

THE WORD AND WORK

HOOR BY HOOR

God broke our years to hours and days, that
Hour by hour
And day by day,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place
We could not go.
Our feet would stop, and so
God lays a little on us every day.
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if, by God's power,
We only bear the burden of the hour.

—George Klinge.

“In the history of life each day is a page, each month a chapter, each year a volume. May this new volume, 1934 be a full and pleasant one for you. January, the first chapter, rich in good beginnings, and the twelfth chapter, December, glorious with achievement and bountifully full of health and happiness.”

PUBLISHER'S PARAGRAPHS

For more than a quarter of a century, twenty-six years, *The Word and Work* has gone forth, never missing an issue, with its story of faith and hope and love. Eighteen years from Louisville with present editor and publisher, 216 issues—a fairly good shelf in the book-case before me. The magazine seems to be “established.”

We marvel that through prosperity and adversity, through war and peace, through thick and thin, we have been divinely enabled, and no creditor has ever charged off an account or lost a penny at our hands.

These eighteen years *The Word and Work Lesson Quarterly* also (Boll's Notes on The International Lessons) has been supplied to an ever-increasing number of Bible Schools and classes. It has been accepted by scores of schools as a real “help” in Bible study, with a question-system based on the scripture text (not on the human comment) that has made it as safe as human help can be.

Twelve years ago we published the alphabetical hymnal, “Great Songs of The Church,” revising it in 1926. Today it is

“standard equipment” among the simple churches of Christ throughout the U. S. and Canada. It is in use in a thousand churches, and in *all* the Christian Schools conducted by brethren of the conservative disciples. The output has reached, almost, a hundred thousand, with sales increasing every year.

Tracts and pamphlets also have been disseminated—by the hundred thousands. And the influence of *all*—Monthly, Quarterly, Hymnal, and Tracts—has been for peace and joy and love and faith and holiness and service. We are profoundly grateful—to God, and to all our good helpers—subscribers, clubbers, givers, those who pray, and those who pay.

Eighteen years ago, (Sept. 1916) we published this statement of purpose and policy:

“It is our one and single aim to produce a clean and high-grade journal, and it will be our constant effort to give the readers the very best of reading matter. The **Word and Work** is designed to be the sort of magazine that can without misgivings be passed out among friends and neighbors. We are purposed that its contents shall magnify the Lord Jesus Christ and the Word of God, and reflect credit on God’s cause. To this end we aim to exclude all objectionable controversy, personalities, bickerings, strife. Nor, while endeavoring to fearlessly and impartially present every phase of God’s teaching, according to such ability as God hath granted us, shall we feature any particular line of Bible truth to the exclusion of other lines, but present the whole counsel of God in its wholesome proportion.”

Again, we pledge ourselves to this pure purpose and policy.

Hurtful errors of *Doctrine* have been noticed and opposed: the speculations and dogmatic conclusions of uninspired men; sophisticated deductions of professional debaters; unfair representation of the true and mature teaching of influential reformers, now dead, whose names are almost something to conjure with: against such influences there is the profitable word of “correction” and “instruction”—even “reproof” (2 Tim. 3: 16)—which we are charged to preach. Yet, while reserving the right to deal with error, we would not want to fall into the awful (though common) mistake of negative, critical, destructive teaching as our main stock in trade. This is an error into which those fall, almost unconsciously, who have no real constructive message from their own study—in order that they may still have somewhat to say. May the Lord deliver us from such a style; and from all unkindness of spirit toward all.

As to any personal reflections and aspersions directed our way, such scribes are to us, in this character, as if they did not exist. The editor of *W. & W.* rarely reads their fulminations. His message could well be: “I am doing a great work, so that I cannot come down.” (Neh. 6:3.) If some have taken advantage of our policy of silence on these lines, we nourish no bitterness: in a very little while they shall answer to God. Meanwhile, and for this new year—

“Let us pray that grace may everywhere abound, . . .
And a Christlike spirit everywhere be found.” Amen.

E. L. J.

WORDS IN SEASON

R. H. B.

THE GREATEST SAINT

If God should point out to us the greatest sinner in the world, we might be surprised. He might not be at all a criminal, an inmate of a penitentiary, a profligate, or even an infidel. He might be counted as respectable, polished, polite, charming, attractive. He might pass for a gentleman among men. He might profess Christianity and hold a church membership. Who knows? Men rate sin by outward appearance. God has other standards.

So likewise if the All-knowing should point out to us His greatest living saint, we might again be surprised. Like as not he (or she) would be a very simple person, lowly in station. Possibly he would not even be a "preacher." He could be far from thinking himself great and extraordinary. Certainly he would not rate himself as "a wonderful saint, of whom God could justly be proud." He would be just a plain child of God, childlike, natural, harmless, sincere. His goodness would not be pretentious, self-conscious; nor flaunted, Pharisaic, nor fault-finding. *And*—he would no doubt be a man sorely tempted, troubled, burdened; hated too, and more or less openly persecuted. For how could Satan let such a person alone? In character he would be full of faith, full of love, prayerful, obedient, full of good works. The fruit of the Spirit would be manifest in him. You would find him living in utter dependence on the Lord Jesus—in fact as Paul in Gal. 2:20, he would be dead and Christ living in him would be doing His works. *And* withal he would be a "stranger and pilgrim on the earth," of the sort whom the world knoweth not (for it knew *Him* not), and bearing His rejection and reproach. He would seek the things that are above, where Christ sitteth on the right hand of God. *And* he would be waiting for, looking for, watching for, that blessed hope, and *loving* the appearing of our great God and Savior Jesus Christ. The principalities and powers in the heavenly places, angels good and evil, beholding him would wonder and admire—yet not to say, "what a great human being this is!" but only to bow before the glory of Christ and exclaim, "What hath God wrought!"

* * *

WHEN THE LOVE OF GOD IS WELCOME

"The love of God," says one, "is always a welcome theme." That is one of those pleasing fallacies which men repeat among themselves, and everybody agrees to. The fact is, however, that the love of God is an unwelcome theme. When truly set forth it stirs up hate and scorn, and antagonism. Do you say, "Love begets love"? Nay, only where love is received. *And* that demands a special condition. Who receives the love

of God? Not the proud—they cannot; not the self-sufficient; not the strong, the wise, the self-righteous—unless they could regard it as a sort of reward and recognition of their work; which is out of the question. The determined sinner, the pleasure-seeker, the money-lover—these do not want it, unless it meant indulgence of their ways. Men of action and affairs look on it patronizingly, as a weak sentiment, fit for women and the little ones. Scoffers scoff at it; the rationalist denies it; few believe it. The love of God literally goes begging, and moreover the doors are slammed in its face. It gets no better welcome than Christ got. It has no better success than the gospel; for indeed in its essence it is the gospel.

And there lies the secret of its rejection. It implies something which the flesh resents. It speaks of man's dependence, of Divine pity, of human need. The greater the love revealed, the greater the need implied. For love must have occasion. It must shine against a background. And man hates to acknowledge his hopelessness and helplessness, and utter ruin and need—anything rather than that! But the love of God offered in the gospel is so great and extreme, that we cannot face it unless we have come to the very last end of ourselves. When all hope and help is gone, when nothing is left in ourselves of human resource and reliance, when the heart is broken and the spirit anguished, and all our pride laid low in the dust—then the love of God becomes intelligible, and then it is welcome. Then it fills the soul with wonder and with gladness and gratitude unspeakable and full of glory. Then, too, it will be true that “we love because He first loved us.” Behold this is true conversion, when the heavy laden come to Jesus and find rest in the blood of His cross!

* * *

TWO WRONG VIEWS

There are two things to guard against: 1. Discouragement because we have not the best, 2. Satisfaction with less than the best. When the captives returned from Babylon they first of all set up God's altar in the midst of the old ruins. And that was good. They had no temple as yet, and they could not defer their worship and sacrifice till the temple was rebuilt. But when they became content with that arrangement which at first was only an emergency-measure, God was no longer pleased. (Hag. 1.) On the other hand, when the foundation of the temple was laid the old people who remembered the former temple, wept. But God sent them a message of consolation. “Who is left among you that saw this house in its former glory? And how do ye see it now? Is it not in your eyes as nothing? Yet now be strong . . . for I am with you, saith Jehovah of hosts.” (Hag. 2:4, 5.)

These two dangers still beset the servants of the Lord. Because we haven't much, cannot do much, a poor feeble “little band,” we are inclined to settle down and comfort ourselves

with the thought that, circumstances being what they are, we are "doing the best we can." With that we are satisfied and never try to get further. That means failure and death. For "the good is soon lost where the best is not aimed at." On the other hand some will give up a good work on the ground that it doesn't amount to much. That is unfaithfulness. Two proverbial sayings illustrate the point: "The good is the enemy of the better"—because people are prone to let well enough alone and seek to get by on a minimum. And, "The best is the enemy of the good"—for they reject the good because they cannot have the best. Both errors are due to a wrong attitude.

* * *

LOOKING AHEAD

The year 1933 was called "History's Big Year" by the Literary Digest. What will 1934 be? A few years ago the outlook was largely optimistic. Men spoke of marvellous progress, wealth, success, achievement. The events of the last few years have considerably hushed that sort of talk. Even a man's unaided sight and sense foresees now what a short time back no one would have believed if one had declared it to him. What does he see? Our own country on uncertain footing, making huge experimental efforts to save and retrieve itself from economic ruin. So far the prospect bids fair—but what if the experiment should fail, and what when the dole gives out?—What does he see abroad? Across the sea to the East—a Europe full of hate, fear, suspicion—a continent on the verge of war (and what a war! If it breaks can *we* keep out of it?)—a vast armed camp, country pitted against country. In the background the heavy black cloud of Russia, always full of menace. Further east, the warlike nation of Japan, defiant of the world. Everywhere in every land, distress, turmoil, trouble, and extreme tension—the sea and the waves roaring. No one dares to predict what a day may bring forth; yet all know that some tremendous crisis is ahead. Was ever the whole world in such travail before?

This much even the eye of flesh can see. But we have "a word of prophecy more sure, to which ye do well to give heed as unto a lamp shining in a dark place, until the day dawn and the day star arise in your hearts." (2 Pet. 1:19.) It is a headlight that throws its own beam before. In its revealing ray the "things to come" are manifest to the believer's eyes. We see the picture of the bitter end of the present world-order, with all its pretense and glory, and its heaven-crying sins and iniquities, public and private, open and secret. We see the judgment of apostate Christianity and of the false and worldly church. We see the dawning of the Day of the Lord, "that great and terrible day." We see the earth reeling and staggering under the judgments of God. We see the fall of all things that can be shaken, when He ariseth to shake mightily the earth, and men of all ranks and sorts seeking refuge from

the face of Him that sitteth upon the Throne—for the great day of His wrath is come, and who shall be able to stand? But with the eye of faith we see also the Lord descending “with a shout, with the voice of the archangel, and with the trump of God,” the dead in Christ rising and joined by the living that remain, caught up to meet the Lord in the air. And of that we know not the day nor the hour. The year 1934 may well bring it. Yea, all these things must come sooner or later—and, as the outlook now is, it will be sooner. But beyond the Storm and the Crisis God’s strangers and pilgrims according to promise look for the breaking of a cloudless morning, and the better Day.

“Behold the Bridegroom cometh in the middle of the night,
And blest is he whose loins are girt, whose lamp is burning
bright.

But woe to that dull servant whom his Master shall surprise,
With lamp untrimmed, unburning, and with slumber in his
eyes.”

* * *

THE SORROWS AND THE JOYS OF THE CHRISTIAN

The Christian shares in the common sorrows of life which fall to the lot of all mankind. It is not of those that I speak—though even in those he glorifies God, and those also are so designed as to work together for good to him. But there are sorrows distinctively Christian, in which the world has no part or lot. “If any man suffer *as a Christian*,” says Peter (1 Peter 4:17.) One of those is the afflictions and persecutions he may at one time or another have to endure because he is Christ’s and because he is endeavoring to live godly in Christ Jesus. It in fact is unavoidable. (2 Tim. 3:12.) Then there is sorrow connected with every faithful work for Christ. “They that sow in tears shall reap in joy.” And all that sow must needs sow in tears. There will be losses and privations and oppositions. That, too, is inescapable. Then there is many a grief and heartache over the conditions of the souls of our loved ones and others—even as Paul had continual sorrow and unceasing pain in his heart, for his kinsmen, his brethren according to the flesh who were Israelites; for whom he could have wished that he himself were anathema from Christ. The servant of God cannot but feel the burden and distress of others. Others may not know nor care, but he must carry the load. It is his to drink of the Lord’s cup—reproach, rejection, the hate of the world, the way of the cross.

On the other hand the Christian has peculiar joys, in which others cannot share. There is the joy of sins forgiven; joy of the hope of the glory of God (Rom. 5:2)—the joy that their names are written in heaven (Luke 10); joy in tribulations even (“sorrowful yet always rejoicing”), joy of the Holy Spirit, and a joy unspeakable and full of glory in his Lord and by faith in Him. (1 Pet. 1:8.)

BROKEN NEW YEAR'S RESOLUTIONS

This has become proverbial—the New Year's resolution so easily broken and quickly forgotten. "The road to hell," we are told, "is paved with broken resolutions." Yet what shall men do? Make no more resolves, and cease from all attempt to resist the fatal current of their lives? Just give up and surrender to the downward pull? Not that, surely. Even broken resolutions would be better. But is there nothing else? Let us look into the question why the common New Year's resolution is so frail and powerless. Sometimes it is not sincere. I am not speaking of that, but of those who resolve and *mean* it: why do they fail? There are two answers to this: 1. Because they "sow among thorns"; and 2. Because the resolve is made in self-reliance, as was Peter's when he declared that he would not deny his Lord, but promptly did it.

1. First, then, men sow among thorns. They resolve not to do this or that had thing any more, but have no purpose to be *wholly* right and clean. Some particular sin that makes them miserable or hurts socially or financially they would like to abandon. But they find that sin is of one piece—a master who cannot be done homage to in one corner of his domain and refused in another. Or perhaps the man would like to retrieve himself and begin a new life all around. But the strings of the past, the bonds of wrong habits, the memories of former guilt and misdeeds, hold him. He is sowing among thorns. No man can live right with a bad conscience. He must make a really *new* beginning. Old sins must be blotted out, and the old fetters must be broken. Only the Lord Jesus Christ can do that for us; and to Him we must come with penitence and faith. "Break up your fallow ground and sow not among thorns." (Jer. 4:3.)

2. Many resolutions are based on a confidence in one's self—one's own virtue, power, goodness, and strength of will to carry them out. The tendency to do this is altogether natural, and often is strengthened by some appearance of success, in our own case, and that of others. Even many Christians do that. But it is a disappointing way. Israel was doubtless sincere when they said, "All that the Lord hath commanded us will we do." But within less than two months they had made them a golden calf. In fact for this very purpose was the discipline of the law, that by bitter lessons it might reveal to man his impotence and the unsuspected power of sin within, and his need of God's salvation—that it might become a school-master to bring unto Christ, and that by it, as by a prison-keeper we might be shut up unto the faith afterward to be revealed. Cease then from your strength and look unto Jesus, the Author and Finisher of your faith. "I can do all things through him that strengtheneth me"—and only through Him. Be content to die and to let Christ live in you (Gal. 2:19, 20). So shall a truly new life be yours, to the glory of God.

NEWS AND NOTES

"The Kentucky Avenue Church of Camp Taylor has had a very good year. During 1933 there were 16 baptisms, 13 memberships placed and 18 restorations. Our church roll is something near 200. Lately our Sunday services have averaged about 160 for Sunday School, about 100 for morning worship, and about 110 for evening services. We now have four men doing the work of the eldership and eight men doing the work of the deaconate and we seem to be developing spiritually. We are giving 20 per cent of our contribution to O. S. Boyer in Brazil (a former minister of the Kentucky Avenue Church). At present we are also raising a fund to enable Orville Rodman to make an extra missionary journey in Mindoro, P. I. During 1933 M. C. Clymore of Pulaski, Tenn., and D. H. Friend of Louisville, held meetings for us."—Jonah W. D. Skiles.

Does the time-tab on your envelope now read 1234? Some one writes asking how we can ever arrange the numbers consecutively again! Are yours consecutive? If not—renew!

From Dugger, Ind.: "We occasionally give song programs from 'Great Songs of The Church.' We gave a Fanny Crosby program of 10 songs in her birth month last year, using men only. Later we selected a list of David's psalm-songs found in your book and the men presented this list in such a way as to bring out a vital message. This Christmas we let our best women singers into the chorus of 30 and presented songs in your book that had to do with the birth of our Redeemer. We had a full house and our singing was very well received. A little song that most of us liked unusually well is number 398."—J. R. Clark.

Word and Work Lesson Quarterly is free, to all who ask, with Subscription to this magazine. Always therefore the Monthly is 8 pages larger than it is!

"I enjoy the Word and Work immensely."—Mrs. L. D. Duggins.

From Philadelphia: "Though there have been plenty of hardships,

the Lord has richly blessed our ministry to Israel here. There are two Jews next door whom we trust will soon be surrendering to their Messiah. We need your prayers for our work.

"One of my best conferences was held in a very large congregation of the New Testament type, not using instrumental music. It might surprise you to know how many congregations in Pennsylvania I am finding of that type. Truly the blessing of the Lord which maketh rich has been upon our ministry."—Wallace Cautle.

From Alhambra, Calif.: "May the Lord grant you, and that great man of God, Brother Boll, many years to continue the much needed work, and keep you blameless until Jesus comes to be revealed. Mrs. Owen joins me in praise of that matchless little paper, The Word and Work."—Wm. T. Owen.

From Detroit: "The work at Vine-wood is moving along with fine interest and attendance at all meetings."—J. W. Worten.

From Columbia, Tenn.: "During these hard times the Home has been greatly blessed in the good health of its children. No orphan or destitute child has been turned away. We want to do more next year than any previous year, which can be accomplished with regular fellowship and help. We should never forget that Jesus said, 'It is more blessed to give than to receive.'"—John W. Fry.

From Junction, Tex.: "The work here moves along nicely. Wonderful opportunities for good. Tourists, hunters, health-seekers and others come here from various states, and we are always glad to have them worship with us."—W. W. Leamons.

From Sneadville, Tenn.: "Our prayers are for the success of our paper. Please pray for the mountain work."—Pat Edens.

From Harrodsburg, Ky.: "I hear your songs over the radio and it makes me want to tell you how much we appreciate your song book and all the good influence you have brought to our lives."—Mrs. J. E. Burton.

A few hundreds of this issue are being sent out as samples, and a sample is an invitation to subscribe. Thanks!

From Elkhart, Texas: "Please extend my time another year to your magazine. I like so much the spirit of its contributors and their fidelity to God's word. May God bless every one of His with wider fields and greater zeal is my prayer for all."—J. D. Fuller.

The Lord's blessing rests upon Brother S. L. Rose and his work at Jefferson St. Mission, Louisville. A number have recently been added to the Lord.

In 1933, "Great Songs of The Church" outsold both 1931 and 1932, by several thousands. This is due in part to reduced prices—from 65c to 50c in best cloth binding, round or shape notes, with new ribbon book-mark.

Main Street Church, Winchester, Ky., will give about \$50 a month to missions for 1934.

From Woodbridge, N. J.: "If the book has anything to do with our singing, then we shall have wonderful singing."—John Heist.

On our shelves are a few copies each of the following books at special clearance prices: "Studies in Romans," Moser, 15c; "Studies in Stewardship," Traylor, 50c; Pierson's "Life of George Mueller," \$1; "Know your Bible," Amos Wells, 50c; "Unfulfilled Prophecy" (Bolec-Boll Discussion) \$1.

From Forest Hill, La.: "The Church of Christ here enjoyed a series of good sermons during the holidays delivered by Brother James Johnson, a senior in Harding College of Morrilton, Ark. Bro. Johnson was reared in this community and a host of friends and brethren were present at each service. He is an entertaining speaker, humble, full of faith, love, and zeal, and worthy of commendation."—Sidney Mayeux.

"Best wishes for the new year— and on and on."—J. Edward Boyd.

This number of the W. W. goes to all whose time was out in December—to give our clubbers time to get up their lists. But—please, before next month!

On New Year's Eve R. H. Boll addressed a crowded house at Portland Ave., Louisville, where he has ministered in word and doctrine for 30 years. A hundred or more remained until midnight to pray and to praise.

Maurice Clymore goes to Greenville, Ala. to labor after several years at Pulaski, Tenn.

Can some one supply two copies W. W. Lesson Quarterly, second quarter of 1933?

McGarvey's "Commentary on Matthew," \$2—good for use with the current Sunday School lessons.

Include 50c for Winifred Mason Moore's good magazine, "Christian Woman," when you renew.

Dugger church (Indiana) gave a Christmas song service of nine Nativity numbers from "Great Songs of The Church."

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last month:

Arcadia, Calif.; Ft. Smith, Ark.; Jacksonville, Fla.; Nashville, Tenn.; Zanesville, O.; Bryants, Ind.; Indianapolis, Ind.; Livingston, Tenn.

In buying Bibles, the advantages of the Revised Version should not be forgotten, the chiefest of which are these:

There are no obscure passages: It is in the English of today. Children and young people are apt to stumble and become discouraged with the old-fashioned English of 300 years ago.

The translation is made in the light of present day knowledge.

The words used are the exact words to express the meaning.

It is arranged in paragraphs, the natural way to read.

It was translated by scholars who had available a multitude of manuscripts not at the disposal of the King James translators in the sixteenth century.

Order Bible School Helps from this office. We supply any of the Helps published by the Gospel Advocate, Standard Publishing Co, or Union Gospel Press; cards, wall charts, Junior and Intermediate Quarterlies, papers, etc. The Word and Work Lesson Quarterly costs only 7c, and is suitable for adults and young people's classes.

FARMERS AND THE GOSPEL

STANFORD CHAMBERS

Outside of the jobless of the cities, farmers, as a class, have doubtless been hardest hit by the depression of any. Their contributions to the Lord's cause have fallen off likely as much as seventy-five per cent. When it is remembered that a large majority of the churches of Christ are in the rural districts it can be readily seen what effect upon Gospel work this is having. This paragraph is being written to again remind our farming brethren and sisters that by means of such necessities of life as the farm produces (and as a rule there is now a surplus of just the things which preachers have to pay their money for) much can be done by a little system and understanding, by farmers without money to keep our Gospel preachers a-going and able to carry on in the all-important seed-sowing, soul-winning work. The church is still "the pillar and ground of the truth." Let her not forget her responsibility. And "the Lord hath ordained that they who preach the gospel should live of the gospel." Let her not forget that. A bit of investigation will reveal that a number of faithful preachers are carrying on at a sacrifice all out of proportion to what others are making. This does not escape the eye of our Lord and Master. The situation can be largely remedied, by taking thought, and then one shall not be burdened and another eased.

D. J. POYNTER

On the evening of Dec. 7, "Brother Dee" as we affectionately called him, went home to be with the Lord. Quietly and peacefully he simply slept away. Brother Poynter was nearing four-score, and for some time he had longed to pass on over to the other side to rest a while.

Brother Poynter was the builder of the church in Albion, Nebraska (my old home), and—with others—responsible also for the near-by mother congregation at "Roselma." Successful in business he gave freely of time and means to build the house of God, which is the church of the living God. He could truly sing,

"For her my tears shall fall,
For her my prayers ascend;
For her my cares and toils be given,
Till toils and cares shall end."

Her sweet communion and her hymns of love and praise were his delight; and his presence in the assembly was an inspiration and joy to all his brethren. Few men of my acquaintance have enjoyed the love and confidence of so wide a circle of fellow-citizens. He was counsellor to young and old; he "married them and buried them," and helped them along the road between.

To D. J. Poynter, I, and my people in the flesh, owe more than it would be possible to record, and it is in profoundest gratitude that this simple tribute is written. When I preached at the old home church last August, he kissed me and said as we parted, "I shall never see you again in this world." He was right. But—

"I shall see them again in the light of the morning,
When the night has passed by with its tears and its mourning;
Where the light of God's love is the sun ever shining,
In the land where the weary ones rest."

—E. L. J.

CAMPBELL'S "ADVICE AND COURSE"

The Word and Work is pleased, not only to reprint this (1830) paragraph from Alexander Campbell, as requested by the exchange in which it appeared, but also to add some later, maturer statements on "the millennium" which did not appear in the exchange!

Alexander Campbell never fossilized. At first disparaging the subject, at least for the particular time, he soon became an earnest student of prophecy and an ardent advocate of prophetic truth. His life is a story of *growth*—"in grace and knowledge of the truth."

An interesting bit of biography occurs in Frazee's "Reminiscences", to the effect that in the winter preceding his death A. Campbell preached a sermon in his sleep. It was of a half hour or more in length, and, (according to Sister Campbell) one of the most eloquent sermons ever delivered by the great preacher. The theme was one which had more and more engrossed his mind in waking hours, exceeding precious to him. That theme was—"The Second Coming of Christ." But here is his course chronologically in prophetic interest and growth:

1830

"Some of the friends of the restoration of the ancient order of things are introducing matters entirely extraneous in their pleadings for this cause. To what purpose is it to preach their views of a millennium, or of civil government, when contending for the faith formerly delivered to the saints? In making much ado about millennial matters, do they not see that their opponents will identify their views of a millennium with their ancient gospel and ancient order of things? And if there should be a discrepancy or a peculiarity in their views of the latter-day glory, will not their artful opponents connect the most important items of reform with said discrepancy or peculiarity, and thus endeavor to consign them together to one and the same fate? Remember Paul's resolution in Corinth, 'I determined,' says he, 'to make known nothing among you, save Jesus Christ, and him crucified—declaring to you the testimony of God.' Other topics at other times, but this was enough for that time and people. The ancient gospel and order of things, with the matters necessarily connected therewith, are sufficient to engross all the energies of the ablest proclaimers in the field."

That was 1830, in the first Volume of the *Millennial Harbinger*. Now let us follow on to see what was the maturer teaching of this growing Bible student:

1833

"But a time will come (and that very soon—sooner than many can be persuaded,) when 'the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions (kingdoms) shall serve and obey him.' But this not until one like the Son of Man shall come on the clouds of heaven, and come to the Ancient of Days, and be brought near before him; and there be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him. . . .

"When Christianity gains the throne Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state. . . .

"Till Jesus appears in the clouds of heaven, his cause and people

can never gain the ascendant. . . . Now is the time for fighting the good fight—the time that tries men's souls—the time for the perseverance of saints—the time for suffering with him, that with him we may reign.

"No kingdom now on earth can be regarded as a kingdom of our Lord, because they were all founded by the sword. Ambitious aspirants, political demagogues, successful warriors, triumphant military chieftains laid the foundation of them all. . . .

"But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed."

1842

Can anyone believe that the following predictions have yet been accomplished? I. a. 50:16-21; 60; 62; 63; 65:17-25; 66:10-24. Also Jer. 30:1-3, 17-24; 31; 32:36-42; 33:1-26. Ezek. 36 and 37. . . . Can anyone say that these prophecies are now fulfilled? And if not can anyone show how they are to be fulfilled after the end of the world? Dan. 2:40-44; 7: 7-14, 23-27. Compare these with John's Apocalypse, chapter 16:12-22, with chapters 17, 18, 19, and especially chapter 20:1-10. Surely no one will affirm that all these things have yet come to pass."

1849

"The revolutions, changes, and transformations of 1848, are such as to command us to break silence on subjects we have never before presumed to intermeddle with. We must note the attributes of European society, in order that we may better understand our own times, our country, and the prophecies."

"These [international political conditions] are more than 'the signs of the times'. These are the times themselves. Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!"

1854

"The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the Old World.

"As preparatory to these questions, there are certain preliminary matters, which seem to command the attention of the student of prophecy, such as:

1. The restoration of Israel to their own land.
2. The rise and fall of Babylon the great.
3. The one thousand two hundred and sixty days.
4. The coming of the Lord.
5. The first resurrection.
6. The thousand-year's reign of the saints.
7. The descent of the New Jerusalem.
8. The scenes following.

"These are to be our themes, the Lord willing, so soon as our readers are increased to ten thousand. We have had this subject often before our mind, and more recently has it become more engrossing. We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come 'when many shall run to and fro, and knowledge shall be increased.' We are evidently approaching a new crisis in the ecclesiastical and political affairs of the world. If every four readers of the Harbinger would add one, the seats would be full for such a discussion. And while this is in progress we shall be preparing our materials and placing things in order for such a development as the progress of the age and our means and facilities may furnish.

We have been, and still are, hearing both sides and collecting docu-

ments in aid and furtherance of such an object. It will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation."

1855

"Besides, the compass and grandeur of that sublime subject [millennium] demand a concentration of mind paramount to any other topic now in our horizon. We are glad to see a continually increasing interest in that theme, and the means of understanding the subject are continually increasing, so that we flatter ourselves that we will be better prepared for the work next year in consequence of the delay, and in the long run it will be no less."

"The subject of the Millennium was proposed to be introduced last volume. But such were our labors in other fields, we did not think we could do it justice. We have firmly resolved to introduce and discuss that great subject the ensuing year. The subject is annually growing in importance, and we feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention."

1856

"The coming events of apocalyptic vision are pressing upon our attention, and have strong claims upon our grave consideration. Whatever is taught in the Oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration. The signs of the times are ominous, and coming events cast their shadow before them, indicating to us the necessity of preparing for them. But for this purpose it is indispensable that we understand our own times, and their position on the chart of prophetic developments."

"We are deeply penetrated with the idea that Christianity [by which evidently he means the present order of things] being a new dispensation of the Holy Spirit to Jew and Gentile under Christ, a dispensation not of the letter, but of the Spirit, must continue until the 'fullness of the Gentiles' be consummated. But this clearly intimates that it is not to be forever, or to the final consummation of the drama of Christianity. That the Redeemer shall come out of Zion and turn away 'ungodliness'—impiety, the fuel of unbelief—'from Jacob'—is an express oracle indicative of some special and glorious interposition of the Lord Jesus—which may usher in what we usually call 'the personal reign of Christ'—the subjection of all nations to him."

1860

"The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowings of that which is soon to come. The cry comes up from the waiters, watchers, 'Watchman, what of the night?' and who is able to read the mysterious pointings upon the dial-face? We feel that the Providence of God is moving fearfully among the nations, and stand in awe before the mighty portents which rise up year after year, so threateningly, in the pathway of his wrath. We have already promised to furnish our readers with the results of our own reflections on this sublime subject, and will, the Lord willing, keep it constantly before mind and heart, for their benefit. Let us search diligently, what manner of times are coming upon us." (Emphasis ours.)

The Word and Work earnestly commends Mr. Campbell's advice and *course* to all its writers and readers, in dealing with the millennium; yea, and to contemporary writers and publishers as well! —Publisher.

Our book list includes the best in its line. Order from us.

PIONEER LITERATURE AND ATTITUDE

R. H. B.

(See foregoing article)

It does not matter very greatly with any of us what Campbell believed and taught. We are not Campbellites: we are only Christians. But it is just in this very point that Campbell and his co-workers and contemporaries give us an impressive lesson: what they found and saw in the Book they believed and spoke freely. No committee waited upon them with orders that they must not teach on certain lines or topics, or that they must teach only such and such things in order to be rated as "sound" by the "brotherhood." They would have instantly repudiated such suggestions as the very evil against which they were waging deadly warfare—the imposition of the human creed. Those pioneers were simply Christians. They owned no other authority than their Lord. They acknowledged no spiritual overlordship; no "Rabbi," or teacher, no "Father," no "master" in any authoritative sense. (Matt. 23:8-10). They were free under Christ, bound together by a fundamental faith in Him, and a loving regard one for another. Even the infamous Dr. Thomas, founder of the Christadelphian sect, was not disowned and disfellowshipped until he had gone to incredible lengths in radical anti-christian doctrine and in deliberate organization of a sect. (Mill. Harb. 1836, p. 565f; 1838, p. 86f.)

Besides the teachings of Campbell (quoted in part herein) on prophetic themes, we find in Millennial Harbinger a whole series of articles by Dr. J. C. Barclay, highly commended by Campbell himself, on the Restoration of Israel, and other prophetic themes which are in general, yea even detailed accord with positions set forth by the Word and Work; also teachings by James Challen—notably an article on the "Times of the Gentiles," reprinted and endorsed in full by the Word and Work; a controverted, but not condemned, article by H. T. Anderson (translator of the N. T.) on the Throne of David; and many other clean-cut "premillennial" teachings. Elsewhere we hear Moses E. Lard speak bold, strong words on the Millennium, such as nowadays would be hissed as "Bollism," and Walter Scott, likewise, on the Second Coming of Christ. In fact there was a remarkable line of what the Word and Work regards as fine, clear prophetic teaching, running through the pioneer literature—sometimes tolerantly criticised, sometimes heartily endorsed. If at any time and point some had risen up to condemn any of those brethren, and to threaten them with boycott and ostracism if they did not cease to teach those things which "cause division" (fancy such a "division" staged by those objectors themselves!) and if they did not teach such and such a brand of "sound" doctrine—trouble would have ensued. In our day there are those who have forgotten what it is to be simply Christians, and who do not know what it is to be free in the Lord and to accord like freedom one to another.

FEAR

“He delivered me from all my fears” (Psalm 34:4).

It may be fear of the ultimate consequences of some past sin, long since confessed, forgiven and forgotten of the Lord and almost but not quite forgotten by ourselves. “What if one day this should come to light and my testimony be ruined?” Oh, the nagging, hounding fear! Fear that if pressure of financial or domestic strain becomes much heavier mind will give way and perhaps suicide or other disgrace be the result. What a hideous thing this fear! Fear in regard to the future support of the gospel work given to your charge—fear in regard to your health, slipping imperceptibly every day—fear in regard to the safety of your loved ones—these perilous days; if wealth be your lot, the overhanging horror of kidnapping and blackmail—fear of what is coming upon the world. Fear, fear, fear! And our blessed Lord knew all about it in advance. He knew this weapon would be the very sharpest one with which Satan would torment His blood-bought saints, so He filled His word with two pregnant words of command: “*Fear not*”, “*Fear not*”, “*Fear not*”. For fear, cherished and retained, strikes at the very root of faith. Even in the case of fear produced by a pathological condition, faith can give the victory. She who writes had one time this experience during a nervous breakdown, accompanied by terrifying and unreasonable fears. No person could calm or allay these fears, but He *could* and *did*. On her wall is a framed card bearing a dozen of the passages of Scripture given at the moment of a desperate need, when fears were all but overmastering. How they comforted, those blessed texts; they were the very voice of God to the tested soul, and as often as the fearful thought returned, the banner of the Lord was raised against the enemy through His word spoken powerfully to the heart. Oh, the wonderful, glorious word of God; dear soul, let us be saturated with, and steeped in, that word, that in time of need, when perhaps one cannot even read or pray, the Spirit may whisper in our ear these precious messages. When we are in health and can spend long moments in prayer, it is perfectly possible to wait upon the Lord until His peace is given in exchange for any fear whatsoever, and if the fear returns, by laying it again definitely before the Lord and waiting and resting in Him, the peace again descends and enfolds. Peace is His will for us, fear is not. Fear will disappear in the face of quiet, sustained faith, for fear is a lying, cowardly thing, a fitting product of its author and originator, Satan, the father of lies and chiefest of all cowards when confronted by the resistance of faith.

Our Lord has bade us fear not at the end of time, when all the foundations of society are breaking up. Does it not seem that we are actually in this perilous time? And are we fearing or trusting?—*Evangelical Christian*.

CHRIST—"PRIEST UPON HIS THRONE"

R. H. B.

Every statement of God's word is to be taken in its connection. This most evident and just principle of Bible-interpretation is likely to be lost sight of, in the heat of controversy especially. A man anxious to prove or to disprove something or another is apt to fasten on some phrase or sentence the wording of which appears to favor his cause, all regardless of its context and real meaning. The most striking and obvious example of that is the use some anti-millennarian controversialists have made of Hebrews 8:4, "Now if he [Christ] were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law." To this the debater points confidently, yea, triumphantly, and defies the universe to prove that Christ returning will ever set His foot on the earth again. For if He did He would immediately cease to be priest. Heb. 8:4, declares our debating friend, plainly says so. So Christ can certainly never come back to earth for that would mean the cessation of His priesthood; whereas the Book says He is a priest *for ever*. Nor can His throne be here [does not the Word plainly say it will be? Matt. 25:31] for He will be "a priest upon his throne", Zech. 6:13; and "if he were on earth he would not be a priest at all." Thus the jingle of words taken out of their connection is made to appear like solid, guaranteed anti-speculative and sound teaching.

But if a man should try to depreciate the importance of baptism (as some do) by quoting Paul's words in 1 Cor. 1:14-17, "I thank God I baptized none of you save Crispus and Gaius . . . for Christ sent me not to baptize but to preach the gospel"—these same debaters would instantly call such a one to task for not observing the connection in which those words occur. But they do not seem to see so clearly when the shoe is on the other foot.

Now Heb. 8:4 does not mean that Christ would lose His position and rank of priesthood if ever He came to earth. The connection plainly shows what the inspired writer means—viz. that His priesthood is not after the earthly order, nor in the earthly tabernacle made with hands; for *that* ministry belonged to the sons of Aaron. Christ's priesthood is of another order. That and that only, and most evidently is the writer's point and *that* is what he is talking about, as the whole context shows. To force his language into meaning that Christ would forfeit His priesthood if His foot touched the earth, or that His presence on the earth again would put an end to His priestly rank and function, is not only not warranted by the statement in Hebrews, but is contrary to facts. For He did exercise priestly functions even while yet on the earth; and that not merely in intercession (as in John 17) but even in ful-

filament of the solemn type of the great day of Atonement (Lev. 16).

On that day of Atonement, the great day of the Old Testament ritual, the highpriest alone officiated;* not in his robes of glory and beauty, but in the garb of humiliation—the simple white linen robe. First he killed the bullock and with its blood made atonement for himself in the Most Holy. Then, having been accepted before God, the highpriest killed the goat allotted for Jehovah for the sin-offering, and carried its blood into the Most Holy, to sprinkle it there upon and before the Mercy Seat. Manifestly one part of the highpriest's function was performed in the sanctuary and another part of it in the court. Both functions belonged equally to his highpriestly work. Each act could be performed only by the highpriest alone: the offering up of the sacrifice outside, the presentation of the blood inside, the sanctuary.

Accordingly, the antitype, Christ's highpriestly work, included the great Sin-offering (which had to be brought on earth) and the work in the Sanctuary, namely in heaven itself, whither He went to appear before the face of God for us, and where, that part of His work forever finished, He sat down at the right hand of the Majesty on high.

For as it was the highpriest's task to "offer both gifts and sacrifices for sins" (Heb. 5:1) so Christ also, "through the eternal Spirit offered himself without blemish unto God" (Heb. 9:14). When and where was this done—on earth, or in heaven? Not in heaven, but on earth. It was the "offering of the body of Jesus Christ," on the cross of Calvary. (Heb. 10:10.) Christ therefore could and did function as Priest even on earth.

We see then the force of the statement of Heb. 8:4, "If he were on earth he would not be a priest at all, seeing there are those who offer the gifts according to the law," who serve in the earthly tabernacle. All that the writer means is that *such* a priest, a priest of the earthly order and minister of the earthly sanctuary—our Lord could not be. Indeed He was not. He received "a ministry the more excellent"—the ministry of the real tabernacle, and of a Holy Place not made with hands. A ministry such as His could not have been exercised in the "sanctuary of this world" in which the priests of Aaron's house officiated; but pertains to heaven itself.

This is the scope of Heb. 8:4. Read not the sound of the words of this one verse alone, but take it in its relation to its context before and after, Heb. 8:1-6, and in the light of the whole section, Heb. 7, 8, 9, and 10.

*All the tasks commonly assigned to the lower priesthood were performed by the highpriest on that day; the only exception being the leading away of the scapegoat, which was not a priestly function.

Your neighbor might be glad to let you include the price of his subscription with your renewal if he knew about it.

MEN WHO PRAYED

O. S. BOYER

"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5:14.)

"Now I beseech you . . . that ye strive (contend, wrestle) together with me in your prayers." (Rom. 15:30.) "Jacob was left alone; and there wrestled a man ("God", v. 30) with him until the breaking of the day . . . And he said, I will not let thee go except thou bless me. . . . Thou hast striven with God and hast prevailed." (Gen. 32.) "For I would have you know how greatly I strive for you." (Col. 2:1.) "Striving for you in his prayers." (Col. 4:12.) "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22:44.) "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears . . . and having been heard." (Heb. 5:7.) "And in the morning, a great while before day, he rose up and went out . . . into a desert place, and there prayed." (Mark 1:35.)

"For thirty days and thirty nights these godly men waited before God in prayer. . . Three human hearts that beat as one and that one the heart of Christ, yearning, pleading, crying, and agonizing over the church of India and the myriads of lost souls. . . Do you who read these words . . . say, 'what a price to pay!' Then I point you to scores and hundreds of workers quickened and fitted for the service of Christ. Surely Calvary represents a fearful price. But your soul and mine, and the millions—redeemed. When we shall see all this shall we not gladly say, 'Behold the purchase?'—Praying Hyde. "And I set my face unto the Lord God, to seek by prayer and supplications, with fastings and sackcloth and ashes." (Dan. 9:3.) "And it came to pass in those days that he went out into the mountain to pray; and he continued all night in prayer to God." (Luke 6:12.) "Men ought always to pray, and not to faint." (Luke 18:1.) "These all with one accord continued (ten days) steadfastly in prayer." (Acts 1:14.) "Ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.) "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." (Eph. 6:18.) "Look on the fields . . . they are white . . . the laborers are few. . . . pray!" "Pray without ceasing."

"The prayer power has never been tried to its full capacity in any church."—J. Hudson Taylor. "But prayer was made earnestly of the church unto God for him." (Acts 12:5.) "The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.) "And they continued steadfastly in . . . the prayers." (Acts 2:24.) "That the men pray in every place." (1Tim. 2:8.) "Was there ever in the whole church history such an astonishing prayer meeting as that which, begin-

ning at Herrnhut in 1727, went on one hundred years? . . . By relays of brethren . . . prayer without ceasing was made to God. . . . From that one small village community more than one hundred missionaries went out in twenty-five years." "We know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26.) "Lord, teach us to pray." (Luke 11:1.) "That prayers, intercessions, thanksgivings, be made for all." (1 Tim. 2:1.) "O Lord revive thy work." (Hab. 3:2.)

DO WE NEED "SCATHING REBUKE"?

FRANK S. GRAHAM

While rebuke and reproof are part of the duty of an evangelist, (2 Tim. 4:2) the writer is confident that inactivity is often the result of spiritual weakness, which mere rebuke does not remedy. To stimulate weak Christians to activity either by fierce denunciations, or by empty "pep meeting" methods, may be as disastrous as to force invalids into activity beyond their endurance.

Edification is more neglected, we believe, than rebuke. We do not mean short talks by the brethren—though they should speak unto edification, but the building up which the Word of God's grace is able to do. (Acts 20:32.) Some needs are the following:

- (1) Free access to the truths which God has revealed (Deut. 29:29).
- (2) Deeper acquaintance with the treasures of wisdom and knowledge which are hidden in Christ. (Col. 2:3.)
- (3) Fuller acquaintance with the evidences upon which faith is built, including the evidences of fulfilled prophecy, and of that in process of fulfillment.
- (4) At least enough knowledge of unfulfilled prophecy to prevent confusion and perplexity over world conditions.
- (5) The habit of fervent prayer.
- (6) The comfort of mutual faith—Christian associations (Rom. 1:2).
- (7) Some knowledge of the work which God is performing through his servants.

If true believers are thus built up and strengthened, activity will be natural, and will come from sources within. "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this he spake of the Spirit which they that believe on him were to receive." (John 7:38, 39, R. V.)

"Each sees one color of Thy rainbow-light;
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
We are not perfect till we find the seven."

—Geo. Matheson.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Dallas Johnson
Brazil

"Greater Things for God" in 1924.

* * Let us ascend the observation tower and look over the world a bit. * * Four hundred thousand Hindus met at Benares to bathe in the sacred Ganges. In the rush to get in the water 53 were killed in one day. * * Missionaries in Japan employ and report as "Christian workers" 1,740 natives who do not even profess Christianity. * * A large mission reports decline of 46% in receipts. * * British and Foreign Bible Society published 10,600,000 volumes last year. * * German foreign missions suffered "a catastrophic fall" in gifts. * * Union of militant, Godless, Russia, number 5,500,000. End of the second

5-year plan is expected to see total destruction of "every social root of religion". * * Presbyterians report progress among Mexican Indians. * * In Liberia, 100 years after the slavery abolition act, it is said slavery persists. The world yet has some 5,000,000 humans treated as salable property. * * Legal recognition of conversion to Christianity is not yet attained in Egypt. * * Eighty organizations work for the Christianizing of the Jews. * * In Japan, a book on the certainty of an Anglo-Japanese war has reached its 45th edition. * * More riots in Palestine; over increase of Jewish immigration. * * Instead of barring religion from Chinese schools it will be admitted "for assistance to national revival." * * League of Nations seeking where the Assyrians, ruined by war, may be settled. They were among the first to accept Christianity. * * Pneumonic plague spreading alarmingly in Mongolia. * * Br. India population has gained 30,000,000 in 10 years, five times the total number of "Christians" after 400 years and the existence of the church there 1500 years. * * Some 7,000 workers in Japan average about two converts per annum at which rate it would take about 10,000 years to Christianize the land. * * Do the foregoing items suggest anything as to *methods* employed? * * N. America gave \$27,167,572 to foreign missions in 1931. * * A year ago, output of Palestinian oranges jumped from 2,000,000 cases to 3,000,000; last season it reached 4,250,000 and 6,000,000 cases are estimated for next season.

FALL ACTIVITIES IN CANTON

George Benson

Canton, China is a delightful place to live during the fall season. We are accordingly attempting to make the most of the opportunity that is ours.

Brother Whitfield is teaching, preaching, studying language, and keeping the boys in line at the dormitory—doing a good job at it all, too. Brother Davis preached his first sermon without an interpreter on November 5, which is really a remarkable achievement, since he has been in China less than a year.

Daily Bible School is going on delightfully, with the Bible as our main text-book, and with students growing rapidly in a knowledge of the Word.

The quarterly Chinese Christian magazine went on its way to 1500 different addresses the first of this month. A number of various different tracts have been distributed in the city, under the direction of Bro. Davis.

Three young men were baptized last Sunday at the Kan Yuk Lo chapel in this city. A new evangelistic point has also been opened, and preaching is going on there every night. Thirteen held up their hands last Sunday night, saying that they wanted to further study the gospel.

Our English school has an enrollment of more than one hundred students, with Mrs. Benson as the chief teacher.
Box 53, Canton, China.

BROADDUS BACK IN CHINA

We appreciate the way we were received in most places while in the States, and thank God for the help and encouragement along the way. In the first six months (181 days) Alice and I attended 194 meetings in Tenn., Ky., Ind., Ohio, Mich., and Ont., Canada. We spent more time at my home in Kentucky for the next three months. On June 5th the baby was six weeks old so we started north with meetings along the way. Alice and the two girls spent a couple of weeks with her mother and went on to Vancouver by train, while the boys and I dropped back through Neb., Kan., Colo., Calif., Oregon and Washington with meetings almost every night, arriving in Vancouver just in time to get things aboard and ready to sail on August 12. In eleven months I spoke more than three hundred times in almost as many churches, helped raise the travel funds for the Bernards and Miss White and did all I could to interest others in helping in this needy field. We realize the financial conditions and know many are doing all they can but there are thousands who profess to be Christians who still waste more than they give to the Lord. We saw enough go into garbage cans and 'ash-trays' to more than support a couple on the field.

E. L. Broaddus.

FROM HONG KONG

Our new quarters are more modern and are near the Shum Shui Po church. The rents are higher but by saving bus fares for ourselves and the language teacher and by combining ours and Miss Mattley's households in one flat we hope to "get by" on less than we did before.

Sister Mattley expects to be up country all winter if her health permits. I long to go inland also but my usefulness there would be very limited at present. I must stay near a language teacher for some time yet.

There is work to be done here among the English speaking Chinese. Nearly all of them have heard a form of the Gospel but are still in need of being taught "more perfectly." They need to learn to think and study for themselves. We Americans can hardly realize the effect of ages of illiteracy. If you had never read anything or seen any of your family read, how could you "study to show thyself approved"? Our task among the people who can read is to help them to make the best use of that in the study of God's word.

Elizabeth C. Bernard.

LANGUAGE STUDY

I have finished the second month with my Chinese language teacher. Studying the Chinese language is a hard task but not an impossible one as some have proved. I live near some Chinese Christians who help me and allow me to practice what I have learned on them. From the way they laugh I am sure I don't always say what I intend to. Am happy in the work and look forward to the time when I can do more in the Lord's work. Pray for me. We need your prayers as we seldom hear a sermon in English. Odessa White.

FROM CLARA KENNEDY

One of my young people's group was baptized recently. A girl 15 years old. Her parents seriously opposed but she took her stand anyhow. This means a lot in Japan. I have taught this girl almost entirely myself. Every soul means so much to Him. I am glad.

In December I started a new work, in a new place, where there is no church, no Sunday school, no kindergarten, no Christian work at all. I don't know how I will come out financially, but I believe that God will supply my needs if the move is righteous in His sight, and I believe it is.

Pray for me, brethren. I need it. I ask it not as a form but as a reality. Don't fail me in this way. Even if because of the depression, you cannot give as you would like, you can help us to remove mountains through prayer. Thank you all, and God bless you.

HUYUYU MISSION

We are having quite a number of workers going out to different parts of the field, with good results. This week I am to go with a native evangelist to oversee the baptizing of about 20 people who have been hearing the word and who desire baptism.

I am disappointed in that I will not be able to get out to farther reserves on account of lack of funds. We have been out to some of these farther places, but need so much to go again. However, I will have to be content to work close in.

Brother Garrett's have returned from Northern Rhodesia, and are at present at Huyuyu Mission. Had a good service here Sunday. It is a pleasure to meet in a building where we have room to walk without stepping on some one. Rains are on now and people are everywhere getting garden work done. Hope it will not be long until they can have some food. Famine in several parts.

P. B. 140E, Salisbury, S. Africa.

W. N. Short.

HENG CHOW

Heng Chow is about as it always was but never before have I realized how great the needs are. You can talk about those at home but I can promise you if you were to see the conditions here you would immediately see the difference. We do not expect the coolies to know much, but if you could see the teachers at the girls' school! With conditions like this where can Christians educate their children? And I have no doubt the same things are true in the boys' school. Only as Christ and His ideals are known can the morals of these interior places be changed.

Ethel Mattley.

BY THE WORD

If the experience of an older preacher is worth anything, young ministers may be urged to quote much Scripture in their sermons. Without this, they may exhibit their learning, or show their eloquence, or adorn their sentences with beautiful and poetical figures of speech; but their oratory will be like a fine musical entertainment, going in at one ear and out at the other. By the Word are we begotten (Jas. 1:18); by the Word we are born again (1 Pet. 1:23); by the Word we grow (1 Pet. 2:2); by the Word we are sanctified (John 17:17); by the Word we are defended (Eph. 6:17); by the Word we overcome (Rev. 12:11). All men's sermons will be forgotten in a little while. "But the word of the Lord endureth for ever" (1 Pet. 1:25).—King's Business.

YOUR CHOICE—FREE

For one new subscription
"The Revelation," 84 pp.
"The Kingdom of God," 84 pp.
"Boles-Boll Debate," 424 pp.
"How to Understand and apply the Bible" 16 pp.

THE WORD AND WORK
Louisville, Kentucky

"TRAIL OF THE MISSIONARIES"

By
J. M. McCaleb

Thirty-four interesting chapters, illustrated throughout.
Bound in Cloth and stamped in Gold.

Price postpaid . . . \$2.

New York City CHURCH OF CHRIST

The Woods Memorial Chapel
237 West 69th Street

Sunday Services:

Bible School 10:00 A. M.
Worship 11:00 A. M.

Walter W. Sikes
Minister

99 Claremont Avenue.
Phone Monument 2-7100 Ext. 314

"OUR WOLD TOUR"

By Don Carlos Janes

An illustrated book descriptive of personal observations and experiences on a missionary tour around the world, written in vivid style, bringing to its readers other peoples and other lands in an entertaining and profitable way.

Price \$2.00

Order from the Author,
1046 Dudley Ave Louisville, Ky.

"The Revelation"

84 pages, full scripture treatment.

"The Kingdom"

84 pages, arranged for ready reference. Both books by R. H. Boll.

50c each, four for \$1.00

MAP OF PALESTINE

(For 1934 Lessons)

Lithographed in Four Colors on Muslin of Superior Grade. Size 36x58 inches.

Radial Circle Lines have been added, by which distances from Jerusalem may be approximately estimated.

Large Type, Clear and Bold Outlines. Names of places may be easily read from any part of an ordinary room. Price, post-paid, \$2.00

The Word and Work, Publishers, Louisville, Kentucky

Revised Bibles at Lower Prices



Bold Face Pronouncing Type

Colored maps. (No references.)

Page Size
4 1/4 x 6 1/2

- 77 Genuine leather, Morocco grain, flexible covers, round corners, red under gold edges \$2.50
 82x India Paper Bible. fifteen sixteenths inch thick, genuine leather, leather lined, divinity circuit, silk sewed, gold edges. \$4.00

MINION BLACK-FACE PRONOUNCING TYPE

REFERENCE BIBLES

Contain full center column References, outline and colored maps.

Page Size
4 7/8 x 7 Inches

- 152 Genuine leather, Morocco grain, divinity circuit, round corners, red under gold edges. \$3.00
India Paper Bible-3/4 inch thick
 153x Genuine leather, Morocco grain, divinity circuit, silk sewed, leather lined, round corners, red under gold edges, . . . \$5.00

BOURGEOIS TYPE

Clear, easy reading

Page Size 5 3/8 x 8 Inches

REFERENCE BIBLES contain full center column References, Outline and colored maps.

- 172 Genuine leather, Levant grain, divinity circuit, round corners, red under gold edges \$3.50
India Paper Bible, 7/8 inch thick
 173x Genuine leather, Levant grain, divinity circuit, silk sewed, leather lined, round corners, red under gold edges \$7.50

THE TEACHERS AND STUDY BIBLES

Same size, type and paper as above.

Contain full center column References, Concise Bible Dictionary, combined Concordance, Subject-Index, Dictionary Scripture Proper Names, Outline and colored maps.

- 2172 Genuine leather, Levant grain, divinity circuit, round corners, red under gold edges. \$4.00
India Paper Bible, 1 1/8 inch thick
 2173x Genuine leather, Levant grain, divinity circuit, leather lined, silk sewed, round corners, red under gold edges \$8.00

WORD AND WORK, PUBLISHERS, LOUISVILLE, Kentucky