill my earthen vessel to overflowing with faith, hope, and love, and place

it at the Master's feet to be used wherever He may direct. Thus, moment by moment let us abide in the center of His will and if it moves move with it, even to the ends of the earth.

"I'll go where you want me to go, dear Lord,
O'er mountain or plain or sea;
I'll stay where you want me to stay, dear Lord,
I'll be what you want me to be."

STRANGE INDEED!

To those who know the churches of Christ by and large it might seem strange to find a number of these churches: 1. that emphasize salvation by grace through faith, apart from works, 2. that seek to convert men to Jesus Christ, rather than to a system of doctrine, regarding doctrine as important only as it is related to Christ, 3. that advocate living the Christian life in the power of the Holy Spirit, rather than in the power of the flesh and human merit, 4. that, though having definite convictions, do not set all others at nought, but allow for reasonable differences, through exercising God's own provision of love, 5. that teach on unfulfilled prophecy, taking Revelation 19 and 20 and kindred passages at face value, allowing God to speak to our hearts in these matters as well as in other things.

I say, in these days, such emphasis among churches of Christ is strange indeed, for churches of Christ have drifted away from these Bible truths, more or less, and have settled down to a smug satisfaction with themselves, convinced that they have encircled all the truth to be had, setting all others at nought, contending for what amounts to salvation by works, sheltered beneath a structure of hollow doctrine, committed to a religion of human strength rather than to a religion of power and enabling grace, and dead set against much of God's future program as revealed in the Bible.

The Word and Work is committed to the more spiritual things outlined in this little article. Those who believe as do we should help us circulate these good things of God by subscribing to the Word and Work and encouraging others to do likewise. Those who are open to the whole truth and have not investigated what the Bible says about these things should read what our writers have to say, comparing their expositions with the Scripture. You owe it to yourself to do that much, for we are convinced that pure New Testament Christianity itself is involved.

This year we wish to make a great drive to greatly increase our Word and Work list. Our success in this venture, humanly speaking, depends much on you, our friends! What will you do about it? Will you send in your own name? Will you send in a club of four or more names? Some send 10, 20, and even 40 or 50 names. One Christian lady usually sends about 75. This is a good work. Will you share in it? People like to read light things, such as picture magazines, comics, and light fiction. But as Brother Boll says, "We need to put our thinking caps on and treat our minds to something really worthwhile." So let us start the subscriptions rolling. —Pub.

ARE YOU BRINGING YOUR CHILD UP OR DOWN?

Rules For Bringing Up a Child

1. Make home the brightest and most attractive place you can.
2. Make him responsible for helping in some daily duties at home.
3. Never punish in anger nor to relieve your own feelings, but only in love and for disobedience.
4. Do not ridicule his ideas: talk frankly on matters in which he is interested.
5. Encourage him to invite friends to your home and table.
6. Impress on his mind the fact that service and honesty are more important than making money.
7. Live Christ before him so that you will be able to talk of Christ to him.
8. Let him see your enjoyment and profit from Bible reading and prayer.
9. Set an example in faithful church attendance and interest in the work.
10. Be much in prayer for his salvation and spiritual growth.
"Train up a child in the way he should go, and even when he is old he will not depart from it."—Proverbs 22:6.

Rules For Bringing Down a Child

1. Let him have plenty of money to spend as he likes.
2. Permit him to choose his companions without restraint or guidance.
3. Let him spend Sunday hours on the street or with companions with low ideals as to the Lord's day.
4. Allow him to go out at night as he pleases and return when he gets ready.
5. Make no inquiry as to where and with whom he spends his leisure time.
6. Teach him to expect pay for all help at home and for all service to others.
7. Allow him to think that good manners are a good substitute for good morals.
8. Do not trouble to interest him in the Bible or to win him to Christ.
9. Let him see that you think church attendance is not important.
10. Never let him hear you pray, especially not for his salvation.
—From Rays of Light.

*"The Christian religion is a matter of living, not of mere intellectual knowledge; and 'the just shall live by faith.' Yet it is not without its value to have the truth of the concomitant circumstances demonstrated. One must remember that Christianity did not originate in a lie, and that we can and ought to demonstrate this, as well as believe it. The account which it gives of its own origin is susceptible of being tested on the principles of historical study, and through the progress of discovery the truth of that account can be, and has been, in great part proved. There is, however, more to do. The evidence is there if we look for it." — Sir William M. Ramsay in *Recent Discovery and the Trustworthiness of the New Testament.**

NEWS AND NOTES

Brandon, Fla.: The little band at Brandon, Florida, is still praying—praying the Lord of the harvest to send forth laborers into His harvest. Where is the one who will say, "Here am I, send me"?

Brother Chambers has, with the Lord's blessing, done a great work here but as we all know age takes its toll in various ways in these mortal bodies of ours. So we feel the need is all the time getting to be more urgent for some younger devoted servant of the Lord to come to our help. We think that for the one whom the Lord will send that we can comfortably provide. We would be glad to hear from one such. —H. C. Hinton, Seffner, Fla.

Brandon, Florida: Brother Howard Marsh was spared by Sellersburg to be with us here in some twelve days' meetings. He gave us strong messages seasoned with grace and helped us all spiritually. There were two baptisms. Sister Marsh and the little girl came along and the three endeared themselves to all.

It is not time for Christians to be unprayerful, unthankful, unholy or unhappy. —Stanford Chambers.

Crowley, La.: We had a wonderful Thanksgiving day service here. There were over 250 present from approximately eleven or twelve congregations. We had about 12 speakers. Brother N. Wilson Burks was with us and we enjoyed having him and the information he gave us about Kentucky Bible College. It certainly is my prayer and hope that many young people will take the opportunity of attending K. B. C. Only those of us who have been there can tell of the great blessing that it has been to our lives and in helping prepare us for the work of the Lord. —Antoine Valdetero.

Maxville, Fla.: Our attendance here is steady if not large. We have about 25 to 30 each Lord's Day, with about 12 of these children. —Neal Phillips.

Word from Hapeville, Ga., informs us that the Hapeville church paid off their church debt in full

and had a mortgage-burning. The church is rejoicing over this step forward and are now looking toward having a full-time minister. At present Bill Cook, Doctor Bridges, and Brother Flynn are doing the preaching. They are in touch with one or two prospects to take the work. The work there presents a fine opportunity.

Harrodsburg, Ky.: I want to tell you how much I enjoyed your article "Born to Die" in the December Word and Work. Enjoy very much all the articles and the fine lesson helps in the Quarterly. May God bless you richly in the coming year and increase efforts made to preach and teach His Word. —Mrs. J. E. Burton.

Brother J. E. Boyd is the Editor of the Word and Work Quarterly. Brother Boyd is a first class Bible scholar. His comments are concise and to the point. He sends in perfect copy, beautifully written. Brother Boll speaks very highly of Brother Boyd's work on the quarterly. He once said that Brother Boyd comes closer to saying just what he would wish to say than any man he knows. —Pub.

If anyone comes in your place and inquires about Morgan's book on Hosea, I feel that you can wholeheartedly recommend it. It certainly has been a great help to me. I have just finished it and found it good reading. —Antoine Valdetero.

Ponchatoula, La.: Two new radio programs have been started in eastern Louisiana. From WXOK, 1260 kc., Baton Rouge, La., the Glad Tidings program is being heard every Sunday at 8:30. From WARB, 730 kc., Covington, La., the Ponchatoula Church of Christ sponsors a program at 12:30 noon. Various speakers are appearing on the latter program.

Bible classes at Southeastern Louisiana College usually have from 2 to 6 students present. Two courses are being offered there by Richard Ramsey: "Acts", and "Old Testament Survey". It is hoped that these classes will grow into a preacher training program, so that boys can study the Bible

while working out their college degree, and at the same time can be active in the Lord's work by preaching full-time at near-by churches or mission points. —Richard Ramsey.

During the year 1954 the South Louisville Church of Christ enjoyed a steady attendance, although the averages did not increase, with 125 average for Bible school, 165 for morning worship, and 48 for evening services. There were several baptisms, mostly young married people, and several for membership—not as many as desired, of course. The membership has contributed more than \$5,500 toward the Winchester project since the drive began, with an actual increase of local contributions for the local needs. This convinces us that the brethren will contribute well to the college program if they are constantly told of the need and challenged to make sacrifices —N. Wilson Burks.

Brother Willis Allen, minister of Shawnee church, Louisville, reports that one was baptized recently. Brother and Sister Allen plan to spend a couple of weeks in Florida the forepart of January.

The Sylvania church, south of Louisville, has completed a basement structure, which is a great improvement over their improvised quarters. They should be in their new building around the middle of January. Paul Knecht is doing a good work in this section. He has some very good helpers, and most of all, the Lord is blessing the work.

WORK AT BORDEN, INDIANA

Brother E. Gaston Collins gave an interesting oral report on the work at Borden. On August 15, Robert G. Neil began a meeting which resulted in about eight baptisms and some for membership. A vacation Bible school held at that time was their first. They expected about 45. The attendance reached 150 by the last day and there was an increase daily. The attendance far exceeded expectations. During the year the Borden school building burned and the church has given their facilities over to three public school classes during the week days. An elder, George McCutchan, passed away in

September. The treasurer, Fred Fordyce, went to be with the Lord on December 22, 1953.

On the last Sunday of the year the church appointed four new elders and four new deacons. Tilford Martin was the only remaining elder and Joe McKinley the lone deacon. The new elders are: Delbert Johnson, Albert Brown, Marshall Naugle, and Ernest McKinley; the new deacons: Harry Jackson, Morton Lewis, Judge Charles Ratts, and Ben Martin.

The work is prospering under the ministry of Brother Collins. Because of necessity, the church has started a building fund.

Gallatin, Tenn.: We had a little special ceremony yesterday to celebrate the paying off of the final indebtedness on the \$65,000 building improvement and addition. The final figures on our expenditures for the past year will just miss \$30,000 for all purposes, of which between \$7,000 and \$8,000 went to Kentucky Bible College. We don't plan to take it easy now that the debt is paid off, but rather to "lengthen our cords and strengthen our stakes". "This will we do, if God permit."

I am beginning my fifth year of ministry here at Gallatin this month. Brother Olmstead continues in good health and is very active in the eldership and in the teaching program of the church. He is available for meetings all through the year and his experienced and effective presentation of the gospel will help any church which uses him. —Hall Crowder.

G. H. P. SHOWALTER

We have been remiss until now in neglecting to record in these columns this good man's death. He passed away on Lord's day, October 17, in Austin, Texas, at the age of 84.

For almost half a century, by the grace of God, Brother Showalter had edited and published the well-known weekly journal, **Firm Foundation**. A few harsh things—yet only a few—had found their way into that journal through the years. The editor was pressed on every side, as editors often are, but we happen to know from some personal contacts, that Brother Showalter's heart was not unbrotherly or

harsh; no, not even toward those of us who hold "the premillennial attitude" toward the Lord's return. On one occasion, while having lunch with me, at Austin, he told me at length of his own lectures on the Book of Revelation, and of his freedom and joy in delivering them in various places. He said his hearers did not always agree with him, and he stated plainly that he did not think differences of that nature should be made a test of fellowship, or a bar to brotherly co-operation. And I can add, that in such personal dealings as went on between us (in connection with the hymnal, the Janes will, etc.) Brother Showalter held to that high level. I appreciated him for it, and for all his various efforts toward unity.

We wish for the talented widow, for the sons, for the incoming editor, and for the Firm Foundation staff the continued good will of all the brethren, and the journalistic success that its long-time editor enjoyed. —E. L. Jorgenson.

KENTUCKY BIBLE COLLEGE

As contact representative for the Winchester program I made contact with twenty-nine churches, with other churches represented in the audiences. In Kentucky I visited Shawnee, Highland, Ormsby Avenue, LaGrange, Kentucky Ave., East View, Jeffersontown, and Salem, near Cynthiana. In Louisiana, Shiloh, Amite, Crowley (Thanksgiving meeting), Turkey Creek, Alexandria, Jennings, DeRidder, Glenmora, Big Creek, and 7th and Camp, New Orleans. In

Texas, Fajr Park in a Mt. Auburn-Fairpark union meeting, in Denton, and at Southside in Abilene. In Tennessee, McCallie Ave. of Chattanooga, and a meeting of Locust St. and Mt. View in Johnson City. In Georgia, a meeting at Hapeville. In Indiana, at Cherry St., Linton. Dugger and Pleasant Grove. This involved eleven Sundays away from home, this through the co-operation of 5th and M Sts. Bro. H. L. Olmstead also made numerous visits, as did Bro. Howard Marsh.

Somebody should be in the field every week working for the expansion program and for more students to be enrolled at Winchester. However, until our supporting friends and churches contribute upward to the \$2,000 per week goal this need must await a greater sacrifice. The Christian Educational Corporation hopes to have a fuller report on contributions and expenditures after the January 4th meeting. Everywhere we go we find students who should enter a good Christian school set to meet their needs, with proper accrediting. And everywhere we go we find a demand for more preachers and more Christian leaders. Until the command to go and preach, teaching, winning the lost to the Lord is impressed, until it burdens the hearts of our people, we'll never meet the requirements of a working, spiritual, New Testament church and New Testament program. Your prayers and sacrifices are greatly needed. —N. Wilson Burks.

NEEDS OF KENTUCKY BIBLE COLLEGE

Word comes to us that Kentucky Bible College has some emergency needs right now at the turn of the year. If any one is inclined to so do, it is too early to say "I told you so." for this emergency has to do with initial things, things done to get the school in running order. For example, there is a plumbing bill of around \$8,000 and an equipment bill of about \$2,800, seats, etc., a small special loan in connection with the purchase of the campus of \$10,000, and soon a payment of \$5,000 on the regular loan will be due. In the first year of operation so far \$100,000 has been raised and applied on the campus, operating expenses, etc. The teachers' salaries have been paid every time and on time, and this is no small matter as the school has thirteen teachers on the pay roll. For this and for all gifts received those connected with the school are praising the Lord!

Several have indicated that they wish to add \$500, more or less, to their initial gift. If these friends can make additional gifts now it would be **greatly appreciated**. Those who have indicated a desire to give a dollar a week or regular gifts otherwise should keep them coming. When we invest in this institution we are investing in our youth, in missions, in Christian homes, in the future of our churches, in the ultimate salvation of souls, in eternity. This is a great work!

LETTER FROM VICTOR BROADDUS

Today marks the thirteenth anniversary of the outbreak of the last world war in the Pacific. Just 13 years ago today we saw the first of many enemy bombers flying over this city.

This date also marks the close of the Roman Catholic Marian Year. One year ago today, a concentrated effort was launched to exalt Mary in the minds and hearts of the Filipinos. In many places Marian masses were held each day of the year. Processions could be seen most any time. It reached the climax here in the Marian Congress held December 1 to 5. Again we have seen the "enemy bombers" over this city. By enemy, I mean enemies of the Gospel of Christ. Today Mary is crowned "Queen of Heaven".

Public schools were given almost a week holiday so that the students could participate in the ceremonies. During this week we met with much opposition while trying to preach the word. For example, when Dennis and I went to conduct our regular Tuesday night class at the T.B. sanitarium, we were met by an angry priest who informed us that we had no right to be there or anywhere else in that government hospital, in spite of the fact that we have a written authorization to hold meetings in that hall each Tuesday. He had set up an altar and was having a Marian mass, so we offered to hold our meeting in another place. He threatened to "inform the authorities", saying that 99% of the people were Catholics, and therefore we had no rights! We went ahead and had our meeting on a porch. The priest was very wrong when he said 99% were Catholics.

The paganism and idolatry of Romanism as practiced here is difficult for people in America to imagine. I have witnessed services of both Buddhists and Romanists, and except for a few small items, it is hard to find any differences. A book could be written on the similarities of Buddhism and Romanism. This paganism pains my heart deeply, especially when it is being done in the name of "Christianity".

During the Marian Congress, Bro. Allen and I got out a little tract about Mary and distributed it near the meeting place, which was a public park. The night we went, there must have been from one to two hundred thousand people there. We felt that we had not even touched the fringe of that enormous throng, yet the sting of truth was felt; for opposition sprang from two Spanish men who became hot headed and tried to fight. Later we learned that a Catholic radio program warned the people against two "agents of the devil" who were distributing literature. — Victor Broaddus.

WHY DO THEY GO TO CHURCH?

"Why do people go to church, if they do go? What do they really want to hear, though they may not have formulated their need in their own minds? What is the unasked question for which they are seeking an answer? Why do they go again and again, in spite of many disappointments, yearning deeply, listening intently, as if the word they want to hear may at any moment come to birth, and bring the blessing they seek?

"They do not go to church to hear about science, philosophy, economics, or art, useful as such studies may be. Nor do they go to hear the preacher tell of his faith, his feelings, his experiences, much less his opinions on life and its problems. No, they go sorely needing and sadly needing something else, something more primary and profound—longing to hear a voice out of the heavens telling them the things eye hath not seen nor ear heard. They go seeking, as of old, the healing touch which makes them know that they are not alone in the struggle . . . ; wanting to hear the forgiving, redeeming, all-inclusive, all-solving Word of God, which embraces the whole of life—the one Word alongside of which there is and can be no other." — Joseph Fort Newton.