

# THE WORD AND WORK

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## *New Year's Wishes*

What shall I wish thee?  
Treasures of earth?  
Songs in the springtime?  
Pleasures and mirth?  
Flowers on thy pathway?  
Skies ever clear?  
Would these insure thee  
A Happy New Year?

What shall I wish thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall insure thee  
A Happy New Year?

Faith that increaseth,  
Walking in light;  
Hope that aboundeth,  
Happy and bright;  
Love that is perfect,  
Casting out fear —  
These shall insure thee  
A Happy New Year!

Peace in the Saviour,  
Rest at His feet,  
Smiles in His countenance,  
Radiant and sweet,  
Joy in His presence,  
Christ ever near!  
This will insure thee  
A Happy New Year!

Frances R. Havergal.

# Words in Season

R. H. B.

## ALL THINGS NEW

"Behold, I make all things new," says the Lord Jesus Christ. In Him we become new creatures. He gives us a new life through a new birth, and with it a new hope; He leads us unto God in a new and living way. For the old life was ruined, and the old hope lost, and the old record marred and blotted, and the old way barred. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17.) Note the words "*any man*;" note also the "if"—"if any man is in Christ." And this is the Lord's blessed work that He makes new—a work which in God's time will issue in "new heavens and a new earth, wherein dwelleth righteousness."

## THE NEW MAN

In the individual Christian this renewing began with his deliverance from the world and the bondage of sin. When Israel went forth from the land of bondage, and the passover lamb had been slain through which their liberation was effected, God said to them: "This month shall be to you the beginning of months." It was the entrance into a new existence, as it were. And in its antitype our new life begins from the day and the point where the blood of our Passover (1 Cor. 5:7) became our salvation. Nor is this all. We are not only redeemed from the land of our bondage and started out into a new career, but we are made new men. Physically we are yet the same. Nevertheless we are no longer to be accounted as men in the flesh, but as new creatures in Christ Jesus. (2 Cor. 5:16, 17; Rom. 8:9.) There is given us a new mind—the mind of Christ; a new nature;—the divine nature; a new being—"the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4:24). The old, fleshly nature came through our relationship with Adam; but in Christ, the second Adam, we became sharers of a new, spiritual, divine nature and being. And while at the first there is no marked effect on our physical body, but we are only "renewed in the spirit of our mind" (Eph 4:23), it must inevitably issue in a new body also. "The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (1 Cor. 15:47-49.) We shall be like Him when He shall appear.

## THE CHOICE OF THE BETTER

In all things God ever respects the free will and choice of man. If he comes to Christ, it must be of his own choice and accord; if he has received the new life, he must keep and nurture it; if he is partaker of the new nature (having been begotten and born of God), it is his part to foster that new nature and to live ac-

ording to it, and not according to the old. That is what the Word of God means when it turns promise and privilege into command. For example, He says you are a new creature in Christ; but anon he requires that we be renewed in the spirit of our mind. He clearly states that we are circumcised of our old fleshly nature in Christ (Col. 2:11) and the nature of our new Adam is given us; for as many as have been baptized into Jesus Christ have put on Christ" (Gal. 3:27). Yet He commands emphatically: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof ." (Rom. 13:14.) "Put away, as concerning your former life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth." (Eph. 4:22-24.)

### THE TWO NATURES

It is clear from these scriptures that the Christian has two natures—the old fleshly nature and the new Christ nature, the old man and the new man. It is evident, also, that in proportion as he follows the former his walk will be carnal and sinful; and as he follows the latter, his life and walk will be Christlike. That needs no argument. And to follow the one means death, the other, life. The Christian who walks after the flesh is stifling and killing the new man in him; but he who walks by the Spirit is putting to death his members which are upon the earth. "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom. 8:13.)

### AN ILLUSTRATION OF THE NEW NATURE

Suppose it were possible in some way to infuse the nature, spirit, mind, and disposition of a man into a sheep. It would not be long before there would be a striking difference between that sheep and the rest of the herd—not so much in looks as in conduct. It would pursue a different course. Its behavior toward other sheep would be on a different plane. It would lose interest in things that are of supreme interest to mere sheep, and it would begin to be greatly interested in things other sheep could not comprehend and care nothing for. Its peculiarities would be such that to some extent it would be segregated from the herd and perhaps, on account of its oddness, be driven entirely out. For nature hates the strange and extraordinary, and such a sheep would certainly become strange and peculiar to the rest. Another item not to be overlooked; is that this peculiar sheep would seek and appreciate the association of human beings, and find it more congenial than that of its own kind, according as the new nature in it would be strong and pronounced. The illustration is not perfect; but it serves the present purpose. When a man is (through the seed, the Word of God) begotten again and made partaker of the divine nature, his conduct will show it; his interest will change, his relation to other men will be altered. The word of God was received in their hearts; it produced faith; it separated from the world and sanctified them unto God. (John 17:8,

16-19.) They have fellowship with God now. The ties with the world are loosened or cut. They have a mission in the world, but they belong to God. If things pursue their designed course, the sheep nature (to return to the illustration) will be more and more put down, until at last it utterly perishes; but the new nature will grow stronger and stronger until it reaches the issue of complete transformation.

#### ANOTHER ILLUSTRATION

Let us turn from an impossible illustration to a possible one which will set forth another point. Most of us know something of the process of grafting. On the stock of a very inferior sort of tree a very superior graft is placed. The entire top of the old tree is cut off; but the root and stem remains. Then the graft is so inserted that it unites with the old stock. Now a strange phenomenon appears: the new top is true to its nature and bears its own kind of fruit. The root and trunk are bitter crabapple; but the top bears sweet pippins. On the stock of a prune tree grow almonds. Now, if the gardener does not attend to his business, a still stranger development may follow. The old stock may put forth shoots and branches on its own account and there may appear on the same tree two kinds of fruit, widely different—sour, bitter crabs, and sweet, mellow eating apples growing side by side. How do we account for that? It is the two natures in the tree. And for exactly the same reason it transpires that contradictory fruit is found in many a Christian's life—that sometimes he acts like the Lord Jesus Christ and at other time according to the old Adam nature.

#### PRACTICAL MEANING

Now the practical end is this: We have two natures, different and even incompatible: the one from Adam, the fleshly, which bears evil fruit, and which (contrary to the analogy of the graft) is doomed to death and must be put to death; the other from Jesus Christ, in whom we are and He in us, and through whom we are children of God, infused with God's nature and Spirit. And by this we bear divine fruit. (John 15:5.) This nature must be maintained and fostered, the other put down and mortified. This nature must have sway, the other made subservient to do its bidding. If ever the old stock puts forth sprouts and shoots that it may bear its corrupt fruit, these must be cut off, that the new nature may alone be manifest. And this is the will of God to usward.

#### CHRIST IN YOU, THE HOPE OF GLORY

A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit. Make the tree good and the fruit will be good. It is not simply a new resolution and determination that makes a man a Christian, but a new man, a new creature, a new nature, which is of God. And it is this "new man" that bears the good fruit, and *cannot* bear the corrupt. That hard passage, 1 John 3:9, finds its most reasonable solution here; for it is this new man that is begotten of God (John 3:6) and is of a kind with Him, after

His likeness, in righteousness and holiness of truth. It is one of the greatest consolations to know that I have within me a nature from God, perfectly pure and good, and which cannot do evil. I may be unfaithful to it; I may let the flesh hold sway until it chokes the new nature back and completely swamps and destroys it; and if I do, I must die. But if I let the new man hold sway, if I nurture him (for the word of God is the food of the new man, not of the old) and let him assert himself, my walk will be pure and true after the likeness of my Lord who lives in me. When I become aware of the working of sin in me, I may realize at once that it is the old man. I need not worry about him. I cannot change him. It is his nature to bear evil fruit, and I can in advance credit him with being capable of anything vile and corrupt. The one thing for me to do is — not to reason, argue, fret, but simply to cut him off, to put him to death without question and parley, and to consult the new nature to act according to it. The new man in me is pure and good. "Christ in you," is the hope of glory. And the Christian life consists not in the cultivation of the flesh, but in putting it to death, and living by "the new man that is being renewed unto knowledge after the image of him that created him," until "Christ be formed in you," and through Him our mortal body becomes a living sacrifice, holy, acceptable unto God.

## THE RIGHT TO CHOOSE

"You may have any color so long as it is green."

That is a common expression in some business circles which pokes a bit of fun at the current emphasis of standardization. Sometimes there is a choice; more often there is none. Always, however, one is left with the thought that he was given an opportunity to make a selection even though there was no choice.

This kind of persuasive coercion slips around in every part of our society. The child may have any suit of clothes so long as it is blue. The boy may go anywhere so long as it is to school. The man may wear any shirt so long as it is white. Who makes the rules? That is easy: the one who is strong enough to make the preference stick.

I believe we have been trapped into this same sort of thinking in spiritual matters. We seem to have adopted the attitude of stating that one may believe whatever he finds to be true so long as it is what we believe. I read a good article not long ago that was spoiled by the sharp injection of the personal element. The fine truths presented were rubbed out by what appeared to be a torrent of harsh words seemingly uttered in order to relieve the emotional upset of the author. Any opinion could be held so long as it was his opinion. All who disagreed were classed as vile and unlearned.

The righteousness of God can not be painted with a few bold strokes of the brush. When we say that anything is right so long as it is God's will, we have let ourselves in for a constant and receptive study of what God says to us in His Word. — J. H. McCaleb in "Chicago Christian".

## New Year's Greetings

The tide of 1953 has nearly run out, and still that for which the church waits expectantly has not come to pass — the coming of the Lord for His own. But the blessed hope continues to burn with bright flame in our hearts, for it may be any day, any hour, any instant. So keep looking up! Yes, it still may be during this year that the glad rapture shout may be heard. But if not this year, the hope will still be ours at the year's end, and into 1954.

We enter another year not knowing what it will hold. The world is engulfed in unrest, distrust, and rumors of wars. Immortality increases. Godlessness abounds. The love of many waxes cold. A new year awaits us, in part or in whole. It may be the Lord will come again before the days pass into fifty-two weeks. Or if this should not be so, perhaps some of us, or many, may be called into His presence in death before another twelve months are gone. With some of our number their work was done during 1953, and the Lord called them home to be with Him, which is far better. Whatever God brings to pass will be for our ultimate good and His eternal praise.

There is an attitude of expectancy as Anno-Domini 1954 is welcomed, fearful expectancy on the part of some, and hopeful expectancy on the part of others. "Men fainting for fear, and for expectation of the things which are coming on the world." (Luke 21:26.) How pitiable are those whose hopes are built on dreams of this fast deteriorating age. Experience shows the folly of such hopes.

Yet there may be hopeful expectancy, expectancy based upon the sure promises of God. This is for the children of God, believers in the Lord Jesus Christ. Each passing hour brings His coming that much closer. The very despair of men, and the change and decay we see all about us, are signs that suggest that this age may be near its completion. (Heb. 9:28.)

"Christ was once offered to bear the sins of many." To all who have received Him, the year begins with hopeful expectancy, hope grounded upon sure foundation. To all others, all who reject God's beloved Son and die in their sins, or live in them until He comes, the fearful expectancy of the most pessimistic minds will be more than fulfilled in the judgments of God. May no reader of these words find himself among the Christ-rejectors. Turn to Him now in faith, and receive pardon and enjoy the peace and hope that God alone can give. (Acts 2:38; Mark 5:15, 16.)

Taking Stock — Introspection is not a salutary exercise as a general thing. It is far better to keep our eyes fixed upon Christ than upon ourselves, "looking unto Jesus, the author and finisher of our faith" (Heb. 12:2), considering Him lest we be wearied and faint in our minds. Nevertheless, there are occasions when it is well that we take stock of ourselves and ask ourselves certain questions, especially at the beginning of the year. Am I in the will of God in my present dwelling place and service? Am I walking closer to Him to-

day than I was a year ago? Has there been the spiritual growth in my life in the year past that ought to have been? With the Spirit's enablement, will 1954 see more growth in me than 1953 has seen? Do I enter upon this new year as a Christ-like Christian?

"Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved."

"Your servant for Jesus' sake."

H. N. Rutherford.

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## A PRICELESS GIFT

R. H. B.

What a wonderful gift of God is a day!—a day with all its opportunities to live and do; to affect, to change, destiny; to reverse the judgment and sentence upon all the past; to make up the lacks, to pay the debts, to tear down the false and to lay a foundation for the true, or to go on building on the good foundation already laid. To the sinner, a space in which judgment is deferred and full mercy offered—a privilege and opportunity which in the hour of supreme need makes all the world look paltry in comparison. Would there not be some on the other side who would give the world and all if they had it, for the privilege of coming back for one day?—To the saint, a new lease to express in word and godly deed his love to the Father in heaven and His devotion to the Savior; a chance to help another; to bless, to heal, to comfort, to save; to fulfil his ministry, to lay up treasure in heaven, to draw nearer to God. Such is the priceless gift of a day. This is that which you have wasted and despised and misused against your own soul. O, ye who read this, be glad that God's longsuffering has given you this day—and use it to the full.

Of all your days the one called "Today," which may seem quite common and prosaic, and without special significance or value, is the greatest. Perhaps your thoughts go back to the past, to great days, important days gone by, which you would give much to recall. What days those were! In those days you had chances, doors stood open, fates hung in the balance, life waited but for your nod to smile or frown forever! There are no more such days now. O if with your present knowledge and experience you could go back and make your choices over! Thus does memory throw a sad regret, and withal a romantic halo over the past, and gilds it with a glory it never possessed when it was present. But perhaps the future will bring some great day again—some unexpected good fortune, or some opportunity for great deeds, or chance to retrieve yourself—some royal hour, yet unborn in the womb of time, that will offer you prizes of earth and heaven. Meanwhile the day of all days slips by—the royal day which is really yours, the day God gives you now, drest drab in humble every-day garb, but the greatest of all, which holds in itself all the possibilities of time and eternity. Be not deceived—this, this alone is your day, your great and most precious day of all. If you need to repent, if some wrong needs to be righted, if a good deed is to be done, if God is to be glorified, if a work is to be accom-

plished—why not today? Tomorrow, when it comes, or if it ever comes, will be just an unpretentious commonplace “today.” By looking back and peering ahead you lose the most precious thing God gives you—today. “Today if ye shall hear his voice, harden not your heart.” “Behold, now is the acceptable time; behold, now is the day of our salvation.”

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## THE STORY OF THE BIBLE

J. R. Clark

For the first 2500 years of human history man was without the written word. During this time God made known His word orally. But after this long period God saw fit to put His word in more permanent form. The written word would be less apt to be corrupted or forgotten. God called Abram, and, beginning with him, fitted a nation to be the depository of His truth (Rom. 3:2; 9:4). Moses was to begin these sacred writings. In Acts 7:38 we learn that he “received living oracles to give unto us.” He *received*, not *compiled* the Law. He began the writing of sacred Scripture in 1500 B. C. amid the thunders of Sinai (Ex. 34:28) and, 1600 years later in A. D. 97, the Apostle John, himself a son of Thunder, wrote the last words of God’s book.

No original manuscript bearing the signature of the writer has been preserved; however, there is no need for alarm, as thousands of Hebrew (O. T.) and Greek (N. T.) copies are in existence. A Doctor Gaster is said to have 800 Hebrew manuscripts of the Old Testament, and there are about 4000 New Testament manuscripts in existence.

The scribes who copied the Scriptures were careful even to superstition. They counted not only words, but letters, noting the number of times a letter occurred, destroying at once a sheet with error. Copies were made from approved manuscripts only. The Scribe pronounced aloud each word before writing it, and on no account wrote from memory. He reverently wiped his pen before writing the name of God, and washed his whole body in water before writing Jehovah. The new copy was compared with the original and if only one incorrect letter was found the whole copy was destroyed. Mistakes in copying were thus kept at a minimum.

The earliest translation of the Bible was the Septuagint, being the work of seventy ripe scholars in 277 B. C., who translated the Hebrew Old Testament into Greek. Then came the Vulgate version, a translation into Latin, in the second century, revised in the fifth century by a saintly scholar, Jerome, who had access to ancient Hebrew manuscripts. The Apocrypha Books were added after 325 A. D., but were not in the original manuscripts.

The translation of the Bible into English is an interesting story that covers several centuries, beginning with the Venerable Bede in the eighth century, who translated the Psalms and Gospels into Anglo-Saxon, continuing with Alfred the Great, who authorized the translation of the whole Bible into Anglo-Saxon and died before it could be finished. Then came John Wyclif (1382), who gave us the

first English Bible, translated from the Latin Vulgate; William Tyndale (1525), who translated from the original Hebrew and Greek, flooding England with the first printed Bible; the Coverdale Bible (1535); the Great Bible (1539); the Geneva Bible (1560), for three-quarters of a century the household Bible of the English nation; and the Bishop's Bible (1568).

This brings us to the beginning of the seventeenth century, at which time King James I authorized fifty-four high-churchmen to translate the Scriptures into English from the original Hebrew and Greek. After five years, in 1611, they brought out what is known as the Authorized or King James version of the Bible, which is much beloved, and has continued with us for over 300 years.

Since 1611 three of the oldest, finest, and most complete manuscripts of the Bible have been found: the Sinaitic, dating back to the fourth century; the Alexandrian, made in the fifth century; and the Vatican, also copied in the fourth century. Furthermore, it is common knowledge that a language undergoes some change in the course of years.

Thus in 1870 the need of a new translation was felt and the task undertaken. Fifty-one English and thirty-two American scholars began the work, such noted men as Alford, Trench, Lightfoot, Westcott, and Stanley being included. 1881 the New Testament was completed. The demand for this Revised Version was so great that no less than 2,000,000 copies were ordered before it was published. In 1885 the whole Bible was issued in what is known as the English Revised Version. In 1901 the American edition of this work was published, embodying in the text the preferences of the American Committee. This Bible is the American Standard Version. G. Campbell Morgan, the great Bible scholar, declared the American Standard Version had no equal; it was the best. This we believe to be true. Some may be smoother in diction and more beautiful in language, but none other is quite as exact, or quite as true as the original text.

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#### WHITESIDE ON ROMANS 14:22

(The italics are mine—E. L. J.)

"In a general way it may be said that there is a difference between knowledge, opinion, and faith; yet the line between them is very thin, or even fades away. We believe in some people because we know them. When a person's opinion respecting a certain thing becomes so strong that he is fully persuaded that it is true, that may be said to be his faith on that point. That was the condition of the person mentioned by Paul in Rom. 14:22. *But that could not refer to what is clearly revealed, for our faith in God and the Lord Jesus Christ is not to be kept to ourselves.* The things that are revealed, we are to teach others. That is made a plain duty. If a person believes a thing, and yet has no Scripture on which to base his faith, he should keep that to himself. That seems to be Paul's point in Rom. 14:22. Whatever a man thinks, or believes, about a thing not clearly revealed should be kept to himself."—R. L. Whiteside, *Gospel Advocate*, March 2, 1939.



## Questions and Answers

R. H. B.

*Has Brother Boll written a commentary on Ezekiel, or does he plan to in the future? If he has time, what does he make of chapter 37, verses 1-14? Could verses 12-14 possibly have been fulfilled in Matt. 27:52-53? If not, why not? There are several people who think that this is the first resurrection spoken of in Rev. 20:4-6, but I can't seem to make it fit. Is Ezekiel telling about literal Israel or Spiritual Israel? Although we have spent considerable time on these passages of scripture, we are still confused, and have no preconceived ideas or prejudice to dispose of, so your comments will be most welcome.*

There are several questions here. Taking them up one by one:—

*As to the meaning of Ezek. 37:1-14.* A careful consideration of the context will show (a) that the prophecy refers to literal Israel; (b) that the resurrection here spoken of is figurative; (c) that it refers to the final and complete restoration of the nation.

1. *That the prophecy concerns the literal people of Israel* is seen both in the preceding context (Ezek. 36) and in the latter part of Ezekiel 37, as well as in the text of the prophecy itself. In Ezek. 36 God speaks of His past dealings with the disobedient people—their wickedness, and their consequent scattering among the nations and the dispersing of them among the countries of all the earth (verses 16-23)—then His gracious purpose of their restoration and return (verses 24-36.) That this has reference to the literal nation is evident. (See especially verses 22, 23, 31-36.)

2. *The valley of dry bones.* This portrays Israel brought by her disobedience into the lowest depth of helplessness. It is certainly wrong to "spiritualize" and "figurize" God's plain statements, unless the Word itself shows that a statement in question is meant to be figurative. In that case it would be wrong to take it literally. Now that these "dry bones" stand for a living people, a people in deepest, hopeless distress, is evident from the fact that it is the "dry bones" themselves that speak and say, "Our bones are dried up, and our hope is lost; we are clean cut off." (Verse 11.) Their case is as hopeless as would be a field of dead dry bones. Their resurrection, correspondingly, stands for the renewal of their national life, and that in two stages. They rise from their graves among the nations and countries of the earth, and come back to their own land—first in unbelief (as we may see in our days) and then as awakened into full spiritual restoration on the terms of their New Covenant (vs. 14, 21-23).

3. This answers the supposition that the resurrection of Matt. 27:52, or the "first resurrection" of Rev. 20:6 could have been meant. The whole setting of those passages is different, and deals with an entirely different matter.

*When did polygamy begin, and when was it prohibited by Divine commandment?*

The first case of polygamy recorded in the Bible was that of Lamech, the seventh from Adam in the line of Cain—a lawless, proud, boastful, defiant character. (Gen. 4:19-22.) Polygamy was not the rule among God's people. The kings of Israel were polygamous—David, especially Solomon, and other kings after them. However the law warned them against this (Deut. 17:17)—a warning which Solomon disregarded, and paid the consequence of a ruined life. The teaching of Christ is strictly against polygamy as against every form of adultery and promiscuity. "He who made them from the beginning made them male and female, and said . . . *the two* shall become one flesh." (Matt. 19:4, 5.) In the apostles' teaching monogamy is assumed, as a matter of course. (1 Cor. 7:2; 9:5.)

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Dear Brother Boll:

Your fine messages on the Saturday programs are especially interesting. We always enjoy the programs, and tell many folks to listen in.

On November 21st you recited a poem taken from a wall-motto in a guest-room where you were visiting—and I wondered if it would be possible to get a copy of it—possibly you would have it printed in *Word and Work*—so that many who didn't hear it, would have the pleasure and privilege of reading.

May the Lord bless and keep you in His service. —W. T. R.

Here is the poem referred to in above letter:

"Sleep sweet within this quiet room  
My guest, whoe'er thou art,  
And let no mournful yesterdays  
Disturb thy peaceful heart.  
Nor let tomorrow scare thy rest  
With dreams of coming ill:  
Thy Maker is thy changeless Friend,  
His love surrounds thee still.  
Forget thyself and all thou art,  
Put out each feverish light—  
The stars are shining overhead,  
Sleep sweet—Good Night, Good Night!

—Unknown.

#### ONE CHIEF OBJECTIVE

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

## THE UNITED STATES IN PROPHECY

R. H. B.

"Is there any prophecy in the Bible concerning the United States?" This is a question not infrequently asked. Some have even thought they had found an affirmative answer here and there in the O. T. Prophets — as, for instance, those who have fancied that by the "land of whirring wings," which is beyond the rivers of Ethiopia, whose land the rivers divide (in Isaiah 18) the United States is meant — and to be sure they can make a good showing of how remarkably the prophecy could fit our country and vice-versa. However with a little ingenuity, it would be possible by this method to make almost any prophecy fit to anything one wished.

No, it cannot be said that the Bible does anywhere point to the United States — not directly, that is. Nevertheless this country is portrayed in the word of God. When we read of God's dealings with the nations of old, His account of their doings, and His reactions to the same, it will not be difficult to gather from that what is His estimate of our country today, and what the outcome will be. There is a system of equivalence by which we are able to judge in a general way how God looks upon a country, its inhabitants, and the ways of its government, and what He will do about it. God does not change. As He acted in the past, so, given like circumstances, will He act now.

For the Lord has never abdicated His sovereignty over the world. He is still the King of the nations, as Jeremiah calls Him. "Jehovah has established his throne in the heavens, and his kingdom ruleth over all." (Ps. 103:19.) "As for Jehovah — His throne is in the heavens: His eyes behold, His eyelids try the children of men". It is He that made all the nations to dwell on all the face of the earth, and has determined their appointed seasons and the boundaries of their habitations. As individuals are accountable to Him for their personal actions, so nations as nations are responsible, and He judges their ways and their doings. Thus Sodom, for example — her sin was pride and idleness and fullness of bread, and "I took them away as I saw good." Moab who exalted herself against the Most High; Ammon, and Tyre, and Edom, who rejoiced over the downfall of Israel, the Amorites when the cup of their iniquity was full, and Amalek who was not afraid to attack the people whom God had delivered from Egypt, the Midianites and the Philistines — all these afford us examples of God's dealings with nations, and His judgment of them according to their light, according to their ways, and also especially their treatment of Israel. But it is in Israel herself that we get the fullest picture of the ways of God in judgment. They had light above all the nations of the world. "You only have I known of all the families of the earth," said He, "therefore will I visit upon you all your iniquities." The Lord blessed them abundantly; but as they departed from Him more and more their chastisements became severer, and finally they were given up to the Gentile world-power of their day — their city was laid in ruins, their tem-

ple destroyed, the people carried away into captivity and exile, their land left waste and desolate.

If we look a bit more closely into the prevailing conditions in Israel which brought God's judgments upon her, we shall find God's displeasure upon evil social conditions, governmental corruption, the wickedness of the leaders — rulers, princes, prophets, priests, as seen in many passages in the prophets (Isa. 1:21-23; 3:5, 11; 30:1, 9-14; Ezek. 22:6, 25, 26, 27, 29.)

The prophets who should have turned the people to righteousness entertained them with false and foolish visions: "And they have not uncovered thine iniquity to bring back thy captivity, but have seen for thee false oracles and causes of banishment." (Lam. 2:14.) Thus they continued against all the warnings and pleadings of God through His faithful messengers, until at last the doom came upon them and there was no remedy. So it came to pass in regard to Israel and their mother city Jerusalem. In this the Lord proclaimed a warning to all the world. "For lo, I begin to work evil at the city which is called by my name; and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts." (Jer. 25:29-33.)

We have seen the foretastes of this in the evils that have befallen the nations of Europe and of the far East. Our country has been mercifully spared and blest. But let us not imagine it was because of any superior righteousness of ours that our land has not been ravaged and ruined by war. When they told the Lord Jesus of the gruesome fate that befell some Galilaeans whose blood Pilate had mingled with their sacrifices, He said, "Think ye that these Galilaeans were sinners above all the Galilaeans, because they suffered these things? I tell you, Nay; but except ye repent, ye shall all in like manner perish." (Luke 13:2-3.)

The only hope our country could have of escaping the judgment of God, and the disaster which even at this moment hangs over it as a threatening cloud lies in a national repentance toward God, like the repentance of Nineveh. And next to that in the intercession of the faithful people in the midst of the nation.

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#### "LET SOMETHING GOOD BE SAID"

"When over the fair fame of friends or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,

"Forget not that no fellow-being yet  
May fall so low but may lift his head;  
Even the cheek of shame with tears is wet,  
If something good be said.

"No generous heart may vainly turn aside  
In ways of sympathy; no soul so dead  
But may awaken strong and glorified,  
If something good be said." --Unknown.

## KNOW THYSELF

E. A. Rhodes

Back in the fourth century, B. C., a story is told by Plato of Socrates who with a friend was walking along by the side of a stream where there was a monument bearing some allusion to a rather fantastic myth concerning demigods and heroes. The friend asked Socrates whether or not he believed the story of the myth. Socrates, evading the question, answered by saying that a little farther down the stream is another monument bearing a different version of the same story. Then the friend asked, "Do you believe it at all?" To this Socrates replied, "My friend, I have not the time to think of such things. I am seeking to know myself and understand myself first." By this Socrates simply meant, "What am I, and whither am I going?"

This question is an old one. It is asked by all who do not know their Creator. The people of the Orient have it in a song, "Where did I come from and where am I going?"

Knowing our Creator is the only answer to this question, for the created without the creator is useless. Take as an illustration the car: It has an engine with a crankcase for oil, a gas tank for gasoline to supply the engine, a radiator for water to cool the engine, a speedometer to check the speed. But without the driver to supply the gas, oil and water, and to start the car and drive it, the car would be useless.

God created man in His image and likeness. He made him perfect in wisdom and knowledge. He was sinless; there was no death. But through the man sin entered into the world and death through sin, and man became separated from God. Therefore man asks the question, "What am I, and where am I going?"

There are several things which we can know about ourselves: (1) That the heart is deceitful above all things, and is exceedingly corrupt: who can know it? (Jer. 17:9.) That man is dead in trespasses and sins; he walks according to the course of this world, according to the prince of the powers of the air, of the spirit that works in the sons of disobedience; he lives in the lusts of the flesh doing the desires of the flesh and mind and is by nature a child of wrath (Eph. 2:1-3). That he is foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating his fellowmen (Titus 3:3). That hate causeth men to walk in darkness and they know not whither they go because the darkness blinds their eyes (1 John 2:11).

(2) We can know also that those who know God have eternal life (John 17:3), and that this life is in His Son, Jesus Christ: "God being rich in mercy, for His great love wherewith He loved us... made us alive together with Christ... and made us to sit with Him in the heavenly places with Christ..." (Eph. 2:4ff); that "according

to His mercy He saved us through the washing of regeneration and renewing of the Holy Spirit . . . and made us heirs according to the hope of eternal life" (Titus 3:4-7).

(3) We can know that even though man lost his perfect state by disobedience he can be restored through faith in Jesus Christ. At the appearing of the Lord Jesus those who are alive shall together with those who are dead in Christ be caught up to meet the Lord in the air, transformed into His image and likeness to behold His glory (1Thess. 4:13ff; 1 Cor. 15:50ff).

These are a few of the many things we can know about ourselves through the knowledge which God has revealed unto us. Now, shall we who "walk in the light" keep the "light" unto ourselves? or shall we take it to those who walk in darkness? *We* who *know* where *we* are going because of the precious and exceeding great promises of God which have been revealed unto us—shall *we* let those who are in darkness still ask the question, "What *am* I, and *whither* am I going"?

Shall we whose hearts are lighted with wisdom from on high,  
Shall we to man benighted the lamp of life deny?  
Salvation! O salvation! The joyful sound proclaim,  
Till earth's remotest nation has heard Messiah's Name.

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## GROWTH

J. H. McCaleb

As we grow older, we are prone to look back on our experiences and wonder whether we knew what we were doing. This feeling is true particularly when we consider our faith. Many of us made the good confession when we were children. Later on some doubt arises regarding our understanding.

It seems to me that our faith was quite sufficient and our understanding adequate. When a child places his hand in that of his father, the trust is complete. As the years go on, the appreciation deepens with the greater depth of maturity. It is a matter of growth.

So also with our life in Christ. There may be a time when we feel that we know everything about everything. Soon, however, we begin to doubt whether we know anything about anything. Maturity brings about a deeper reflection. Values become more apparent, and we go on with greater humility. It is the way of growth.

Our idea of God cannot remain static. If we are willing to accept revelation, the grace and power of the Lord become increasingly apparent with every new day. It is not sufficient to say in our hearts that we know all about God. If we live in His presence, we will never cease to wonder at the depth of His grace and love.

The common concept of love appears to be somewhat superficial. One seems to be content to draw up a theoretical definition and then leave the rest to his emotions. Love grows with our understanding of God, for God is love.

Without growth, we not only stand still, but lose what we have.

## CAMPBELL'S FEAR FOR THE CHURCH OF CHRIST

R. H. B.

The best thing and the right thing is difficult to attain, and just as difficult to maintain. So A. Campbell found, in his lofty striving for the ideal of the undenominational, non-sectarian New Testament church—the fellowship of the saints constituted upon the principles of the New Testament. Anent a discussion of some mooted questions he says,

"I am truly sorry to find that certain opinions, called Arian or Unitarian or something else, are about to become the sectarian badge of a people who have assumed the sacred name Christian; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of 'the Church of Christ.' do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name Christian will be as much a sectarian name as Lutheran, Methodist, or Presbyterian."—(*Christian Baptist*, p. 381.)

Campbell's fears were not groundless. It is as easy to have a sect denominated "Church of Christ" as any other. It is fatally easy to slide from the high vantage ground of common Christian unity on the Bible alone, the "one faith, one Lord, one baptism," to the level of a sect which holds peculiar, distinctive views on certain points (prophecy for instance) as its sectarian badge. The demonstration of that is going on before our eyes today. There are not lacking self-appointed ecclesiastical lords who attempt to dominate the faith of God's people, on pain of boycott and ostracism. "And the mean man is bowed down, and the great man is brought low," as Isaiah says. But every true, non-sectarian Christian is bound to disown the authority of such lords who would usurp authority over God's people and turn the Church of Christ into a sect. He cannot bow to their ecclesiastical yoke, nor wear their badge, nor subscribe to their articles of faith on prophecy (or whatever other creedal demand) in order to be permitted to hold fellowship in the creed-bound human denomination they are creating. We desire no membership in any human sect by whatever fair name it may designate itself. Nor shall we ever make a sect of ourselves by requiring brethren to subscribe to certain prophetic convictions, in order to fellowship with us. The brethren of the Word and Work and others, who have been made objects of misrepresentation have never elevated, and never intend to elevate, the prophetic views they hold, to the position of a distinctive doctrine, necessary to fellowship, or as a badge of sectarian unity. But some opposers have not been satisfied with anything less than assent to their respective views, or at least an attitude of determined ignorance to the whole matter. The ecclesiastical hegemony which has risen up to subdue free Christians to those tenets, is doing precisely the thing which Alexander Campbell foresaw and feared; and the prophetic views which they thus demand and enforce will necessarily become the "characteristic of a

people who have claimed the high character and dignified relation of 'the Church of Christ.'

But (to quote again from Campbell) —

"The principle which was inscribed on our banners when we withdrew from the ranks of the sects was 'Faith in Jesus as the true Messiah, and obedience to Him as our Lawgiver and King, the ONLY TEST of Christian character, and the ONLY BOND of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments, and traditions of men.'"

And again his declaration that

"Our opposition to creeds arose from a conviction that, whether the opinions in them were true or false, they are hostile to the union, peace, harmony, purity, and joy of Christians..."—(*Christian System*, pp. 8, 9.)

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#### WHERE THE GOSPEL WAS PREACHED

So often we think the only place to preach the gospel is in the church building. The gospel can be and WAS preached elsewhere. Have you ever noticed the places where the gospel was preached during the time of the apostles? Note the following places:

- 1 On the streets of Jerusalem (Acts 2:14).
- 2 At the gate of the temple (Acts 3:12).
- 3 In the council chamber (Acts 3:10; 5:29).
- 4 From house to house (Acts 5:42).
- 5 In a chariot in the desert (Acts 8:30).
- 6 In the synagogues (Acts 9:20; 13:14).
- 7 In the house of Cornelius (Acts 10:24).
- 8 At a riverside in Philippi (Acts 16:13).
- 9 In an inner prison (Acts 16:31).
- 10 In a jailor's house (Acts 16:32).
- 11 On Mars' Hill in Athens (Acts 17:22).
- 12 In the school of Tyrannus (Acts 19:9).
- 13 Before the governor (Acts 24:24).
- 14 Before the king (Acts 26:1).
- 15 In a hired house (Acts 28:30).

We are not limited to one building in which to preach Jesus Christ. You may likewise teach the story of our Lord. You need not a pulpit in a fine church building in order to tell others of God's greatest gift to men. Does your neighbor know of Him? If not, you have an obligation you must fulfill. — Selected.

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In the Christian life there are processes that are mysterious, and we are called upon to wait on God, who knows all things. In the Christian life there are processes that require time, and we are called to the exercise of patience in the exhortation of the apostles: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:4.) That is a large word—"perfect." — Selected.

## THE LORD'S ABSENCE AND RETURN

(Comments below on Luke 12:35-40.)

Absence is one of the severe tests for those left behind. Real love grows stronger and more tender, but anything else or less mixed in is pretty apt to fail. Devotion loses its fine glow. Ideals blur. The sharply defined outlines fade into a sort of indistinct French gray. Obligations sit lightly. Duties irk and go undone.

And if the absence be long doubts may enter; and if it be much stretched out, the doubts grow and distrust enters. A disquieting fog of unreality is cast over the absentee's promise to come back. His meaning is brought in question. Maybe he meant something else than actually coming back. The whole atmosphere may change regarding him. It becomes full of gray mist and wintry twilight tints; and sometimes yet more,—the night of sheer forgetfulness sets in.

Jesus speaks here of coming back again. That would mean that He expected to be absent for a while. That "while" has stretched out so long that we are more used to it than to the idea of its being ended by His personal presence again on earth. The absence is a commonplace; the ending of it a sort of hazy fancy, very lovely as a dream, but not reckoned within the realm of the practical.

Of course we have our Lord Jesus' personal representative with us, the Holy Spirit. He is as Jesus' other self, sent by Jesus Himself to be to us personally all that Jesus would be if He were here. But we do not see the Holy Spirit with these outer eyes, nor listen to an audible voice. No outer glory comes to awe and grip us. Without doubt there is a distinct difference between the two presences.

No words are strong enough to tell of the marvelous effect of the Holy Spirit's presence when allowed full sweep. But this is something quite different from the personal presence of the man Jesus who walked in Palestine, and appeared in dazzling glory to the three startled disciples on the mountain-top. Clearly our Lord is not speaking here of the Holy Spirit, nor of our going from the earth to be with Himself, but of His own coming to the earth again. To these men listening this would mean His personal presence again as they knew Him. And there seems no reason for changing this first simple meaning.

Our Lord Jesus is the great Absentee. He is talking here with His inner circle about His return after the absence. He is planning to end the absence. When He does it will be a time of great rejoicing for him, even as with the bridegroom at the wedding.

The time of that coming back is quite unknown. Whenever He does come it will be a complete surprise to everyone. It will be at a time wholly unexpected. I think not unlikely some who live near enough to Him to be sensitive to His presence may have a sort of Spirit intimation as the time draws near, even as Simeon had about the first coming. But even so that would not go farther than

discerning the nearness of the event; the hour would still be unknown.

Here Jesus makes an earnest request. He asks us to live like men "looking for their lord." This is to be the very spirit of our life, the heart a-thrill with the wondrous possibility ahead. That looking is to be a practical thing, shaping our movements, even as the customs' tug waits word from the outer lighthouse that the incoming ocean steamer has been sighted. Or, in matters much more sacred and involving the innermost heart, as the expectant mother waits, —stitching love into the little, soft clothes, carefully planning ahead about household arrangements, avoiding social engagements, in short shaping everything for an approaching event whose coming is as certain as the hour of it is uncertain and unknown; and all the while a holy awe holding her heart in its tender grasp.

It is not to be a looking at the clouds of the sky, nor looking at the calendar, but a looking that our lives are as our dear Friend would be pleased to have them. Our loins are to be girded. Looking affects the wardrobe, the personal habits. Nothing is to be allowed that would hinder our spirit of readiness, nor would prove unprofitable or not good, when He comes. Do our house appointments and social engagements and personal habits bear this sort of a "looking" imprint?

Our lamps are to be kept burning. We are light-holders. We are the lanterns carrying about the Light of the world, so men can see the way. When some one else is supplying the light, the chief thing for the lantern-holder is to keep the glass of the lantern clear. Occasionally the glass of this sort of lantern seems to get smoky, and sometimes cobwebby. Men have even been known to write finely phrased essays on the delicate shading of gray, and the exquisite tracery of the cobweb lace-work on the glass of this lantern. But meanwhile the lantern-holder is stumbling badly, and the poor crowd on the road is getting into the ditch by the roadside. How is the glass in your lantern? — S. D. Gordon.

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"The practice of accepting baptism as a form, and apart from the rest of Jesus' teaching is not accepting the counsel of God. It would only become such when one has been led by faith in Jesus' teaching to the recognition of the fact that he is a sinner and caused to change his attitude from that of an enemy to that of a friend, being reconciled to God through the love of God which was shown in the sacrifice of His Son, and in godly sorrow turning away from those things which displease God, confessing Jesus to be the Son of God and accepting Him as his Lord." John's baptism, like that of Moses at the Red sea, was a way of escape from destruction, if rightly used. Christian baptism is also such a way, and whosoever will may enter thereby into the safety of the kingdom of Christ. But baptism can not be used as an easy bit of ritual to charm away evil. It must be accompanied by all the spiritual changes which the ordinance implies. — Chicago Christian.



## Seed Thoughts

D. L. A.

### How Much Ought I To Give?

Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if tomorrow  
Found you where giving was o'er.  
Give as you would to the Master  
If you met His loving look;  
Give as you would of your substance

If His hand your offering took.

— Author unknown.

### Trodden under Foot

Abraham was notable only as he trusted in God. Israel had no genius in any line, and were remarkable only as God's people; cast off, they were scattered and became a hissing and by-word. The vine is of no use except by its fruit; the salt by its savor; the light only as it shines. Failing in this it fails in its chief object and brings the world's contempt on itself. So it is with the church. — R. H. B.

### Hindrances To Understanding

He who is not poor in spirit,  
He who does not above all else  
hunger and thirst after righteousness,

He who does not foremost will  
to do God's will,

He who does not read in sympathy  
with the spirit of love and holiness —

Who would rather have his own  
way than God's,

Who is influenced by pride, self-exaltation  
and human ambition,

Who is influenced by the fear of  
man or the desire of gain,

Whose eye or heart is addled by  
any fever of hate or self-vindication,

— How can these understand the  
Word of God?

Take heed that thou trust not to  
thyself that thou art righteous and  
thus feel assured that you cannot  
err; but come with prayer and with  
heart-searchings to the word of the  
Lord. — R. H. B.

### Both Ways Are Open

A man in offering his farm for sale presented as one of the chief attractions that one could start from that farm and go to every part of the earth. So from the humblest lot any one may go to the very best and the very worst. The ways are open. — R. H. B.

### "GIVE US THIS DAY"

H. Clay Trumbull, in his book "Personal Prayer," tells of a widow who had a hard struggle providing for her two children. One stormy night, she found she had not one particle of food in the house for the next day's need. She prayed with her children that night omitting to tell them of their need. When morning came she prayed for their daily bread, assured that the Father could supply it—as He alone knew how. She asked her children to go down to the shore before breakfast, and get some clean sand for their sitting room floor. Before the days of woolen carpets, in the humbler New England homes, they were accustomed to strew sand on the floor. When the children had gone, the mother again kneeled and prayed for their daily bread. After this she spread the breakfast table, for which she had no food. Suddenly the children returned without the sand, but bringing gleefully a fine fish, which they found in a hollow of the beach, as left by the outgoing tide after the storm, and which they together had captured. With a grateful heart she thanked God for His goodness and prepared the fish for their breakfast.

### What the African Looks At

In Africa our faces are our coats of arms. For all of us the great danger in African mission work is, that often our preacher's bow is not so tightly strung in private as in public life and the native puzzles his head over this."— Dan Crawford.

### IT BECOMES NEW

When I was in Baltimore last, my window looked out on an Episcopal Church. The stained glass windows were dull and uninviting by day, but when the lights shone through at night, how beautiful they were!

So when the Holy Spirit touches the eyes of your understanding, and you see Christ shining through the pages of the Bible, it becomes a new book to you. —D. L. Moody.

### HE THAT OVERCOMETH

There are those who imagine if they were only in a different place and different circumstances they could overcome. It is a delusion; you can overcome here, or nowhere, now or never. In the place where you are, under your present difficulties and trials you can overcome —and if you cannot, you can't anywhere. "Pray not to have easier lives; pray to be a stronger man."

## TO LEAVE FOR JAPAN



Brother and Sister Barclay Riley hope to sail for Yokohama, Japan, early in February. While making necessary preparations Barclay has been visiting among the churches. He has brought several messages in several churches in the Louisville area and around Lexington, and was at Allensville, Ky., and Gallatin, Tenn., the last Sunday of the year.

The elders of the Portland Avenue Church, Louisville, have written a letter commending Barclay and his wife, Marilyn, for the Yokohama work. The Portland church sponsors E. A. Rhodes who, along with Colis Campbell, opened the Yokohama mission. Also our new workers go to the field highly recommended by Allensville church, where Barclay grew up, and Borden, Ind., church, where Marilyn's people are members. The West Point church in Detroit, where they recently labored in the Gospel commended them to the grace of God and bestowed upon them much love when they left. These young people are both graduates of Kentucky Bible College.

Their greatest need right now is for their regular support to be built up to \$250 or \$300 per month. About \$65 per month is now coming in. Send contributions to Ben D. Rake, 364 Crescent Ave., Winchester, Ky. You may make checks payable to Ben Rake.

### DOING

The fact that you do a good thing is not enough. The question lies behind that: Whence did your action spring? From faith? From self-interest, merely human motive, or even from a desire to be seen of men and to have glory of men, it is of no value before God. Even the old heathen knew that two persons doing the same thing may not be doing the same thing at all. Cease to be content with outward performances. The heart gives quality and color to all a man does and says: "Ye have obeyed from the heart." "Love one another from a pure heart fervently." "Make the tree good and its fruit good." "Create in me a clean heart, O God, and renew a right spirit within me."

# NEWS AND NOTES

## 50 YEARS AT PORTLAND



On Friday night, January 15, 1954, the congregation of the Portland Avenue Church of Christ plans to celebrate the fiftieth anniversary of Brother Boll's ministry among them. The time set for this very special meeting is 7:30 P. M. The Portland church is located at 2500 Portland Avenue. Those who

can are urged to attend. Others may wish to send messages.

While Brother Boll has been minister of a local church all these years, his ministry by no means has been limited to the local church. Young men from various States have taken advantage of his daily Bible classes. Brethren from various local congregations attend his Friday night classes and his Thursday morning Highland Library class reaches many who do not attend at Portland. The annual tent meeting is looked forward to by brethren all over the city. His evangelistic work has taken him into many States, not to mention his writings in Word and Work, books, and tracts. Thus many of us far and near will be interested in this great celebration.

There will be congregational singing, special singing, brief words from brethren present, and at the close of the service the congregation will go to the adjoining school cafeteria for a reception. Remember the date and come.

## DUGGER, INDIANA

Brother E. O. Chowning, Elder of the Dugger, Indiana, Church of Christ, reports that the work there is doing unusually well. The church enjoyed a wonderfully stirring meeting with John May preaching. People of the community became interested that were never known to be interested before and crowds were large. During the year the church has gathered in several new members. On each Sunday morning the sermon is broadcast direct from the pulpit by the new radio station in Linton, Ind. Maurice Clymore has been minister at Dugger for thirteen years.

Dale Jorgenson has begun work with the church at Bryantsville, Ind., terminating a good ministry at Salem church, Cynthiana, Ky., and Ebenezer, near Harrodsburg. Brother Dale has moved his family to Bryantsville and commutes to Louisville to carry on his teaching schedule.

## CHILDREN'S HOME NEWS

It appears now that our new wing will be completed about the middle of January, if the weather continues favorable. Nearly two-thirds of the amount required is now in our hands. Although there have been no big gifts, yet the contributions have been regular and consistent with the zeal that has been manifested since the work began. It would be joyous to have the full amount when all is finished.

There are now twenty-one children in the "Home" and three more will be admitted on Jan. 1st. We will then have reached our capacity, twelve boys and twelve girls. Most of these children have no other home, and of course have been pitifully neglected. They need clothing, food, and above all, Christian training. This work may be considered as home missionary work. It is a fertile field to sow the good seed which is the word of God. —F. S. Spaulding, Supt.

## A VENTURE OF FAITH

The Word and Work has several hundred metal name plates in its dead file. This means that through carelessness or neglect or for some other reason many fail to renew. We would like to get these names, or many of them, back on our active list. We have decided to resort to desperate measures to do so. Our plan is a venture of faith. We feel that the Word and Work has a message that the Lord would have go into more homes. He can stir up hearts to supply funds to make up deficits, through gifts and purchases of Bibles and books. So, although we already depend somewhat on the sale of church supplies to enable us to put out our publications, we plan the following venture:

For every two subscriptions sent in, either at regular price or the club rate, we will add a name from our expired files. Send money for two subscriptions and you pay for three. Send a club of four at regular club rate and you pay for six. A club of twenty will pay for thirty. But the added names must come from our list. If you have no extra names, send a gift of \$3 and release three names from our files; a club gift of \$5 for four names will release six names and put them back in circulation. We think that our friends will be just as interested as we are in circulating the good messages of Word and Work. Rather than sending in only your renewal, you may want your subscription to count for a third name by sending for two. You name the two and we name the third. This liberal offer will be Brother Boll's fiftieth anniversary present to our readers and your anniversary present to him. What would he appreciate more than to see our subscription list doubled, with the Gospel of the printed page going into hundreds of additional homes! **This offer terminates the last day of February.**

### New Auditorium At Highview

The Highview Church, out from Louisville, should have their new auditorium completed in about a month. While it is an extension of the old, overall new floors and ceiling makes it to all appearances

one new unit. New furnishings will complete the renovation. Minister H. E. Schreiner reports increasing crowds that justify the added space.

### Johnson City Work

The Locust Street Church in Johnson City, Tennessee, is building a home for her minister and family. The work is looking up at Locust Street, with good attendance and interest. W. S. Hoar is the minister. The Mountain View work where Paul Clark preaches, also is doing well with increase in attendance. On December 16 Paul Clark was united in marriage to a young lady of Johnson City, Barbara Leonard, in a quiet wedding at Locust Street, with J. R. Clark officiating. Only the family and two or three others were present. And now the Mountain View brethren are talking about building them a home on their spacious church lot.

**Amite, La.:** The churches of Christ in Tangipahoa parish are closing out the year in a dynamic way. Ponchatoula church, where Richard Ramsey ministers is in a revival meeting with Brother Overman doing the preaching. The Amite church was in good services with John Fulda preaching the last Sunday of the year. He preached here the first Sunday of the year and dedicated his life to the ministry. His home coming was a boost to the congregation. Amite is closing out the year with an "until midnight" meeting December 31. On the last night of 1952 one was added to the body here. We are hoping for some more this time.

On the last Sunday of November a Jewess was baptized at Amite. She manifested great faith. She has many problems. A good sister in personal work contacted her, laying the foundation. I stepped in several days later. My work was merely supplementary, as the work of reaching her heart had already been done. God bless the faithful souls who reach out after the souls of those whom they contact.

Another great source of rejoicing is the return to the ministry of Bro. C. M. Sitman, Jr., of New Orleans, after a lapse of nearly thirty

years. He is to give two Sundays each month to our Big Creek congregation.

Our other congregations are on their toes also. Mrs. Elaine Floyd of the Shiloh church left here Dec. 23 for Alaska to join her husband who is in the army. She is to teach school there, and also she will do all she can to establish a true church while there. Her aunt, Mrs. Jenny Spikes, Paris, Texas, was instrumental in reviving work in this parish 45 years ago. — A. K. Ramsey.

#### **Porterville, California, Meeting**

Brother Frank Mullins recently held a mission meeting at Porterville, California. He reports that "ten were baptized and one restored to the Lord" in this effort. He further says, "With the children in these families, and others attending, we had 25 present for the worship service the closing Sunday of the meeting. Plans were made to continue meeting in the homes of the members until a public place of worship can be secured. Plans were made also for a regular minister. Eugene Mullins is to go to Porterville and work with this new congregation." This new congregation is too small to support a minister and thus, while Eugene is willing to work for his livelihood, it would be much better if outside support would free him to spend full time in the Gospel.

**Mackville, Ky.:** Late in September and early in October we had a very enjoyable visit and meeting with the East Grand congregation in Dallas, Texas. We especially appreciated the song leading by Scott Blansett, the visits by the Mount Auburn, the Fair Park, and the Oak Cliff choruses. A morning study on the second coming was enjoyed by several. Responses consisted of two for membership.

For one week in August we were blessed with a fine meeting and excellent messages from Howard Marsh here at Mackville. We also conducted a one week Vacation Bible School. Five were baptized into Christ and great good was shared by all who came.

From October 25 to November

8, I was with the Sellersburg, Ind., congregation in a wonderful two weeks. Several visitors came from Louisville, but we had very good attendance from local folk. Our stay in the home of Brother and Sister Marsh was indeed a pleasure. Five were baptized and four added by letter.

During the week of December 7-13 I preached for the Pleasant Grove church near Linton, Ind. These are fine Christian people and our stay proved a blessing to us. Also it was a happy occasion for many of my family who do not have the opportunity to hear me often. Visitors from surrounding congregations were there every night for which we thank God. There appears to be a definite need for more preaching in that area. May God supply laborers in the vineyard.

From December 27 to January 1, I am to be with Brother Richard Ramsey at the church at Ponchatula, Louisiana. This, too, is a mission field and much more work should be done. May God uphold the willing hands of Richard and family and many others laboring in that field. —Orell Overman.

**Bedford, Iowa:** We started to build a new church in Hopkins, Mo., last September. The Tornado wrecked our church November 16, 1952. We bought a lot and have our basement and floor all finished, septic tank and sewer tile all laid and ready to commence building this coming week. We are going to lack about \$2500 having enough money to finish it. If you brethren or the church there can help us, we will appreciate it. —L. L. Owens.

**Estherwood, La.:** A catholic man and his wife confessed Christ at a song service at my house Wednesday night; hope to baptize them Sunday after service. May God bless all of you.—Maurice LaFleur.

**Bohon, Ky.:** Work progressing nicely. Brother Winston Allen is to be with us twice a month this coming year. Sunday School attendance averages sixty-five. The congregation is contributing to missions and to the Words of Life Broadcast. —G. B. Whitenack.

## PONCHATOULA, LOUISIANA REPORT

"End-of-the-year Re-consecration Services" at the Ponchatoula Church of Christ were a great blessing to all of us. Brother Orell Overman preached great messages, bringing us closer to God. About a dozen visitors came one or more times from Ponchatoula, and several carloads came at various times from other churches of Christ in this area.

Brother Overman also preached at the New Year's Eve watch-meeting at the Amite Church of Christ.

The Bible classes at Southeastern Louisiana College still meet three times a week. From two to six are usually present in the classes. This semester we have taken a survey of Old Testament books. Probably we will take up a New Testament Book verse by verse in the next semester.

Ponchatoula's morning attendance usually runs around fifteen. Richard Ramsey and family have now moved out of the church building into the parsonage next door. We are now ready to furnish a bedroom and kitchen if we can get a young couple to come here and help in the work while going to college. So far we have been unable to find anyone interested in this offer.

The afternoon services at the Berea Church of Christ seldom have a dozen present. We request prayers on behalf of this work, particularly.

Now and then we have services on Friday nights in the Edwards' home near Denham Springs. We hope to have regular services in Denham Springs as soon as we get some one to help in the work at Ponchatoula.

The Lord has greatly blessed our work this past year and we give Him the praise for it all. We look forward to serving Him more in 1954.

—Richard Ramsey.

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