

THE WORD AND WORK

(Volume XL, November, 1946)

GETHSEMANE

Bathed round about by moonlit air,
 Beneath an Olive tree,
Our Savior knelt alone in prayer;
 Sore spent was He.
And solemn through the moonlit air
 The prayer of prayers arose;
But what it cost to pray that prayer,
 No mortal knows.

Only our hearts within us know
 When they most broken be,
To that same garden we must go —
 Gethsemane.
And only one prayer meets our need,
 We learn to pray it there,
The Prayer of all true prayer the seed,
 Our Savior's prayer.

—Selected.

WORDS IN SEASON

R. H. B.

ON NEEDLESS RESEARCHES

Of all people in the world, the simple Christian whose faith is planted squarely upon the whole word of God has least reason to concern himself with the propagandist literature of divers and strange sects. But they are more than likely to be the very ones who think they ought to look into everything that comes along — a tendency which not infrequently works great harm. Now, if we were bound down to a human creed and to men's statements of what is to be believed, reason and fairness would justify our looking around if by any means another people had a better creed. But we have committed ourselves to the word of God, all of it and nothing but it; a position which could in no wise be improved upon, and which increasingly tends to the knowledge of the whole truth. Whatever *truth* others may have, we have it. We may not as yet have discerned or appropriated it, but ours is the fountain whence it springs, and eventually we shall possess it fully. But the errors which are invariably mingled in human systems and creeds we can afford to do without. A faithful, independent searcher of God's word has nothing

to gain, but much to lose, by any consideration of the faith of the sects that come along; and he has nothing to lose, but all to gain, by continuing an open-minded and earnest study of the simple word of God, the spiritual food which is without falsehood and deception.

"TAKE HEED LEST ANY MAN SPOIL YOU"

It must be taken into account, first of all, that every stripe and sort of heresy can afford men who, be they honest or crafty, are able to make astonishingly plausible arguments in favor of their position. Many a Christian has lost his bearings by following up the tortuous but interesting serpent path of their false reasonings and pleas. Another point of danger lies in a certain law of reaction which affects the human mind very strangely — to wit: the more absurd and wrong a certain doctrine is reported to be, the more powerfully does a plausible argument for it strike the mind, just as the releasing of a pendulum at one extreme position will carry it to an extreme opposite. Good and faithful, but weak, Christians have thus become fanatical adherents of strange sects. We should, therefore, guard our hearts from such influences. "Take heed," says Paul, "lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) And again: "This I say, that no one may delude you with persuasiveness of speech." (Verse 4.) This language marks the fact that such a danger was clearly recognized and warned against by the inspired apostles.

AN OUNCE OF PREVENTION

To guard against deception and misguidance at the hand of men, every Christian should take heed to be firmly anchored in God's word. Let God be your teacher. Read His word with the open and receptive heart of a child — not with reference to some theory you hold in your mind, to refute or establish it, but simply to get God's thoughts on all things. Give God a clean page to write on. Erase the scrawlings of your own or other's notions and come to the word with simple, humble intent of learning and obeying it by the grace of God. Corresponding to this attitude of absolute trust in God's word, there must be a greater or less distrust of certain sorts of human teachings. "Prove all things, hold fast that which is good," does not mean that we are to ferret out and dabble into every sort of doctrine in the world, but that no teaching that is presented to us, even from trustworthy sources, should pass into our minds without closest scrutiny in the light of God's word. But propagandist literature and teaching, intended to set forth and establish some peculiar "system of truth" or theory of religion — steer clear of it. The man who has a peculiar teaching, some new doctrine to prove or old creed to defend for the benefit of his sect, is apt to be an "interested party," inclined, consciously or unconsciously, to wrest and garble testimony. And do not think that, for example, the Roman Church, despite its many and evident departures from God's word, or its palpably idolatrous practices, cannot set forth its claims to advantage, or

is unable to make the shrewdest of plausible and convincing arguments in its own favor; or that Mormons, Seventh-Day Adventists, Universalists, Christian Scientists, cannot do the same. They most certainly can and do do it.

TAKEN BY SURPRISE

It is at precisely this point that a mistake is oftenest made. Some plain, honest Christian gathers, from incidental remarks and criticisms, the idea that a certain sect is utterly wrong, unreasonable, and absurd, and has neither truth nor logic on its side. Then one day he sees by chance a book setting forth the claims of that sect, and "just for curiosity," to see what they could have to say for themselves, he reads. Curiosity turns to surprise. The "proofs" adduced amaze him and sweep him off his feet; a distrust of his own position enters. The pendulum is released, swings, and is seized on the other side. He is "convinced." But not by the truth. It is only by the skillful manipulation of scripture — a text and a piece of a text here and there; the marshaling of mingled fact and fiction into imposing phalanx of argument; the wisdom of words the sophist's tricks; the cunning craftiness of men whereby they lie in wait to deceive. And a good, true soul has been "spoiled by philosophy and vain deceit" and "de-luded with persuasiveness of speech." If that has happened once, it has happened ten thousand times and is still happening.

A FAIR SAMPLE

The writings of Charles T. Russell (of later times, "Jehovah-Witness propaganda) furnish an illustration of the kind of teaching referred to. Russell has spun out a consistent theory which is pleasant to the ear and involves a great deal of comfortable teaching on matters over which people are exercised. Now he sets out to "prove" his theory which he has mapped out. He is not so much a teacher of scripture as a manipulator of it. His obvious object is to establish and prove his views, to adduce a passage or a phrase here and there to corroborate his point, stopping occasionally to explain away some inconvenient passage. And it is, of course, a foregone conclusion that the Bible *must* be made to support this theory—if not naturally and easily, then perforce. If the King James or Revised Version does not favor his cause, then the Emphatic Diaglott is called in; and if that does not meet the exigency, then Young's translation, or Rotherham's, or Isaac Leeser's, and if none of these uphold his point — why, he makes a translation of his own to suit. But what could not be "proved" by such methods? Moreover, by the device of brackets he inserts into scripture passages words that are often wholly foreign to the text and context, as he wishes his readers to read them into his proof text. Thus he succeeds in making the impression that his theory is the teaching of the Bible — though he himself confesses that one could read just the Bible alone forever without ever finding Russell's doctrine there; and he himself declares that if a man, even after being proficient in Russellism, should quit reading that literature and confine himself to the Bible alone, he would lose the impression of Russell's teaching.

CHRISTIAN'S ATTITUDE

Every human scheme and system has its point of appeal, its modicum of truth, its sheep's clothing of plausibility. Judge ye in yourselves — is it wise that Christians should lend their hearts and ears to the voices of these various cults? If we are to mark a *man* who causes divisions contrary to the teaching (Rom. 16:17, 18); if we are to refuse reception to a man who "bringeth not this teaching" of the truths of Christianity (2 John 9-11), why should we admit a book or a pamphlet designed to defend and establish some new (or old) sect, and to overthrow the simple faith of those who have planted themselves on the word of God alone? It behooves us to exercise care and discretion in accepting the sincere, well-intentioned teachings of the most trustworthy men; for, as they themselves will be quick to point out, the word of God alone is infallibly true, while every man is liable to mistake. But of that literature and teaching which "has an axe to grind," a party to promote, somebody's theory to "prove" — of that beware. Let us rather go to God's word, day by day, with open mind, and to draw our wisdom thence, and, distrustful of even ourselves, to correct our conceptions by God's teaching until they become conformed to His standard.

THE MUTUAL HELP OF GOD'S PEOPLE

By this it is not meant that we should not be ready to hear what any faithful brother may have to say. It is good that we should do so. It is even necessary — for our minds are apt to run in a rut. We need one another. If a faithful man points out things that are unfamiliar, they are not to be rejected for that reason. There is much in the Bible that we have not perceived or understood. In the fellowship of the saints, in the mutual help we can give to one another, lies the hope of spiritual growth. Only and always we must remember the apostle's admonition, "Prove all things, hold fast that which is good." And that calls for scripture-searching (as in Acts 17:11)—for only that is "good" which tallies with the Word of God.

PEACE AND PRIORITIES

I planned an ultramodern home when priorities were lifted....
But a Belgian woman whispered, "I have no home at all!"
I dreamed of a country place for luxurious week-ends....
But a Jewish lad kept saying, "I have no country!"
I decided on a new cupboard right now....
But a child of China cried out, "I have no cup!"
I started to purchase a new kind of washing machine....
But a Polish woman said softly, "I have nothing to wash!"
I wanted a quick-freezing unit for storing quantities of food....
But across the waters came the cry, "I have no food!"
I ordered a new car for the pleasure of my loved ones....
But a war orphan murmured, "I have no loved ones!"

—Mayme Gardner Miller in *World Call*

NEWS AND NOTES

NEW PRICES ON WORD AND WORK

Increase in labor and paper costs has finally made it imperative that our printer raise the cost of our printing, though he has graciously protected us for years, making it possible for us to keep our price down to prewar levels. Even now, we have worked out a plan whereby our readers can yet receive the Word and Work for \$1.00, the price that many have been paying all along. Also our new plan will help us as most of our subscribers have been receiving the Word and Work at the 75¢ club rate.

Here are our new prices:

Single subscriptions, \$1.25.

Two subscriptions, \$2.25.

Four names or more, \$1.00 each. For every ten names a free subscription will be given.

Rather than tending to cut down our list of names this new arrangement should increase it, as friends who send in singles will want to get some one to send with them, and clubbers will want to bring their clubs up to ten so as to be on our free list. And this is the way we want it to be. If those who appreciate the message of the Word and Work will make a special effort to send others along with their own subscriptions we can easily double our list for 1947 to the glory of God and to the blessing of all concerned.

Dugger, Ind.: "Bro. H. L. Olmstead, Gallatin, Tenn., was with us recently in a revival effort. His sound Gospel messages were thought-provoking and heart-searching. All who heard him were edified and strengthened. Six persons responded to the invitation. We had visiting members from fifteen neighboring congregations. The following preachers visited us one or more times: Waldo Hoar, Horace Hines, Emmanuel Hines, and Paul Neal. We have had one baptism since the meeting."—Maurice Clymore.

Since the above report from Bro. Clymore word comes that Sam Ferguson, a very dear friend of my family and of the Dugger church, has turned to the Lord and submitted to baptism. There was great rejoicing in the church when Mr. Ferguson came forward, for it was the culmination of years of prayer and deep concern of his good wife, the succeeding preachers, and the church. It is indeed a great victory for the Lord.—J. R. C.

Brother Boll's Classes

By the time this issue of the Word and Work reaches you Brother Boll will be meeting his regular fall and winter Bible classes. The schedule is as follows: day classes at Portland Church, 3:15 to 4:30 p. m. Monday through Friday; Friday night class, 7:45; Thursday morning class at Highland Library,

10 o'clock. An hour spent in one of Brother Boll's classes is worth several hours of private study, in our opinion. Besides most of us neglect our Bibles and would do well to set apart a little time each week to attend such classes as Brother Boll offers.

Children's Home Opening

The tentative date for the opening of the Sellersburg Children's Home is set for the second Sunday of November, in the afternoon. It was suggested at the last preachers' meeting in Louisville that individuals and churches unite in giving the Home a Christmas gift. They need \$2000 to clear the remaining indebtedness.

Read the ads in this issue of Word and Work. Most of the numbers listed are in stock, ready for immediate delivery. Give us your Bible and book business this year. We sell at regular retail prices.

Several have complimented the October Word and Work. We appreciate your encouraging words.

Hear Brother Boll each Sunday morning at 7:45 over WGRC. Get the habit of tuning in this program.

Brother Jorgenson, accompanied by his wife and secretary, is on his second western song tour of 1946. While on the West Coast he is to be in an eight-day meeting with

the church at Hollywood, California.

Orell Overman is to be with the East Ormsby Church, Louisville, in a gospel meeting from November 10-17, with Jack Curry as song leader. Ernest Lyon, local minister states that attendance at Ormsby has been unusually good of late. In their meeting there will be a service each night including Saturday.

On November 18, Brother Overman is scheduled to begin a meeting at Camp Taylor Church. This effort will continue for about two weeks, Lord willing.

Joint Thanksgiving Meeting

The Louisville churches will unite in a Thanksgiving service at the Jefferson Street Church on Thanksgiving morning at 10:30. N. Wilson Burks is speaker for the occasion. The offering is to go to the school fund being raised to expand Portland Christian School and to establish a Junior College. It is hoped that the offering will be \$2000 or more.

Sellersburg, Ind.: "The work at Cherry Street Church, New Albany, moves along with good interest. We now have our monthly bulletin coming regular. We are sending \$10.00 monthly to the Portland Christian Training School and \$2.00 for WGRC broadcast. We have had two restorations this month. The church is much in prayer and the Lord is adding his blessings."—Edward E. Kranz, Minister.

Chattanooga, Tenn.: "McCallie Ave. church is making very good progress. Attendance and offerings are good. Baptized a young man a few days ago. Brother Mullins is to be in a meeting with us from Oct. 30 to Nov. 10."—E. H. Hoover.

Louisville, Ky.: "During September and early October we have enjoyed the work at 5th and M, for the crowds have shown great interest both by steady, increasing attendance and visible results. Three have made a fresh start with the Lord, and one has been baptized. An active young people's meeting has been revived, and twice a month on Tuesday morning we are having a women's Bible class. The brethren here just finished renovating the basement, setting aside a room for

the minister's study. The reception Thursday, October 24th was a happy affair for my family and me. The thoughtfulness and willingness of this congregation is a wondrous tribute to the love God placed in their hearts, and to the fine service Brother D. H. Friend rendered these past two decades. Our meeting started October 27th, closing November 10th. We need prayerful cooperation in doing the work of the Lord."—N. Wilson Burks.

Amite, La.: "Paul said "A great door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16:9.) A door is opened here, and there are many problems. There is need of laborers on the field.

"A sick man, at Independence, was baptized at 5:00 p. m., Oct. 10, and died at 11:55 p. m. Oct. 12. I had visited him several times, read the Bible to him, talked and prayed with him, and assured him that all the material difficulties could be overcome if he had a willing heart. I was attending Bro. Boll's meeting in New Orleans when the phone call came that he was ready to accept Christ as his Savior. Bro. Mullins offered to drive me up to Independence (70 miles), and Bros. Jesse Wood, Ivy J. Istre, Maurice Lafleur and Dr. Forcade accompanied and assisted in the baptizing. Local brethren and friends had prepared a large vat filled with warm water. The sick man was carried out in a blanket and lowered into the water. Besides the six preachers a score or more of his neighbors and friends were present.

"Hayden Grove brethren have laid the foundation for a church house three miles from Amite.

"October Word and Work is worthy of praise."—A. K. Ramsey.

Sellersburg, Ind.: "The church at Sellersburg held a ten-day meeting in the spring for the young people. Brother Monroe Hawley did the preaching. Much interest was manifested and 20 of our young people were baptized into the Lord Jesus Christ.

"The officers thought another meeting was not needed this year, but later decided to have an eight-day meeting. This meeting was from September 22 to September

29, inclusive. Our regular minister, Howard T. Marsh, did the preaching. The meeting was well attended and there was wholehearted cooperation given him by the congregation. During this time, 13 souls were added to the church, 7 by baptism and 6 by membership. The last night of the meeting was one to be remembered. To us older ones it brought back memories of the good meetings of Brother George Klingman and Brother R. H. Boll in the 90's. That night when the invitation was given 8 came forward, three placed membership, and a man and his wife, a mother and her two sons, both married, confessed their faith in Christ and were baptized. That was out of the ordinary.

"Brother Marsh preached the gospel that Paul said was the power of God unto salvation, and the people accepted it and the harvest was glorious. To God be the glory."
—W. H. Dougherty, Elder.

Winchester, Ky.: "We had fine services yesterday. Immediately following the worship service we (the majority of the congregation) had a dinner in the community hall over the Kentucky Utilities Building. This was our Homecoming Day service. It was quite a success."
—H. E. Beck.

Great Meeting at New Orleans

New Orleans, La.: "Brother Boll left last night for Natchitoches, La., where he will visit with Brother H. J. Sudbury and Brother Jonah W. D. Skiles, after closing one of the best, if not the very best, meetings in New Orleans for years. It is the opinion of all that God has never given to him more grace and power and rich spiritual food in his messages before. Large crowds attended throughout. The afternoon Bible studies on the Holy Spirit were of greatest value and more than thirty were in regular attendance throughout the two weeks. This is quite unusual for day meetings in New Orleans. Many visitors were in each service. Six responded to the gospel invitation: four for restoration and reconsecration and two for baptism.

"The first week we had twelve preachers in the daily conference from ten to twelve each morning. This was also a time for extended

prayer meetings. Only two of the twelve could not remain for the entire two weeks. Those present were: Brethren Ramsey, Elston, Forcade, Istre, Lafleur, Wood, Curtis, McReynolds, Burgess, Kenney, Boll, and Mullins. The finest spirit of unity and accord was manifest in full and free discussion of many problems pertaining to the work of God. It was decided that there was definite need for more mission funds to take care of existing fields not now being helped by funds or agencies of the church already in operation, and for enlarging the work of the Lord in new mission points. Such a fund is to be used to help send forth laborers into those fields. Dr. Forcade and myself were suggested as the ones to handle such a fund with Bro. Istre as auditor and others to help in any way possible as the work and plan gets under way.

"Bro. Forcade is making plans to move to New Orleans with his family by Nov. 3, or sooner, with view to helping in the vast mission field of this city and the surrounding part of the State, as the Lord may open to us a door for His word. All here eagerly await his coming. He will take the step by faith and all who care to have part in this missionary endeavor will have opportunity of doing so by either sending directly to him or as desired otherwise."
—F. M. Mullins.

Central Kentucky Project

"This is now the fourth month since we commenced this special effort to have Mrs. Alice E. Broadus supported by the Churches of Christ of Central Kentucky. We felt that these churches would respond liberally and readily when they were conscious of the opportunity to serve. Our expectations have been justified, as you will see from the fact that from month to month the contributions have steadily increased.

June 1946,	- - -	\$47.18
July 1946	- - -	78.91
Aug. 1946	- - -	75.51
Sept. 1946	- - -	90.85

"We are indeed grateful to the congregations that have shown interest in this worthy endeavor."
—H. E. Beck.

THE TEACHING IS NEW

Stanford Chambers

A novel position has been taken of late on the binding of Satan and on the millennium which John foresaw. It is to the effect that Satan is bound now and that the millennium is on. No pioneer that I ever heard of taught that the millennium is now. John's millennium, of course, is contemporary with Satan's incarceration. Thus the novel teaching that Satan is bound now. It was not taught by the early church writers, nor is it taught in the Bible. *It is new.* Yet men who profess to speak as the oracles of God are propagating this new teaching! and those not subscribing to the same are being coerced to do so. This is an unscriptural course on behalf of an unscriptural doctrine.

When Satan is bound he will enter upon his thousand years' imprisonment. He is not there now, but as Peter says, "as a roaring lion, walketh about, seeking whom he may devour." He is the deceiver of the whole world," as John says. He is "the prince of the powers of the air," as Paul says. Or again as Paul says, "Satan fashioneth himself as an angel of light." Moreover, when the man of sin comes into his own, his "coming," Paul says, will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness..." And for all this he is called "the god of this world" who "hath blinded the minds of the unbelieving." Hardly would one bound and shut up in the pit be equal to all these activities. And since he is increasingly active, and since his activities are increasingly effective with mankind, the logical conclusion would then be that his arrest and incarceration were an advantage to his cause! When was his cause ever so flourishing as now? now?

For people to be brought under the delusion that Satan is bound now, is of great advantage to his cause. The Lord would have his people on guard against the wiles of the devil and the fiery darts of that evil one. He would have them "not ignorant of his devices." He would have every one alert. "What I say unto you, I say to all, Watch." And Peter: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith..." Better were it to heed such admonitions than to be induced, under coercion, to fall in with a novel uninspired and dangerous doctrine. "Remember Pearl Harbor."

FILLED VESSELS

Where God does find an empty vessel, He is prepared to fill it out of His own infinite fulness, but in order to do this the vessel must be surrendered to Him. Oh, for filled vessels today! Emptied of self—self-righteousness, self-seeking, self-pleasing, self-will, and self-glory—and filled with the Spirit. Again and again we read in the beginning of the Acts, "They were filled with the Holy Ghost." Their emptiness was filled out of His infinite fulness, therefore no wonder we read, "They spake the Word of God with boldness." They could not help themselves.—Selected.

WHOM DOES GOD BLESS?

Dennis L. Allen

How often is the doctrine taught by a man or an institution held to be justified because the blessing of God seems to be upon their work! There is scarcely a religious body in America today that claims to be Christian that is not ready to assert that God is blessing them and that cannot give many concrete evidences to prove that they are the recipients of such blessings. Many people are led astray into false teaching at this very point. They feel that if a man or a movement is blessed of God then surely the doctrine that they uphold must be correct. What one of the hundreds of sects in this country could not give many testimonies of answered prayer, or of other evidences of God's blessing such as growth in numbers or financial blessing. Some are undoubtedly mistaken in their interpretation of that which is truly a blessing from God, but could we affirm that none who are in error doctrinally receive any real blessings from God beyond those bestowed upon all mankind? There are two extremes to be avoided here.

How can we know that the blessing of God is upon a man or his work? If God does bless a man in his work does that necessarily prove that what he teaches is doctrinally correct? The Scriptures give much helpful light on this point.

True blessing from God is always made to rest upon certain conditions, yet it cannot be asserted that one must meet all the conditions before he can receive any of the specific blessings of God. God blesses those whom He has chosen (Psa. 65:4), who obey His commandments (Jn. 13:17), whose strength is in Jehovah (Psa. 84:5), who take refuge in Jehovah (Psa. 2:12), who are righteous (Psa. 5:12), who delight in the law of Jehovah and meditate upon it continually, (Psa. 1:2), who wait for Jehovah, (Isa. 30:18). who consider the poor (Psa. 41:1), who watch for the coming of the Lord (Lk. 12:38). These and many others are conditions of blessings from God. Some refer to blessings received in this life and others to the eternal state. Some may be appropriated by those who are not His children, while others can only be enjoyed by His own. Some of them are received indirectly. For example, Jehovah blessed the house of Potiphar and all that he had for His servant Joseph's sake.

From the general teaching of the Scriptures it seems safe to conclude that God blesses men to the extent that they fulfill the conditions on which those promises are based. The man who gives liberally shall receive in like manner from the hands of others according to the promise of the Lord. The man who hungers and thirsts after righteousness and seeks diligently to know the will of God shall be blessed accordingly, but he may fail to receive other blessings from the Lord, because he does not fulfill the conditions on which they are based. This is not to say that the blessings of God are imparted on a legalistic basis according to our deserts, For God blesses

us abundantly beyond that which we could ever deserve. However it does mean that we can hinder God from blessing us as He would like to do.

The ideal would be for every minister of the Gospel to proclaim the whole counsel of God, to have a full apprehension of the truth and to live wholly in accord with the message he proclaimed. However, since none have ever fully measured up to this goal, if God is going to bless His servants and their work He must bless them while they are yet far from what He desires for them to be. His blessing then does not stamp full approval upon the one who receives it, but is intended to draw him closer to God, make him realize his unworthiness, and cause him to strive more earnestly to know and do the will of his heavenly Father.

Some men seem to have an unusually clear apprehension of the doctrinal teaching of the Scriptures but fall far short in manifesting those teachings in their lives, while others possess to a remarkable degree the spirit of Christ but yet err in their interpretation of many aspects of the doctrine. Which of the two will receive the greater blessings from the Lord? Such a question is not easily answered for both were intended to go together. A little thought concerning the many aspects of this subject will convince us that we are not competent to judge in these matters. Oftentimes men are unable to recognize the blessing of God upon a work. If the receiving of financial aid, the attraction of large crowds and outward manifestations are always signs of God's blessing, and God's blessing means His approval, then every shade and variety of religious teaching can be justified. Just because the rain stopped when a man prayed does not necessarily prove that all the doctrine which he teaches is correct, even granting that the ceasing of the rain was a genuine answer to his prayer. Such a manifestation would mean that God honored the man's faith in Him and his desire to see the power of God manifested, but it would not mean that he had a full apprehension of God's truth or that even at that time he was not holding to some erroneous doctrines.

Many institutions which do not have a true scriptural basis for their organization are earnestly endeavoring to carry on various needful phases of the Lord's Work and are apparently receiving His blessing in many respects. Though we gladly recognize this we must remember that any blessing which comes from an unscriptural procedure in doing the Lord's work does not come because it is unscriptural but in spite of it and because there are redeeming features mixed with it. God blesses men and institutions to the extent to which they honor and obey Him, but such blessings are never intended to stamp approval upon unscriptural practices. A man might be brought to accept Christ through the public preaching of a woman in the church, but that would not prove that God had stamped His approval upon her actions regardless of how sincere she might be.

On the other hand a work may be truly blessed of God and very well-pleasing in His sight which faces all sorts of discouragements and difficulties and which meets with the disapproval of the Christian

public in general. Most of those who champion neglected and unpopular truths undergo such experiences. It is also often true that those who live the closest to the Lord bear the heaviest afflictions and trials, but these things are in reality blessings from the Lord.

How then can we know when a work is blessed of the Lord? Certainly it cannot be determined on the basis of outward circumstances. Saul of Tarsus was enjoying great success in his movement to persecute and exterminate the Christians and no doubt felt the Lord was with him until he was struck down on the Damascus road. Thus it often happens today. Many also claim the special blessings of God who have not truly met the conditions — for example, there is much that is labeled faith-work today that is not genuinely so, for it is founded largely on the basis of human props and money-making schemes. Here we must exercise discernment and yet be careful about unfair judgment. The important thing for us to remember is that the Lord blesses us to the extent that we yield ourselves to Him in such a way that He can bestow such blessings upon us. Because a work is blessed to a certain extent does not mean that the Lord has put His full stamp of approval upon it, but that true faith is being exercised in a measure and that at least some of the conditions of blessing are being fulfilled. But so far as assurance concerning the correctness of a doctrine is concerned the Word of God itself is the only true standard. Though the Lord may bless some who teach otherwise, if I find a truth taught in God's Word I should hold to it regardless. It may be that later I will see that those whom the Lord seemed to be blessing in their error were championing a truth which I was neglecting. How patient the Lord is with us in our intolerance and immaturity, and how we need to recognize that those who follow not with us may have some vital truth which we are neglecting and yet all the while holding fast to the truth which we have thus far received!

We should also ask ourselves the question: why are we not receiving in a fuller measure the blessing of the Lord? Is it not because we have failed to meet many of the conditions upon which these blessings are based. Are we not neglecting in a great measure to emphasize certain fundamental truths of the Gospel and to appropriate them to our lives which other groups, who do not have as clear a grasp of some of the doctrinal aspects of the Gospel, are appropriating and emphasizing, such as the person and work of the Holy Spirit, the power of prayer, spiritual guidance, the devotional life, and the missionary task?

There is great need for a proper balance in our individual and corporate Christian lives. The evident blessing of the Lord in some aspect of our Christian service does not give us the privilege of lightly regarding some command which does not appeal to us as being of any great importance. The faithful heart will want to make every aspect of his life to be conformed to the will of his Master. The prayer of Jabez might well be ours: "Oh that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow!" (1 Chron. 4:10.)

THE BOOK OF LAMENTATIONS

R. H. B.

It may be that in our Bible-reading and study we have given scant notice to the book of Lamentations. Perhaps at first glance it seemed a bit hard to read and not very interesting. Also we are apt to shrink from its picture of woe and sorrow. Its groans and sighs and bitter complaints do not appeal to us. When things are going fairly well with us, and we have some health and happiness, and the outlook is fairly bright upon the future—we rather shrink from contemplating such a situation as that which the book of Lamentation sets forth. "Lamentations" will probably never be a popular book. As one has said,

"Laugh and the world laughs with you;
Weep, and you weep alone."

But after all—even in hours of ease it is good, as said the preacher, to go to the house of mourning rather than to the house of feasting. (See Eccl. 7: 2-4.) It is good to look on the serious side of life. The grief and pain of mortal years holds more of real help and comfort in the end than all the laughter of fools, which is "like the crackling of thorns under a pot." This truth is pointed to in the little primer rhyme:

"I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow
And ne'er a word said she:
But, Oh, the things I learned from her
When sorrow walked with me."

But it is when we are sunk in grief that we find a peculiar consolation in those sad elegies of the sorrowful prophet. And Jeremiah's Lamentation is after all not a hymn of pure sorrow, unrelieved by any gleams of peace and hope, as we shall see.

• • •

But first of all let us take a look at the Prophet himself and the times in which his lot was cast. He has been called "the prophet of the bleeding heart and of the iron hand." That describes him well. He was unflinching in his task and duty which the Lord had laid upon him, though the faithful performance of what was required of him cost him the most exquisite anguish of soul. He had not sought the office of a prophet—it was thrust upon him by the Lord. He tried vainly to excuse himself. His youth and gentle nature shrank from the awful conflict. "Ah, Lord Jehovah! behold I know not how to speak, for I am a child" he protested. But the Lord would not hear to that. "Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with

thee to deliver thee." (Jer. 1: 4-8.) And so Jeremiah had to be God's spokesman amid some of the worst conditions of all Israel's sad history, down to, and beyond the captivity and the catastrophic destruction of the city and the kingdom. "It is difficult to conceive any situation more painful," said Lord Macauley—"than that of a great man condemned to watch the lingering agony of an exhausted country, to tend it during the alternate fits of stupefaction and raving which precede its dissolution, and to see the symptoms of vitality disappear one by one, till nothing is left but coldness, darkness, and corruption." Such was to be the lot of Jeremiah. It was of God's purpose that the man who should deliver the final message of appeal and warning to the decadent and rebellious nation should be a *man*, strong and brave, but with the tender heart of a pitiful woman. "So far as we have data for judgment," Says Principal Ballantyne in his treatise on Jeremiah, "Jeremiah was the healthiest, strongest, bravest, grandest man of the Old Testament history. There is not a scrap of evidence that he was otherwise than naturally ardent, hopeful, buoyant, with a soul as full of song as a bird's, and as receptive and radiant of light as a diamond. Every reserve which we make in estimating his temperament is a gratuitous subtraction from the tragic objective truth of history. It is only when we admit what the fall of Judah meant to one so clear-eyed, so healthful, so elastic, as Jeremiah, that we begin to see how dreadful that fall really was." If we hesitate to accept this encomium to its full extent, we are still bound to acknowledge that the character of Jeremiah, as revealed in his prophecy and in the book of Lamentation, ranks with the truest and noblest and bravest of all God's servants.

So far as the record shows Jeremiah's work made no impression on his generation. If ever he made so much as one single convert during all his ministry, we have no word of it. Like his Lord who was to come, and whom he resembled in so many points, he could say, "I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God." (Isa. 49: 4.) For God's servants often must work by faith as well as walk by faith.

* * *

Then came the inevitable end. The king of Babylon came and took the city, "and he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire," and "brake down the walls of Jerusalem round about; and the residue of the people that were left in the city did he carry away captive." (Read the brief account in 2 Chronicles 36: 11-21.) So was their false confidence shattered: what they thought impossible had come to pass, even as Jeremiah had so earnestly forewarned and foretold. (Jer. 7: 8-15.)

* * *

Long before the great judgment fell, Jeremiah, foreseeing the disaster that was coming upon the city and upon his people, had mourned and wept—hoping yet to the end, and against hope, that

they might turn and might be spared. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" And again: "Hear and give ear; be not proud, for Jehovah hath spoken. Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret for your pride; and mine eyes shall weep sore, and run down with tears, because Jehovah's flock is taken captive." (Jer. 9: 1; 13: 15-17.) It was to no avail. As they had always done, so now in their final crisis, they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy." (2 Chron. 36: 16.) To a nation, as to the individual, comes a time when enough is enough, when the cup of iniquity is full. Then falls retribution. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed and that without remedy." (Prov. 29: 1.) So it befell godless and rebellious Jerusalem. So will it come to every nation that forgets God — our own nation also.

* * *

But it is one of the mysteries of God's ways and dealings, that in national judgments the innocent and righteous have to suffer along with the wicked. When God turned rebellious Israel back into the wilderness, to wander forty years: Moses and Joshua and Caleb, though faithful to God, had to share in that exile. Daniel, though faithful and true from his youth, was carried away among the captives to Babylon. And so was it for Jeremiah and for the godly remnant of Judah (for there was always such a remnant) when the nation was overtaken by the great catastrophe. When Baruch, Jeremiah's servant and amanuensis, said "Woe is me now! for Jehovah hath added sorrow to my pain: I am weary with my groaning and I find no rest" — God's answer to him was, "Behold that which I have built shall I break down, and that which I have planted I will pluck up; and this in the whole land. And seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. 45: 2-5.) But after all there is a difference. Within the shadows God stands keeping watch above His own; and making all things work together for good to them that love Him, who are called according to His purpose. And neither life nor death, nor tribulation, nor famine, nor sword, shall separate them from God's love and faithful watchcare.

(To be continued next month)

As long as there are Christians in the world—believers in Christ, the Son of God — there are going to be people with a conscience. All they ask is leadership which will provide channels for their willingness to work for God and humanity.—*The American Lutheran*.

THOUGHTS WORTH WHILE

D. H. F.

WHY HE LEFT THE THEATER

Dr. J. C. Masee has told how once when he was a young man he was persuaded to attend a theater much against his will. After being seated, he quickly got up. "What are you doing?" asked his friends. "I'm getting up," he replied. "But where are you going?" they urged. "I'm going out," said he. "But you just came in." "I know it, and I'm just going out. See here," added Mr. Masee, "I'm a Christian; I believe the Bible, and my Bible tells me that Jesus my Lord is coming back to this earth, and that he may come at any time; and I don't want him to catch me in here."—*Sunday School Times.*

TAKING CARE OF FATHER'S NAME

Honor thy father and thy mother. In one of New England's towns, a good man died, leaving four sons, two of them past twenty, two in the dangerous years between sixteen and twenty. The house was crowded with mourning friends, and many were the comments in regard to the future of those four sons. The four took their future into their own hands. When they were left alone for a few moments, the oldest one, a manly fellow, said, as they looked down into the dear face soon to be hidden from their sight: "I want to know if you will all take a pledge with me; a pledge to take good care of Father's name. One of us gets into any trouble, no matter what kind, the others will It's ours — one just as much as the other — *and Father never let a spot get on it!* I want us to promise each other that *we won't!* If all rush to the rescue." Testing times came, but the pledge was a cable that held fast. They never broke away from the safe mooring of principles that he approved. Two of the sons have risen to eminence; the others bear their name with worth and dignity in the community. Those who honor parents in that way are sure to be honored.—*Baptist Teacher.*

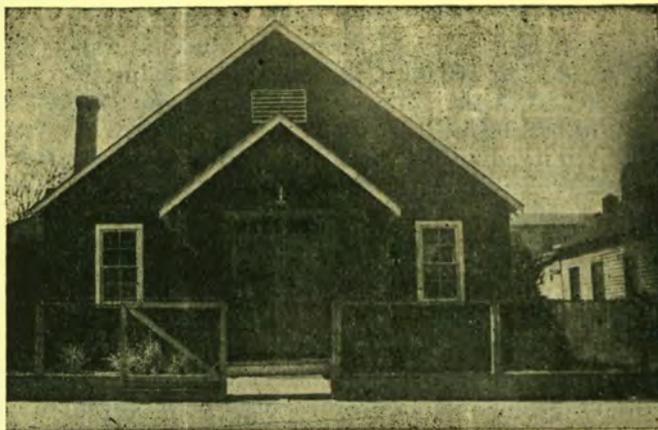
THE PRINCESS' PRIVILEGE.

A little princess' recovery from a dangerous illness was the occasion for setting apart a special day of quiet thanksgiving by the king, in which none of the peasants were to stir from their homes. Slipping unobserved from the castle with a basket under her arm, the little princess went among the peasants distributing her gifts among the needy. A strange guard halted her and in a gruff voice said, "Don't you know that this is the special thanksgiving day, when no one is allowed on the streets?" She turned in childish glee, exclaiming, "Yes, but I am the princess, and this is my day."—*Sunday School Chronicle.*

An elderly person asked her aged father: "Father, why did you never drink? Was it because you didn't like it?" "No," he replied, "it was because I did like it."

EAST JEFFERSON STREET CHURCH

Mrs. L. B. Holloway



The good meeting recently closed at East Jefferson Street mission, conducted by Brother Orell Overman, recalls to mind the importance of this strategic point. When the Campbell Street church was moved to Haldeman Avenue a large number in this community were barred from near by church privileges. In 1924 Sister McCann opened her home at 709 East Main Street for mission meetings. After she moved away the meeting place was shifted about, being in the home of Sister Meadie Coghill on East Jefferson Street and on Clay Street, Bro. Smith Rose and Wife and Bro. and Sister Arthur Dillehay being among those who did good work there.

After a tent meeting at which time the membership numbered eight Bro. Chambers assisted in the work, being followed by Bro. J. L. Addams of Portland, who did good work at this point for above two years. Bro. A. Claude Reader took over the work July 4, 1937, and in October, 1939, the lot at the present location was purchased. By May 19, 1940, the building was far enough along for meetings to be held in it. The progress of the work speaks for the efficient service of Bro. Reader, now in his tenth year there, with Bro. Guy Taylor as song leader and Sunday School superintendent. Four rooms and a baptistry have now been added, and the main auditorium enlarged to a seating capacity of around 250. Active membership is now 175.

The sisters of this congregation are by no means out of the lime light. They meet from time to time in sewing circles. A short time ago a nice supply of pillows, pillow cases and sheets were turned over to the orphanage at Sellersburg. May the Lord continue to bless the good work at this point.

"Lexington, Ky.: "Our recent meeting with the good church at East Jefferson St., Louisville, Ky., closed Sunday night Oct. 27. This was indeed a very enjoyable time spent in the most worthy occu-

pation to be found. Brother Reader has done a very creditable work in this section of the city and has endeared himself to the hearts of all who know him. The interest and attendance continued very good from the first night of the meeting. The house was filled to capacity several nights of the meeting with near capacity crowds most every night.

We express our gratitude to all who assisted in the meeting, to Brethren W. H. Allen and Marvin Scott in the song leading, to both the Senior and Junior Chorus for their visits and the lovely songs, to Robert Heid, Buddy Clark, Demus Friend, W. H. Allen and Jack Curry all of whom assisted in giving us very much enjoyed male quartet arrangements, and to all the visiting ministers and members of all the nearby churches. May God richly bless you for all your kindness and consideration.

"Responses during the meeting consisted of nine baptisms and two for membership. We thank God for such good response."—Orell Overman.

"VERY FAR BETTER"

On Thursday morning, September 26th, at 8:40 a. m., Brother T. M. Gooch, beloved song leader of the Seventh and Camp Streets church of Christ, left the body in which he had lived fifty-four years and departed to be with Christ, and, being absent from the body, he is at home with the Lord. The Holy Spirit through Paul assures us that "It is very far better to depart and be with Christ" (Phil. 1:23; 2 Cor. 5:8).

The death of Brother Gooch came as a shock to us all. Though not in the best of health for more than a year he had continued faithfully in the work of the Lord, one of the last days of activity before being confined to his bed with what the doctor called "flu" found him busy placing a sign on St. Charles Ave.: "CHURCH OF CHRIST—Four Blocks —>". Pointing others to the house of the Lord was characteristic of his life. We shall take the lesson each time we look at the sign, and he shall be to us as God said of Abel: "he being dead yet speaketh."

On the Sunday morning following, he was at Bible School and for morning worship, though not feeling as well as usual. The closing song of the morning service, which he led, was the little chorus in Great Songs No. 2: "When I see the blood I will pass over you." This was a glorious conclusion to the service of a faithful servant of Jesus Christ, being witness to the last of the stoning power in the blood of Christ. He returned home to be confined to his bed. After a little over a week there he was stricken suddenly with a heart attack on Monday afternoon, Sept. 23rd. He was rushed to the hospital and placed under an oxygen tent but continued to grow weaker until on the morning of the 26th he left the walks of men to be with Christ. His faithful and devoted wife and only son, T. M., Jr., were constantly at his side. And Sister Gooch was in the room when the end came. Pray that God may comfort and strengthen them.—F. M. Mullins.

ABILENE, TEXAS, MEETING

We had an enjoyable series of meetings with the South Side church, Abilene, Texas Oct. 8-20. God blessed with good interest, encouraging attendance, and there were 7 responses to the invitation. Bro. Jimmie Hardison is the South Side minister, and his loving, zealous effort in God's work is bearing fruit. We stayed in the Raymond Choate home, where the joy of our stay was increased by their kindness and hospitality.

Robert B. Boyd.

“FAITH OF OUR FATHERS”

E. L. J.

Four great and honored names are spread upon these pages in this issue: Harding, Bittle, Rotherham, Sewell; and in that order.

Among disciples of these modern times there has not arisen a greater class teacher and evangelist than the beloved James A. Harding — prince of preachers, co-founder with David Lipscomb of the Nashville Bible School (now David Lipscomb College), founder of Potter Bible College, Bowling Green, Ky., man of faith and action, and editor of *The Way*. In this article, taken from his own paper, he compresses his prophetic teaching into the space of a few brief paragraphs. (The first sermon I ever heard from his burning lips was an earnest, impassioned enlargement of this outline.) Can anyone show wherein Harding's teaching differed materially from that which, by certain heresy hunters, has been stigmatized as “un-sound”? Would Harding, too, be cast out now? Or would someone still deny that he was “premillennial”?

J. A. HARDING ON THE “THOUSAND YEARS”

When the saints are caught up to meet him, Christ comes on with them to the earth. Then all the kings of the earth gather their armies together, with the beast and the false prophet, to make war against Christ and his army. The beast and the false prophet are captured and cast into the lake of fire, the first to be consigned to that awful place; then by the sword which proceeds out of his mouth Christ slays all the rest, all the wicked that are on the earth, and all the birds are filled with their flesh. Satan is then caught, chained, and cast into the abyss, which is shut and sealed. In this place he is confined for one thousand years.

During this time, this thousand years, Christ and his saints reign; but the rest of the dead live not again till the thousand years have expired. This, the resurrection of the righteous, is the first resurrection; over those who come up at this resurrection “the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years”

From all this it is evident that the last thousand years of Christ's reign will be a period of perfect rest from sin. During this period Satan will be in the abyss, chained, closed up and sealed over; the beast and false prophet will be in the hell of fire; all the rest of the wicked will be dead; and the saints will have received their spiritual bodies, having been delivered “out of the body of this death.”

These facts point clearly to this period of a thousand years as the Sabbath rest that remains for the people of God this glorious thousand years with which time ends, during which all the saints of all ages will reign with Christ in perfect freedom from the guilt and all the evil effects of sin, in perfect freedom from the temptation to sin. That this millennial reign will be on the earth is clearly indicated by the fact that at the beginning of it Christ and His

saints are on the earth, and so they are at the end of it. Compare Rev. 19: 11-21 with Rev. 20: 1-10. Read also 1 Cor. 15: 20-28; 1 Thess. 4: 13-18; II Thess. 2: 7-9; Matt. 24: 29-31.—*The Way*, Oct. 15, 1903.

BITTLE ON THE LORD'S RETURN

The fine article which follows is believed to be from the pen of the beloved and lamented Brother L. F. Bittle, one-time co-editor of the *Octographic Review* (now called *American Christian Review*). It is taken from *Apostolic Messenger*, Glasgow, Scotland.—E.L.J.

This is set forth very conspicuously in the New Testament, yet little is said of it by the modern pulpit or the religious press. In most cases there seems to be a timid avoidance of it as a theme distasteful to the majority of hearers and readers. This reticence in regard to a vital question may be accounted for in one or both of two ways.

First, the erroneous calculations, false predictions, and consequent fanaticism of William Miller and his associates over fifty years ago made the doctrine of the Second Advent odious or ridiculous to a large class of people. This feeling respecting it has been perpetuated, if not intensified, by the subsequent division of Mr. Miller's followers into several minor sects, each with its favorite phase of wrong belief, such as annihilation, soul-sleeping and seventh-day sabbatism, and by the offensive dogmatism which these erroneous views have engendered wherever they are proclaimed. The consequence is that if a man advocates the New Testament doctrine of the second coming of Christ, and insists on it as an article of faith, he is likely to be called an "Adventist," and to have all the absurdities of "Adventism" imputed to him. Through fear of this, many, no doubt, have been deterred from speaking or writing on the subject, or even from investigating it, when otherwise they would have frequently taken it up and developed it as a most important part of the gospel.

Secondly, there is, we fear, a large proportion of professing Christians who have no real desire to see the Lord, and who put away the thought of His actual coming in judgment as a disagreeable one, preferring to regard the scriptural predictions concerning it as figures of speech rather than as statements of an awful and impending fact. So long as they are tolerably prosperous, they wish no better heaven than this present world, and would gladly live in it forever. Spiritually they have a name to live, but they are dead. They may be in good standing as church members, but the word sown in their hearts has been choked by the cares of this age or the deceitfulness of riches, so that it brings forth no fruit worth gathering. To all such the arch-angel's voice and the trumpet's sound would be as signals of doom and eternal despair. Indeed, the Christian world is in general like the servant mentioned in Luke 12: 45: He said, "My Lord delays his coming," and began to tyrannize over his fellows, and to eat and drink and be drunken.

But genuine lovers of truth and its divine Author will allow

neither denominational prejudices nor the vanities of this life to keep him from hearing all that the Holy Spirit has said of the return of Him who is over all, blessed for evermore. With this Spirit dwelling in him, he will desire no delay of Christ's glorious appearing, but will rather cry with John, "Even so, Lord Jesus, come quickly." No person who has read the New Testament through can doubt that a very prominent place is given to this subject in the teaching of Christ and His disciples, and the full salvation of His people is conditioned by it. Let those, therefore, who love His appearing study the prophecies that refer to it, and by walking in the truth, keep themselves in readiness, lest the day of the Lord come upon them as a thief in the night, and their portion be assigned with the unbeliever.

MORE FROM BROTHER BITTLE

"Evidently this resurrection and transformation (I Cor. 15: 51-52) will not include the first three classes mentioned in the parable of the sower, nor embrace the servant who hid his talent in a napkin. None of these characters will have a part in the glorification which is the first manifestation of Christ's power at his second advent. They must wait till the second resurrection and general judgment. But all Christ's redeemed are caught up into the air to be with him forever. As a reward for their faithfulness, they are made his bride and reign with him upon the throne of his glory. These being taken away from the evil to come, the people (Jews and Gentiles) left alive upon the earth, enter into the great tribulation. . . . In other words His saints, already glorified, will come with him to subjugate and judge the nations."

ROTHERHAM ON "THE KINGDOM OF GOD"

1. God's Kingdom in type; — Israel under David and Solomon.
2. God's Kingdom in prophecy; Psalm 2; 72; Isa. 60.
3. God's Kingdom in mystery.
The mystery of temporary rejection. Matt. 21: 43.
The mystery of obscuring and admixture. Matt. 13.
The mystery of unforeseen delay. Luke 19: 11-27.
4. God's Kingdom in manifestation. Rev. 11: 15.
How manifested —
 1. Christ will appear.
 2. His saints will be revealed.
 3. Opposition will be overturned.
 4. Fulness of the seasons will be accomplished.

PRACTICAL SUGGESTIONS

1. We are called upon to receive the word of the Kingdom.
2. To become sons of the Kingdom.
3. To realize its inward power. Rom. 14:16.
4. To prepare for its manifestation. Luke 19:11-27.
5. To hasten its approach. 2 Peter 3.

—J. B. Rotherham.

It seems from the foregoing that great and honored men have taught manfully on such subjects as the above, and that acceptable to the church, before some of us were born; for the sermon-outline reproduced above is taken from the *Polymathist* a book of suggestive sermon-outlines, designed principally for the benefit of and dedicated to, "all young ministers who are faithfully endeavoring to preach Christ and him crucified," by the compiler, N. E. Cory, April, 1876. It is a standard work, and enjoys until yet a wide circulation. Great names grace the list of contributors, and it seems the sturdy student who contributed this outline on the Kingdom of God, was not afraid of being called before any Sanhedrin on heresy charges, or being stigmatized as a teacher of speculative and divisive doctrines; nor was the compiler, nor the publisher of the *Polymathist*, afraid of leading young ministers astray by giving them such an outline to work with. And it could hardly have been denounced as a "revamp of Russellism," for Russell had not been heard from in that day. Having by accident seen this sermon-outline on page 256 of the *Polymathist*, I was gratified to see what I consider the plain scripture-teaching on the kingdom which has been so bitterly denounced, there set forth. Strange how things work around in the course of time! (Reprint from the *Word and Work*, 1918, page 361.)

E. G. SEWELL ON THE "THOUSAND YEARS"

Brother S. R. Logue, honored minister of the gospel, and student of Brother Lipscomb and Brother Harding, published the following a few years ago, over his signature. We do not have the *Advocate* of 1900, but have no reason to doubt Brother Logue's accuracy:

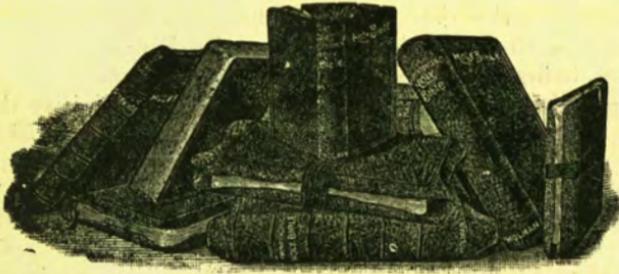
"Brother J. A. Harding taught that when Christ returns again he will reign in Jerusalem for a literal 1,000 years. For years I heard him teach this doctrine in the classroom and from the pulpit.

"Brother E. G. Sewell, who was co-editor with Brother Lipscomb for half a century, taught as follows on the 1,000 years' reign:

"'But there will be such a reign, and it will be glorious to them that shall be in it; and it is perfectly certain that none but the righteous will be in it. Whatever is in store for the righteous will be theirs when the time comes, whether they understand it all beforehand or not. It is also clear that this 1,000 years' reign will be before the final end of this world and before the wicked will cease to live on the earth, for there is to be an awful destruction of the wicked after the time indicated for the 1,000 years' reign. Hence, it is utterly vain to try to locate this reign, either as to time or place. It is enough for us to believe the truth of it. After the 1,000 years' reign and of the bound state of Satan, he is to be loosed for a little time, and is to go out to deceive the nations which are in the four quarters of the earth. So there will be nations or people all over the earth when the 1,000 years have expired.' (E. G. Sewell, in *Gospel Advocate*, April 12, 1900.) Thus Brother Sewell expressed his views of the millennium."

Experience keeps a dear school, but fools will learn in no other.—Franklin,

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 "rent every one his robe, and "sprinkled dust upon their heads toward heaven. 13 So they sat down with him upon the ground "seven days and

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| you, that by my mouth the Gen-tiles should hear the word of "the 'gospel, and believe. 8 And God, "who knoweth the heart, bare them witness, "giving them the Holy Spirit, even as he

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<p>gered. 3 And the devil said unto him, if thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him. It is written, 'Man shall not</p>	<p>was written, 18 "The Spirit of t me, "Because he g nreach "goc</p>
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<p>all the signs wherewith he had charged him. 29 And Mo'ses and Aar'on went and gathered together all the elders of the children</p>	<p>10 And the taskmasters people went out, and their and they spake to the peop ing, Thus saith Pha'raoh.</p>
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<p>zar his son, and bring them up unto mount Hor; 26 and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and</p>	<p>Jehovah, unto Jeho the serpen prayed for hovah said</p>
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that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Gal'lee, preaching	desert places: and they came to him from every quarter. 2 And when he entered again into Ca-pér'ná-tim after
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6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the	into an upper where abode both and James, and An'drew, Phil Thom'as, Bar-t
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burdens. 6 And the same day Phá'raoh commanded the task-masters of the people, and their officers, saying, 7 Ye shall no more

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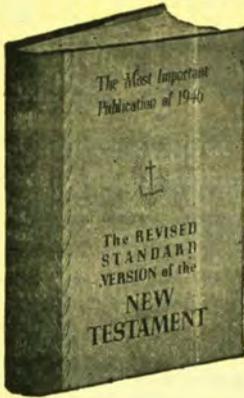
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of all that which also I received: that Christ died for our sins according to the	121 that the
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there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. 'Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey.' And he preached, saying,

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