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"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:7-10).
THE TRIUMPHAL AND CORONATIVE PROCESSIONAL

If the crowning of earthly potentates is characterized with surpassing splendors, and the highest honors of a nation with magnificent and elaborate ceremonies, who then can describe the glories which will attend the crowning of the King Eternal, the One high over all, the King of kings and Lord of lords, the Sovereign of earth and heaven! Oh! it will be indescribably wonderful the things that will characterize this grand, prospective, culminating crowning Day.

It is said that the Crown of England contains seventeen hundred diamonds, that the Russian Imperial crown is set with twenty-five hundred diamonds, and that the Crown of France was bedecked and incrusted with fifty-three hundred and fifty-two of these precious stones, gleaming, glittering stones. The first Napoleon, in the flush and fervor of an indomitable conqueror, on one occasion presented to Pius the eighteenth a magnificent, shining coronet, the commercial value of which amounted to the enormous and astounding sum of forty-five thousand dollars! Its three beautiful circles were incrusted with shimmering saphires, emeralds, rubies, pearls, and diamonds; and the great brilliant, blazing emerald at its apex is said to be the most beautiful in the world.

Oh but just think, just listen a moment. In Heaven’s inimitable, immortal history this Day, this Crown, this crowning, and this glorious One who is to be crowned will go down in divine annals as surpassing and transcending the combined glory of all other like events. Among the wonderful beings following in His Processional of ineffable glory, will be angels, archangels, principalities, and powers, thrones and dominions, and all the millions of earth who have been redeemed by His Blood the like of which no mortal eye has ever beheld, no mortal heart has ever conceived of. The wonderful coronet which will forever encircle His blessed brow will be bestudded with myriads of precious, priceless, living gems, any one of which, the great Master gives us to understand, is of more commercial value than the entire wealth of this world. They march on through the gates and veil their happy faces as they begin to encircle the great white throne, the center of the Heavenly universe. Suddenly the whole heavenly world seems to rock and quiver with living peans of indescribable music. Every being and every instrument seems to be employed. The great organ of eternity is thundering its tremulous tones: every golden harp chord is vibrating with the most exquisite music: all the silver bells from their golden domes are ringing out a merry peal: Heaven’s immortal bands are rolling forth their loudest, sweetest strains: the immortal choirs shout the song of the Lamb.

Everything in Heaven seems to be pouring forth unutterable music. It seems to ripple from Heaven’s mirroring streams: dash, splash, and sparkle from its crystal fountains: lumber and roll from its eternal hills, and crash and burst in great harmonious strains from every nook and corner, and sweep on in mighty volume to every part of Heaven’s vast domain.

What meaneth this tremendous and tumultuous outburst of holy rapture? What meaneth the waving of these victorious palms? What meaneth this? Why, the King! The King! The eternal King is riding through!

Behold He cometh! Every eye shall see Him! Everyone eager to fall at His feet! He rides the white horse of the universal triumph! Everyone scepter in His blessed hand, every diadem be­decks His glittering brow! Everyone knows Him: in His hands and feet are nail prints. Of this vast, white robed throng He is the only one whose vest­ure is dipped in Blood.

In rapid succession He rides by in rank after rank of shining beings and finally reaches the throne of God, the Father, and delivers up the purchase of His blood, the spoils from this world gathered by years of bloody conquest, taking these immortal trophies before this assembled and admiring universe, and weaving them into a crown, amid the greatest outburst of shouts that Heaven has ever known and Heaven’s Hero.

LIFE AND CHARACTER

Life may be perfect though it be measured by the brief span of the flowering lily rather than the years of the gnarled oak of the forest. The oak may at last fall in the storm of years to lie as a log in the mud; while the lily, though brief be its span, may shed its fragrance and sweet perfume on the spring time air. Life is not measured in years, but in deeds. Not in sinew and muscle is strength, but in character.—W. B. McCafferty.
**WHY BETHLEHEM?**

Wonderful truths will be discovered if we ask "Why?" of almost any of the cities of our Lord's life on earth. Why was Nazareth the place where Jesus spent nearly thirty years of His life among men? Have you ever wondered why He did not more often during His ministry in and near the city of Capernaum than any other city in all of Palestine? Why was Bethany the place of retreat for Him during Passion Week? Of no city of the Bible, with the single exception of Jerusalem, can truths be revealed to the reverent questioner as the city of Bethlehem.

**POINTS TO THE INCARNATION**

Bethlehem is a Hebrew word, compounded of Beth and lehem, or in Hebrew of bayith and lechem. The word beth (or baith) is the Hebrew word for house, and is so translated in our Bibles over eighteen hundred times. Often it is used when reference is made to the Tabernacle, or the Temple, i.e., to the house of the Lord (e.g., Ex. 23:19; 34:26; 1 Sam. 1:7; II Sam. 7:5, 13; II Chron. 2:1-12; 3:1-15; 6:2-38; Zech. 1:16:14:20, 21). A house is, of course, the place where a person lives, where He abides. Occasionally both in the Old Testament (e.g., Eccl. 12:3), and in the New Testament (II Cor. 5:1), the word "house" refers to the human body, in which a person lives. Now the Lord Jesus called His own body a dwelling-place, a temple (John 2:19); "He spake of the temple of His body" (v. 20); and it was in this very place, Bethlehem, the house of bread, that His earthly body, the house of flesh in which He lived for over thirty years, was born into the world.

The word beth is often used in combination with other words, for names of towns and cities—e.g., Bethany—house of dates (Mark 11:1, 11, 12; 14:3, etc.); Bethel—house of God (Gen. 12:8; 13:3; 28:17; 35:3-16, etc.); Bethaven—house of iniquity (Josh. 7:2; 18:12; Hosea 4:15, etc.); Bethpage—house of figs (Matt. 21:1, etc.).

The second part of the word Bethlehem means bread, and so it is translated over two hundred times in the Old Testament. Thus Bethlehem means literally, house of bread. It possesses on the little plain below its mountain range, level and deep-earthed arable land, unusual in this region, and on this land barley, perhaps at times wheat was grown. Bethlehem possessed a granary. From this city bread was supplied.

If the word "house" has definite significance in considering the body of Jesus, which was born here, how much more the word "bread"! If Jesus indirectly referred to His body as "this temple" at the beginning of His public ministry, He very directly spoke of His body as "the living bread," in His great discourse after the feeding of the five thousand. "My Father giveth you the true bread out of Heaven. For the bread of God is that which cometh down out of Heaven... and ye shall eat the bread which I will give you..." (John 6:32b, 33, 51, R. V.). On the only occasion on which Jesus spoke of His own flesh (except Luke 24:39, where the phrase "my flesh" does not occur) He referred to it figuratively as "bread." Moreover, at the Last Supper, He actually took bread, and broke it before His disciples, saying—"This is My body which is given for you." (Luke 22:19; Matt. 26:26; Mark 14:22). The bread which we break, is it not the Communion of the body of Christ?" (I Cor. 10:16). And when did the eternal Son of God become flesh, become bread for us?—when He was born at Bethlehem, the house of bread. Thus, in a double way, does the name of the place where Jesus came into the world, in a body prepared for Him, point, as it were, prophetically, to that great event: here was held in Mary's arms the precious temple (house) in which Christ was to live and die for us; here the world was presented with the Bread of God, His Son available for men—Bethlehem as the house was the place of His house's first appearing; as bread, the place where our Saviour took our flesh, which was to be broken for us.

**CHRIST'S NATIVITY MUST BE IN JUDAH**

Before the Book of Genesis closed, nearly seventeen hundred years before the birth of Jesus, it was predicted that Christ would be of the tribe of Judah.

The writer of the Epistle to the Hebrews affirms, "it is evident that our Lord sprang out of Judah" (Heb. 7:14). In Heaven He is acknowledged to be "the Lion of the tribe of Judah, the Root of David" (Rev. 5:5; cf. Gen. 49:9).

**A CITY OF MOTHERHOOD**

The first time Bethlehem appears in the Old Testament history is in connection with motherhood, with the birth of a son, just as its final appearance, and its greatest event, is also in relation to motherhood and the birth of a son. No woman in the first thousand years of Hebrew history was loved with the passion and adoration with which Rachel was loved by Jacob.

So many things in the Book of Ruth speak to us of the Redeemer. Who, thirteen hundred years later, was to be born there, that we hardly know where to stop in finding precious truths in this beautiful book related to the Advent of Him Who was to make Bethlehem forever famous. This book is the only one in the Bible devoted to the domestic history of a woman a stranger in Israel, but that woman was the Mary of the Old Testament. We noticed that the name of Bethlehem meant "house of bread." Here in these four chapters words are piled up relating to the growing and harvesting of grain.

Supremely, however, the Book of (Continued on page 15)
War Tanks

By Frank Iseensee, Modesto, California

"The appearance of them is as the appearance of horsemen, and as horsemen so shall they run." (Joel 2:4).

We must stop to realize that the passage above was written nearly THREE THOUSAND YEARS AGO by the prophet Joel. In the vision that God gave him Joel did NOT see horses in this particular scene, but something that LOOKED like horses and that ran LIKE horses. In Joel 2:3 we read as follows: "A fire devoureth before them and behind them a flame burneth." At no time in the history of this earth has anything appeared on the scene that looked and ran like horses, belching fire from front and rear until WAR TANKS were invented. The ancient prophets knew nothing of our modern terms of expression. By carefully applying these terms as we study this particular phase of the prophet's vision we are due for a thrilling story. A true story that beats all the so-called newspaper SCOOPS of the land.

God tells us in Isaiah 42:9, "Behold the former things are come to pass, and new things do I declare before they spring forth I tell you of them." NEW THINGS BEFORE they come to pass are being told by Joel and here we have before us the story of how war tanks are one of the NEW THINGS coming to pass and what an important part they will play in the next war.

Different phases of the tribulation period are recorded in the book of Joel. Especially that part of the last great world conflict as concerns the war tanks. For the reader to get a clear understanding that this book was written especially for our day let us read the first chapter and third verse: "Tell ye your children of it, and let your children tell their children, and their children another generation."

Again in Joel 3:9 we read, "Proclaim ye this among the Gentiles." Here we read of those warnings that were passed down from one generation to another for the sole benefit of this GENTILE age. Especially the last days previous to the ushering in of the Millennial reign which is so gloriously described in Joel 2:18, 27.

Much publicity has been given to the modern inventions of war-fare but the war tanks stand out in a class of their own. Nations today are setting aside the tank battalions as a separate unit, independent of the rest of the army. In fact they are a complete army in themselves. Many details of their construction are secretive. What has been gleaned by the public is enough though, to make one realize what an important factor they are in modern war-fare. So important that Joel covered seven verses (Joel 6:3-9) in an account of the part they will play in the Battle of Armageddon.

In numerical strength they are listed in the thousands by the leading nations. In maneuvers they have been known to travel close to a mile per minute. Have hit obstacles and leaped 35 feet in the air before landing. They swim swift currents and climb almost perpendicularly. Their machine guns are equipped to belt out thousands of shots per minute. Also equipped with liquid flame throwers and gas spreading apparatus. Can climb over any barbed wire entanglement and force their way through solid brick walls of extreme thickness, can be made air-tight for gas attacks and defy flames or shell fire.

Another account of their importance as told in the Word of God can be found in Nahum 2:3: "The chariots shall be with flaming torches in the day of his preparation." In the next verse we read how they shall rage in the streets. That is exactly what has been taking place in the streets of Spain recently. War tanks have raged along in their war fury and have actually smashed their way into houses in their course of clearing out snipers. Joel 12:9: "They shall run to and fro in the city. They shall run upon the wall. They shall climb up upon the houses: they shall enter in at the windows like a thief."

In the ninth chapter of Revelation, we have another account of the Great Tribulation that leads to the final battle of Armageddon. The descriptions here are a bit more complex to the average Bible student, but in a careful study of the 17th verse we learn of these peculiar horsemen who have breastplates of fire and out of their mouth will issue fire and smoke and brimstone. In the 19th verse it says their power is in their mouth and in their tails and with them they do hurt.

Let us again repeat Joel 1:2-3 and note a clear comparison to Revelation 9:19: "A fire devoureth before them and behind them a flame burneth." The modern war tank is so equipped that they are able to shoot from front or rear. If the reader will note carefully, he will learn that there are three different types of death-dealing apparatuses on these tanks according to Rev. 9:18: "By fire, smoke, and brimstone." In the language of our day, we can apply the names such as SHELL FIRE, FLAME THROWERS, and POISON GAS. Enough is known concerning shell fire and poison gas without giving space here to details. To the reader who may not have learned much concerning modern flame throwers it may be surprising to know that they are so perfected today that from a distance of several hundred yards, the flesh of a person can be burned from the bones before he falls. In Zechariah we read as follows, "And this shall be the plague with which the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

This is not pleasant reading but they are plain facts from the Word of God; and today's current events are throwing the spotlight as never before upon those facts. Leaders in Europe claim there will be but FEW men left after the next war. That is exactly what God told Isaiah to write 2700 years ago:

"Therefore hath the curse devoured the earth and they that dwell therein are desolate, therefore the inhabitants of the earth are burned and few men left" (Isaiah 24:61).

Like the rest of the prophets of old, Joel saw clearly different scenes of our time and was commanded by God to record the same for a purpose. Namely: to warn mankind that the Bible is the living truth and according to the prophet Habakkuk 2:2 that he who reads may run to the safety of Christ Jesus. We must remember (Continued on page 15)
THE TWO FOUNDATIONS

By Rachel Harper Sizelove, 1902 Stanley Avenue, Long Beach, California

There is a danger of profession, without possession. Jesus said, "Except a man be born again, he cannot see the kingdom of God." Again in Matt. 7:24-27, He said, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven." The necessity of the new birth grows out of the incapacity of the natural man to see or enter into the Kingdom of God. However, refined, moral or gifted, the natural man is absolutely blind to spiritual truth, and impotent to enter the Kingdom, for he can neither obey, understand, nor please God. "So then, they that are in the flesh cannot please God" (Rom. 8:8). "That which is born of the flesh is flesh:" (John 3:6). This means the natural birth, the mother birth or water birth. How many in the world today, who teach that if you are baptized in water you are born again, when the Word of God so plainly tells us what this water birth is. John 3:6 tells us, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Hence the two births are plainly explained. "Marvel not that I said unto thee, ye must be born again." The new birth is not a reformation of the old nature, but a creative act of the Holy Spirit. The condition of the New Birth is faith in Christ, crucified. Through the new birth the believer becomes a partaker of the Divine nature and of the life of Christ, himself. Gal. 2:20, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." How many today are professing to be God's children when they have never been born into the family above. In Romans 8:16 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God." This is the keystone to our experience. The witness of the Spirit. We can afford to be deceived concerning the things of this life, but we cannot afford to be deceived in regard to our eternal salvation, when the Word so plainly tells us "Ye must be born again.""}

CHELSEA, MASS.

The Editor of Word and Work has asked me to write something about the evangelistic campaign in Chelsea. To the glory of God let me say, His presence and power was with us from start to finish, we trust there will be no finish but the revival will sweep on until Jesus comes. We did not keep a record of the number saved, but we know many came to the altar for salvation and many who had grown cold in their Christian life and had wandered away from God returned to the fold and wept bitter tears because of their backslidings. Twelve, if I remember rightly, were gloriously baptized in the Holy Spirit.

The work among the children and young people of the Sunday school was precious indeed. Many of those of tender years wept their way through to salvation.

One little girl went home and said to her daddy, "I got saved today, Daddy. Why don't you get saved?"
Ministry of the Holy Spirit

Does Not 1 Cor. 12:13 Prove That Every Believer Is Baptized in the Holy Ghost at the Time of the New Birth?

By Pastor E. N. O. Kulbeck, Woodstock, Ontario, Canada

Not at all. To teach that from this verse, it is necessary to twist or ignore the very words that are used in this verse. It reads, “By one Spirit are we all baptized into one Body.”

When a believer obeys the Lord in water baptism, he is not baptized into the preacher, but by the preacher, (or whoever the officiating agent is) into the water. Three factors constitute a baptism: (1) The officiating agent, (2) the candidate, and (3) the element into which the candidate is immersed (baptized). By keeping these governing principles in mind, any unprejudiced person can easily see that the Baptism mentioned in 1 Cor. 12:13 refers to the believing sinner’s baptism into Christ’s Body, the true Church, which always takes place at the time of regeneration. This includes every genuinely born-again believer in the true Church, the Bride of Christ (Eph. 5:25-27). For other Scriptures dealing with this Baptism, read Rom. 6:3 and Gal. 3:26-27. In this Baptism the candidate, the believing sinner is baptized or placed by the Holy Ghost, the Officiating Agent (John 16:8). In the Body of Christ, the Element into which the candidate is baptized. This involves the “With” and beginning of the “In” phases of the Spirit’s ministry as dealt with in the first part of this booklet.

Matt. 3:11 deals with the Baptism in the Holy Ghost. This verse clearly shows that the Agent by whom the candidate is baptized in this Baptism is the Lord Jesus Christ (not the Holy Ghost as in the Baptism mentioned in 1 Cor. 12:13); and the Element in which the candidate is immersed is the Holy Ghost (not Christ and His Body as in the other Baptism). Acts 1:5 and Acts 11:16 corroborate these facts. These two verses also prove that the candidates for this Baptism are believers who have already been saved, and not sinners just accepting salvation. This is the “Upon” aspect of the Holy Ghost’s relation to the individual Christian.

A certain class of Christians, who reject the truth that the Baptism in the Holy Ghost is received after salvation, quote the Revised Version, thereby thinking that they can clinch their theory. It reads: “For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit.” This translation does not change the meaning from that conveyed in the King James version one iota. It merely means this: “In, or with, or by the Spirit’s work of conviction and conversion, we were all baptized, immersed or placed into the Body of Christ of which He is the Living Head.” The Darby translation, which is recognized as being most accurate, confirms our interpretation of this text by rendering it as follows, “For also in the power of one Spirit we have all been baptized into one body, whether Jews or Greeks.”

Those interested in the original Greek will note that these two prepositions are two entirely different words. The first one translated “by” in the King James version and “in” in the Revised version is “in.” The second translated “into” in both versions is “eis.” Consultation of a lexicon, or a Young’s Concordance giving the original will show that the principles we stated concerning the three necessary factors for a baptism or immersion in the Scriptural usage of the term, are demonstrated in the use of these two words. It will also be seen that these two words are NOT INTERCHANGEABLE as the preachers try to lead us to believe, who try to wrest this Scripture, in a last desperate effort to prove that the Baptism in the Holy Ghost is received at conversion.

When Eph. 4:5 states there is just one Baptism, how can you teach that there are three baptisms for individual believers to experience, namely: The Baptism in Christ’s Body, the Baptism in the Holy Ghost, and the baptism in water? A. The meaning of that Scripture is two-fold. The first is DISPENSATIONAL, having to do with the Church COLLECTIVELY; the second is EXPERIMENTAL having to do with the INDIVIDUAL BELIEVER.

Dispensationally this refers to the Holy Spirit’s dispensational mission of forming or organizing as a Living Organism, the entire Church as one CORPORATE BODY. This took place PROVISIONALLY on the Day of Pentecost, the Church’s birthday. A careful study of the Ephesian Epistle reveals that its pre-eminent theme is the dispensational and doctrinal fact that the entire True Church is the Corporate Body of Christ. See Eph. 1:1-7; 22-23; 2:14-18; 3:1-6, 10, 21: 4:4-6: 12, 16; 5:25-27, 32. On the Day of Pentecost the Church was chartered for this entire Dispensation of Grace. The Holy Spirit then began His work of calling out of the nations a corporate body for His Name (Acts 15:8-14). This particular phase of His work will terminate when the last sinner has accepted Christ and completing the Body. He will then present the Church to Christ as His Bride (1 Thess. 4:14-17; Eph. 5:25-27, as Abraham’s servant presented Rebekah to Isaac, Gen. 24:61-67). Because of God’s eternal counsels and the Holy Ghost’s faithfulness, God looks upon the Spirit’s work as being already finished. In this sense the Church PROVISIONALLY has had the one baptism. This CORPORATE BAPTISM MADE THE PERSONAL PENTECOSTAL BAPTISM POSSIBLE for every believer who will meet the conditions. In this sense Pentecost...
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has never, and will never be repeated. This dispensational aspect however, must not be confused with the endowment of Power of its individual believer.

However, God's purpose at Pentecost was far more than dispensational and provisional, it was equally PERSONAL. It was the fulfillment of the promise of the indwelling of Holy Ghost power, the heritage of EVERY INDIVIDUAL BELIEVER in the Church; and the PATTERN OF PERSONALLY receiving this Pentecostal power was then given as the criterion of a normal New Testament Christian experience. In this connection it should be noted that there were more than five hundred born-again believers in the Church at the time of Pentecost (See I Cor. 15:6): but only upon about one hundred and twenty (Acts 1:15 with Acts 1:12-26 and Acts 2:1-4) did the Holy Ghost fall PERSONALLY in baptizing power. Why? Because they believed and tarried "untill" they PERSONALLY received; and the remaining number did not wait for the personal Baptism in the Holy Ghost. As has been shown in the article "The Threefold Ministry of the Holy Spirit," the PATTERN OF PENTECOST PERSISTED repeatedly after Pentecost and holds good throughout this entire dispensation with God and with all who are willing to accept the authority of the revealed Word of God.

The second meaning of "one Baptism," the EXPERIMENTAL phase is this: any one of the three Baptisms which the Scripture clearly teaches exists (into Christ's Body, Baptism in the Holy Ghost, and believer's baptism in water), CAN ONLY BE SCRIPTURALLY EXPERIENCED ONCE. Because the latter is humanly administered, it is possible to be immersed in water more than once. If a candidate is genuinely saved and is Scripturally baptized in water, the very meaning and spiritual significance of the ordinance, and the tenor of the Word, teaches that it should never be repeated. Doing so is merely the going through of an empty form and has no Scriptural or spiritual significance. Some may take exception to this statement because Paul rebaptized the people of the Ephesian Church (Acts 19:5). Paul's reason was that they had not been baptized as Christ had commanded in Matt. 28:19-20: but they had only been baptized upon the authority of John the Baptist. When they were rebaptized, it was "In the Name of the Lord Jesus." That is, on Christ's authority and in accordance with His command, as contrasted with that of John the Baptist, which had been superseded by Christ's command.

(Continued next month.)

"FOR THEY HEARD THEM SPEAK WITH TONGUES"

Thirty years and more of Pentecostal blessing have proven that wherever the Scriptural Baptism of the Holy Ghost is preached, God blesses and the work prospers. But wherever it is denied or compromised the work withers up and dies. So wonderfully has God honored those that are telling people that they can have the same Baptism that Mary the mother of Jesus, Peter, James, and John, the 120, Cornelius, and all the saints received. And so confounded those that are saying that He does not pour out His Spirit upon all flesh as John, the 120, and Cornelius did: tens of thousands are being baptized. Truly God "is restoring that which the locust, the cankerworm, the palmerworm, and the caterpillar have eaten." And the "latter rain" which He has promised to give without measure will sweep millions of heathen into the Kingdom.

In Chile where there are only 20,000 Protestants in a population of one million over 10,000 of them are Pentecostal. A Presbyterian Missionary in praising them said that it was their joy and happy singing that was so contagious.

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By Alice Reynolds Flower

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RECKLESS FOR GOD

Beatrice V. Pannabecker, Glad Tidings Tabernacle, Toronto, Ontario, Canada

As we read the third and fourth chapters of the Acts of the Apostles we are made to wonder at the accomplishments of the disciples and the early church. Truly, they had received the Holy Ghost, but then too, thousands have received Him since then. But you say, "What made the disciples' ministry so fruitful and their accomplishments so great in so short a time?" There is only one explanation to be made, they became absolutely "reckless." Not all the Apostles became "reckless" but all the early Christians put themselves to the task before them with a real vim. They did not wait for crowds to gather to begin a service. If they found one man they told him the story and soon had another believer—and a crowd. Jesus Christ and what He could do was their theme.

They were "reckless" in their consecration. They laid everything they had and hoped to have upon the altar. They held nothing in reserve for themselves. There is a price to be paid for God's best.

They were "reckless" in their preaching. Read again that sermon of Peter's delivered on the Day of Pentecost and you will have a sample of their preaching. They did not compromise but they struck straight at the mark and hit. That first sermon ruined the disciples forever with the old church folks. Such preaching the world had never heard before. Their preaching brought conviction as well as stirred the ungodly.

BEATRICE V. PANNABECKER

The early Christians were "reckless" in their praying. They dared to pray and ask for things others would not think of troubling God for. Their job was to pray and preach the Word. They prayed the glory down upon their souls and others. They prayed revivals down. They stormed the very gates of Heaven. God is looking for souls today who are so "reckless" in their praying that the glory will fall and souls will be born into the Kingdom.

They were "reckless" in their giving. No age ever saw such giving. They did not stop with their tithes but they gave their "ALL." Some folks today are afraid they will starve if they give their meagre "tithes." If we withhold from giving then we starve spiritually. We cannot expect to thrive spiritually and refuse to give our tithes and offerings unto the Lord. Too many folks are like the Rich Young Ruler. He wanted to get what Jesus and the disciples had but he did not want to pay the price.

They were "reckless" in their faith. They had a holy audacity. Faith deals with God and takes Him at His Word; takes things from Him humanly impossible. Their faith claimed mighty things. Our trouble is we haven't become "reckless" enough to get us anywhere. Let us scale the heights in our faith, ascend beyond the clouds, and storm the gates of Heaven until things are brought to pass. Will we do it? They may call us fanatics, wild, crazy and mad. They said Jesus was beside Himself. Paul was so "reckless" and full of fire they said he was "mad."

One of England's greatest preachers has said, "Until the Church of Jesus Christ goes after souls until the world will think we have gone mad, we'll never accomplish much in this formal age."

THE BLESSING OF ABRAHAM

1—It is the GOSPEL. Gal. 3: 8.

(c) Rapture—Coming of Christ and His Kingdom. Heb. 10: 33-37; Phil. 3: 20-21; I Thess. 4: 13-18.

5—It is Universal in Scope. (a) All Families. Gen. 12: 3; Gen. 28: 14.
(b) All Nations. Gen. 22: 18; Gal. 3: 8.
(c) All Flesh. Joel 2: 28 etc., with Acts 2: 17, 38.

6—It is received through:

"The seed to Whom the PROMISE was made." Gal. 3: 19; "WHICH IS CHRIST." Gal. 3: 16.
It may be summed up in John 3: 16.—W. B. McCafferty.

Notes on the Tabernacle
By David Leigh
This new book is written by the President of Beulah Heights Bible School at Newark, New Jersey, who has been teaching in Bible School for many years. It is an up-to-date, well written, analytical study of the Tabernacle, and is the product of many years study of this fascinating subject. Price 25 cents.

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There has been a great deal of vain speculation concerning the soul. Some tell us the soul is a flame of heavenly light, some say the soul is subtle air, while others contend that the soul is the essence of thought. Radical materialists have carried these doctrines to a very corrupt conclusion. They tell us the soul, "if there is one," is a part of the bodily organization, and as the body is not immortal neither is the soul immortal. But this is out of line with the Holy Scriptures for Paul said, "I pray God that your whole spirit, soul, and body, be preserved blameless until the coming of our Lord and Saviour Jesus Christ." This statement leads me to believe man is a triune being—spirit, soul, and body. The Spirit is not the soul, but is in the soul, both of which are housed in the temporal body.

The soul is a heavenly body, invisible to the natural eye, filled with the Spirit of God. This Spirit filled soul, within the natural body, distinguished man from all animal creation and made him capable of communing with God. It was this invisible Spirit filled soul that sinned and the evidence of that sin became visible in the natural body.

When we speak of the spirit of the animal, we refer to the life in the flesh or natural body, and not the soul, for so far as we know man is the only part of creation into which He breathed His own life. The grass, the flowers, and the trees have life, but not a soul. Life is not always the evidence of a soul. We must distinguish the difference between the spirit of life in the natural and the spirit of life in the soul. Man, like all flesh, was endued with earthly life, until God breathed into him His own life which made him a part of God. Man therefore is not only an earthly body endowed with earthly life, but a heavenly body endowed with everlasting life. It was and is the purpose of God that the natural body should be under the control of the Spirit filled soul.

The soul is not the life of the flesh, nor does the physical condition affect the life of the soul. The life of the flesh is limited, but not so of the soul. A heathen poet said: "not all of me die." A Christian martyr, as the flames leaped about his body, cried, "You can burn this flesh into ashes, but you cannot burn my soul." In the process of physical death we watched the body die, but we did not see the soul die. I find this body of bone and tissue and blood is wearing out, and they will soon lay it in the grave, but they will not lay me in the grave, for I am not a perishable body, I am a living soul.

A dead body is like an empty house, the one who lived in it has moved out. If this is true, and we believe it is, then where is the soul of the redeemed? The answer you will find in II Corinthians, the fifth chapter, "To be absent from the body is to be present with the Lord." Then rest in peace, O child of God, the night of sorrow will soon be gone, already the clouds flame with the light of God's eternal day.

**PURGATION**

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

**PEACE**

"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. 5:1.

**POWER**

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria, and to the uttermost part of the earth."—Acts 1:8.

**PARADISE**

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.
“He'll be all right; there can't be much wrong with a youngster who eats like he can; why, he'd eat the hind leg off a horse!”

One of the first signs of sickness or ill-health is loss of appetite, and many a knowing mother allays her fears with this knowledge—few sick people eat well.

One of the first signs of spiritual ill-health is loss of appetite: how many backsliders have any love for the Word, a time of prayer or a meeting?

Does that laughing, bright-eyed rosy-cheeked schoolboy, out all Saturday morning on his sled in the snow, toy listlessly with a piled-up plate of roast beef, crisp “Yorkshire” pudding, potatoes, greens, etc? Why not? He's got an appetite!

Do you know why Brother Faint-heart regularly drops into the assembly ten minutes or a quarter of an hour late? Why he always sneaks into the back-seat? And why the Benediction has the same effect on him that a fire alarm would have? No, he doesn't work late—you know. Well, don't laugh at him, poor brother: try and help him; HE'S LOST HIS APPETITE!

**LACK OF EXERCISE**

The man who has always a sumptuously loaded table in front of him who can have whatsoever his heart can wish for, and who merely spends his time sitting or sleeping, can't complain if he loses his appetite: possibly an hour or two with one of the natives pulling up the road outside his mansion would put him right.

Sitting in front of a roasting fire with your carpet slippers on singing: “Rescue the perishing. Care for the dying.” may be pretty but hardly practical. The Dead Sea in Palestine IS DEAD because it has no outlet. Woe to that Christian who thinks he can maintain the sweetness and freshness of the wells of living water within and yet, monk-like, would shut himself away to pray and meditate on the Word to the utter exclusion of and regardless of a Christless world hurling to destruction on his very front door step!

Our spiritual food—which we obtain principally through prayer, Bible reading and assembly meetings—is given to us to make us strong to work for the Master—we are saved to serve!

Do you take plenty of exercise? When did you last attend the open-air meeting? How long is it since you spoke to someone about the Lord Jesus? Do you ever give tracts out? Is there any sick person you know who would be glad of a visit?

Try a little exercise: you'll soon find your appetite returning and the sweetness, freshness and glory of your first love will be yours again.

**WRONG DIETING**

A steaming hot, piled-up plate of mincemeat, dumplings, potatoes, etc., is life to John Bull who has been out plowing in the fields in biting winds; it spells death to his 4 months old baby boy.

When I was a schoolboy there were times when I could not sit down to an appetizing dinner, and it wasn’t because I was unwell. It usually occurred on a Saturday when we boys with a few coppers between us would indulge in an orgy of sherbert fizzes, stick-jaw, chewing gum, toffee apples, lollipops, ice cream, liqueur ice, nougat, candy, and so forth, it was surprising what a variety one could get in ha'porths. Mother would say, "There now—you've spoilt your appetite with a lot of old rubbish that won't do you half as much good as your dinner!"—and it was true.

If you want a hearty, spiritual appetite be careful what else you feed on! Don’t spoil a healthy appetite with a mind full of morbid divorce cases, shocking murders and columns of political pessimisms culled from the morning paper.

Thank God for the blessing a newspaper sometimes brings to us as we see another prophecy from the old Book strikingly fulfilled in front of our very eyes. Of course we need to keep in touch with the doings of our fellow men—up to a point!

We don’t want to become related to the old countryman who, in the middle of the last Great World War, when informed that England was at war said, "Oh well, they be get a noise disser it: Oi' opes it keeps foine fer 'em!"
From Under The Threshold

Appreciation of Mrs. Flowers' Late Book
WANTS MORE HEART TALKS

Dear Sister Flower:

I am very disappointed not to find some more of your heart talks written in the fullness of the Spirit in my copy of August Word and Work. They have grown to be very dear to me and the fellowship that comes with them is very sweet.

I would like to read what you would say about the subject: “Caught Up,” so ably handled by Frank Isen-see. Sister Flower, I do enjoy the practical way you have of writing in an original way—God given to you alone. I like originality. I love all things written in the Spirit. God directed—poetry or prose. I am praying so fervently in my heart that you will continue writing for Word and Work. Your contribution was what prompted me to subscribe. I need your work so much. There is such great inspiration in them for me.

Mrs. Montgomery, W. E. Moody, and Rachel Harper Sizelove have such wonderful inspiration for me. Somehow they just fit perfectly into my experiences.

What beautiful truth saturated through and through with God’s fulness. You have pictured in words in “The Home Atmosphere,” the kind I was brought up in, the kind I am striving so hard to give to my family, and I am trying just as hard, to live approved of God. That may be each moment worthy of meeting Jesus and my dear mother and grandmother when He comes.

I am so glad that you asked a personal question. Somehow it brings you near to me. Yes, I feel as I was obligated to the whole world because, every day our lives influence others for God or for Satan.

To the one who realizes that Jesus is beside them Momentously and hears all, sees all, knows the innermost motives, feelings of the heart, He is very real. To be constantly conscious of Jesus does help so much in the hour of sorrow, temptation, and care. It helps to carry a silver tongue, to keep it bridled, to be able to control the whole body, to give the soft answer out of the fulness of God's love in your heart. It seems to me that God is so doubly needed in the home since God has been taken out of our schools and is being crowded out of our churches.

SISTER FLOWERS' POEM BOOK
A BLESSING
The books arrived and I have been having a feast upon them. Oh, Sister Flower, I wish I could find words to express my joy in them. It is like the joy God gave you in writing. It is deeper than words. The precious little book, “Blossoms From the King's Garden," was such a sweet surprise. Oh, I do enjoy your books. I am so glad that you can write as you do. Oh, please keep on until He comes. I mean to possess a copy of all your work. I never knew of but one other, who could write as you can. That was, Gene Stratton Porter. She can write Heart to Heart Articles for Mc-1alls with the Spirit of God's fulness permeating every one. And Oh, they did find such fervent response in my heart. I had a wonderful cor-respondence with her. She was one of God's best. Her father was a minister. I expect to meet her, and meet you with Jesus.

All summer just a little after 1 o'clock I have taken my girls for a walk of two and a half miles to our mailbox and the road is beautifully wooded on both sides, in the most picturesque way imaginable, and as we walked I have been teaching them all about nature and helping them to see God in trees, flowers, birds and in the laughing stream. And Oh, there has been such infinite joy and Jesus has been so divinely sweet to us daily. All Bible knowledge and nature knowledge and prayer knowledge, they have opportunity to learn what I am teaching them. Will you pray for us that I may teach them all God would have me teach them that I may gain greater wisdom. Prayer to me is the key that unlocks the doors of God's heaven and lets His glory shine into my soul.

What you write does help so much. They are golden nuggets from God’s gold mine in your heart. I want you to know how deeply I appreciate you in the Lord, and the Lord in you. He is truly glorified in your work. I am my Lord's and He is mine. Saviour, King of my heart Divine. To daily seek my Saviour's face To meet Him at the throne of grace.

(Continued on page 16)
Why Not Become a Fireside Gospel Worker?

Because the work is classified as Christian service you ought to give it serious consideration.

It can be done where you are. 
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It affords opportunity for the use of one's most promising talents.

Its spiritual returns are most encouraging. 
Its plan makes a territory easily canvassable again and again. 
Its adaptation is to all classes of earnest Christian people. 
Its scope gives it the broadest application everywhere. 
It affords valuable training in Christian work. 
It is a most helpful employment, taking one into the open air, and giving physical exercise. 
Its general aim is to "preach the Gospel in print," by means of attractive "WORDS OF LIFE" tracts.

These popular tracts may be obtained for only 50c per lb.; 3 lbs., $1.00; 10 lbs., $3.00, postpaid. Kindly mark (x) opposite tracts desired and send to us at once.

Enclosed please find $ ________ for which please send me ________ lbs., of the tracts marked above.

Name

Address

City State

CHRISTIAN WORKERS' UNION 7 Auburn Street, Framingham, Massachusetts
Let Us Keep Christmas

Whatever else be lost among the years,
Let us keep Christmas still a shining thing;
Whatever doubts assail us, or what fears,
Let us hold close one day, remembering
Its poignant meaning for the hearts of men.
Let us get back our childlike faith again.

Wealth may have taken wings, yet still there are
Clear windowpanes to glow with candlelight;
There are boughs for garlands, and a tinsel star
To tip some little fir tree's lifted height.
There is no heart too heavy or too sad,
But some small gift of love can make it glad.

And there are home-sweet rooms where laughter
And we can sing the carols as of old.
Above the eastern hills a white star swings;
There is an ancient story to be told;
There are kind words and cheery words to say.
Let us be happy on the Christ Child's day.

—Selected.

I Saw The Christ

I saw the Christ on Christmas Eve
Go walking down the street,
Beside a beggar dressed in rags,
With rags upon his feet.
Hand in hand, he walked
Until the beggar's countenance
Was filled with heavenly radiance.

I saw the Christ on Christmas Morn
Within a prison cell
Beside a felon bound with chains,
A human wretch in hell.
He lifted up the fallen man
And told him of the Father's plan,
Until the cell was filled with light,
God's perfect day dispelling night.

I saw the Christ on Christmas night
Within a hall of shame,
He led a wanton maiden forth.
A moth from out the flame.
He led her forth into the night
And showed her heaven's radiant light,
Until her face like beauty shone.
Even like the Virgin Mother's own.

I saw the Christ all Christmas Day
Beside the couch of pain,
He bade the troubled heart be still
And soothed the fevered brain.
Our Christ today still succors men.
And heals their heartache and their pain.
For love is never dead or cold.
The Christ of God is never old.
—Full Gospel Advocate.

God Bless You

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.
I cannot find a truer word,
Nor fonder to care for you,
Nor song nor poem I have heard
Is sweeter than God bless you!
God bless you so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?
God bless you so I breathe a charm,
Lest grief's dark night oppress you.
For how can sorrow bring you harm
If 'tis God's way to bless you?
And so "through all thy days
May shadows touch thee never"—
But this alone—God bless thee Dear—
Then art thou safe forever.

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ROD AND STAFF

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CHRISTIAN WORKERS' UNION
7 Auburn Street
Framingham, Massachusetts.
DEAR FRIENDS:

Greetings in the Name of Jesus. We are praising God for another month in which we have not had any sickness, truly this is a wonderful blessing to us at this time.

Our first real snow storm arrived November 24th bringing real cold weather, and an increase in our fuel bill.

More than ever we feel that time is hastening on, and surely we are fast approaching the end of this dispensation.

Looking over the political world, we see only clouds arising, and we can almost hear the thundering of another war. Surely the coming of Jesus is near. Come Lord Jesus.

The Lord blessed us with a real good Thanksgiving dinner and we are yet thanking Him for it, and all other blessings He has bestowed upon His work in this past. The same good friend who furnished the turkey last year remembered us this year. We praise the Lord and thank her for this kindness.

The Master bids us, “Occupy until He comes,” as ambassadors for the Lord we become channels of blessings. It is our prayer that we may have His touch upon us continually, as Satan is doing all possible against the children of God.

Our visitors have not been so many this month, possibly the weather prevents, but the work here goes on and we are striving to care for the old folks in the Home and the work here. Surely God cares or this work could not have continued as it has under such trying conditions.

We will send 100 back numbers of Word and Work, our selection, anywhere in the U. S. A., for $1.00, outside the U. S. A., $1.50.

Word and Work or a supply of tracts will be sent to you or your friends for donations to Bethel Home if desired.

Many subscriptions expire during December and January. Please do not forget to renew, and send Word and Work to your friends. We will send you in one bundle each month for 12 months, 12 Word and Work for only $8.00 if paid in advance.

A few of our friends are asking where Bethel Home is located, and to them or any one else who may be interested we are glad to tell you that Bethel Home and Christian Workers' Union with the printery and our little farm are all at 7 Auburn Street, Framingham, Massachusetts. Most of the business is carried on in the one building. The old folks and workers all live in the same building. A very good Camp-Ground is maintained at Wellesley Park on East Natick, Mass., about six miles east of Framingham or about 14 miles west of Boston.

Rev. Seldon Kelley, Pastor of the Nazarene church of Malden, Mass., with pastor Griffin of the Nazarene church of Framingham, were with us for a very much appreciated meeting in which Pastor Kelley gave a very interesting talk about his tour of Palestine of only a few months ago. The meeting was very much enjoyed by all present. Come again.

HONESTY AND EVANGELISM

I receive communications from various people on many subjects, but one notice is very interesting to some and they seem to be very serious about the matter, and consider it a matter that all the people as well as the preachers, ministers and evangelists should well consider and be much in prayer about. I have come in contact with many preachers and Christian workers during my Christian experience and work for more than 50 years that were absolutely out of touch with God but still carrying on by their own efforts; knowing they have not done anything, or but little to right the matter with man or God, going on for months and years allowing themselves to remain in this crippled condition. The World does not care for this kind of a person, be they preachers or otherwise and God cannot and will not hear them so long as they continue in this condition, yet some will go over the country holding meetings at the expense of the people and usually without any good results. The write up in the papers or magazines is usually the biggest and most important thing connected with their work.

God said King David was a man after His own heart. King David was honest.

It has been the purpose and practice of the writer all his life to keep out of debt and pay his tithes as God has commanded.

God is not slack concerning His promises, but He cannot and will not bless the man who is not honest. We cannot be right with God if not right with man.

If churches when corresponding with evangelists with a view to calling them for a series of meetings would ask them if they are in debt before allowing them to hold meetings many evangelistic campaigns would have the blessing of God and sinners would come to God by the hundreds and thousands instead of by fives and tens.

Going into or being in debt may not be dishonest, but remaining in debt when payment can be made or refusing or neglecting to keep in touch with creditors until debt is paid is dishonest. Forgetting a debt does not pay it, neither does limitation of law pay it. Debts are owed until paid honestly.

God never forgets, neither is there any false entries on the books kept in heaven. Payment must be made here before credit can be given in heaven. You cannot enter heaven with a debt against you there. If you are in debt get in touch at once with the one you owe. Be honest with them and settle the matter as quickly as possible.

Any one who is careless or loose about money matters is likely to be careless or loose in other matters.

A small bank account in a big bank with a dishonest director is not safe. A big bank account in a small bank with honest directors is safe.

A good check up with your creditors may reveal where you stand with God.

Keep your creditors in the dark and God will keep you in the dark.

A kneeling Christian, with outstretched hands toward God, can expect more results than the popular leader with the clinched fist, well prepared and well delivered sermon.

I close this little message with my most hearty wishes for a blessed time with our Lord and Saviour Jesus Christ for the year 1937.
WHY BETHLEHEM?
(Continued from page 3)

Ruth presents to us one of the most perfect pictures in all of the Old Testament of the redeeming work of the Lord Jesus Christ. Boaz, a rich citizen of Bethlehem, was the near kinsman of Naomi and by law (Lev. 25:25-31) was bound to redeem the inheritance of the deceased relative and marry his widow. "So Boaz took Ruth, and she became his wife." He is the true kinsman-redeemer. Boaz redeemed the bankrupt family of Naomi with money: our blessed Lord has redeemed us in our bankruptcy with His own precious Blood. In Boaz, we have a sevenfold type of the Lord Jesus Christ—"the Lord of the harvest, the Near-Kinsman, the Supplier of wants, the Redeemer of the inheritance, the Man Who gives Rest, the wealthy Kinsman, the Bridegroom." How perfectly planned the program of God is that in the very city where was enacted, in human history, the perfect illustration of the law of the Kinsman-Redeemer in ancient, sacred history should later be made it necessary that Christ should be born in the city of His royal ancestry. Ruth presents to us one of the most perfect pictures in all of the Old Testament of the redeeming work of the Lord Jesus Christ. Boaz, a rich citizen of Bethlehem, was the near kinsman of Naomi and by law (Lev. 25:25-31) was bound to redeem the inheritance of the deceased relative and marry his widow. "So Boaz took Ruth, and she became his wife." He is the true kinsman-redeemer. Boaz redeemed the bankrupt family of Naomi with money: our blessed Lord has redeemed us in our bankruptcy with His own precious Blood. In Boaz, we have a sevenfold type of the Lord Jesus Christ—"the Lord of the harvest, the Near-Kinsman, the Supplier of wants, the Redeemer of the inheritance, the Man Who gives Rest, the wealthy Kinsman, the Bridegroom." How perfectly planned the program of God is that in the very city where was enacted, in human history, the perfect illustration of the law of the Kinsman-Redeemer in ancient, sacred history should later be born He Who would work out in the eternal purposes of God our perfect redemption from bankruptcy, bondage, death, and the wrath to come! (Continued from page 4)

CITY OF DAVID

The Old Testament would seem to make it necessary that Christ should be born in the city of His royal ancestor, David, the first king of Judah's reigning family. And where was the birthplace of David but the very birthplace of David's greater son, Bethlehem? And, is it not significant, that, "from David to the Son of David, we read not of any other 'born at Bethlehem'"? Not only does David as King, of whom the King would some day be born, point to Christ as the King of kings, but David as shepherd of Bethlehem's plains points to the Great Shepherd of the sheep Who was yet to come, born in this very city of David, and worshipped in His infancy by shepherds of this very locality, keepers of sheep possibly in the very fields where David shepherded his in his youth. It is quite significant that in the New Testament no shepherd is mentioned after the appearance of the shepherds of Bethlehem, except the Good Shepherd Himself, the Shepherd and Bishop of our souls.

THE TOWN OF CHIMHAM

Four miles out of Jerusalem, under the King's own patronage, a celebrated caravanserai for travellers into Egypt—the first halting-place on their route—was founded by Chimham, son of Barzillai, on the property granted to him by David out of the paternal patrimony of Bethlehem. The caravanserai remained with Chimham's name for at least four centuries, and, according to the immovable usages of the East, it probably was the same which, at the time of the Christian era, furnished shelter for two travellers with their infant child, when "there was no room in the inn,' and when they too from that spot flew into Egypt. If this inn of Chimham was really the inn in the stable of which Jesus was born, then Mary, and Joseph her betrothed husband, both descendants of King David, were refused lodging in an inn that actually stood upon ground that had belonged to David himself. "He came unto His own things, and His own received Him not" (John 1:11, Rev. Ver. margin).

PROPHECY OF MICAH

The city of Bethlehem is referred to (by this name) thirty-five times in the Old Testament, over a period of one thousand years. The last reference, most appropriately, is a prophetic one, pointing on to a great event that was to take place there, the birth of the Redeemer. It is easily the most important reference to Bethlehem in all of the Old Testament. Micah, who lived about 710 B.C., is the prophet in whose writings the prediction is recorded—"But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall One come forth unto Me that is to be ruler in Israel; Whose going forth are from old, from everlasting" (Micah 5:2, Rev. Ver.).

Messiah must have a birthplace. Three continents, Europe, Asia, and Africa were known to the ancient world: Asia was chosen. But Asia has many countries—one of them is indicated, a little country known as the Land of Promise, Palestine or Syria. Here were three districts, Judea, Galilee, Samaria. It is Judea that is the elect one. But here again are many villages. Out of these thousands, the favored one is little Bethlehem. To make prediction more definite and certain, it is Bethlehem in the Land of Judah. The prophet puts his finger on one obscure village on the map of the world, but he speaks infallibly, for the Omniscient God was behind his utterance. No event in all of Biblical history is ever recorded as taking place in Bethlehem after the birth of the Lord Jesus Christ. The very word itself does not occur in the Bible after the Nativity story, with the single exception of John 7:41, 42, and this reference is directly and exclusively to the prophecy of Messiah's birth. The House of Bread fulfilled its purpose in the Old Testament program of God when it gave birth to Him Who was the eternal Bread of God coming down out of Heaven for men. When Bethlehem's greatest event, to which all of its history pointed, had taken place, its sacred history is brought to a conclusion, and all the centuries that follow for Bethlehem only magnify the eternal significance of this one great event, and Bethlehem remains, in every age, for all followers of the Lord Jesus, in every nation, supremely, the birthplace of the Lord Jesus Christ. —Condensed from article of Wilbur M. Smith in Revelation.

WAR TANKS

(Continued from page 4)

that God's ways are past finding out. (Romans 11:33; Micah 4:12). In other words, it is a mystery why God commanded the prophets so many years ago to write warnings for our day. He is able for all things and certainly could warn us directly in the day we live as He did the prophets of old. Nevertheless we read those warnings and see those things all coming to pass before our very eyes. Terrible times are just ahead. So near that the world is all aquiver.

Jeremiah 30:24 tells us that in the LATTER DAYS ye shall consider it. Our thoughts shall dwell upon the signs of the times more than ever in the LATTER DAYS. Take it all into consideration. Have you considered the matter and been made ready to escape the fate of this world?

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" (Nahum 1:7)

Blossoms From the King's Garden
By Alice Reynolds Planner

New edition of "Blossoms from the King's Garden." Only the choicest poems from the previous edition have been retained, and the book is largely made up of new verses of inspiration and cheer. Many thousands of the first edition were demanded, and this new art edition is even more inspiring and attractive. Art covers. Price 50c.

Mighty Prevailing Prayer

Sets forth the deep and overwhelming need of the church and the world, and the necessity of importunate prayer. Some of the chapter titles are: The Prayer Passion—Satanic Hindrances to Prayer—Praying is Faithing. Price 40c postpaid.
Word and Work

December, 1936

FROM UNDER THE THRESHOLD

(Continued from page 11)

And be alone, alone, with Him. He is always with me. Where is there a friend more faithful, more tender, more true. Jesus, "The same yesterday, today, and forever."

Jesus satisfies! Yes, Jesus satisfies!

My life He brightens.

My care He lightens.

Yes, Jesus satisfies.

The last Word and Work, August number, is splendid but Oh, your work was missing. Somehow no one reaches me; fits so into my life like your work does. Please forgive my frankness, but Oh, it is so true, it shouts so in my soul. There is a God­
given individuality all your own,

burning tear. . so sweet! y near and soothed each

work was missing. Somehow no one

and me.--Hallelujah!

Oh, Sister, what a feast, "From Under the Threshold," is for me. It is truly wonderful to meet there. I so enjoyed the Spirit of God through it all. God is truly blessing it to my soul.

"Far-Reaching Fragrance,"—yes, I can smell it, feel it in my soul in what God has inspired you to write. The echo of its fragrance was caught and is still held in your heart. Oh, Sister Flower, each wafted scent is more fragrant than the last. What an understanding heart you have. Oh, if I might have the time from all my work to put all of it in sitting at the Feet of Jesus and drinking of the

water of life. My heart is continually hungry and my mind communes with God as I work. If you could know how hungry I am for Christian fellowship you would not say no. Yours in Jesus, —Zelda L. Perry.

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