

AUGUST, 1932.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher

One Dollar a Year

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OUR FINANCIAL NEED

The Word and Work is now in its twenty-fifth year. During these years its voice has been for God and God's truth. Under all provocations, it has maintained the dignity of a Christian journal and has refused to defile its pages with personalities, strife and bitterness, or in any wise to disgrace the cause it advocates. In its matter, appearance, all its contents, it has been kept clean. Its teaching has been full of edification, comfort and exhortation. It has not handled the word of God deceitfully, but it has set forth truth in sincerity and love, commending itself to the conscience of every reader.

*We have never considered it out of harmony with the apostolic teaching on cooperation and money that our readers should know of our financial needs from time to time. For *The Word and Work* is distinctly a partnership undertaking, without profit to any individual, to sound out the pure full gospel message. It is a silent "gospel preacher," reaching thousands, hundreds of whom have testified to the great help and strength that it has brought into their lives and homes!*

*Apparently, all the papers advocating simple New Testament Christianity are "hard hit." One old journal has (perhaps) suspended, another has reduced its size, and a still older weekly calls for \$600 to tide over. It is not strange therefore that *The Word and Work* also is in arrears. Renewals, book orders, and gifts—even collections!—the sources newsws, book orders, and gifts—even collections!—the source of our financial support, are diminished—due of course to money conditions that are well understood, and that are being felt by all religious journals.*

*We are happy to say that *The Word and Work* is fully solvent. Our immediate need of \$300 (to meet bills due) is easily covered by book stocks on our shelves. But—well, the books are still on our shelves! That's what creates the shortage.*

The greatest need (except for prayer) is for EACH CHRISTIAN READER to REALIZE THAT HIS LITTLE PART—his renewal, his book-order, his gift, in conjunction with others acting likewise—WOULD SOLVE THIS WHOLE PROBLEM! AND THAT HIS NEGLECT—in conjunction with others acting likewise—COULD KILL THE JOURNAL. Many Christians (who still pay \$5 or \$10 a year for a secular paper) have never realized this, but it is true.

We call special attention again to our life offer. For \$10 your name is entered on our mailing list FOR LIFE. No more expiration notices, no more missed numbers, no more renewal checks. Twenty such subscriptions would help greatly now.

Can you help in one of these ways? (1) Turn a complete Literature order our way. (2) Buy a Bible or book now. (3) Purchase a Life Subscription this summer (\$10). (4) Secure a club. (5) If possible, and the Lord so inclines you, be among the givers. And above all, Pray. Thanks.

*Publishers, *The Word and Work*.*

THE WORD AND WORK

“THE DAY IS AT HAND”

O'er the distant mountains breaking,
Comes the red'ning dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch and pray:
'Tis thy Savior,
On His bright returning way.

Nearer is my soul's salvation,
Spent the night, the day at hand;
Keep me in my lowly station,
Watching for Thee; till I stand,
O my Savior,
In Thy bright and promised land.

—John S. B. Monsell.

WORDS IN SEASON

R. H. B.

“THE MEN WHOM THOU GAVEST ME”

Seven times in the course of the great “highpriestly” prayer of our Lord (John 17) did He refer to men whom the Father had given Him. (John 17:2, 6 (twice), 9, 11, 12, 24.)

These are the things said about them:

1. The Father had given Him authority over all flesh in order that He might give eternal life to all those whom the Father had given Him. (John 17:12.)

2. He manifested the Father's name to the men He had given Him out of the world. “Thine they were, and thou gavest them to me, and they have kept thy word.” (John 17:6.)

3. His intercession is exclusively for them. (John 17:9.)

4. He prays that the Father might keep them, so that they might be one, even as He and the Father are one. While He was with them, He kept and guarded them. But now He is about to return to the Father. (John 17:11-13.)

5. He wills also that they might finally be with Him and behold His glory. (John 17:24.)

This class of men, then, those who are given by the Father to the Son, are the objects of the special Divine love and care. However lowly their station on earth, they are the spiritual aristocracy of the universe. They were once *of the world*, and the Father gave them to Christ *out of the world*; and He having sanctified them, sends them forth *into the world*, praying that they be kept unharmed in the midst of it. (Vs. 9, 15-18.) Their place and destiny is in glory with Christ, and the Father loves them as He loves Christ Himself. (Vs. 23, 24.)

Who then are these people? How did Christ know them

and single them out from all the mass of humankind? He knows all men and all hearts. But this recognition hung upon an outward evidence. He knew them by the fact that *they came to Him*. "All that which the Father hath given me shall come unto me; and him that cometh to me I will in no wise cast out." (John 6:37.) Whoever then sincerely comes to Christ belongs to this noble company. Christ accepts them and does not turn them away.

"GOD'S ELECT"

Behind this is a background of Divine activity. The Father does indeed pick them out, and gives them to the Son. No man can come upon mere human initiative. "No man can come unto me except the Father who has sent me draw him," says the Lord Jesus. The method by which the Father does that does not affect the case—the *fact* is that *He draws* them, and unless He draws them they cannot come. When we inquire into the method we find that it is wonderfully adapted to its end. "It is written in the prophets, They shall all be *taught of God*. Everyone that hath *heard* from the Father and hath *learned, cometh* unto me." (John 6:44, 45.) The Father's word, then, draws all those who truly hear it and learn from it. It is God's delicate, yet powerful magnet which draws precisely those souls (and them only) whom the Father wishes to separate from the world and give to Christ. These are the sheep who hear the Shepherd's voice and respond to it. "My sheep hear my voice, and I know them, and they follow me; and they shall never perish neither shall any man snatch them out of my hand. *My Father who gave them to me* is greater than all, and no one is able to snatch them out of my Father's hand. I and the Father are one." (John 10:27-30.) This is indeed Divine election; yet not an election that is independent of human choice and volition. So far from being arbitrary, there is a plain principle behind it such as man can adjust himself to if he chooses, and so come within the scope of the election. In fact the only conceivable reason God could have had for telling us about it is that we might know what sort He selects and might get into this class. Neither need we wait till we are sure that we are elect, or till we feel some drawing power: if it is in your heart to come, *Come!* Never mind God's end of it. If you come at all, you will not be coming without Him: He is certainly back of it in any case. Nor need you be afraid that if you come you will be turned down as a non-elect; for He said, "him that cometh to me I will in no wise cast out." "Many a curious 'him' has come to Christ on that invitation," said John Bunyan. So *Come!*

WHOM GOD DRAWS

It remains now to see what sort they are whom the Father will draw to the Son, and how people "come" to Christ.

There is one thing that God *will have* in man, and that is

humility. "God resisteth the proud, but giveth grace to the lowly." The haughty He knoweth from afar. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57:15; 66:2.) The echo of these Old Testament declarations rings through the New Testament. In the Sermon on the Mount the Lord Jesus pronounces blessing on the poor in spirit, those who mourn, the meek, those who hunger and thirst after righteousness. He says that except one receive the kingdom as a little child, he shall in no wise enter. He thanks His Father that He has hid all these things from the wise and prudent and has revealed them unto babes.

What is the point and meaning of all this? Simply that humility and conscious need is the gateway to God's salvation. We need not go back of that and try to fathom the causes that lie behind humility. Whether it be brought about by the hard experiences of life, by poverty, oppression, disease, affliction, through a heart crushed and chastened by sorrow; by the vain struggle against sin; through the accusing conscience, the fear of death and judgment, or by the influence of Christian love melting the proud and stubborn heart, or by the gentle voice of the word itself—however it may have come, this much is certain that the gospel will sink into the humble heart, there producing faith and penitence and submission to the will of God in Christ Jesus. These are His sheep, simple, lowly, unpretentious, dependent, looking to Him for all things. No man that walks in pride can come to Christ. God draws the humble.

COMING TO CHRIST

And how do men come to Christ? We have the explanation in the words of our Lord Jesus Christ, in the context of the passages above discussed. "I am the Bread of life," He says:—"he that cometh to me shall not hunger, he that believeth on me shall never thirst." (John 6:35.) In the parallel construction of this statement "he that cometh to me" corresponds to "he that believeth on me." To believe on Him is to come to Him, and vice versa. It is an inward spiritual coming, manifested and expressed in the outward act of trust and surrender, baptism. The latter is not a second, distinct step, superadded to faith, but it is simply faith avowing its acceptance of Christ crucified, buried, and risen. Such baptism "from the heart" is declared to bring us "into Christ." By such faith we become sons of God and enter into living union with Christ. "For ye are all sons of God *by faith* in Christ Jesus; *for* as many of you as were *baptized into Jesus Christ* have put on Christ." (Gal. 3:26, 27.)

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R. H. Boll, Editor-in-Chief

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NEWS AND NOTES

"Glenmora, La.: Our meeting began June 26 and continued to July 14. Visitors came from Forest Hill, Oakdale, Deridder, Jennings, Big Cane, Palmetto, Amite, and New Orleans, La.; Port Arthur, Texas; and Grand Chain, Ill. Seven were added to the congregation and the church and her mission raised in the estimation of the public. Brother Boll did his work well. His life and lessons will live in the hearts of those whom he met, and who heard him, and will prove a great influence in leading them to accept Christ, and in establishing them in the faith.

"Brother Boll and Brother Boyd—a good team—began a series of meetings at Nachitoches on July 17. A good beginning has been reported to us. Brother Mullins of Dallas, Texas is with them."—W. J. Johnson.

From Gary, Ind.: "Bro. F. B. Shepherd recently closed a week's meeting at the Central congregation, 539 Broadway. The preaching was wonderful and there were three additions by baptism."—L. H. Albright.

From Horse Cave, Ky.: "I have just closed an interesting meeting with the Longfield Ave. congregation, in Louisville, with four baptisms. Song services were conducted by my son, Hugh Richard.

"There have recently been six additions, 3 of them by baptism, to the Horse Cave congregation."—Willis H. Allen.

From Dugger, Ind.: "I enjoyed my meeting in Pulaski, Tenn., very much. Bro. and Sister Clymore are fine workers. The Lord gave us a real revival. It took Bro. Clymore three nights to close out after I left. We had children's classes an hour each afternoon which added to the interest of the meeting.

"Dugger is sponsoring a mission meeting at Farnsworth about five miles out of Dugger. We will use a different speaker each night the first week beginning July 17. I am to preach the second week."—J. A. Clark.

From Amite, La.: "Bro. Frank Mullins of Dallas closed a two week's meeting at Big Creek last night in which 5 were added to the body.

"I baptized 15 in country meetings, two of these meetings in the open air and in new territory. I am to begin at Stringtown, Miss., July 28."—A. K. Ramsey.

From Johnson City, Tenn.: "The work here moves on very well. We had 99 in Sunday School last Lord's day. Have just closed an open air meeting of 12 days in the park. It was enjoyed during these hot days. I begin a meeting at Huntland, Tenn., July 31 and at Woodbury, Tenn., the second Sunday in August."—E. H. Hoover.

From Columbia, Tenn.: "For quite a while, many churches contributed regularly on the first Sunday of the month to Tennessee Orphan Home, but can not do so now. We trust all who are able will be liberal with us during these hard times. Those who are not able to give are not expected to do so.

"These unusual conditions not only affect contributions, but we find

it difficult to get children into family homes. So many feel they are not able to keep them as one of their family, or even for a vacation visit. We do not ask for large contributions but need free-will gifts, even small amounts."—Jno. W. Fry.

From Jacksonville, Fla.: "We are leaving Jacksonville July 25 and hope to begin work with the Hanover and Cramer congregation, Lexington, Ky., July 31. Recently closed a mission meeting at Palatka, Fla., with 6 baptisms. Brethren pray for us."—H. N. Rutherford.

From Linton, Ind. (too late for July News): "The church at Linton enjoyed a fine meeting with Bro. J. D. Boyer doing the preaching. His sermons were very helpful for the church as well as for those in their sins. Three placed membership during the meeting. Bro. Boyer made many friends while at Linton and we hope that he can come back again. Since the meeting closed 4 have made the good confession and were baptized. We look for others soon. The Linton church goes on in peace and harmony. To God be the praise.

"During the meeting we had our best Bible school attendance, also a record class of young people. On the last day of the meeting 206 attended the morning Bible classes, and 101 young people were at the young peoples meeting."—Edward E. Kranz.

This News Note of a great meeting reached us too late for last month:

"We have had a wonderful meeting at the Kentucky Avenue Church, Camp Taylor. Bro. D. H. Friend did the preaching except that Bro. R. H. Boll and Bro. W. A. Record preached two nights each, and the writer preached on the four Sunday mornings. The total results were 101 responses to the invitation—23 baptisms, 16 memberships, 7 from the Baptists, 54 rededications and restorations, and one young man made the confession and failed to be baptized. Pray for him. This good meeting was the result of good preaching and energetic personal work. Bro. Smith Rose is working with the church while I am at the University of Chicago this summer."—Jonah W. D. Skiles.

From Hope, Ark.: "Since last report I have baptized 6 at Trinity, Texas, 2 at Augusta, Texas, and 15 at Fouke, Ark."—W. W. Leamons.

From Morrilton, Ark.: "I am enclosing order for 50 copies, 'Great Songs of The Church'. I am now in school at Harding College, but the song books are for the church at Guy, Arkansas. I am interested in all of the Lord's churches having better song books, and especially the church at Guy, for that is my home church. I became acquainted with your book at Morrilton, and I think it is one of the greatest, if not the greatest, of song books in the brotherhood."—E. C. Price.

From Pulaski, Tenn.: "The series of meetings at the church here in Pulaski with Bro. J. R. Clark doing the preaching, closed Wednesday, June 22. We had one of the best, and in some respects, the best meeting the church here has ever had. Forty-five people responded to the invitations extended from night to night. Bro. Clark gave us some splendid lessons. He is conscientious, untiring, and faithful in preaching the Word of God.

"I shall go to Dugger, Ind., in September to 'pay back' Bro. Clark and the Dugger brethren for his visit among us."—M. Clymore.

From Amite, La.: "Baptized 10 at Oak Grove, and 5 in the open-air meeting at Ward Hayden's farm. Brother Mullins had a good meeting at Big Creek. Wish we could move him to Louisiana soil."—A. K. Ramsey.

Very serious condition of Sister Christine Jones' health made immediate sailing necessary. As the missionaries loaned the needed funds from their meager supply, please let your fellowship in this sad trip go at once to B. D. Morehead, 145 Fifth Ave., North, Nashville, Tenn.

Here is good news to all who love the brethren of Harding College:

"Three weeks ago we wiped off of the slate a ten thousand dollar

mortgage. This leaves but one other shadow, the mortgage on the property; and this can be cleared for seventeen thousand five hundred dollars (\$17,500)! The creditor gives us until January 1933 to remove the mortgage at these figures. Besides this there is less than one thousand dollars in small debts to be taken care of.

"During the last week of the session just closed the students themselves gave upon their own initiative between six hundred and eight hundred dollars to start the drive for raising the money to wipe out the entire indebtedness. This student gift will nearly take care of these loose debts. Harding students believe in Harding College and are constantly showing their faith by their works and we are thanking Jehovah and taking courage."—J. N. Armstrong.

From Livingston, Tenn.: "The meeting here closed on Monday night, July 25, with very large crowds attending. Bro. Elbert Smith led the singing and did it well. Eight were baptized, four restored, and one other made the confession, but her father would not allow her to be baptized. I go next to Dorris Chapel, near Trenton, Tenn., beginning Aug. 14; then to Nelsonville, Ky., and then to Parksville, Ky."—J. Scott Greer.

Brother Janes visited Chicago churches some time ago, speaking at North Side and Roseland, and visiting Cornell Ave. while F. B. Shepherd was there in a meeting. He says, "The spirit in Chicago is good."

Locust Grove church, near Franklin, Ky., begins revival Aug. 28, Brother Law of Russellville and E. L. Jorgenson assisting.

H. L. Olmstead begins meeting with South Side church, Abilene, Texas, Aug. 14.

Wallace Cauble had a fine meeting with large tent attendance at Pekin, Ind., in July. Four baptisms. He is now in a stirring meeting with Ormsby church, Louisville, with eight or ten additions to date.

Brother Boll begins Portland Avenue's annual tent meeting on Aug. 7. The tent is located this year at twenty-ninth and Slevin Streets (Louisville).

Brother Boll, with Frank Mullins, J. E. Boyd, and H. J. Sudbury as helpers is just closing a good meeting at Natchitoches, La., but we have received no final report. His good meeting at Glenmora, La., is reported elsewhere.

Wm. Bland (colored) of Burnett Ave. church, Louisville, passed on, last month. He was faithful indeed, humble and useful, and The Word and Work is glad to acknowledge many kindnesses at his hand.

"Our California Song Revivals are past, but their spirit lingers on, with the sweet memory of the great love and kindness of West-coast brethren. The cooperation of preachers and song leaders was simply one hundred per cent—Witty and West, Lilly and Curtis taking the lead; and the fine fellowship and spiritual uplift of the meetings can never be forgotten. Never by me, at least.

"The first week's meetings were held in the spacious auditorium of Central Church, Los Angeles. The second week we were one service each at Long Beach, Ontario, Pasadena, Belvidere, Central (again), and Huntington Park. I preached on Sundays, with Song Rallies through the week. Following Los Angeles, we had one service each at San Francisco, Graton, and Sacramento. The Graton meeting was a happy union service of Santa Rosa, Forestville, and Graton churches, and here we met many brethren whom we had known elsewhere in years gone by. Enroute home I preached once at my old home, Albion, Nebr., with two confessions.

Mrs. Jorgenson, her niece Edith, and Elizabeth Boll—my strong "right-hand man" in the song work—made the trip with me, seven thousand miles without a mishap, by the grace of God."—E. L. Jorgenson.

RESPONSIBILITY OF THE EMPLOYED

STANFORD CHAMBERS

Many thousands at this time would consider themselves fortunate to find employment and again become wage earners. Fortunate indeed, are those who do have employment. Tremendous also is their responsibility! There will be no carrying on only as they accept this responsibility and by the help of the Lord strive to meet it.

It will not be amiss to have our attention called afresh to such divine instruction as Titus 3:8, 14: "to the end that they who have believed in God may be careful to maintain good works." That word *good* might be underlined in these days when many are tempted to engage in another kind seemingly more lucrative. Again, "Let our people also learn to maintain good works for necessary uses, that they be not unfruitful." When times are hard and so many are in need, the very best of opportunities are afforded for real sacrifices, the only kind that bring fruit of good quality. These are times for one to "labor, working with his hands the thing that is good that he may have to give to him that hath need." (Eph. 4:28.)

"Redeeming the time," or "buying up the opportunity," is another timely admonition. There are Christians who have more leisure than they know what to do with. Time is capital for those who would be swift messengers of glad tidings. Let leisure be consecrated to God for soul-winning. It will bear fruit, a matter too many are insufficiently concerned about in the light of John 15:2. Let no Christian make void his testimony by being known to murmur as one who has no Father.

This is a time to economize and save. It is no time to hoard—a criminal thing to do when mouths are hungry and souls are perishing. It is a time to help and bountifully give; it is not a time to waste. "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." No child of God need be "idle or unfruitful," however hard the times.

"GREAT SONGS OF THE CHURCH"

Quantity purchasers of the alphabetical song book, "Great Songs of The Church," since last report: Bryantsville, Ind.; Dallas, Texas (Mt. Auburn); Johnson City, Tenn.; Rockford, Ill.; Lakeland, Fla.; Atlanta, Ga.; Vincennes, Ind.; Texas City, Texas; Casa, Ark.; Winchester, Ky.; Mayfield, Ky.; Thessalon, Ont.; Williamson, W. Va.; Nashville, Tenn.; Eugene, Ore.; Wilson, Okla.; Enid, Okla.; Lambert Lake, Me.; Bowling Green, Ky. (Park St.); Benton, Ky.; Elk City, Okla.; Parkersburg, W. Va.; Anson, Texas; Buffalo Gap, Texas; Camp Taylor, Ky.; Waxahachie, Texas; Pulaski, Tenn.; Haines City, Fla.; Brownfield, Texas; Bloomington, Ind. (Ind. Ave.); Tallahassee, Fla.; Pasadena, Calif.; Mackville, Ky.; Bristow, Ky.; Guy, Ark.; Natchitoches, La.; Bloomington, Ill.; Marvell, Ark.; Abilene, Texas, (South Side); Cordell, Okla.; Florence, Ala.; Detroit, Mich. (Lochmoor); Linton, Ind.; Urbana, Ill.; Independence, W. Va.; Valdosta, Ga. (Dasher).

GRACE AND WORKS

R. H. B.

We are bound to respect the motive of brethren who are striving to defend the necessity of *doing the will of God*. That is important and right. There is today a tendency to minimize the importance of plain obedience and of good works in the Christian life. Very often this tendency is due to a misconception of the grace of God, and to mistaken teachings concerning faith and spirituality. And certainly the misapprehension should be corrected and the true place and significance of obedience and Christian work set forth. But if in my attempt to do so I should be compromising the Bible doctrine of *grace* and of *justification by faith* I am striking at the very heart of the gospel message, and inflicting vital injury on the souls of men.

For the grace of God is fundamental. In it lies wrapped up all our life and hope. The perfect freeness of this grace must be kept inviolate, otherwise what we have left is no more grace. If it is needful to point out the necessity of obedience let us point it out in the proper place and relation to the gospel. But that must not be done so as to qualify the absolute freeness of the unmerited grace of God to usward. In fact the failure in works and obedience is best remedied by a new and greater emphasis upon this wondrous grace. But if in seeking to establish the necessity of works we adulterate the pure grace of God with works, we destroy the foundation on pretext of repairing the roof.

Are we saved by grace? The very question would seem to assail the clean-cut teaching of the New Testament. Most assuredly we are! And I am unspeakably glad that it is so, for that is the one only possible ground of hope. On no other basis could we have the least prospect or assurance. But not by grace alone? Yes by grace alone. It is perfectly proper to lay the whole effect to the one, all-comprehensive cause. It would be misleading to do otherwise. It is proper to say, for example, that we are saved by God alone: that is the widest and all-including circle. It is also true and proper to say that we are saved by Christ alone—for under God all else comes under this conception. Again it is wholly right to sing:

“What can wash away my sins?

Nothing but the blood of Jesus.”

Or is there anything else that takes away our sin? Is not the Blood alone the all-sufficient means? So also we are saved only by the grace of God. All else is involved within that. We do not mean therefore that we are saved by grace plus something else—as though grace were not enough, but something else had to be brought in to supplement it. No, it is grace, purely, simply and only, regardless of how such language may have been misunderstood and misused. May we beware

that we do not superadd anything to the grace of God! So likewise we are saved *only by faith*. If faith works by love as true faith always does, that does not alter the matter: it is still *faith*, simply, and only; faith that works to be sure, but not faith plus works, as though works were something different and additional, which must be mixed in, half and half, with the faith. If I say my horse carried me home, I do not say my horse plus his work did it, though the horse worked; no, it is my horse that did it; not the horse and some other thing, but simply the horse. Within this circle of faith we can draw smaller and smaller circles, such as "Obedience" and "Works"; but these are in each case subordinate, never coordinate with the faith that embraces all.

There are certain distinctions in God's word which must be kept clear, and which must on no account be blurred and confused—not even for the sake of the worthy object of pressing the necessity of works and of obedience. One of these is the radical distinction between grace and works. It is God that saved us and called us with a holy calling, writes Paul—"not according to our works but according to his own purpose and *grace*, which was *given* us in Christ Jesus before the world began." (2 Tim. 1:9.) Here is the sharpest sort of antithesis between grace and works as ground of salvation.

Again, "By grace have ye been saved through faith: and that not of yourselves, it is the gift of God; not of works that no man should glory." (Eph. 2:8, 9.) That is crystal clear. It is by grace, *not* by works. The Lord will hardly thank us for any hermeneutical efforts, however well meant, to show that after all it is by works or by grace plus works. The true place of works in God's gracious scheme is shown in the next verse. (Eph. 2:10.) Again we read, "Now to him that worketh the reward is *not* reckoned as of *grace*, but as of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4:4, 5.) I hold that no man has a right to use exegetical turns in order to reverse statements so clear and definite as these. But the distinction goes even further and deeper: within the same sphere the two are *incompatible*. They cannot stand together as grounds of salvation. Speaking of the "election of grace," Paul declares: "If it is by grace it is no more by works, otherwise grace is no more grace." (Rom. 11:6.) The slightest work on our part entering in as contributory meritorious cause, would make grace void.

It is quite out of bounds to list the steps of obedience to the gospel: repentance, confession, baptism, under the rubric of "works." That is confusion. Though these are *actions*, they are not *works*, in the sense in which Paul uses the word in the passages given above. The grace of God necessarily involves the doing of something. Man must accept. He has to take the steps involved in the acceptance. If I call a beggar to my

house, and invite him to a meal, he must hear, he must come, he must sit down, he must help himself and take and eat. I could not and would not give him the meal if he refused to do this. But he cannot say that he obtained the meal by my grace plus his works. His submission to my orders was only the opening of his hand, as it were, to receive and cannot be listed alongside with my benevolence, as ground of the benefaction he received.

Finally, the passage in James certainly does not nullify Paul's teaching. James' one point is to show that true faith always works; and that a thing which lacks that is not real faith. Paul not only does not deny that, but affirms the same thing. (Gal. 5:6.) That is neither here nor there so far as this question of the grace of God is concerned. Martin Luther's first, superficial study of James caused him to reject the whole book as "an epistle of straw, and not worthy of an apostle"; but later he saw that Paul was speaking of works by which faith is made void, and James of works by which faith is made perfect. To such works we shall exhort one another. In that sort there is no ground for boasting. They are the fruit of the life the Lord Jesus has put within us. But my very strength and impulse to do these works spring from the grace of God. "Give me a place to stand on and I will move the world," said Kepler. Yea, and let me find my heart's rest and my hope's sure foundation in the grace of God, and I shall do all the work of God, gladly and lovingly.

ODDS AND ENDS

A person may be better than some one else and still not be as good as God wants him to be.

During the depression we may not have much to live on, but we have fully as much as ever to live for.

Do not think lightly of the idea of sacrifice. Rarely ever is a worthwhile work done without it. Encourage those who sacrifice for worthwhile causes, recommend their work to others, and add your sacrifice to theirs.

"For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding." 2 Cor. 10:12.

The true-spirited Christian cannot, in the face of this verse, justify himself, or take consolation in his shortcomings because he knows of some one else who has shortcomings. He cannot feel satisfied because he does better than some one else either. Christ is our standard of comparison. Any other comparison or contrast is not wise, and Paul says that he who compares himself with others is "without understanding."—A. B. Tenney, in *The Educator*.

GOD'S LOVE AND GOD'S MONEY

EARL C. SMITH

Here is a text that tells what God's love will do with God's money: "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17.) Of course, since the earth is Jehovah's and the fulness thereof," the "world's goods" is God's goods. Wherever God's love and God's money are together the money will be used to supply the need of the needy. The correct explanation of the unusual, good fellowship of the church in Jerusalem is the love of God in their hearts. (Acts 2:43-47; 4:32-37.) We have heard this explained as fanaticism, but we regard such explanation just as foolish as that offered for the demonstrations of the Holy Spirit on pentecost (Acts 2:13), or as that offered for the resurrection of Jesus by the chief priests (Matt. 28:13). It was not fanaticism that led the disciples, "not one of them" to say "that aught of the things which he possessed was his own," it was the love of God. The love of God is a sort of blood-stream in the body of Christ, the church, that carries the money of God from one member of the body who possesses it to another member who needs it. This is what Paul calls the grace of giving, and it always levels things up. (2 Cor. 8:8, 13, 14).

Notice that this text does not say, "If one has a great deal of the world's goods," nor "If one has worldly goods that he might not need, some time." There is another love that will suggest these things to you. Beware of it. (See 1 Tim. 6:6-10; 2 Tim. 3:2, 4; Heb. 13:5; 1 John 2:15, 16.)

Love not only supplies need when it finds it but it is alert, eager, watchful to find the need (2 Cor. 8:3, 4), and will readily find it even if it is on the other side of the earth. Our text does not say, "If one behold his brother next door in need." No, if one behold his brother in China, Japan, anywhere, in need and if he have any of the world's goods, God's love will take God's money where it is needed.

Now there is never God's love where there was not faith before it, and there never is faith where there is not God's love following it. (Jas. 2:18.) Faith is our empty hand that receives from God and love is our full hand that gives to the needy. Thus we are channels of blessing. Faith without love—if it were possible—would make us but dead seas. (Cf. Jas. 2:16), and love without faith—if it were possible—would make us deserts. We are not sources of anything, but "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may *abound* unto every good work." (2 Cor. 9:8.)

We are living in trying times, that prove our faith and love. They are good times, for it is good to be tried. (1 Pet.

1:6, 7.) We have never seen more abundant opportunities to love and serve. The source of all Christian service is God (Phil. 2:12, 13; 1 John 4:7), and he cannot be depressed. The question is, do we open both hands so that He can do what He wants to do for the needy. If we close the faith hand, the empty hand, the love hand will close of itself, and if we close the love hand, the full hand, the faith hand will close of its own accord.

Oklahoma City, Okla.

MARK LEROY BOYER



O. S. Boyer

Having no children of their own, the Boyers took two children to rear. Mark, a little ragged, neglected infant, was taken in Wichita about sixteen years ago. On June 29, as he was folding tracts, he noticed a coldness in his hands; went to bed with a high fever; and after 54 hours passed away having been unconscious 30 hours, but regaining notice of his surroundings just before he fell asleep in Jesus. He had grown to five feet ten and weighed nearly 200 pounds. Mark helped in the mission work folding and distributing tracts and was thoroughly hated by the persecuting Catholics who abhorred him as a heretic. The Brazil workers have more opposition than those

in any other field and the Boyers seem to have received more of it than the others. Sympathy-letters may be sent to Ipu, Ceara, Brazil, or we will forward them without charge.

Don Carlos Janes.

MRS. L. C. HARSH

My good wife's spirit returned to God Sunday, May 1. She had a very high regard for Brother Boll and his writings. She left a beautiful message as follows:

"Trust in the Lord with all thine heart
Lean not upon thine own understanding;
Acknowledge Him in all thy ways
And He will direct thy paths."

I said, "You are not afraid of Him, are you?" She replied, "No, He has never forsaken us."

The memory of this beautiful message together with her pure Christian life will help me to live closer to the Master. Few lives have influenced the lives of those they touched as did hers. May the life she lived and the message she left cause many to live more earnest Christian lives.

L. C. Harsh.

WHO CAN GIVE?

A sister of very limited means writes, "Am in town, so will send March, April and May money for the Scotts. Have thought every day we would sell a cow to send. Finally sold two." Fifteen dollars were enclosed.

Another sister limited in her means arose at 4:30 all winter to make doughnuts, gingerbread, etc., which her husband took out to sell. She also took care of the house and did what sewing and hemstitching she could get and for a long time has faithfully sent \$10 a month. "We just work away and wish for summer to pass, hoping winter will be better but we are happy and grateful. . . . I do not feel any poorer than I did when I had more."

The two foregoing cases illustrate the ability of poor Christians to give to missions. Is it not sad (and sinful) that not only thousands of Christians equally able to give but actually thousands of congregations much more able to give have had no part in the work and that faithful missionaries have actually been deprived of enough food to eat through the widespread indifference on this subject?—D. C. J.

AN URGENT APPEAL BUT NOT FOR MONEY

A million young people of this country within the next few months will make an important decision; namely, where they will attend college. Then in a few years this million of ambitious, aspiring youth will constitute largely the leadership of the world. At least, out of this group must come, will come, much of the leadership of our own country.

The colleges these youths attend will make the blue-prints that will be followed by them through life. Practically every one of them will be made over during the four years spent in college.

The Church and the home cannot escape the results of the trainings, the effects of the environments, into which this million of the most potential part of the human race shall be baptized in the approaching autumn.

How Christians can be indifferent in regard to where this mass of young people attend college is more than I can tell! But I am urgently appealing to every one that reads this short appeal to help. What do I want? Only this:

Sit down and write the name and address of prospective students in the families of the church that you know. Give with each name a few facts that will help the college office to write intelligently to them.

This list might wisely include the names of other young people who you think might be influenced to attend a Christian College. Help put the young people of your community in a safe Christian environment.

When completed, mail your list to one or more of these colleges:

David Lipscomb College, Nashville, Tenn
Abilene Christian College, Abilene, Texas.
Freed-Hardeman College, Henderson, Tenn.
Burritt College, Spencer, Tenn.
Harding College, Morrilton, Ark.

With proper co-operation of all faithful Christians—elders, deacons, teachers, preachers, and other Christians—with few exceptions every boy and girl, every young man and woman of the Church, or of the families of the Church, that attend college next year would enter a Christian College.

J. N. Armstrong.

BIBLE WORK IN LOUISVILLE

Men, women and youths who desire to improve themselves for service to God whether as preachers, elders, teachers, missionaries, or otherwise, will find much joy and profit in the annual Bible courses given by the Portland Ave. church with Bro. R. H. Boll instructor. If other subjects are to be pursued, the Portland Christian School under Bro. Chambers and Neal and others, may be considered along with two seminaries and the university. You may have access to classes of A. T. Robertson a world-famous student of the Greek language. Some of the special things in Christian circles the past season have been meetings of the young people, visits by the missionaries, Benson and Morehead; Portland school programs; Bro. Skiles' class in Greek; special monthly meetings of church workers; Bro. Jorgenson's class of song leaders; Boll's down-town Saturday class with preachers.

D. C. J.

BOOK REVIEW

We are indebted to Brother H. D. Leach of Bloomington, Ind., for this interesting Review, written by our request.—Publishers "THINKING TOWARD CHRISTIAN UNITY," by John B. Cowden. This book is written from the standpoint of a member of the World Conference on Faith and Order, Lausanne, Switzerland. The author "has given his life to the study and quest of Christian unity, the paramount religious issue of today." The conference represented about seventy-five denominations; so it gives an estimate of the subject as seen by leaders today. The book was published in 1928. The author seeks to present his own views on "essential" considerations. He approaches the subject from the "intellectual," rather than the emotional, or the ethical standpoint. It seems to be a sort of philosophy of the subject. The author writes in kindly spirit, and with evident sincerity. While he is "progressive" and liberal in his views, he still insists there are essential things that must be preserved. We are naturally asking him, as everybody is asking everybody else, just what those specific essentials are. This book holds **broad** fundamentals of Christianity, upon the fewest fundamentals that will **preserve the integrity** of Christianity. He says: "The minimum of authority with the maximum of liberty must, therefore, be found as the basis for Christian unity." Speaking of numerous forms and ceremonies, he says: "In such matters there must always be sufficient diversity to meet the individual taste, temperament, conviction and culture of all Christians; but unity **founded upon** uniformity in such details is a vain hope." He thinks we may find "unity in diversity." He speaks of "the few spiritual verities, which are essential to Christianity," leaving everything else to Christian liberty. We must "follow" Christ. Are we (anybody) "too **extreme** to unite with the followers of Christ"? There are so many difficulties to surmount that "it is certain that **only** those who greatly **desire** to unite can unite." Yet he says, "It is **possible**; for Jesus prayed for it." The author points out in Heb. 1:1 and in John 1:1 such essentials as God, His Son, His Word, Man (the race), the church (His house); and he cites what he calls a "sum total" in Eph. 4:4-6. He admits these things are broad generalities. It seems that the book is too "fundamental" for the "Modernists," but too "modern" for the "Fundamentalists." Mature students of the New Testament Church will find useful things in the book.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

"Because of the unusual business conditions, we are buying necessities with much care." Who subscribes? * * E. L. Broadus and Miss Lye, "a good, earnest Christian," were married in Hong Kong, July 7. * * "Hope we do not have to go through another rainy season without screens."—*Delia Short*.

"Because of this terrible depression, we are not buying luxuries." Is that you? * * "I am putting all my trust in the Lord."—*H. G. Cassell*. * * When Molly Sherriff visited the family in Cape Town, she faced a four-foot sign, "Welcome Home." * * "We sent two boys to preach during vacation."—*Addie Brown*. * * Christine Jones, teacher of the missionary children in Japan, has had poor health and recently sailed for home. * * "The little church in Floresta has been faithful through many trials and persecutions and has done a great work in saving souls."—*Geo. Johnson*. * * A severe famine is depopulating some sections of Brazil. * * Three hundred Roman Catholics are reported as having embraced Buddhism last year.

"Because of the world-wide slump in business, we are praying the Lord to supply means for us to give to the missionaries." Who is? * * "Bro. Etter will leave Japan this (July) 21 for America."—*O. Fujimori*. * * Churches in U. S. have 7,809 missionaries in 87 foreign countries, nearly half of them in Japan, China, and India. * * During the past three years 14,000 churches in Russia have been closed and 25,000,000 youth are being taught Iscariotism. Isn't it wonderful how much larger the missionary work of the atheist is than of some Christians? * * Bro. and Sister E. L. Broadus are expected at Lancaster, Ky. (his home address), latter part of August. * * Mark Boyer died suddenly on July 2. * * "The depression brings us all closer to God."—*H. G. Cassell*. * * Interest is growing; meetings well attended."—*Chas. Gruver*. * * "Worms are dreadful in this country."—*Geo. Johnson*. * * In fourteen months three attempts have been made upon the lives of governors in India. * * "We believe the Lord has led us here."—*Addie Brown*. * * Nine have been baptized at Bro. Gruver's place and a call comes for a married couple to join in the work. * * In the 210,000 villages of Japan dwell 37,000,000 of their 80,000,000 population. * * "We are having good meetings and hope soon to have a building."—*W. L. Brown*. * * Sister Merritt finds it is a good deal of work to put a child through school by correspondence.

MISSIONARY LETTERS AND REPORTS

E. A. RHODES LETTER

The work at Omiya made good progress in our absence and there is a good spirit of co-operation and a great desire to extend our borders. To this end they realize that there must be more laborers, and more efficient ones. Some want a daily Bible class from September in order to know more about God and His will that they may draw closer unto Him. Some of those who are more interested appreciate their present salvation and are looking forward to the "grace that is to be brought unto them at the revelation of Jesus Christ." (1 Pet. 1:13.) Several have been baptized thus far this year and we are expecting more confessions soon. We are praying that the Lord of the harvest may send forth laborers into His harvest and we are expecting this to be done according to His will. He says, "Ask and receive." Please pray that this may be done and our joy together will become full.

Hitachi, Omiya, Japan.

PHILIPPINE MISSION NOTES

H. G. Cassell

The teachings of the popes and that of Mahomet have long been practiced side by side here in the Philippines. Before the Roman missionaries traveling with the Spanish explorers started their activities here the work of the Crescent had begun to take firm root in the southern part of these islands. So it came about that the Moros of the southern islands are Mohammedans while the remainder of the people are mostly Catholics.

It often happens that business opens the way for the truth. An English timber company operating in northern Lanao attracted many people there from various parts of the islands to work in the mill. One of them was Brother Macario Pones. He was not content to stay at home on Lord's day so he went to the United Evangelical church but he taught too much Bible to suit them so he began working from house to house among his acquaintances with the result that in a few weeks he had baptized five men and women after giving them scripture references to read.

Then they realized the need of more help so I answered their appeal and spent 16 days among them, again teaching from house to house and I baptized 6 more and found another sister who now meets with them. Others were not able to be baptized while I was there on account of ill health but they assured me they would soon follow in their obedience. This is the second small congregation started this year, almost entirely by native brethren. Let us cast the seeds of promise about us day by day for fruit will grow from what we sow.

Last night a man walked 19 miles to get copies of tracts to take back home with him. He met one of the brethren in the home of a friend and knew nothing of the tracts before, but came with him after them without returning to his home to change clothing or notify his family. A sample of how hungry some are for the truth.

COMING HOME

It may be quite a surprise to some to know that I expect to be in the U. S. A. about the time this gets into print.

Many thought I should have made this trip last year and some sent money to apply on the travel fund but I did not feel that it was wise to leave the work at that time.

Since making a trip to Kwong Sai I think the work we have started can get along very well for the time being and Miss Mattley feels that she can get along here with the Chinese workers we now have and thinks it wise for me to start now and perhaps come back next spring.

My main object in making this trip is to interest more workers in coming to the field. We must have more missionaries if we are to enter

the doors of opportunity that are now open to us. I am not looking for money; the Lord can supply that through his own children but I want to find men and women whose hearts are so full of God's love that they are willing to leave everything and carry the "Good News" to these millions that know not God.

The Lord willing we will arrive at Lancaster, Ky., in August and will be glad to visit any congregation and show pictures and tell about the work being done over here. I want to be of service to the Lord while there and glad to help anywhere and in any way I can.

Until further notice address all mail for me to Lancaster, Ky.

E. L. Broaddus.

FROM BROTHER McCaleb

(In a letter to Bro. Janes.)

Dear Brother Janes:

The word "dignity" is never applied to the church, nor is it even found in the New Testament. For this reason I prefer not so to use it. You remember when you sent me a statement to sign, now published in May issue of Word and Work, I corrected this word. It may be only a matter of taste, but nevertheless one should have the right to express himself in his own way and not be made to approve of a statement he doesn't approve. Dignity is half brother to pride. The Episcopal church is a church of dignity. But the church of God is never so designated.

I also objected to showing how little we are doing by telling what the Adventists are doing. I have sometimes done this in days past, but have come to doubt the propriety of it. Paul stimulated the church at Corinth by telling them of the liberality and forwardness of the churches of Achaia, but not of some outside body with whom he could not have fellowship. At any rate if such is done it should be done in such a way as will not seem to approve of the Adventists. The Mormons, the Adventists, the Catholics and others are far more liberal than the churches of Christ, but it is a forced liberality, by methods contrary to the scriptures, and that leads away from God. The society people, till they went to pieces, far outstripped us in liberality, but it was their ruin. It is better to abide by what is written though the progress may be slower. I doubt not that if the churches were willing to adopt the method of others they could extort as much money per capita as they, but it would be a departure which would finally end up in disaster.

J. M. McCaleb.

CHINONE SAN

Chinone san, a faithful worker and the one who took the responsibility and carried on the work in our absence, passed on to be with the Lord last March 25. He was the first to be baptized in Omiya, and from the beginning he was much concerned about the Lord's work. This anxiety made him to feel much responsibility and he was foremost in teaching and preaching and caring for the faith of those whom he converted.

In his family of ten, all have made the good confession, except one small boy. His father was the last to be baptized. Since our return he became a Christian and has done away with idols from his house and has nothing to do with such practices now. This shows the power and force of the gospel.

Through the grace of God upon him he laid a good foundation for the work in Omiya and there are some who are going forward and imitating his good deeds and works for Christ's sake and their work, too, is bearing fruit.

He was specially anxious that the work be made self-supporting; to this end he taught and encouraged and planned. This same ideal is in the hearts of a number of the members and no doubt in due season by the grace of God this goal will be reached.

His faith was strong; his hope for the appearing of the glory of

God and His Son Jesus Christ was steadfast (1 Pet. 1:13; Titus 2:13); his love for God and His word was manifested in works and it can be said of him as it was of Abel of old, "He being dead yet speaketh." His bereaved ones are comforted in the blessed hope of the resurrection and eternal life beyond. God be thanked and praised for His glorious gospel of salvation!

E. A. Rhodes.

I met Bro. Chinone first 12 years ago. At that time he was with the Salvation Army and was the only professing Christian in his town. Soon after, Bro. Hiratsuka led him to fuller Bible light and baptized him into Christ. As soon as Bro. Rhodes moved to Omiya he began to cooperate with Bro. Rhodes. But his greatest work has been during the last five years. Not only was he kind and attentive to Bro. Rhodes and family but he was an untiring worker. He has never been very strong, but he did the work of a strong man, riding miles on his bicycle and being up till late hours in winter in cottage meetings with the farmers. He has led many of his community to Christ. He leaves behind 2 or 3 young men who are preaching or preparing to preach. The harvest work has indeed lost an untiring worker, but we believe the Lord was ready for him to rest from his labors. Someone has said a man is immortal until his work for God is done. I believe it, though I cannot quite understand all about it. Brother Chinone is the third of our young workers to be taken from the work in six months.

The whole funeral service was one of feeling and intelligible procedure, and in great contrast to the burden-laden, superstitious proceeding of the Buddhist funeral. It was the first Christian funeral ever held in Omiya and we prayerfully tried to make it a soul-stirring one. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

O. D. Bixler.

O. S. BOYER LETTER

Mail from a distance seems to come only once a month. Many long expected letters showed up last week: one from the States had been on the way 96 days, another direct from Rio de Janeiro, 44 days and even one from Bro. Smith in Crato, 15 days.

Since last report we have bought 44 Bibles, 238 Testaments and 300 Gospels—all Portuguese. We have had a very important statement concerning the great importance of reading the Bible daily, made by one of the most esteemed men in the history of Brazil, printed on the back of 2500 Gospels. These neat little booklets also carry an announcement of our Bibles and Testaments to be sold by mail. We have on hand 5,000 tracts and are expecting 13,000 more from a printshop in the capital where we have them printed. Please pray for a wise and courageous distribution of all this literature and for even more.

Bro. Joao Nunes reports that he has already led five in his town to the Lord in three months and reports thirty interested in their own salvation. His mother still refuses to receive him and all his work has been in the face of persecution.

Some time ago Bro. Smith was stoned after meeting. The official that came to stop the mob had such a fuss afterward that he resigned. The new official says he is ready to enter the house with the mob to break the heads of those in the meeting.

Johnsons in Alagoas and Smiths in southern Ceara as well as many others report people in a starving condition. Here on every hand one sees people on the road leaving the state. Cattle, sheep, goats and pigs are being sold almost for a song as in a few days there will be nothing for an animal to eat. Ipu is out of beans and there is very little cow peas, corn or "farinha." The latter takes the place of bread. We are thankful that we always have plenty to eat and only wish we could feed all those that call at our door. Strange as it may seem this is impossible not because of a lack of money or of food.

Sr. Lourenco, the Presbyterian preacher baptized in Matta Grande, lost almost all he owned when a mob attacked him between Matta Grande and Crato. He is working with Bro. Smith near Crato.

Sr. Jacinto, baptized less than two years ago in Jatoba, has been for some time in Bethany, Pernambuco, where he has taught the people both publicly and privately buying Bibles from us to resell to people that have never had a chance to know what a Bible is. Recently three priests from nearby towns all came in with the intention of stamping out the "nova seita" entirely. We are literally filled with praise and thanksgiving to the Lord for the way HE has sustained and upheld these babes, even when the three priests went into each of their homes.

Five have been recently baptized in Floresta by Bro. Johnson who had to appeal to both the Chief of Police and to the American Consul for protection.

Bro. Manoel Pinheiro has recently made a trip on foot out of Matta Grande preaching at 15 different points. For all this he did not receive one "vintem" (cent) so far as we know. Because of his work for the Lord, the Catholic owner of the land he has planted has taken all of his crop. It is by such that this country must be evangelized.

Please remember we are asking your prayers for 40 millions of Brazilians called Catholic but as infidel as the worst. Never could we say more truthfully than now that God is fully supplying all our needs.

Ipu, Ceara, Brazil.

DEWITT GARRETT LETTER

Having been ill most of the time since Jan. 1, I did not get out a report of last year's work, but to sum it up in few words—thirteen were baptized here from the time we moved into Salisbury (July 1) until Dec. 31, 1931.

During November of last year, in addition to five services each week at our meeting house, we began evangelistic services at compounds in and near Salisbury. Brother Goliath, accompanied by some of the native brethren, did the preaching at these places. As a direct result of this work 37 men have been baptized during the first five months of this year. We rejoice much and thank the Lord for these souls, but realize that our responsibility has been greatly increased, for He that said, "Go . . . and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," said also, "teach them to observe all things whatsoever I commanded you." I believe the second part of the great commission should be followed just as persistently and with even more love and patience than the first part. Otherwise we can never hope to have a strong native church.

On the first of January I made a trip to Umsweze (108 miles by rail) and visited a compound near there at a gold mine where a native brother, Henry, had been doing some teaching. He was baptized more than 20 years ago, by Bro. Geo. Hollis who now lives at Cape Town, and seems to have been faithful all these years. The mine foreman spoke well of him. Three were baptized. One being the "boss boy" of the compound who has been working there for 15 years. Bro. Goliath returned there the last of March and baptized three more. This makes a total of forty-three baptisms from Jan. 1 to May 31 of this year.

My doctor insists that the bicycle ride I took from the R. R. out to the mine on the above trip is the cause of my present condition—a leaky valve in my heart. As there is nothing else wrong he thinks the heart muscle will gradually strengthen and compensate for the leak. I am slowly gaining strength, for which I am very thankful. I appreciate the prayers that have been offered for me and ask that they be continued. Hope to be able to get out more soon. We feel the need of a car or some means of getting around. Will you not pray with us for this and for these babes in Christ that they may be faithful unto Him?

Salisbury, Southern Rhodesia, South Africa.

FIRST LORD'S DAY LESSON OF AUGUST

Lesson 6.

August 7, 1932.

THE TEN COMMANDMENTS

Golden Text: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Lesson Text: Exodus 20:1-11.

1 And God spake all these words, saying,

2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6 and showing lovingkindness unto thousands of them that love me and keep my commandments.

7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work;

10 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 for in six days Jehovah made

Study Questions and Brief Comments.

(How they came to Mount Sinai, the first transaction there, and great events of that day, told in Notes.)

Verse 1. Who spake all these words? Who heard Him? (All the people. Deut. 4:33.)

Verses 2, 3. Who was the Speaker? What had He done for them? What was the first commandment He gave?

Verse 4. What (in brief) is the second commandment? What is forbidden here? (Idolatry. Read Deut. 4:15-19 and Lev. 26:1 in connection with this.)

Verses 5, 6. What trait of God's character is mentioned here? On whom does He visit iniquity? To whom does He show lovingkindness?

Verse 7. What is the third commandment? What does that mean? (See Notes.)

Verses 8-11. What day is the Sabbath? (The seventh, Saturday.) What did Jehovah command concerning it? What reason does He give here? See also the reason given in Deut. 5:15. Does this commandment apply to Christians today? Is the Christian subject to the "Ten Commandments"? (These questions answered in the Notes.)

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

NOTES ON LESSON 6.

THE JOURNEY TO SINAI

From the wilderness of Sin Israel moved to Rephidim. Exod. 17. Read the incident of the smitten rock, which is a type of Christ (1 Cor. 10:4). Can you see why? There Amalek, devoid of all faith and fear of God, attacked Israel. Comp. Deut. 25:17, 18. That was Israel's first fight. How was the victory won? By man's strength or by the power of God? They arrived at Sinai, in the third month after their departure from Egypt, and encamped before the mount.

GOD'S PROPOSITION TO ISRAEL

Preliminary to the giving of the Law God sent a message by Moses in which He offered to take Israel as a people for his own possession from

among all the peoples of the earth—on condition that they obey His voice indeed and keep His covenant. The people promptly and thoughtlessly, it seems, engaged to do this. They promised far more than they knew or afterward proved able to keep. Three times they made this promise: once before they heard the law; twice after. (Exod. 19:8; 24:3, 7.) The fleshly man often has great confidence in his ability to do right and to fulfil every requirement of God. The awakened sinner realizes his sinfulness and helplessness, and casts himself on God's mercy.

The awful fear-inspiring demonstration of God's descent upon Mount Sinai, and the terrible effect on the people of the Voice that spoke from the mount is spoken of in Exod. 19:16-20; 20:18, 19; Deut. 5:23-27; Heb. 12:18-21.

THE TEN COMMANDMENTS

So far from teaching that Christians are under the Ten Commandments and must keep them, the New Testament teaches exactly the opposite. We are not under law, but under grace. (Rom. 6:14.) Christians are not under the Ten Commandments, but under the gospel. **Certainly all the morality and righteousness contained in the Decalog and in other parts of the Law are embodied in the teaching of the gospel.** But the gospel teaching is higher and different in principle. The Ten Commandments are "the ministration of death written and engraven on stones," "the ministration of condemnation," and the "letter" that "killeth," doomed to pass away, but the gospel is "the spirit" that "giveth life," and "the ministration of the spirit" and of "righteousness," which "remaineth." (2 Cor. 3:6-11.) The two covenants are represented under figure of Abraham's two wives—the one a bondwoman, Hagar, which stands for the covenant of Mount Sinai ("his covenant which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone." Deut. 4:13); the other Sarah, prefiguring the new covenant and the Jerusalem above, "which is the mother of us all." The verdict is, "Cast out the bondwoman and her son." (Gal. 4:21-31.) The Christian is discharged from the Law, having died to that in which he was held (Rom. 7:5, 6.) and **Christ** is the end of the law to him. (Rom. 10:4.) He walks by love, and in the Spirit, and so fulfils all righteous requirements. (Rom. 8:4; 13:8.)

THE SABBATH COMMANDMENT

This was given with special reference to the nation of Israel, as a sign between them and God, and in token of His deliverance of them from Egypt. (Deut. 5:15; Ezek. 20:20.) In the Gospel the Sabbath is not re-enacted. The Christian's freedom from Sabbath regulation is seen in such passages as Col. 2:16, 17 and Rom. 14:5. There is no instance in the Bible of any **Christian** assembly convening specially on the Sabbath day; nor is there any instance of the Sabbath's **ever** being commanded to any except those who were of the nation of Israel (and of course the stranger and sojourner within their gates and jurisdiction.)

THE OTHER COMMANDMENTS IN THIS LESSON

This lesson takes up only part of the Decalog. The commandments against idolatry are two: the first, forbidding the acknowledgment of other gods; the second, the making and bowing down to images. These two are distinct. A man may hold to other gods without making images; and images might be made intended to represent Jehovah the only true God. Both are condemned, both in Law and Gospel. "Thou shalt not take the name of Jehovah thy God in vain" indeed condemns profanity, but goes further: it prohibits especially the use of the name of God in false oaths, or to lend credit to any false scheme or pretense. The literal translation here is, "Thou shalt not lift up the name of Jehovah the God for falsehood."

QUESTIONS FOR CLASS

1. Where is the location of this lesson? What experiences did they have from there to Mount Sinai?
2. Where was Israel in last lesson? (Notes.)

4. What preliminary agreement did the people make with God before the Ten Commandments were given?
5. Was the appearance of the Mount very terrible? (Notes.)
6. Whose voice spoke the Ten Commandments?
7. What was the first commandment?
8. What the second?
9. What the third?
10. What the fourth?
11. Are Christians under the Ten Commandments? (Notes.)
12. Are Christians lawless then, and uncontrolled?
13. By what rule does the Christian walk?
14. Are Christians commanded to keep the Sabbath day? (See Notes.)
15. What contrasts between the Law and the Gospel?
 - a. In 2 Cor. 3:6-11.
 - b. In Gal. 4:21-31.
16. Who is exempt from Law? (Rom. 7:5, 6; 10:4.)

SECOND LORD'S DAY LESSON OF AUGUST

Lesson 7.

August 14, 1932.

THE TEN COMMANDMENTS, II.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Lesson Text: Exodus 20:12-21.

12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18 And all the people perceived the thunders, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Study Questions and Brief Comments.

Verse 12. What commandment is this? What does Paul say of this commandment? (Eph. 6:2, 3.) Other things equal would a parent-honoring son or daughter live longer? Think on that.

Verse 13. The sixth. (Rotherham's Translation: "Thou shalt not commit murder.") This guards the sacredness of human life. Comp. Gen. 9:5, 6.

Verse 14. The seventh. This guards the sacredness of wedlock.

Verse 15. The eighth. This guards the rights of property.

Verse 16. The ninth. This forbids slander, defamation, perjury, falsehood, every sort of lying.

Verse 17. The tenth. This is the one commandment that goes behind the outward act. It judges the heart. That is why Paul uses it as an illustration, Rom. 7:7, 8. What is coveting? The strong desire to possess what we ought not to want, or that to which we have no right. This may lead to every outward wrong—lying, theft, murder, adultery, etc. "Lust," in Bible usage is almost the same as coveting. "The corruption that is in the world by lust." (2 Pet. 1:4.) Covetousness more particularly, is money-hunger. (Col. 3:5.)

Verse 18. How were all the people affected by the spectacle? Where did they stand? ("Afar off" is the characteristic word of the Old Dispensation. Comp. v. 21 and 24:1.) **Read Heb. 12:18-25.**

Verse 19. What request did they make of Moses? (Comp. Deut. 5:37, 28.) What effect did they fear that Voice would have on them?

Verse 20. What comfort did Moses give them about this?

Verse 21. Where did the people stand? Where did Moses go?

NOTES ON LESSON 7.

THE "SECOND TABLE" OF THE LAW

The Ten Commandments were written by the finger of God on two tables of stone; and it has been inferred that probably the first table had on it the first four commandments, which deal with a man's duty toward God; and the second table, the fifth to the tenth commandment man's duty toward man. This division is recognized in the two greatest commandments of the Law, on which (the Lord Jesus said) hang the whole law and the prophets. (Matt. 22:37-40.) The Golden Text of last Sunday's lesson and the one today bring this out. Both speak of love. The first, "Thou shalt love the Lord thy God with all thy heart, etc."; the other, "Thou shalt love thy neighbor as thyself." "This is the love of God," says John, "that we keep his commandments." (1 John 5:3.) And indeed only love can keep them. In the gospel "we love because he first loved us" (1 John 4:19); and His commandment now is that we "believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment." (1 John 3:23.) Now "love worketh no ill to his neighbor: love therefore is the fulfilment of the law." (Rom. 13:10.)

THE FIFTH TO THE TENTH COMMANDMENT

All of this is enjoined again upon Christians in the gospel teaching, and they observe these things, not as outward commandments written and engraven on stones, but, by the leading of the Spirit, as the heart's love obligation toward God. "The works of the flesh" are contrary to these commandments, and to the will of God in Christ Jesus. (Gal. 5:19-21.) But the fruit of the Spirit abundantly fulfils all. (Gal. 5:22, 23.) Thus children are exhorted to honor and obey their parents (Eph. 5:1, 2, 3). So far from doing any killing, Christians do not resist evil nor render to any man evil for evil. If blood must be shed let the world attend to its own terrible task: our part is to do good unto all men, including our enemies, to follow the Savior and to suffer with Him. The Christian flees fornication, and holds marriage in honor. (1 Cor. 6:18; Heb. 13:4.) He that stole steals no more—nay, he labors with his hands that he may have something to give to those who are in need. (Eph. 4:28.) If true to his Lord, he abhors lying and slander; keeps himself for from all covetings and covetousness. (1 Tim. 6:6-10.) Such is the teaching of the gospel on these points, and it goes far beyond mere prohibitions.

QUESTIONS FOR CLASS

1. On how many tables were the Ten Commandments written?
2. With what sort of duties were the first four commandments concerned? (God-ward.)
3. Of what sort are the rest (those in today's lesson)?
4. What was the Golden Text of last Sunday's lesson?
5. What is our Golden Text today?
6. What is "the first commandment with promise"?
7. Is that an important commandment?
8. Which commandment guards the sacredness of human life?
9. Which guards the sacredness of wedlock and sexual purity?
10. Which guards the right of property?
11. Which commandment goes back of everything, into the thoughts of the heart?
12. Are all these things taught in a new and higher way in the gospel?
13. What are the works of the flesh? (Read Gal. 5:19-21.)
14. What is the fruit of the Spirit? (Read Gal. 5:22, 23.)
15. What is said about love in Rom. 13:10?
16. How were the people affected by the awful spectacle of God's presence on the mount?
17. Where did they stand?
18. Did they enjoy hearing the Voice that spoke?
19. Are we in a different position toward God today? (Heb. 12:18-25.)

THIRD LORD'S DAY LESSON OF AUGUST

Lesson 8.

August 21, 1932.

THE TENT OF MEETING

Golden Text: Jehovah spake unto Moses face to face, as a man speaketh unto his friend.—Exod. 33:11.

Lesson Text: Exodus 33:7-16.

7 Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp.

8 And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent.

9 And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses.

10 And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door.

11 And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight.

13 Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein now shall it be

Study Questions and Brief Comments.

(On all important things that come in between this lesson and last, see Notes.)

Verse 7. "Used to"—not previously but from that time on. What "tent" was this? (Not the Tabernacle. That had not been built yet.) Why "tent of meeting"? (Because God met Moses there.) Where did Moses move that tent? Why? (See Notes.)

Verses 8-10. Did the people understand the purpose of the Tent and Moses' going there? What outward sign did they have of this? What was the people's attitude?

Verse 11. How did God speak to Moses? (Read Numb. 12:6-8. But note Exod. 33:23 and John 1:18.) What remarkable thing is told about Joshua? (Comp. Exod. 24:13, 15.)

Verses 12, 13. What complaint did Moses make? What had Jehovah told him about that? **See vs. 2, 3.** What had God said to Moses? (Comp. v. 17.) What special request does Moses make? (Comp. Ps. 103:7; Isa. 55:8, 9; Ps. 95:10b.) What does he ask for Israel. (Note Exod. 32:7—Jehovah had ceased to speak of them as His people. Comp. Hos. 1:9.)

Verse 14. What was Jehovah's gracious answer?

Verses 15, 16. Would Moses have been willing to attempt it at all except God's presence had gone with him? What was the only proof of God's acceptance of them? What fact would separate them from all the nations of the earth? (Ps. 114.) What separates and distinguishes the church from the world? (1 Cor. 3:16, 17.)

known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

NOTES ON LESSON 8.

THE GREAT CRISIS

Since the giving of the Ten Commandments, several important things have transpired. Three chapters of special legislation follow after the giving of the Decalog. (Exod. 21, 22, 23.) Then comes the ratification of the covenant in Exod. 24. Now follow three things to which we must give special attention: (1) Moses's Absence for forty days. (2) The Episode of the Golden Calf. (3) Moses' Intercession for the people.

1. Immediately after the covenant was ratified (chap. 24) Moses went up into the mount. Jehovah descended in a cloud. Moses entered into the cloud. There he remained forty days and forty nights, without food or drink, communing with Jehovah, who gave him the two tables of the law, and showed him the pattern of the Tabernacle with all necessary instructions for the building of it, and all of its service and priesthood. (Chapters 25-31.)

2. During this time Israel showed how little is in man after the flesh. Though they had seen Jehovah's marvellous works, and though they had stood trembling before Mount Sinai and heard the dreadful Voice proclaim the Commandments—they quickly forgot all of that (their pledge and promise also) and clamored for gods made by human hands. That great Invisible and Holy One was irksome to them. (Comp. Isa. 30:11.) And as for Moses—they had given him over: "we know not what has become of him." (Comp. 2 Pet. 3:4.) How strange and weakly Aaron acted, how the golden calf was made, and of the idolatrous feast that followed, we read in Exod. 32:1-6. Thus they broke Law and Covenant.

3. Now comes the account of Jehovah's wrath and Moses' intercession. Be assured that except for Moses' intercession (which itself, however, was a provision of God's mercy) the history of Israel would have ended right there. (Ps. 106:23.) Here is the outline of events:

(1) Jehovah announces to Moses His displeasure and purpose to destroy Israel.

(2) Moses' first intercession.

(3) Moses comes down with Joshua: he breaks the tables of the law and destroys the golden calf, and executes the vengeance of the covenant on 3,000 of the idolatrous Israelites.

(4) He intercedes a second time, offering to be himself blotted out of God's book, (for his brethren's sake, his kinsmen according to the flesh, as Paul, Rom. 9:3.)

(5) Jehovah interrupts him, and gives him orders to move on with the people, promising to send an angel with him, but refusing to go up in the midst of the people Himself. (Here begins the printed lesson)

(6) Moses communes with Jehovah in the Tent, outside the camp, and successfully presses his intercession for Israel. Jehovah promises to show him His glory.

(7) Moses goes up a second time into the Mount where he is given the most wonderful of all the Old Testament visions of God, receives two new tables of the law, and a sketch of the renewed covenant. He remains there forty days. (Chap. 34:27, 28. Read also Deut. 9:18-20; 10:1-5, 10.)

THE TENT WITHOUT THE CAMP

This Tent was not the Tabernacle, but Moses' own tent, in which God communed with him. When Israel had committed their great national sin by breach of covenant (the Golden Calf) Moses moved the tent outside the camp, in token of the fact that God was no longer with them. Whoever thenceforth wishes to seek the Lord has to go forth out of the camp. This was a type, a foreshadowing of Israel's rejection of Christ, and the consequent rejection of the nation by Him. Ever since, whoever seeks the Lord must come forth out of Israel's camp—yea, and out of the camp of the world also, and out of the camp of Babylon and worldly and corrupt churchism of our day. "Let us therefore go forth unto him

without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come." (Heb. 13:13, 14.) The true church is like her Lord, sharing His rejection and reproach. The world knoweth them not because it knew Him not. And the world hates them because it hated Him. In her weakness the poor pilgrim church is for ever trying to build her an abiding city here, but must forever go forth without the camp.

QUESTIONS FOR CLASS

1. What had happened that Moses had to take the tent outside the camp?
2. What great sin had Israel been guilty of? (Notes.)
3. Who communed with Moses in the Tent?
4. How did God speak with Moses? Moses?
5. For whom did Moses intercede?
6. Why was it necessary for someone to intercede for Israel?
7. Read Ps. 106:23. What does that mean?
8. Who intercedes for us? (Heb. 7:25.)
9. For what did Moses pray? (Vs. 12, 15.)
10. How necessary was it that God Himself should go up in the midst of them? (V. 16.) (For answer to the rest of the questions see Notes.)
11. How long did Moses remain in the mount the first time?
12. What did he bring down with him?
13. What did he do with the two tables when he saw what Israel was doing?
14. How long did Moses remain in the Mount the second time?
15. Did God give him other two tables?
16. Was Moses' intercession very effective?
17. Is Christ's intercession for us just as effective? Is it more so?

FOURTH LORD'S DAY LESSON OF AUGUST

Lesson 9.

August 28, 1932.

GIFTS FOR BUILDING THE TABERNACLE

Golden Text: Honor the Lord with thy substance, and with the firstfruits of all thine increase.—Prov. 3:9.

Lesson Text: Exodus 35:21-29.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them.

24 Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood

Study Questions and Brief Comments.

Verse 21. To what call was this response? (Exod. 25:1-9 and 35:4-9.) What sort of offering was this? (Wholly of free will.) For what purpose was it taken? What was "the tent of meeting"? (See Exod. 25:8, 9. The Tabernacle.)

Verses 22-24. What kind of gifts are mentioned in v. 22? What kinds in v. 23? What kind in v. 24?

Verses 25, 26. What did the wise-hearted women do, besides their giving?

Verses 27, 28. What was the offering of the rulers? What was the "ephod" and the "breastplate"? (28:2-11.)

Verse 29. How is the character of the offering once more mentioned and summed up? What remarkable fact more is mentioned later? (They brought more than could be used, and more. Exod. 36:4-7.)

for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26 And all the women whose heart stirred them up in wisdom spun goat's hair.

27 And the rulers brought the onyx stones, and the stones to be

set, for the ephod, and for the breastplate;

28 and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

NOTES ON LESSON 9.

FREE-WILL GIFTS FOR THE TABERNACLE

The Tabernacle was to be God's sanctuary, His dwelling-place in the midst of His people Israel. It was for His love of Israel that he desired to dwell among them; and His presence in their midst would to them be a glory and immeasurable blessing. This love-plan called for a love-response. The Tabernacle was built wholly out of materials freely and gladly given, and by labor freely offered. The response was so ready and abundant that presently more was given than was asked or needed, and further donations had to be turned back. The Tabernacle was a movable, tent-like building. Later the Temple, a permanent house took its place. For the Temple also a freewill offering was made. (1 Chron. 29.)

CHRISTIAN GIVING

For the service of the Lord today, the spread of the gospel, the help of the Lord's people, and every good work the Lord would have His church to perform, the gifts of God's people are to be offered, "not grudgingly or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7) but as freely and gladly as the donations for the Tabernacle. The church is the object of Christ's supreme love, and they are bound to Him (and one to another, in Him) by the cords of love. Whatever is given and done on any other basis is of little worth. "You can give without loving, but you cannot love without giving."

QUESTIONS FOR CLASS

- | | |
|---|---|
| 1. For what sort of gifts did God call? (Exod. 35:4-9.) | Exod. 36:4-7.) |
| 2. How many kinds of metal? | 11. Was labor also given? (Vs. 24, 25.) |
| 3. Any precious stones? For what? | 12. How were the gifts given? (V. 29.) |
| 4. What other kinds of material? | 13. How does that apply to us? |
| 5. For what was this offering to be used? (Exod. 25:8.) | 14. Note the Golden Text: what does it mean? Is it meant for us also? |
| 6. What was the purpose of the Tabernacle? | 15. Read and discuss the following passages: |
| 7. From whom did Moses get the plan and pattern of it? | (a) Luke 6:38. |
| 8. Did the people respond to the call? | (b) 2 Cor. 8:9. |
| 9. Did they respond slowly and scantily? | (c) 2 Cor. 9:7. |
| 10. How much did they bring? (See | (d) 1 Chron. 29:7. |

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