

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

Subscription, One Dollar the Year
(Including W. W. Lesson Quarterly where requested)

In Clubs of four or more, seventy-five cents

The Word and Work, Publishers, Baxter Station, Louisville, Ky.
(Entered at the Louisville, Ky., Post Office as second class matter)

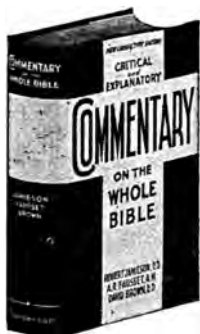
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THE WORD AND WORK, PUBLISHERS
Baxter Station, Louisville, Kentucky.

THE WORD AND WORK

FAST DAY PROCLAMATION

BY THE PRESIDENT

(Sent by S. C.)

“Whereas, It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scripture, and proven by all history, that those nations only are blessed whose God is the Lord.

“And, insomuch as we know that, by His divine laws, nations, like individuals, are subjected to punishments and chastisements in this world, may we not greatly fear that the awful calamity . . . which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?

“We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown. But *we have forgotten God*. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom, and virtue of our own.”

(See Explanatory Note in News Column.)

WORDS IN SEASON

R. H. B.

THE LIGHT THAT SHINES IN THE CROSS

Men have coined strange unwieldy words to sum up the various branches of religious knowledge. “Theology,” as most of us know, means primarily the science of God. “Christology,” concerns Christ; “Anthropology,” is the science of man. The doctrine concerning Sin is called “Hamartiology”; that concerning Salvation, “Soteriology.” “Ecclesiology” treats of the church; and “Eschatology” is the teaching concerning the Last Things. But the humble believer who has caught the vision of the Cross has the sum of all these “ologies” though he may never have so much as heard of them. For in the Cross of Christ centers all the light of God’s revealed truth, for there we first come to know God and Christ; there, too, we learn the truth concerning man; there Sin is unveiled, and also Salvation. There is the root and beginning of the Church; and on the Sacrifice of the Cross turns all the future unto the

ages of the ages, as the book of Revelation shows. Thus in theology, Christology, anthropology, hamartiology, soteriology, ecclesiology, eschatology—yea, and much more—in the Cross we have the compendium of all those sciences—better: the living revelation of God's love and redemption in Christ Jesus, with all the blessings of sins forgiven, and the joy of the Holy Spirit. For there is the fountain of life: In that light shall we see light.

* * *

"IT IS THE LAST HOUR"

"Little children," says John the beloved apostle, "it is the last hour; and as ye heard that Antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour." (1 John 2:18.) As all the rest of the New Testament so John's writings also are "eschatological." They are written as in the shadow of the great event, as upon the eve of the Lord's coming. This attitude was enjoined by the Lord Himself (Luke 21:36.) It was then and is now the only right attitude for a Christian. If told to stand in expectancy and readiness for a certain event, of which the time is not revealed, the only proper thing to do is to expect that event constantly, to watch for it daily, and so to live and to think as though the said event were "just around the corner." That was the attitude of the early church. "The Lord is at hand," said Paul. "The coming of the Lord is at hand" said James. "The end of all things is at hand," said Peter. "The time is at hand," said John. The fact that 1900 years have passed away since first they began to wait for "the blessed hope" has nothing to do with the matter. It neither proves that the Christians of other days were deceived in their looking for Christ, nor does it imply that it may be yet another thousand years, or a hundred, or ten, or one—nay, the true believer will take the delay as an incentive to watch more intently for the Lord's appearing. However it may be, whether many years, or few had passed, the one thing for every Christian to do in his time is always to look for Christ, and to live each day as in the light of Christ's return. So in any case to regard himself as living in "the last hour," was exactly the right attitude and frame of mind for John and for all Christians of that day.

WHY "THE LAST HOUR"?

Nevertheless John had a special reason also for saying "it is the last hour." He had seen signs of it. It was a matter of common knowledge among the churches that Antichrist was coming. Already (John says) there were many antichrists. These little antichrists were the pre-cursors, the advance-agents of the great final Antichrist. Their appearance marked the time. It showed which way the wind was blowing. *By this*, John states, he and the brethren, knew that it was the last hour. "But," one may object, "it was *not* the last hour." Was John then mistaken? If he was mistaken in this, how could we trust him in other matters? And what value are

we to place on his inspiration? The answer to this is first of all that he did not make this statement, "It is the last hour," on the authority of his inspiration, but upon the evidence of the signs which he (and not he only but all other brethren as well) had observed namely the rise of the many antichrists: "whereby we know that it is the last hour." No more than Christ Himself could John reveal the date of the great Day. All that he or any other of Christ's servants could do was to note the Christ-given signs which heralded the approach of that Day. In the second place, John was not mistaken. He was quite right. The signs were there just as he said, and John had judged them correctly. So soon did the times take on the marks of "the last hour"; and there has never been a time since when those marks were absent. In our day the signs (not only those John saw but more besides) have multiplied so strikingly that with more good reason than ever we are compelled to say solemnly "It is the last hour!"

"A LAST HOUR"

But not even this vindication of John's statement (though all-sufficient in itself) is all that is to be said. John's utterance was more careful and cautious than our English translation of his words shows. He did not say "it is *the* last hour." There was no definite article in the Greek of this sentence. Exactly what he said was, "Little children it is *a* last hour." John knew and understood that his time was moving on to a crisis—and how could he know but that it was that final crisis? Nevertheless he did not say so. The end of an epoch had come. It might well (so far as he or any other Christian knew) be the full end of the age. But all he said was that it was a final hour. Such final hours have come repeatedly. History moves in cycles. Grace first, then, following grace rejected, blindness, then judgment. This cycle has come and gone, again and again; yet each time more meaningfully, and more and more prophetic of the final issue. The reader of the Old Testament finds many a "Day of the Lord," each taking on more definitely the features of the last great day. The Flood, the destruction of Sodom, the expulsion of the Canaanites, the overthrow of Jerusalem by Nebuchadnezzar, the fall of Egypt, of Babylon. Each of these was in turn a day of the Lord, typical of the final one, "the great and terrible day of the Lord." Thus also the whole age since John's time has moved onward in spiral lines, epoch upon epoch, crisis after crisis, each in its turn foretoking more and more emphatically the great impending End.

TODAY'S LAST HOUR

It is a last hour now, as never before. Everyone—not Christians only—knows that the world is moving on to a tremendous crisis, such a crisis as since the days of the Flood has not been known—a crisis involving all mankind, all nations and governments, and everything that concerns humanity. Whether it will be the last and final one we cannot say.

Like John and the church of his time we know it is a last hour; and since we cannot know but that it is *the* last, it behooves us to regard it as the last and to order our affairs accordingly. In fact all signs point that way. So far as we can see and judge no fuller warnings could possibly attend the last crisis; and nothing that could presage the Lord's coming to receive His own to Himself (1 Thess. 4:16, 17—an event which necessarily precedes His manifestation with His saints in glory, Col. 3:4) seems to be lacking. With better reason than any generation of former times may we now look up and lift up our heads; "because your redemption draweth night." (Lk. 21:28.)

WHAT SHALL WE DO?

We will not here enter in upon a discussion of the coming Antichrist, and of the many little antichrists, his under-studies and storm-petrels, of which John speaks; nor of any of the "signs" to which the word of God calls our attention. Granting, what probably no one will deny, that surely it is "*a last hour,*" and may very likely be *the* last hour—what shall we do in view of such a fact? Peter's inspired instruction for such a case is to be "of sound mind," and "sober unto prayer: *above all things* being fervent in your love among yourselves." (1 Pet. 4:7, 8.) Paul in 1 Thess. 5 says (in view of the impending Day)—"let us not sleep, as do the rest, but let us watch and be sober . . . putting on the breastplate of faith and love, and for a helmet the hope of salvation." And in Rom. 13:11-14 (after having urged the supreme obligation of *love*):—"And this, knowing the season that already it is time to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Let us walk becomingly as in the day, not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof."

Most solemn and impressive are the words of our Lord Jesus Himself: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life; and that day come upon you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

"He that hath ears to hear, let him hear."

It is the one great condition of success—this implicit recognition of the authority of God's Word and obedience to it, honestly seeking to know the will of God. Not merely obedience to one text, but seeking to know and do His will, as revealed in the general principles laid down in His Word, for life and conduct.

NEWS AND NOTES

(June, 1937.)

J. R. Clark, of Dugger, Ind., was with Camp Taylor church, Louisville, recently, in a fine meeting. Fourteen baptisms and 11 other responses to the various invitations.

From Oyster Point, Va.: "Greetings in the Wonderful Name of Jesus our Lord!

"Since the flood conditions in your city, I have often wondered how you people fared when the waters were high. So I am dropping you this card, and, if you please, drop me a card in return and let me hear if you are still in regular business, and have the Revelation book I usually order from you. Thank you. May God bless your testimony for Him. Pray for us."—Orrie D. Yoder.

From Lexington, Ky.: "Brother Powell, a fine worker of the church here, conducted a good service at Skinnersburg schoolhouse (Scott County) on May 16.

"We had fine crowds at 'Ebenezer' and 'Oregon' churches on same day. Brother Gayle Palmer is held in high esteem at Ebenezer. He is truly a fine young man and promising preacher.

"We had five baptisms at Lexington during April."—H. N. Rutherford.

From Berkeley, Calif.: "Brother Ruby is leaving us June 1. He will make a trip to the South this summer, and will return to teach in the new Pepperdine college in Los Angeles this fall. He is to be the head of the English department there. We are very happy that he has this opportunity for usefulness opened to him, and pray that the work may be profitable in the Lord's service."—William M. Green.

From Erin, Ont.: "This time we shall send our order for Word and Work Quarterlies direct to you. These are to be used in our Bible classes here as usual. Best wishes and love to all of you."—H. L. Richardson.

Brother Boll is in Texas for meetings through the month of June: Abilene first half; Dallas last half.

J. H. McCaleb (Harding) of Chicago, addressed a full house at Highland Church, Louisville, at

least half of them young people, on the evening of May 16. The attendance, the singing, the address and the spirit of the whole meeting, were inspirational in the highest degree. In a little private note which we venture to use in these notes for encouragement of others, Brother McCaleb gives his impressions:

"You know what inspired my article this month! In fact that meeting inspired me to think of a lot of things. It has redoubled my energy and interest in the young people's work here.

"I appreciate very much your turning out that crowd. I can do better another time, I think. I hope they will give me the opportunity. It was a wonderful turn-out and a tribute to your work. I have the conviction that the Lord will open the door for a great work with the young people if we will let Him do it in His own way.

"Concerning my article, feel free to reject what I write at any time, and I'll try again."—J. H. McCaleb.

From Dallas, Texas: "The Fair Park Church is enjoying a steady growth. We have baptized 20 persons since the first of the year, and have had several to transfer membership to us.

"Brother T. W. Phillips, of Los Angeles, Calif., is to assist us in a meeting beginning May 30."—J. E. Blansett.

Louisville, Ky.: "All services at Ormsby Ave. Church are showing marked increase in interest and attendance. The night meetings have about doubled in attendance. Two men, heads of families, made the good Confession and were baptized at recent services, and the wife of one of the men came to reconsecrate her life. Expecting others. 'Praise God from whom all blessings flow.'"—Sterling L. Yeager.

"Brother 'Billy' Mattox recently closed a meeting at Lily Dale congregation near Tell City, Ind. 7 baptisms."—Tona Covey.

From Miami, Fla.: "I am sure you will be interested in knowing that the West End Church of Christ had its beginning last Lord's Day in a most encouraging way. I am sev-

ering my ministerial relations with the Central church, and giving my time to the new work; but the new work is begun with the endorsement and cooperation of the Central church, as a reading of the enclosed Bulletin announcement will show. We made no appeals for financial assistance, yet at the close of our first day's work we had about \$75 on hand, enough to take care of all expenses for opening the work, and a nice little balance left. Yesterday we received an unexpected donation of \$100 from a recently-made friend who had heard of our work and wanted to have fellowship in it. We thank the Lord and take courage, believing that He will guide us and enable us to meet our needs as they arise.

"Thank you for promptness in sending us the song books. We shall appreciate it if you will make mention of this new work in Word and Work."—Willis H. Allen.

Louisville, Ky.: "The Parkland Church has been reorganized with a new roll and with sound financial arrangements. The building has been refinanced through the backing of some eleven congregations and individuals, and the congregation is prepared to make the regular payments necessary to pay off the loan.

"The congregation had dwindled until just a few were attending. We made arrangements for everyone that had attended to be asked if he wished to be placed on the reorganized church roll. When this roll was made up, each member was asked to sign a slip showing his intention to give a certain amount or a certain per cent of his earnings each week. The great majority responded and are faithfully putting their contributions into the envelopes each week. The collection has regularly increased.

"We are seeing new faces each week. Brother Jesse Bibb has cast his lot with the congregation and is serving as Bible School Superintendent and as a teacher. Brother O. L. Shields, Jr., has accepted an invitation to teach the adult class. The entire group of members are committed to the task of keeping a good house for the Lord in Parkland.

"I am more convinced than ever that what any congregation needs is an effective organization on a

Scriptural basis with a regular system of giving and systematic and willing work on the part of each individual."—Jonah W. D. Skiles.

"During May, I have spoken at Jefferson Street, Shawnee, Borden, Highview, Highlands, Ormsby Ave., and Rowan Street. The meetings at Highview, Borden, and Rowan were on missionary lines with motion pictures of Palestine and China. Shawnee church is re-decorating after the flood. Bro. Ethney Shoulders is preaching twice monthly at Martinsburg and Borden."—Don Carlos Janes.

The "President's Proclamation," printed elsewhere in this issue, and sent in by Brother Chambers, was issued by Abraham Lincoln, March 30, 1863. It would be timely for our day! "Blessed is the nation whose God is the Lord."

Portland Christian School closed its year this week. Baccalaureate sermon by Brother Boll. Brother Chambers, retiring president, whose very life, for 13 years, has been poured richly into the school, was commencement speaker on June 3.

Order literature **now!** It's already late.

Marysville, O.: "My permanent address for the summer is 825 Nesselwood Ave., Toledo, Ohio. I have left Toledo for my summer's evangelistic work and began in Marysville, Ohio yesterday. Expect to go from here to Jacksonville, Fla. to conduct the meeting for the Woodstock Park Congregation where my father, J. Edward Boyd, preaches. Other meetings follow in Republican, Ark. and Sullivan, Ind.

"The Detroit Ave. congregation in Toledo has secured the services of James D. Groves for the period of my absence."—Robert B. Boyd.

The new mission church in New York and the new mission church in San Francisco both start off with new supplies of our alphabetical hymnal, "Great Songs of The Church." The Jules and DeMontford church in S. F. ordered for S. F., and the Hillsboro church in Nashville ordered for N. Y.

A gift of \$2 has been received to start a fund to reprint in tract form certain paragraphs of enduring value from Brother Boll's Words in Season. This gift has been set aside to wait for others. Here is the

letter with the initial check for \$2.

"I am enclosing a check for \$2 for a Words in Season Publication Fund. In the Dec. W. W. some one mentioned it, and it would be so fine if these paragraphs could be published in small booklets, so they could be used as gifts, etc. Just any way to reach friends. I hope that some day the Words in Season of Jan., 1917 will be republished. Those paragraphs are so very timely now."—A Sister.

From Arlington, Texas: "I am enclosing one dollar for my renewal to the W. W. Can't get along without it."—Mrs. A. L. Walker.

News from Henning, Tennessee states that Brother Benson of Harding College will begin a meeting there June 13.

Bro. G. A. Klingman will preach at Highland Church, Louisville, June 20. He will begin at Rowan St. June 21.

E. L. Jorgenson had a fine series of "Song Revivals" in the east recently, hitherto unreported, closing in Detroit.

Lexington Opening New House

From Lexington, Kentucky: "Our building is nearly ready now for use; only waiting for the seats, and expecting them shortly."—Joe. L. Morrison.

Are They in Idaho?

From Caldwell, Idaho: "Those brethren who left the home church to come west—have they come to Idaho? Are they isolated from any local congregation? If so, let me know. I will see if some of our church folks can contact them; or perhaps these new-comers can become the nucleus of a new congregation.

If you come to Idaho, remember that we have congregations at Pocatello, Eden, Nampa, Caldwell, Fruitland, Midvale, Craigmont, and Lewiston. All on main highways."—Arthur B. Tenney.

News From San Francisco

"For some time little in the way of visible progress could be reported from the church here. Now, however, events have transpired filling the hearts of the brethren with new hope and inspiring them with renewed zeal and courage to abound more and more in the work of the Lord.

"Though there have been some removals recently, several members have moved to San Francisco and united with the church in this city, making an active membership of about eighty at the present time. Also, a mission has just been started by the Jules Avenue congregation. This is located in the Richmond district of San Francisco and its place of meeting is 649 8th Ave. Eugene White, a graduate of Abilene Christian College, is preaching for this new congregation and leading the brethren in a progressive evangelistic effort. Brother White has had considerable experience preaching in Texas and parts of Colorado before coming to this city. Thus, we are looking forward to many developments in the Lord's cause in this community. Already results have been shown in the increased attendance at meetings. We feel grateful to God.

"The churches in San Francisco meet at Jules and DeMontford Avenues in the Ingleside district of the city, and at 649 8th Avenue in the Richmond district. If you have friends here who should be associated with the church, please notify Eugene White, 681-A Arguello Blvd., or write 261 Sanchez St., and we will gladly endeavor to take care of your requests."—Arthur Graham.

Joe Emerson Writes

From Minneapolis: "It has been almost a year since you so kindly provided me with a broadcasting license, giving me permission to broadcast your hymns on the 'Hymns of All Churches' program. During the year we used a great number of hymns from Great Songs of The Church—some of them many times, namely: 'Nailed to The Cross,' 'Flee As A Bird,' 'More About Jesus,' and 'I Heard the Voice of Jesus Say.'

"Shortly the broadcasting license which you provided me will expire. I am exceedingly anxious to obtain a renewal of this license from you as I want very much to continue using hymns from 'Great Songs of The Church.'

"Perhaps you will be kind enough to suggest some of your favorite hymns which you would like to have us use. I wish to thank you very much for your kindness and cooperation."—Joe Emerson.

THE HEART OF THE GOSPEL

(Fourth Lesson in Romans. Rom. 3.)

R. H. B.

In the key-text of the epistle to the Romans (Rom. 1:16, 17) it is implied that all men are in need of the salvation, and of that faith-righteousness which is revealed in the gospel. The apostle takes time and space to show that this is so. In 1:18-32 he turns the light on the spiritual ruin and the condemnation of the world in general. In chapter two he takes up the case of those who boasted themselves of a superior light and privilege (which meant most especially the Jews) and shows how they also have sinned against their light, and are subject, therefore, to the same just sentence of God's judgment—the sentence unto condemnation. This has been brought out in previous lessons.

Now open your book at Rom. 3:9-20.* Here he sums up the case of both Jew and Gentile. "We (that is, the Jews) are no better than the Gentiles. All alike are under sin. (Comp. 3:23, 24—"for there is no distinction; for all have sinned and fall short of the glory of God.") The quotations that follow (vs. 10-18) are gathered from various parts of the Old Testament scriptures—five from Psalms, one (or perhaps two) from Isaiah. (See references in Revised Version margin.) They all speak of universal sinfulness and corruption. The picture is terrible; but it is indisputable. All the items specified may or may not apply in the case of any one individual; but all are true when all is summed up. Such is lost humanity. Note especially the arraignment for the sinful use of the organs of speech: "throat," "tongues," "lips," "mouth" (vs. 13, 14). "The law" (that is, as meant here, the O. T. scriptures generally) says these things; and of course they refer first of all to them "who are under the law," the people of Israel. And if such is *their* condition, then is the rest of the world also ruined and condemned. For the Gentiles were admittedly inferior to the Jews; and what was said to the Jews, applied even more to Gentiles. The Jews' works of the law could not justify them; for the very law under which they worked was that which exposed their sins and condemned them. (v. 20.)

OUT OF DARKNESS INTO LIGHT

Here suddenly we step out of the darkness of ruin and despair into the light of hope and wondrous salvation—the

*The first eight verses of Rom. 3, form a parenthesis, interrupting the arrangement. Paul stops to glance at some objections the Jew would be sure to raise, and answers them briefly. In view of what was said in Rom. 2:25-29 the first objection, put in form of a question, is quite natural: "What advantage then hath the Jew? or what is the profit of circumcision?" Paul's answer is unexpected and amazing: Instead of saying "None whatever," he says "**Much every way.**" He mentions one, the chief advantage, namely that to them the oracles of God (i. e. the O. T. scriptures) were committed, and shows that the unfaithfulness of some will not keep God from fulfilling His pledged word. The matter is more fully discussed in Rom. 9.

glorious light of the gospel, shining in the face of Christ:

"But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." (Rom. 3:21, 22.)

When Paul says "*But now*" it always means a complete change and reversal of the situation. (Comp. 6:22; 7:6.) What is the new fact which turns the night to day? "A righteousness of God has now been manifested"; namely "the righteousness of God which is through faith in Jesus Christ"; and which is bestowed "unto all them that believe." This is the special revelation brought to us in the gospel, for in it "is revealed a righteousness of God from faith unto faith." (Rom. 1:16, 17.) This "righteousness" is now and here "manifested" and "revealed."

He tells us three things about it: (1) that it is "apart from the law"—i. e. has nothing to do with the law or with law-keeping; (2) that it is "witnessed by the law and the prophets." It is by no means a novelty: for from of old it had been "promised afore through his prophets in the holy scriptures" (Rom. 1:2). And (3) it is by faith in Jesus Christ, to everyone that believes. (Compare this with the statement found in Phil. 3:9.)

But where does the law and the prophets bear witness to such a "righteousness" as this? Ans.—In every promise and prophecy concerning Christ; in all the types and especially in the sacrifices of the Old Testament; sometimes also by direct mention, as in Jer. 23:5, 6; Isa. 54:17; 61:10.

Next he explains what this "righteousness" really is to us. It consists (he says) in our "*being justified freely by his grace, through the redemption that is in Christ Jesus.*" (Rom. 3:24.) Here we find several important words. They are (1) "justified"; (2) "freely"; (3) "grace"; "redemption." We shall not be able to understand the apostle's teaching unless we get the meaning of these words.

1. The word "*justify*" never means to "make righteous"; nor does it mean "to pardon." It is really a legal term. It means always to absolve from all charge of guilt, "to declare righteous." We read of God being justified (that is shown or declared to be righteous) in all His ways and judgments. In Rom. 2:13, "the doers of the law [if there had been any such] shall be justified," because such would be declared righteous, or (as in R. V. margin) "accounted righteous." Abraham was justified, not by works, but by faith, because he "believed God and it was reckoned unto him for righteousness"; and so are the saved under the gospel said to be "justified by faith." We shall find this word frequently; and, as applied to us, it means that by God's own judicial sentence we are declared righteous—that is in so far as any guilt or charges against us are concerned. The righteous life and character grows out of this state of perfect acceptance with God, but

that is not the point here and as yet: here he speaks of God's verdict by which we are pronounced "righteous," that is clean and clear of guilt.

2. "*Freely.*" This means "without charge," "free of cost," for no consideration or compensation given by us—simply "free gratis," or gratuitous." The term in the Greek is derived from the word "gift." So this is by way of a free gift from God.

3. "*Grace.*" This is always set in direct contrast with merit and desert, with meritorious works, or reward of law-keeping—with worthiness or anything on man's part by which he might have earned or deserved the thing he received by grace, or in any wise compensated for it. Note the contrasts in Rom. 4:4, 5; 11:6; Eph. 2:8, 9; Tit. 3:5; 2 Tim. 1:9.

4. This, through the "*redemption*" that is in Christ Jesus. The term redemption always means a "buying back" and involves some price paid for the retrieving of something which having once belonged to us, fell into the hands of others. The redemption-price Christ paid for us was His own blood. "In whom we have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace." (Eph. 1:7.)

We may wonder here how God can so justify a sinner. "He that justifieth the wicked, and he that condemneth the righteous, both of them alike are an abomination to Jehovah." (Prov. 17:15.) How then can God "justify the ungodly." (Rom. 4:5.) The answer lies in the redemption wrought by Christ in His sacrificial death for us; by which it became possible for God Himself to be "just and the justifier of him that hath faith in Jesus." (Rom. 3:26.)

Here we must close our lesson. It has brought us into the very heart of the gospel. From this vantage-point we can look backward, and forward to Rom. 5:11.

A repeated re-reading of Rom. 1—5:11 will help much toward a good grasp of the glorious gospel-doctrine of "justification by faith."

"O teach us Lord, to look through all to Thee,
To rest not e'en in scripture, faith, or prayer,
But rest in Thee—in Thee Thyself! and then,
To love Thee back with love that clings and dares."

BOOK NOTE

Harmony of the Prophetic Word by Arno C. Gaebelein, editor "Our Hope," author "Studies in Zechariah," etc. 211 pages. Cloth binding. Price \$1.25. Our Hope, 456 Fourth Ave., New York City.

A large part of the Bible is prophecy—a subject to which many have given little consideration, but the fact that it is part of the Word of God coupled with the fact of its great value to the Christian pilgrim makes its study of immense importance. The student and especially the beginner will find the extensive arrangement of Scripture on each of the nine topics treated of help in "seeing" what the Lord wants us to see.

GOD'S BELOVED YOUNG PEOPLE

J. H. McCALEB

"Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."—Ecclesiastes 12:1.

There is no inspiration like that of youth. There is a drive and freshness to it that brushes aside obstacles. Troubles vanish. Seeming barriers disappear. Difficulties turn into ease. Life is altogether livable. Eternity is full of hope.

It has been my gracious lot to work much with this flower of the people. The fragrance of that contact has been an inspiration. It has been a mute testimony to the power of God in the lives of men. Whether in victory or in defeat youth has not lost its hope. Linked with the mighty arm of God that hope becomes a great triumph.

Much has been written about working with young people. Sometimes hard and fast rules have been attempted. Always some rule has not applied. Many times too much routine has left the impression of over-organization. Perhaps the approach has been wrong. It may be that details have obscured fundamentals. The following principles are suggested as a foundation.

TEACH THE BIBLE. There is no substitute for the word of God. To inspire faith in the Lord is the chief objective. Faith comes by hearing the word of God. It can come in no other way. Without faith it is impossible to please God, whether young or old. Furthermore, matters apart from God's word probably are better learned elsewhere. Young people quickly detect sham. If a Bible class teaches anything but the Bible, it will soon fail. It will fail likewise if the Bible is not taught honestly and with earnestness. The Lord Jesus Christ, if lifted up, will draw. If He is left in the dust, the Bible will not appeal. Young people want the truth. They want all of the truth.

EXALT THE CHURCH. A young people's class cannot succeed apart from the church. The young people are part of the church. Their special classes are important only to teach them about the church and the work of the church. Their activities are acceptable only as they blend with those of the church. Properly conducted these classes are a great training ground. They are an inspiration to good works. Carelessly conducted they can cause much real misunderstanding. At some congregations the Sunday evening Bible class is the making of the general service that follows immediately after. No one thinks of going home. The first hour is merely one of preparation and study. Song leaders are trained there. Young men learn to speak publicly. Portions of the Bible are memorized. New songs are learned. Methods of spreading the gospel are discussed. The regular attenders at the young people's classes are the regular attenders at the general services. And through it all the work of the church is exalted.

SET AN EXAMPLE. Many grown folks expect of the young people an interest they themselves do not show. They are quite surprised that their sons and daughters leave before the Sunday evening service which they themselves never attend. They are amazed that the youth do not show a spirit of love in the presence of their own strife. They are hurt and confused when the young people treat lightly the same God whom they themselves have dragged in the dust. They wonder why their children become careless and indifferent. They are dismayed when they find them singing hymns and drinking gin with the same throats. They forget that their own inconsistencies have bred a like mind in the young whom they hold dear. To their credit the young people have often overcome the wet blanket of that mature influence. They have gone on without the leadership they have a right to expect.

We cannot afford to neglect our young people. We need them. They need us. God wants us both.

TAKING GOD INTO ACCOUNT

We spend much time and energy in temporal pursuits and comparatively little in spiritual meditation and Christian activities. Thus, do we not show a tendency to discount the religion of Jesus Christ? Oh, how much men desire the attractions of this life rather than the sublime allurements of God and eternal life! We seem to regard Heaven and Hell as abstractions rather than realities.

Is it easy to wander from God? There is but little difficulty in shutting Him out of one's mental and emotional life. It comes simply of following the line of least resistance; of letting the carnal nature, the fleshly impulses, human wisdom, and the temptations of Satan dominate the life. Let us beware of lacking a vital contact with the Eternal One! Cling to Him steadfastly.

The Bible has much to say in regard to the folly of a God-neglecting life. To live the ordinary, worldly life devoid of faith in Christ, is to forsake God. The Bible reveals this as ruinous, spiritually. Yet how common is this type of life! In fact, the Bible teaches that to live in any way that is non-Christian will mean disaster to the soul.

Too many drift through life. We have an alarming weakness to do as the crowd does. Very few seem to realize that all creation is of God and that the main object of man's existence on earth is to exalt Him, according to His will. The Lord God is to be honored, glorified, and worshipped among men. Yet the majority of us go on our way proudly, heedless of the Creator in whom we all live, move, and have our being. We persist in ignoring Him and His righteousness.—Arthur Graham, in *Pearls of Truth*.

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“WE WOULD KNOW JESUS”

WILLIAM M. GREEN.

(The following contribution is much more than a Book Review, and will be read with general interest. Brother Green, a member of the faculty of the University of California, and a princely Christian man, will contribute articles or Reviews from time to time.—Publisher.)

We Would Know Jesus, by John A. Scott. Chicago. The Abingdon Press (1936). 176 pp. \$1.50.

This is a notable book, by a notable man. After a long and distinguished career as a classical philologist, best known for his studies in Homer, Professor Scott turned his attention to the New Testament. In these four lectures he defends the Gospel account of the life of Jesus.

Lecture I deals with “Our Knowledge of Jesus from Non-biblical Sources.” The New Testament records are supported by the statements of the Jew, Josephus, and by the pagans Tacitus, Suetonius, Pliny, and Lucian. Herod’s slaughter of the children under two years of age was known to the emperor Augustus, and the record of his comment preserved by pagan writers. Some of the facts and sayings of Jesus found in the non-canonical books, and in papyri dug out of the sands of Egypt may be genuine. An interesting summary of these is given (pp. 31-42).

Lecture II, on “The Preservation of the Gospels,” states the facts which are known about the writing of the books, the making of copies and translations, and the differences found in the manuscripts and versions. While the Revised Version is based on older manuscripts than were known in the time of King James, new discoveries have continued to be made, which generally point to a text somewhere between the King James and the Revised Version. Most important is the continued accumulation of evidence that the original text has never been seriously tampered with. “So far as I know,” Scott says, “not a single discovery has ever confirmed the conclusions of destructive criticism either in classical or biblical literature.” Scott himself had an important hand in overthrowing the “higher criticism” of Homer, and hence is well prepared to expose the claims of destructive critics of the New Testament.

Lecture III is devoted to “Luke, the Greek Physician.” Scott suggests that Luke was a Greek physician in Antioch, consulted and converted by Paul, whose devoted follower he became. Before he could write his biography of Paul he felt he must write the story of the Christ whom Paul served. He was acquainted with narratives already written, and evidently used the Gospel of Mark; but he must also have consulted living witnesses who knew Jesus, and perhaps even His mother Mary. He is unusually accurate in historical details, and has been confirmed at numerous points by modern discoveries. Scott believes that Luke “was one of the world’s greatest men of letters. He wrote the clearest and the best

Greek written in that century." This is a notable tribute, coming as it does from one who has spent his life with the masterpieces of classical Greek.

Lecture IV, on "Socrates and Jesus," gives a sympathetic account of the life of Socrates, showing how he helped to prepare the way for Christianity among the Greeks. To notice the similarities between the two teachers only prepares one the better to appreciate the uniqueness of Jesus. Scott agrees with his teacher, Gildersleeve, that "Socrates reached an arm's length toward Christ—it was only an arm's length, but it was toward Christ." Then Scott adds, "It is just this fact, that the greatest man of the most intellectual city and at its most exalted period saw but dimly and partially that which Jesus saw so clearly and so completely and with such assurance, which has strengthened my faith that the carpenter of Nazareth and the companion of simple men of lowly Galilee must have been something more than a man."

INFORMATION WANTED

LESLIE G. THOMAS

The director of the Bureau of the Census in Washington has appointed me a special agent to assist in collecting data from churches of Christ throughout the United States. The information desired is statistical in its nature, and can be easily supplied by filling out a schedule, which will be sent to any congregation in the nation for that purpose.

An act of Congress makes it necessary for the bureau to gather this information, and Christians can, in addition to being obedient to the powers that be, set a fine example by complying with the request as promptly as possible.

It would be a fine thing, in view of the fact that no accurate mailing list is now available, if some one in every congregation in the United States would send me a postal card, giving the name of the congregation, such as, The Southside Church of Christ, The Main Street Church of Christ, The Bethel Church of Christ, The Johnson's Chapel Church of Christ, and the name and address of a leading member of the congregation. I, in turn, will send him a schedule to be filled out, together with a self-addressed envelope, which requires no postage stamp, to be used in returning the schedule to me. Each person who reads this is requested to send me the name and address of a leader in as many congregations as he will, and I will take care of any duplications that may exist.

Please, brethren, do not neglect to send the card at once, it matters not who you may be. Some one else may or may not respond to this request and send in the names and addresses of the congregations about which you know, but I want you to send in your card, please, regardless of what any one else may or may not do. Address me: Leslie G. Thomas, 104 S. Fourteenth Street, Corsicana, Texas.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Can't you clear up the uncertainty about "now" and "then" in 1 Cor. 13:12 and context? Is Thayer right about it?—Philippine Islands.

1 Cor. 13:12 reads, "For now (*arti*) we see in a mirror, darkly; but then (*tote*) face to face: now (*arti*) I know in part; but then (*tote*) shall I know fully even as also I was fully known." *Arti* means *now, at the present time*. Sometimes it contrasts with the past or future and sometimes it marks emphatically the present time in contrast to both the past and the future. The following examples will serve as illustrations: contrasting with the future, Jn. 13:37, 2 Thess. 2:7; contrasting with the past, Jn. 9:25, 1 Cor. 16:7; emphasizing the present, Matt. 9:18, 1 Cor. 4:11, Matt. 4:15.* *Tote* means *then, at that time* and may refer to either past or future time, e. g. past time, Matt. 4:5, Acts 1:12; future time, Matt. 24:23, 2 Thess. 2:8.†

It is clear that in 1 Cor. 13:12 the two then's (*tote*) refer to future time. Paul has just completed his eulogy on love (vs. 1-7), and then in v. 8 he proclaims that love will never fail in spite of the fact that prophecies, tongues, and knowledge will pass away. These apparently will pass away "when that which is perfect is come" (vs. 9f.). Verse 11 is his illustration of change in everyday life. Then in v. 12 he gives a theological illustration of change. The *then's* (*tote*) therefore refer to the time when prophecies, tongues, and knowledge shall cease and when "that which is perfect" shall come (vs. 8-10). In brief Paul's *now's* (*arti*) refer to the present age in which Paul lived and we today are living. His *then's* (*tote*) refer to the time of vs. 8-10 yet in the future.

Thayer's statement that the *arti* (*then*) in this passage and in 1 Pet. 1:6, 8 "is opposed to (i. e. contrasted with) future time subsequent to the return of Christ"* is a true statement. It is, however, *from the context* and not from the *arti* that he is enabled to make this statement, i. e. the *arti* merely refers to the present time in contrast to the future described in the rest of the context.

Is it possible to determine positively whether or not the wine Jesus produced in Cana contained alcohol?—Illinois.

The word for *wine* in this passage (Jn. 2:9) is *oinos*, which, with one exception (Acts 2:13 where *gleukos*, *sweet wine* or *new wine* is used), is the only word used for wine in the New Testament. It is quite clear that the *oinos* (*wine*) in Matt. 9:17; Mk. 2:22; and Lk. 5:37f. is an alcoholic beverage for the splitting of the skins is caused by fermentation. In Eph. 5:18 the reference to drunkenness clearly shows that the wine there is alcoholic. There is no reason to suppose that the word has a different meaning in any of the other

*Grimm-Thayer, *A Greek English Lexicon of the New Testament*: New York, American Book Co. (1889), s. v. *arti*.

†Ibid. s. v. *tote*.

passages (except, of course, the passages with a metaphorical force, e. g. Rev. 14:8, 10; 16:19; 17:2; 18:3). Thayer merely translates by *wine*, but my *Liddell and Scott* (edition of 1855) explicitly states that it is fermented.

The Hebrews, Greeks, and Romans, as well as ancient peoples in general, drank a good deal of fermented wine, not necessarily, however, to the extent of general drunkenness, although a great amount of drunkenness did exist. According to my knowledge of these ancient peoples, the ruler of the feast certainly would not have complimented this wine (vs. 9f.) if it had not been alcoholic, for the tastes of these people were trained to alcoholic beverages.

The Bible teaches temperance, not necessarily total abstinence, in the use of alcoholic beverages. (cf. Eph. 5:18; 1 Tim. 3:3, 8; 5:23; Titus 1:7; 2:3; 1 Pet. 4:3), but it also quite clearly points out the danger inherent in the use of these. (Cf. Prov. 20:1; 21:17; 23:30f.).

EZEKIEL

Ezekiel was a priest as well as a prophet. He was the son of Buzi, but Buzi has no Bible history. He is called a major prophet, together with Isaiah, Jeremiah and Daniel. Their books are spoken of as "greater" or major because they are larger, and besides these men were regarded as greater in spiritual influence and power. Ezekiel was carried away into exile by Nebuchadnezzar in the "first captivity." We are frequently asked about how the exiles fared in Babylon. From the most reliable sources it would appear that they were treated rather leniently. They had their own homes and in a general way lived very much as they pleased; but of course they were in a strange land and under a strange law and longed to return to their own beloved homeland.

Ezekiel was a "seer." He saw things—strange things—mysterious things—thrilling things—wonderful things. He seems to have revelled in proverbs, parables, pictures. The marvelous life of this marvelous man began with a glorious vision of the great and eternal God. Strange though it be this vision was seen in far-off Chaldea by the river of Chebar among the sad-faced captives of the children of Israel. But a vision in any life is significant, and without which little progress will ever be made in the divine life. We must see God—see Him as God—a kind, loving, forgiving, gracious, heavenly father. With that kind of a God we can do like Ezekiel—fully trust and obey Him. And God can use that kind of a man in His service!—H. H. Adamson, in *Vinewood Reminder*.

There are so many Christians who seem to be pitifully unaware of their own condition. We know quite well when the other man is like that. It is so easy to see other folks and so hard to see ourselves. We thank God we are not like other people. . . . Orthodox . . . Zealous . . . but, alas, we are unaware of our own deep need.

APPEALING PARAGRAPHS

FLAVIL HALL

The "Golden Candlestick" in the spiritual realm corresponds to the sun in the material realm. The faithful local congregation is divinely called the candlestick of that community (Rev. 1:20). Then why—O why!—will not all the members of every local church contribute their energies to keep their heavenly fraternity shining with holiness, purity, and golden deeds of Christian service. Why not be vigilant to see that no eclipse of unworthiness obscure her brightness?

Jesus told the church at Philadelphia that the "hour of trial" was going to come upon the whole world (Rev. 3:10). That church had kept the word of His "patience," and therefore was to be kept from that hour. Why will not the people of the church everywhere awake to zeal and loyalty in keeping the word of His "patience," so that they may be kept from the hour of trial?

If "the first resurrection" ^{* * *} spoken of in Rev. 20:1-6 is a metaphorical, or spiritual, or typical resurrection (meaning born into the new life in Christ, as I unfortunately heard an excellent friend of mine say in a sermon; or something else figuratively) then the next, where it speaks of the resurrection of the dead, must be spiritual, and mystical, and metaphorical, too. Now, no one would agree to this. You know, when you read a chapter, you are not to say, "This part is a symbol, and is to be read so, and the next part is to be read literally." Brethren, the Holy Ghost does not jumble metaphors and facts together.

I have been reading ^{* * *} carefully through Albert Barnes. He gives it as his opinion that the first resurrection here spoken of is a *resurrection of principles*—a resurrection of the patience, the undaunted courage, the holy boldness and constancy of the ancient martyrs. . . . Brethren can you not perceive at a glance that this is the resurrection of *men*? And is it not a literal resurrection, too? Does it not say, "I saw the souls of them that were beheaded for the witness of Jesus"? Is it not written, "The rest of the dead lived not." Does this mean the rest of the dead principles? the rest of the dead doctrines? You cannot so translate it.

And now Brother Hall ^{* * *} has fully committed himself, has he? This should not concern the reader so much as the reasoning that is borne by those last two paragraphs. If a critic be honest he will quote them fully and will, with fairness and brotherly respect to all, try to show that that reasoning is faulty. They were uttered by the pure, the honest, Bible-loving, pious and renowned Chas. H. Spurgeon, in a sermon in 1861. Even the indicated interpolations are his words, in substance, as found in the context. I have submitted his

statements to provoke serious thought, regardless of whether the reasoning is invulnerable, and to impress upon the reader's mind that such a view cannot be a sign of heresy. Many a martyr close to the apostles died believing it.

Spurgeon, in the travail of his soul to do his Master's will, walked seven miles alone (under opposition of loved ones) to be immersed. His great sermon, "Remember Death," which is before me, closes with the words of Jesus, "He that believeth and is baptized shall be saved; he that believeth not shall be damned," with no comment to break its force.

After speaking of the joyful anticipation of the coming of Christ to reign here a thousand years and of the inheritance of the earth by the meek followers of Christ, Spurgeon says: "Dr. Watts, I believe, understood that Christ is to come literally, for he says:

'Nor doth it yet appear
How great we must be made;
But *when we see our Savior here,*
We shall be like our Head.'

TWO STRIKING EXTRACTS

"We are not told of the steps that led to her failure; of how self again found place in her heart. Perhaps spiritual pride in the achievements which grace enabled her to accomplish was the cause; or, not improbably, a cherished satisfaction in the blessing she had received, instead of in the Blessor himself, may have led to the separation."—Hudson Taylor, on the Song of Solomon.

"There is a deeply natural connection between unhallowed religious bigotry and that innermost failure of self-control, which leaves man only too open to the worst temptations. Whatever feeds gross personal pride promotes a swift and deadly decay of moral life. . . . Now as then, and for the Christian "outwardly" as for the Jew "outwardly" there is no surer path to spiritual degeneracy than spiritual pride. . . . In religion there is only one altogether safe "glorying." It is when a man can say from the soul, with open eyes, and therefore with a deeply humbled heart—Gal. 6:14. All other "glorying is not good."—Moule, Rom., pp. 69, 70.

HOW TO UNDERSTAND AND APPLY THE BIBLE

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ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"Seventeen sat on the floor by little tables and ate spaghetti with two little sticks."—*Anna Bixler*. * * "Bro. Janes, we hope you are well from your troubles. We will pray for you." This is an example of the Christian sympathy we receive from time to time, and Mrs. Janes receives many kind messages. Blessed be God. * * "I have so much writing to do—letters for Sister Sherriff's sewing machine, for my pressure cooker, donor's letters, to my husband, to my mother, and a host of friends."—*Alice Merritt*.

Though we cannot agree with Bro. Johnson in everything, we shall be glad for brethren to send gifts to Wilson Burks, Cynthiana, Ky., to enable the Johnsons to return as is the custom in such cases. * * Sister Bixler reports 96 at a meeting in Japan. * * "It will soon be eight years since I left America. I've learned to know God better and am much happier than formerly."—*Charles Gruver*. * * Reports from Bro. Jiminez in Cuba indicate that he is an aggressive and diligent worker. * * "Molly has been nursing in a private hospital for a few days. There is such a lot of sickness, the doctor asked her to help."—*Emma Sherriff*. * * Both in Japan and in Hong Kong there have been sharp increases in postage rates. * * "Recently many roads have been opened and buses run thereon. All the important cities of this province are connected that way."—*Ethel Mattley*.

"Twenty-six baptisms in the work since Browns left.—Ottis Scott. * * Things are going along very nicely here. Several almost persuaded. Three baptized this year. They were converted by native brethren."—*O. D. Bixler*. * * "Dear Brother: The church at Antioch never did any missionary work. Bro. Smith was reading Paul's journeys and tracing them on a map. He heard through one of the papers of some faithful missionaries in —— preaching the same doctrine we hold. In fact they had gone from the U. S. He sent a contribution and in a little over two months, received a newsy reply which he handed to Bro. Jones who gave it to one of the elders, remarking that we ought to help such work. We talked about it in prayer meeting where the point was made that Christ wants us to do His will on other matters the same as on baptism. It was announced in January that the church would make a missionary collection each month and send it through Bro. Smith. The first offering was only \$3.76 and in February, it was not much larger, but since we have been hearing the missionary's letters read and noted his thanks for our little gifts the contributions have grown to about \$8 a month and we will send a gift package on Bro. ——'s birthday and another on his wife's birthday." * * This is fiction, but why should it not be fact and multiplied 100 times?

FROM THE MISSION FIELD

CANTON

(To. J. W. D. S.)

Your city has undergone a great disaster this spring, yet you continue to send your contribution to a far away land to help us in our Bible School work! We appreciate your gift now more than ever, and we also appreciate very much your prayers on our behalf in this work.

We surely do miss the Davises since they left us for the homeland. The evening before they left we had a prayer meeting with them in the home of Brother and Sister Oldham. One of our Chinese preachers has recently had to go to the hospital here for the second time in four months so we have to double up with our work more than ever. We have heard that another family is now preparing to go to Japan this year and we hope that some will also come here. Please pray with us for this. Bro. Benson writes us that he expects to find some one.

Last week was known here as the Ching Ming festival. It is the time when many people go to the graves of their ancestors to decorate the graves and to worship. Some schools of the city had holidays for four or five days, but our students and teachers seemed willing to go on with their work for which we are thankful.

We surely appreciate your interest in us and the work we are trying to do here. We also pray that you will accomplish great good in the Lord's work there.

P. O. Box 53, Canton, China.

Roy Whitfield.

MISAMIS

(To. J. W. D. S.)

We surely appreciate your sending to us so soon after the flood. We would have considered it right if you had not sent any away for some months. All is going well with us in every way, though we are in a period of quiet seed-sowing rather than of harvesting. We expect to build our chapel far enough along to use soon, but these poor people have to struggle so hard for a living that it is hard to find a time when they are free to work on the building. Pray for us.

Virginia is getting along well enough and latest medical opinions are favorable to her complete recovery to normal walking. We don't see how she could be more active. She is quick to learn new ideas and has to have a hand in all our work.

Occidental Misamis, P. I.

O. T. Rodman.

FOREST VALE

I am pleased to tell you we are all well and the work progressing both here and our work in Byo. 6 more confessions, that makes 7 here, and 24 in the Byo mission. God is good and it cheers our hearts to see these dear souls brought out of their terrible sin to the Cross of Jesus. We had about 100 to our mid-week meeting tonight. This is good for a mid-week meeting, as most of these natives have to walk or cycle home 5 miles from their work. You could not get the white people to cycle home and come to the meeting after their day's work, let alone walk home. Our Women's class not so well attended this week but there is so much sickness and 2 deaths on the mission this week, caused through colds. Bible school, 42 present each day.

We are needing rain. It is still very hot and we should be having cold weather.

I get very little time in the day time to write and the evenings are always taken up, but I like to keep in personal touch with you.

Forest Vale Mission, Box 907, Bulawayo, S. A.

Emma Sherriff.

"For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him."—Heb. 10:37, 38.

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