

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

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## PUBLISHER'S NOTES

Our summer shortage on printing bills is about \$200 at this date—hardly as high, perhaps, as usual, for this time of year. We make this report in harmony with our custom of keeping friends advised of the financial condition of the *Word and Work*. Will you pray with us for outright gifts to this amount? Some may be able to have part, financially, by gifts large or small. But above all, pray! For the work is God's and would have perished long ago but for His watchful care. He has always carried us through—for more than twenty years. He will not fail us in 1937—unless we fail in prayer!

The following notes of encouragement may strike a responsive chord in the hearts of others:

A sister writes from Kansas City, Mo.: "Enclosed you will find \$5 I have saved to be used for some good work. Since reading your financial report in the last issue, I have decided to contribute this small amount to that work. I have been reading your paper for about 20 years, and I know of nothing that has helped me more, except the study of the Bible. May it continue to be a blessing to many others as it has been to me."

A friend in Texas writes: "Enclosed is \$2 to help pay added expenses of printing your publications. This is one way of spreading the Gospel."

Another friend writes from Tennessee: "I am enclosing money order for \$10 as I do not remember the exact amount of my account there. Then, if there is still a balance, please accept it as a little gift to the *Word and Work*, to help with the expense of publishing this paper.

"I pray that the ministry of this little paper may increase in every way in the Lord, and that more and more people everywhere will come under its monthly blessing."

The following note was received, backed up with a gift check, from a friend in Tennessee: "The *Word and Work* is wonderful. I do not have words to express the wonderful help it is in the work of our Lord."

And now a dear Canadian friend and sister in Christ sends check for \$100 with this modest note:

"I am thanking the Lord that He is still making it possible for me to send along another contribution for the Lord's work in your country. I do like to feel that some of my contributions to the church go to those who are proclaiming the gospel of the coming Lord.

"I thought perhaps half the amount could go to missions and the rest for *Word and Work*. There is no need to publish my name with the gift. A "Sister from Toronto" is all that is required. Sincerely" \_\_\_\_\_.

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### “HE INCLUDED ME”

There is comfort in the world-wideness of the things of God. When we become doubtful as to ourselves (as sometimes we may); when it seems plain that we, at least, of all men, are not worth saving, or that *we* surely would not come under God's notice and consideration; when we are quite convinced that *we* could not by any possibility be any of His elect; or when (as some of us in seasons of failure and despondency may come to think) we conclude that we are forsaken and abandoned of God—it is good then to fall back upon the universal reach of God's salvation. When we read that God loved *the world*—we can hardly doubt that we are in on that. When it says that He *so* loved the world as to give His only Son—however incredible the statement may seem in itself, I certainly cannot deny that it includes me. When I find that God would have *all men* to be saved (1 Tim. 2:4) I must conclude that that applies to me in common with all others. When I see that the gospel is to every creature I know it is for me, though I were the last and the least. If Christ by the grace of God tasted death for every man (Heb. 2:9), I can nevermore say that my case and my sin was not accounted for in His cross, and that the pardon purchased there is not provided for and available for me. If Christ Jesus came into the world to save sinners, that surely takes in me, though I be chief of them all. If He came to seek and to save that which is lost, He must certainly be looking for *me* also, unless He changed His mind. And if of those who come to Him He will not cast out *any* one on *any* account (John 6:37) He will surely receive me if I come. Thus, though all around my soul give way, I find my soul's stay and assurance in the all-embracing, world-wide word and promise of God, who “saw me ruined in the fall, yet loves me notwithstanding all.”

### “THE GRACE OF GOD WHICH BRINGETH SALVATION”

It is the grace of God, only it and nothing else, that brings salvation. Not the thunders of Sinai, not the strictures of the law, no requirements or demands, no schemes, no plans, no steps—in short nothing but the grace of God can effect this. Other things pertain and have their subsidiary place and worth. But the grace of God is the one and only thing that brings salvation. It only humbles the pride of sinful man; it only subdues the stubborn will and breaks the sinner's heart. What is the grace of God? It is God's redeeming love for the sinful and lost. It is the pure unselfish goodness of God toward the unworthy and evil.

## THE INCOMPREHENSIBLE AND INCREDIBLE GRACE

This is also the one thing that the sinner cannot see. He can neither understand nor fathom it. It is the one thing most difficult to convince him of; the one thing he can hardly be brought to believe. Yet it is the one thing that must be shown him, and that must be brought home to his heart. Without it you can get all manner of compliance, performance, lip-service, slave-service, law-observance and legalism; but the new heart and new life of faith and love you cannot get.

### WHAT HIDES AND HINDERS THE GRACE OF GOD?

The difficulties in the sinner's way of receiving the grace of God are several—but they can all be summed up in this: that whatever prevents the realization of the need of God's grace on the one hand, or that detracts from the perfect freeness of it, on the other, makes the true reception of the grace of God impossible. Let us look at five things that can so hinder the receiving of the grace of God.

1. The sinner's own independence and resources. This is the commonest obstacle. Many, even of those who know their failures, have a feeling that they are not so bad after all, that they are far too good to be condemned, that they have much in them to commend them to God, that they are quite able to do great things, that they are much better than many others, etc. It is remarkable how at the same time a sinner can be very wretched and yet brazenly self-righteous. They would come to God, but "something in their hands they bring." And one cannot come that way. It would have been impossible for the Prodigal's father to have shown him his grace, until that day when broken and helpless the son came creeping back home. The sinner must be made to realize his bankruptcy. For if he imagines at all that it is for any desert of his that God saves him, the grace of God is to that extent nullified in his case.

2. The sinner must have *some* realization of the sinfulness of sin, and of its meaning in God's sight. He must have some glimpse of God's holiness, and of His wrath against all unrighteousness. If he should at all come to think that sin is a slight matter, or that God is slack in His attitude toward it, the result would be fatal to his understanding or appreciation of the grace of God.

3. He must understand the perfect freeness and disinterestedness of the gift of God. If he thinks that he has to any degree paid for it, or that it was given him in consideration of future payment, or for any "value received" or yet to be received, then—gone is the grace of God. For it is not grace nor can it be unless it is free.

4. The sinner must not hold a secret idea that God is under some sort of obligation to save him. If salvation is in any sense due to him, then it is no longer of grace, but of debt. As the oft-quoted lines have it,

“The quality of mercy is not strained,  
It droppeth like the gentle rain from heaven”—  
so is it with the grace of God. In the exercise of it God will be and must be free from all constraint and demand of justice.

5. Finally, no man can realize grace as grace nor receive it as such, except he receive it from God, through Christ, personally. A salvation that is represented as coming by way of a process or some sort of a red tape and machinery, instead of by direct gift from the loving hand of the Savior, will never be understood as being by the grace of God. The benevolences doled out by Municipal Relief or Family Service organizations, for example, evoke little if any love and gratitude in the hearts of the beneficiaries. Men do not fall in love with schemes and plans and systems and organizations. They do conceive a love when love comes to them direct from a warm heart. If ever a “way of salvation” or “plan of redemption,” or a set of “steps of induction” is so presented to men as to make them trust in such things, the grace of God will not be realized; and the flowers and fruit that spring from grace will be wanting. The Lord certainly does want us to repent; He does ask us to confess Him before men, also to be baptized. But if ever we come to look to these things, or to any one of them, as the *ground* of our salvation, the vision of the grace of God is darkened, and therefore, the heart is not reached. It is always and only Jesus, Jesus Himself, that saves. In *Him* we believe, *Him* we confess, in His Name we are baptized. From *Him* we receive, utterly free, the priceless gift purchased so dearly for us on the cross of Calvary. He would have us to know that He has loved us, so that we may love Him in return. Nothing less than this, and nothing else, is Christianity.

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#### THE GIFTS OF THE LORD JESUS CHRIST

Among the things that are specially mentioned as the gifts of the Lord Jesus Christ to us are these:

- (1). “The water that I shall give” (John 4:14).
- (2). “The bread which I will give” (John 6:51).
- (3). “I give unto them eternal life” (John 10:28.)
- (4). “I will give you rest” (Matt. 11:28).
- (5). “My peace I give unto you” (John 14:27).

Truly no gifts so precious have ever been offered to the children of men.

\* \* \*

#### THE REAL THING

Booker T. Washington, the great colored educator, in a farewell address gave his students at Tuskegee Institute, the following common-sense admonition:

“When you leave this school and go among your old friends and associates, you will be expected to put on airs. Disappoint that expectation. By virtue of the education you have received here you should use simple speech, have simpler manners, dress more simply. Show them that you are just a plain human being; that the mark of

the highest culture is just simplicity and naturalness.”

Surely this applies to the school of Christ also. A religion that manifests itself in extremes and conspicuousness falls short of the real thing. How sane, how calm, how self-possessed at all times was the Lord Jesus! There are moments in every Christian life when joy or sorrow, or hope or love or earnestness and zeal transcend the usual channels and as pent-up streams break through their bounds. But that is the rare exception, not the order of the day. The true religion is steady and balanced, a quiet water that runs deep; without ostentation, without display. The Christian farthest advanced in the knowledge of God will be found a simpler, humbler man; void of pretense and conceit, free from bluster and boasting, but great in power and in love.

And, it may be added, that if your superior knowledge of God's truth has not made you kinder, purer, lowlier, more willing to serve others and to bear the infirmities and burdens of the weak, it really hasn't done you much good. In fact you have grave reason to doubt that what you have is the real thing.

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#### ABOUT BIBLE-TEACHING

The following fine extracts are from G. Campbell Morgan on the subject of Bible Teaching.

“Light means an unveiling of the things of darkness, accompanied by a demand that they should be put away.”

“The ultimate purpose of Bible teaching is not the illumination of the intellect; is not the moving of the emotions; but is the bringing of the lives of the people who hear and understand into right relationship with eternal things.”

“In order to teach the Bible we must be free from slavery to a perfect style and I am absolutely certain we must be emancipated from the bondage of dignity. . . . I would rather sacrifice the frame to the picture than the picture to the frame.”

“Whether they are pleased or pained by the truth presented is always a secondary matter, or, rather, it ought to have no place in our consideration. Moreover the supreme matter is not the theory, but the practice which grows out of the theory.”

“Teachers make two mistakes. They imagine that people know simple things which they do not really know; and secondly they imagine that people are not equal to grasping what they have to teach. . . . Let us take nothing for granted except the ignorance and intelligence of those whom we teach.”

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“The faith that stands merely in the wisdom of men, and not in the power of God, must prove a poor, flimsy, worthless faith. It will not stand the day of trial; it will not bear the furnace; it will most assuredly break down. . . . Second-hand faith will never do. There must be a living link connecting the soul with God. We must have to do with God for ourselves individually, else we shall give way when the testing-time comes.”—Sel.

## NEWS AND NOTES

(September, 1937)

From Sellersburg, Ind.: "I have just returned from a fine meeting with the church at Ellis, near Dugger, Ind. There was splendid interest throughout the entire meeting. The spirit of cooperation and fellowship was wonderful. 20 different congregations were represented at the Sunday afternoon service. 10 different preachers were present at the different meetings. We had the pleasure of baptizing 4 dear young people into Christ.

"Remember our Sellersburg meeting with Bro. Ben Taylor Sept. 12-26."—E. E. Kranz.

From Pine Apple, Ala.: "On July 18 I began a meeting at home with the Awins congregation, preaching for 10 days in succession, except the 23rd when Bro. N. B. Wright was with us, through the interest of Bro. Maurice Clymore, and gave us an address of gripping interest. He talked of conditions in China, which make the needs of the Gospel there inexpressibly great. He also gave us some very fine lessons on the principles of Christianity. Bro. Clymore and family and Bro. Grady Williams and wife were with us from Greenville, 20 miles east. The services through the meeting were well attended, with good interest and seven baptized. From Awins I went to Neenah (20 miles west) and held a brief open air meeting under live oaks with good attendance and interest. This is a waste place where there was once a flourishing congregation, but leading ones moved to Canoe, Ala., New Orleans and elsewhere, some of them continuing faithful; some started the Word and Work as a weekly in New Orleans; some who remained crossing the mystic river; others, sorrowful to say, relinquishing the confession of their hope in Christ, leaving only two families of the true faith. It was deplorable that a meeting attended with such marked interest had to close so early on account of conditions over which I had no control.

"I am to begin a meeting next Lord's day evening in a destitute place 12 miles south of Awins. Many years ago much faithful work was

done in this county (Wilcox) by Dr. David Adams of Pine Apple and others of different counties and states. 'But how has the gold become dim!' I'm trying to 'strengthen those things that remain,' but have almost no income of material help with which to carry on. On account of my not lining up in the Diotrephes move to cast certain faithful disciples out of the church, I am looked upon with suspicion, though I stand for the pureness of the Gospel the same as through the years in which my time was nearly all engaged with the churches. But my faith, hope, and trust in the Divine Hand of Mercy supports and comforts me."—Flavil Hall.

From Alachua, Fla.: "Have had pleasant association with Bro. J. N. Armstrong in a good meeting which is to close next Sunday night. I have been assisting as song leader. Splendid audiences with two additions to date.

"The new work in Miami (West End) moves along nicely. I return home Saturday."—Willis H. Allen.

From Jennings, La.: "This summer we had the pleasure of having Bro. Frank Mullins of Abilene, Texas, with us for nearly three weeks. During his brief stay, he conducted short meetings at Iota, Estherwood and Jennings. Many were strengthened and drawn closer to the Lord by the good spiritual messages of this faithful man of God. Four baptisms."—Ivy J. Istre.

From Los Angeles: "The Central church, 12th and Hoover Sts., Los Angeles, Calif., G. C. Brewer, Minister, reports twenty-one added during August, sixteen in July.

"We are now having over 125 at prayer meeting and 400 taking the Lord's Supper. We are growing, and truly headed toward greater things for God."—James L. Lovell.

From Mackville, Ky.: "I presume someone has reported the Mt. Zion meeting, Aug. 1-12. We had splendid meeting, fine spirit prevailed, large crowds, nine added.

"I am at Mackville now—Sept 1. We are starting nicely in spite of very busy time here on farms. I am to go from here to Cynthiana for

meeting with Salem church. Best wishes to all the Word and Work force."—E. H. Hoover.

From Somerville, Ind.: "Meeting at Bethsaida was hindered some by threshing season, but closed with good interest and two baptisms.

"Close here at Somerville Sunday night and begin at Jasonville Monday night, the Lord willing. Having large crowds here and very fine spirit of fellowship from other congregations—16 congregations had been represented in the audience by Friday of the first week. Looking forward to a great day Sunday—all-day meeting, basket dinner, and song rally in the afternoon. Wish you could be with us. Expect at least 20 congregations to be represented. Blessed fellowship to be enjoyed. Pray for me."—Frank M. Mullins.

From Oakdale, La.: "Am here for third year; best hearing yet. Mayeux, the regular minister. Dasher cooperating heartily. Turkey Creek about to rob us of Mayeux for a meeting needed at once. John Riley Burges here yearns to prepare for gospel work. I've found Ramsey and Istre fruitfully laboring with co-workers in their respective fields."—Stanford Chambers.

From Fisherville, Ky.: "Glad to be able to report for the Word and Work there were 6 baptisms, 4 of them young men, and 4 took membership. The meeting was well attended throughout. Bro. Ringer, the evangelist, brought to us some wonderful messages from the word of God and we were refreshed in heart.

"Pray that God will bless my meeting now in progress at High View church of Christ."—Paul Duncan.

From Toledo: "By the Lord's good grace a delightful trip among some of the churches in Georgia, Alabama, and Louisiana was ours to enjoy. After leaving Jacksonville, Fla., the Lord blessed me with the privilege of preaching at Welcome Hill and Valdosta (Dasher), Ga., and at Andalusia, Ala. In Louisiana I enjoyed hearing and meeting Bro. Stanford Chambers for the first time, and also spoke there on Thursday night.

"Then by the invitation of Bro. A. K. Ramsey we went on to Amite

and spoke there twice; also twice at Oak Grove where Bro. Ramsey was in a meeting. Next stop was at Glenmora, preaching one night and enjoying very much being with G. B. Dasher and Sidney Mayeux.

"Following, we went to Republican, Ark. Two responses. Then on to Sullivan (Berea), Ind., where Bro. James D. Bales and I cooperated in a meeting. Three baptisms. Pleasant associations in that vicinity with Brother Mullins and Brother Clark."—Robert B. Boyd.

From Amite, La.: "Among those who have recently visited our community and preached at one or more places were Bros. N. B. Wright, Stanford Chambers, and Robert Boyd, the latter accompanied by his bride. Those on the local field who have preached some during the last few weeks are Bros. Merton Audrus, Ambrose and Richard Ramsey. The good work of these brethren is highly appreciated. Of course the writer, A. K. Ramsey, has preached continually, either on the local field, or other places. The summer's work has been pleasant and enjoyable, but responses to gospel invitations have been few."—A. K. Ramsey.

"I have been in four meetings, and am now at Sugar Creek in the 5th for the summer, 21st for Sugar Creek. May be this meeting marks 21 years since I first came to this church. There have been a few years during this time that some one else held the meetings. But I still love to come, and these people are very dear to me. There were no additions at Shawnee (Louisville); 8 responses at Antioch near Frankfort, 13 at Berea (near Madison, Ala), 4 at Mooreville. Gale Palmer has been with me in all these meetings and has rendered good service in young people's meetings, personal work and song leading. I find him very useful in the Lord's work."—H. N. Rutherford.

"Brother H. T. Marsh, the regular preacher at the Cedar Springs church, closed a two weeks' meeting there last Sunday night.

"The meeting was very successful, as there were fourteen additions, eight confessions, and six by letter. The attendance was good throughout the meeting and the attention was splendid.



"Bro. Marsh was laboring under a disadvantage in that his wife was very sick in Winchester, Kentucky, and could not be with him at any time during the meeting. The members of the congregation were sympathetic and did everything that they could to make it pleasant for him at their homes. They are well pleased with the sermons he delivered during this meeting, and he has further endeared himself in their hearts.

"The singing was conducted by Brother John T. Glenn who was ably assisted by his wife. This part of the service was greatly enjoyed by everyone who attended the meeting."—Chas. C. Wheeler.

From Berkley, Calif.: "I have just come to take up work with the church here. Bro. Wade Ruby, who has been working with the church here for the past few years, but who has gone to head the English department in Pepperdine College, has done a splendid work here. It is a great joy to take up a work left in so fine a condition by such a godly man. With the devoted hearts and ready hands in this church, the cause of Christ should continue to grow and abound. We are praying the Lord may lead us into a glorious work. Perhaps the Lord still has many souls in this city. Should you know any members of the church who have recently moved here and who have not yet found the church, please send me their names and addresses."—Ralph G. Wilburn, 1833 Hearst Ave.

From Warsaw, Ky.: "Bro. Rutherford closed a twelve-days' meeting at Sugar Creek church Aug. 27 with 22 additions. He is a wonderful man and liked by everybody."—Pearl Hendrix.

From Wichita Falls, Texas: "I enclose check for nine copies of 'Great Songs of The Church.' Rush them to Miss Burnya Moore, who is giving Miss Hettie Ewing a surprise party at Abilene on August 4. The books are to be taken with Miss Ewing to Japan, where she goes soon to the mission work."—B. J. McHam.

"The work at the Ormsby Ave. church moves on in the same good way. We are rejoicing that the Lord gave us 6 additions Sunday, Sept. 5—three by letter and three

by baptism. Praise the Lord for His wonderful grace.

"Our revival begins Sept. 27. Pray that the word of the Lord may run, and His name exalted and glorified. H. N. Rutherford will be the evangelist."—Sterling L. Yeager.

#### Highland Song Rally

Highland church, Louisville, Ky., wants first song meeting with the new hymnal, "Great Songs of The Church, No. 2," and this has been set for Friday night, Sept. 24, 7:45 P. M. The compiler's Chorus will be there; and all the brethren are invited, and particularly all the song leaders. Will the churches kindly announce this meeting for opening of the new books at that time?

Harding McCaleb of Chicago will speak at Highlands, Louisville, both morning and night, Sept. 19. We look forward to a great day.

Brother Claud F. Witty of Detroit, and others with him, are doing some hard and earnest work in the interest of unity on Bible ground with disciples of "Conservative-progressive" views. Many are praying that much good and no harm may come of the effort.—E. L. J.

From New Orleans: "Wife and I just home from saying Good-bye to Bro. and Sister Merritt and three children, Sterling, Mary Elizabeth, and Ruth, on board the Henry S. Grove. It is stimulating to note their eagerness to get back on the field. We are, with many others, praying for them a safe journey to their destination.

"Seventh and Camp showing some slight gains on every department; much need of much more."—S. Chambers.

Two added by membership at Highland church, Louisville, Sept. 5.

"I had a fine day with Lexington church Aug. 22. and a grand experience in the library of College of the Bible, finding literature a hundred years old."—D. C. Janes.

A great meeting at Parksville, Ky., closed Sept 5, J. Scott Greer preaching. Three added by membership and four baptisms. One was a man nearly 80, and two were men around 50, rescued from the power of drink.

Brother Boll begins meeting with Fair Park church, Dallas, on Oct. 3.

## SEVENTH LESSON ON ROMANS

R. H. B.

### Questions and Facts concerning Romans 4.

In our study of Romans 4 the chief difficulty we felt was probably the old, oft-discussed question concerning the relation of faith and works, on which Paul and James seem to differ. Paul declares plainly that Abraham was justified by faith apart from works. James just as plainly says that Abraham was "justified by works," and that "by works a man is justified, and not only by faith." (Jas. 2:21, 24.) But a closer look reveals the fact that though James uses the same three words "faith," "justified," and "works" which Paul uses in Romans, he uses each of them in a different sense from that in which Paul employs them. This is perfectly obvious once attention is called to it.

1. The works Paul speaks of are works of merit; works which, so to speak, would put God under obligation and debt (Rom. 4:4) and which would enable the doer of them to boast, as having wholly, or in part, accomplished his own salvation. But James has in mind works which spring from faith, and which are the test of faith's reality; such works as Paul also himself exalts in Gal. 5:6—"In Christ Jesus neither circumcision availeth anything nor uncircumcision, but *faith working through love*." As Martin Luther, though at first inclined to reject the epistle of James because of this seeming discrepancy, said later, "I see that Paul inveighs against works that destroy faith, but James pleads for works by which faith is made perfect."

2. James also uses the term "justified" in a different sense. Paul insists that Abraham was justified before circumcision was instituted, therefore before Isaac was born. (Rom. 4:10, 11.) Abraham was already (and had been for years) a justified man in Paul's sense of the word when he offered up Isaac upon the altar. If therefore James says, "Was not Abraham our father justified by works in that he offered up Isaac his son upon the altar?"—it is but fair to conclude that he employs the word differently from Paul's meaning. James could not have been ignorant of the fact that Abraham had righteousness reckoned to him (i. e. that he was "justified") as far back as Gen. 15:6. It has been well pointed out that a man is justified: (1) *causally*, by grace (Tit. 3:7); (2) *effectively* by His blood (Rom. 5:9); (3) *instrumentally* by faith (Rom. 5:1); *evidentially* by works (Jas. 2:24).

3. Again, when Paul speaks of faith, he obviously means that trustful committal of one's self to Christ which includes all submission, confession, obedience to the gospel (Gal. 3:26, 27.) But James condemns that mere profession that masquerades as faith, as that of a man who merely says he has faith, or who merely, like the demons, holds the correct and orthodox doctrine that there is one God; an empty, worthless, inert mental assent to truth, which is as far from being real faith

as a dead horse is from being a horse.

Paul then is seeking to show that acceptance of God is granted freely to those who believe, apart from merit or works of law; James endeavors to show that real faith must and will manifest itself in acts of faith.

The terms "promise," "faith," and "grace," as Paul uses them (or rather, as the Holy Spirit uses them through Paul) require special attention. They are not always well understood. To illustrate—we might say that there was faith and promise and even grace connected with the law. The people believed that there is but one God; that the law had been given from Mt. Sinai, that it was from God, and therefore right and true. That could be called "faith" in one sense of the word. Also there were certain blessings held out to those who faithfully kept the law. We might call that "promise." But Paul uses neither "faith" nor "promise" in this sense. According to him a "promise" is a free offer and pledge from God to do something for us which goes beyond all power of man and of nature, something God Himself alone can do, and which he freely tells us He will do. And to take hold of this promise, to trust in it, and to proceed upon it as upon a sure pledge—this is *faith*. To illustrate, when God said to Abraham "So shall thy seed be"—He promised him something impossible so far as man was concerned, a thing that could not be except by God's truthfulness and power. And when Abraham believed God, in spite of all facts and appearances to the contrary (Rom. 4:18-21)—that was the *faith* that was reckoned to him for righteousness. When later he begat Ishmael—that was done in the power of nature, according to the flesh: that was not the child of promise. For this was the promise: "Sarah thy wife shall have a son." The child born of Sarah was according to *promise*, born in the energy of the Divine word by faith. (Gal. 4:23, 28; Rom. 9:8, 9.) Not what man achieves in his own power is of faith and of promise; but what man can never do or attain to, what God graciously offers him, what he believes God is able to do and, according to His word, *will* do—that is by faith, by grace, by promise. The law was a simple contract: if you do this and that I, Jehovah, will do thus and so. But the gospel is a free promise to sinful, ruined man. And "the law is not of faith," not because it is now abrogated, but because it is of works; for "he that doeth them [i. e. the precepts and ordinances] shall live therein." (Gal. 3:12; comp. Rom. 10:5.) So the promise is a free and supernatural blessing held out to man; and faith is that by which we take hold of it.

Now faith is merely a receptive attitude, a resting and leaning upon God's free assurance of promise. As such it cannot be meritorious. Faith has no ground for boasting, except in God. What we get by faith we therefore *get by grace*. And grace is always and only a perfectly free gift. (Rom. 4:5, 6.)

If in the light of these things we re-study Romans 4 now, its meaning will open to us more fully.

## OPEN OR CLOSED?

J. H. McCALEB

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so."—Acts 17:11.

The Devil does not want people to read the Bible. That is neither strange nor surprising. The Bible lifts men up to God and condemns sin. All sin is from the Devil. He has tried always to keep the book of righteousness from men so that they may remain in their darkness.

The evil one has used many methods to accomplish this purpose. In the days of John Wycliffe (1320-1384), and William Tyndale (1484-1536), it was considered a crime to give the Bible to the people. John Wycliffe, a foremost scholar of Oxford and a reformer, translated the entire Bible by 1380. The law made it a crime to make this translation. He was hunted by the clergy, tried twice for heresy, condemned and excommunicated, but permitted to live. Despite the fact that he died a natural death, the council ordered his body dug up and burned. William Tyndale, after much persecution, issued at Worms an edition of 3,000 copies of the New Testament. The clergy accused him of heresy. After sixteen months of imprisonment he was strangled and burned at the stake. In 1537 John Rogers, under the name of Thomas Matthews, brought out a revision of Tyndale's and Coverdale's Bibles. He refused to recant and was burned at the stake in 1553.

Today our problem is not the tyranny of suppression and of having the Bible kept away from us. Ours is the tragedy of keeping it away from ourselves. Millions of copies are available for use and millions turn away from them. The blindness of the eyes that see not and the deafness of the ears that hear not are more effective weapons than any that were used in the dark past. The greatest menace of today is the closed Book.

Apparently this blindness and deafness has affected the ears and eyes of the church itself. How many of us are searching the scriptures daily and diligently? How many of us have a conviction based upon knowledge? In whom do we trust; what do we believe; and why? Are we following blindly the last words that have chanced to cross our path? Are we trusting in men or in God? Are we merely "going along"?

In the big city the term, "go along," has a very definite meaning. Sometimes the significance is almost sinister. It means that for one reason or another one is willing to string along with the crowd as a matter of good politics. To extend that policy to the church is disastrous. One may find himself going along with the truth, or it may be error. Regardless of the truth or error of that which he follows, his blind pursuit without conviction is not acceptable unto God. The Creator of us all wants, yea demands, service from the heart. Per-

haps we teachers and preachers overestimate too often our own importance. Perhaps we forget that we cannot carry the conviction of the world in our own hearts. And perhaps we have forgotten too that our work is a failure unless we inspire those who hear us to seek the truth earnestly for themselves. It is the people who make up the church. Regardless of learning, piety and conviction, one man is just one man. It is true that one man and God comprise a mighty host, but God would have all men to be saved.

The live and vital congregation is made up of men and women who are pouring the word of God into their hearts. Unless there is conviction and a hunger for God's word, appeals heard once each week leave little mark and impression. Too often the crowds that drift in and drift out on Sunday morning merely come and go. With the Bible loving church it is not so. The service to God is earnest and reverent. The giving is bountiful and adequate. The works are abundant. Every member is following one leader alone—even Christ the King.

I do not know of many families where the Bible is studied daily around a common table. I do not know of many congregations where the leaders meet periodically to study God's word together so that there may be unity and peace and the great good of their example. The open Book and earnest, honest hearts around it can conquer the world. We are in grave danger of destroying with our own carelessness the very book that could not be destroyed even by fire and persecution. We are robbing of their birthright those who depend upon us to lead them.

Under the new covenant every man is a priest unto God through Jesus Christ our Lord. Every man must come for himself. The success of the church today rests squarely with the man in the pew. No man can keep us from the Bible except ourselves. God grant that we may awake from our sleep and look upon God's Book with open eyes and with ears that are inclined unto understanding. God forbid that we close His word to ourselves and to our brethren.

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#### FOX TRAVEL FUND

About \$200 has been received for the Herman J. Fox Travel Fund. It will require at least that much more, and this amount is all that now hinders return of this eager missionary family to their station in Japan.

Brother Fox is undaunted by war and war-clouds in the Orient, and feels that the trouble is not likely to affect them at all, located, as they are, far from the great cities. The information received regarding passport is to the effect that it will be issued provided Brother Fox will sign a statement that he will not take up arms in war. Brother Fox signed such a statement 20 years ago, along with most other men and boys of Highland church, so there should be no difficulty now! The statement was sent to General Crowder and is on file at Washington, D. C. How wise and how well it is that preachers and missionaries should keep out of war; and out of politics as well! Time will always justify God's way.

Who will help at once to finish out the Fox Travel Fund?

E. L. J.

## GRIEVOUS TIMES IN THE LAST DAYS

FLAVIL HALL

"In the last days grievous times shall come" (2 Tim. 3:1). In the verses following these grievous times are described. The lecherous and lawless characters indicted have "a form of godliness," but deny "the power thereof."

In the year 1918, Brother T. Q. Martin wrote a series of articles on these verses in which he represented these "grievous" conditions as being in such a multiplied state now that surely we were living in "the last days." The times seem more portentous now than then, if possible. Surely the words of Jesus, as a sign of his coming, apply to the grievous times of "the last days":—"And because iniquity [lawlessness] shall be multiplied the love of the many shall wax cold." (Matt. 24:12.)

A child of God does not have to desert the faithful few and go with "the many." He can abide with those who follow Jesus in faith, hope, love and zeal. He does not have to be lured by the world's folly and go with "the many" who are holding a "form of piety," but "denying the power thereof." One, if he will, can keep the saving truths of the gospel "laid up in" his "heart," and thus fortify himself against the spirit of lawlessness that is seizing the church and multiplying. Christians can read the living pages of and meditate upon the Word of God, which is "like fire" (Jer. 23:29), and thus keep their souls vitalized with heaven's warmth and their hearts aflame with the glorious light thereof. Availing ourselves with all means of grace in our reach, how can our love "wax cold," though iniquity abound more and more?

But if professed Christians seek to gratify carnal desires; if they love the world, its fashions and follies; if they visit places of revelry and sensual allurements and strive to hoard up earthly possessions, they cannot be prepared to withstand the influences that quench the fires of true Christian zeal, and therefore they will inevitably grow cold and cease to walk in the heavenly way. Consequently, the end of their earthly existence and the coming of the Lord will find them "wretched and miserable and poor and blind and naked" and hopeless.

Let us resolve, in the words of Jesus, "We must work while 'tis day; the night cometh when no man can work."

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

Pine Apple, Ala.

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If Jesus came to deal with that most terrible of all diseases, in which all others are wrapped up, He must indeed be *the Great Physician*. And so He is. Perfect in sympathy, perfect in diagnosis, perfect in power to deal with every phase of the evil, and having in His hand the absolute and perfect remedy—where was there ever a physician like unto Him?

# THE RESURRECTION OF JESUS CHRIST

DON CARLOS JANES

The resurrection of the dead is a Bible doctrine. Objectors may present puzzling questions which we may not always be able to answer, but the resurrection is a matter of fact and revelation, not dependent for its coming to pass either upon our understanding of all points pertaining to it or our ability to answer all questions about it satisfactorily, but upon the power of God and it is sure to come to pass because He has spoken. "There shall be a resurrection both of the just and the unjust." (Acts 24:15.) "Resurrection" comes from the Latin *urgere*, meaning to rise and the prefix *re* which means again and is accordingly defined by Webster, "a rising again." Did Christ rise again? Think of what is meant by "Christ." It was Christ, the Son of God and son of Man who was betrayed by Judas, delivered up by Pilate, nailed upon the cross by Roman soldiers, entombed in Joseph's new sepulchre by the hands of Nicodemus and Joseph, the Arimathean counsellor, who also waited for the kingdom of God. Was this person, this being, the subject of a resurrection after three days?

Pastor Russell said: "Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's new tomb: they expect, when they see the Lord in glory, to identify him by the scars he received on Calvary. This is a very great mistake."—*Studies in the Scriptures*, Vol. 2, page 129. Paul has instructed us on this subject and so have others. Let us see what Christians have a right to believe about the resurrection. "Thy dead shall live; my dead bodies shall arise. . . . The earth shall cast forth her dead." (Isa. 26:19.) What is to hinder one from getting the idea here that the *body* comes up in the resurrection, the rising again? "Heal the sick, raise the dead, cleanse the lepers, cast out demons." (Matt. 10:8.) Does not raising the dead here mean or include the raising of the bodies? "The blind received their sight, and the lame walk, . . . and the dead are raised up." (Matt. 11:15.) Here reference is made to bodies, blind, lame and dead. "The hour cometh when all that are in the tombs (are not the bodies of the dead in the tombs?) shall hear his voice and shall come forth." (John 5:28, 29.) Paul says: "Some one will say, How are the dead raised? and with what manner of body do they come? . . . That which thou sowest (i. e. of field seeds), thou sowest not the body which shall be, but a bare grain, it may chance of wheat or some other kind; but God giveth it a body even as it pleased him. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption (but mark well "it *is* raised"); it is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body. . . . We all shall not sleep, but we all shall be changed, . . . for the trumpet

shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:35-53.)

"Women received their dead," says the writer of Hebrews, "by a resurrection." (Heb. 11:35.) "And many of them that sleep in the dust of the earth (what but bodies sleep in the dust of the earth?) shall awake." (Dan. 12:2.) "And the sea gave up the dead (spirits or bodies?) that were in it." (Rev. 20:13.)

Well, was the very same body of Christ that was crucified on Calvary raised from the grave? Was Christ, the person whom Pilate delivered up for crucifixion, raised? Mr. Russell believed that this body was not raised up, but he admitted that it was taken from the tomb. Listen to him: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things." Vol. 2, page 129. So it was "supernaturally removed" to prevent its being "an obstacle to the faith of the disciples"! Biederwolf says: "The chief priests invented the lie that His disciples stole it to deceive the people. Now comes Russell with a bigger lie that God did it to deceive the disciples."

"And one shall say unto him, What are these wounds between thy arms (Heb. hands)? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6.)

"And I saw in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing, as though it had been slain. . . . The four living creatures and the four and twenty elders fell down before the Lamb. . . . And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof, for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." (Rev. 5:6-10.)

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this." (John 2:19-22.)

"Two men stood by them in dazzling apparel: and . . . they said unto them, Why seek ye the living among the dead? He is not here, *but is risen*: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." (Luke 24:4-8.)

"And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that



were with them, saying, The Lord is risen indeed." (Luke 24:33, 34.)

"And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet. . . And they gave him a piece of broiled fish. And he took it and ate before them." (Luke 24:38-43.)

"But Thomas, one of the twelve, . . . said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. . . . Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:24-29.)

Again I say it is no wonder Russell didn't want his books laid aside and the Bible alone read even by one who has been enlightened, "after he has read them for ten years, . . . though he has understood his Bible for ten years." Why shouldn't one decide that Russellism (Mr. Russell's system set forth in "Studies in the Scriptures") is not the teaching of the Bible when Mr. Russell says "People can not see the divine plan by studying the Bible itself," and after one has seen the divine plan and "has understood his Bible for ten years," his experience is that he goes into darkness within two years" if he ignores these books and reads the Bible alone?

Jesus spoke of the temple of his body when he said: "In three days I will raise it up." The Lord personally appeared to his disciples (future witnesses to testify to men) and said: See my hands and my feet, that it is I myself."

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#### THE SELF-SUPPORTING CHURCH IN KOREA

"It was only a small group of less than a dozen members, all of the Northern Presbyterian Mission, that met Dr. Nevius there in 1890, but all of them seem to have become immediately thoroughly convinced that the Nevius Principles were correct. So convinced were they that they adopted them practically *in toto* for themselves, and then in order to indoctrinate members of the Mission who might arrive in later years, they passed a rule that every new missionary, upon arrival, should be handed a copy of the Nevius book, and be required, at the end of his first year, along with his examination on the language, to show that he also had come to understand the Principles." Under these principles 180,640 new believers were made in 9 years. *Every missionary should ponder that!* When native churches bear their own expenses we believe they become more stable and increase more rapidly.

## BEN'S BUDGET

Brother J. D. Merritt and family, lacking Iris Cook Merritt, their oldest, who is staying in this country for schooling, stayed over night with us last Lord's day night. He gave us a very helpful and truly encouraging talk on their African work—and to about the largest audience we have ever had in our De-Ridder work. It helps to think that war may be more remote in the territory of this band of African missionaries. As Christians we ought to be evangelizing to the limit in "all the world." All of us ought to have been at it in all the world all the time. And I am persuaded that, in and out of the Bible, we have had proof that we take on much needless and hurtful irritation from such as have made it their business to be "destructive critics." Some of that criticism, from whatever source, has been well-meant and did good; much of the other would have accomplished less harm had it been studiously unnoticed. We need, at present, more prayerfully to acquaint ourselves with our tasks, paying less attention to vindication at every move. "Whom the Lord commendeth" is a good test to use much in addressing ourselves. I'd be happy if I could never have to grieve again over grief caused to my Master by my own too-inexcusable errors. Pray that I may incessantly try. Love to all the faithful.—Ben J. Elston.

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### "MISTAKES" OF THE APOSTLE PAUL

S. C.

1. Did Paul err going on to Jerusalem after being warned in the Spirit as he repeatedly was?

No, the warnings were preparatory, not prohibitive. Note Paul's aim and motive, Acts 20:23; 21:13. Then Luke and others' conclusion v. 14.

2. Did Paul err following the advice of brethren at Jerusalem in engaging in temple service as he did?

No, being a Jew it was lawful for him, and on behalf of the Jews who believed it was expedient. On their behalf it did not fail. Paul's fixed purpose in such regard is stated in 1 Cor. 9:20. At Jerusalem as elsewhere it was the unbelieving Jew with whom Paul "got in bad."

3. Did Paul err in speaking to Ananias and for which he apologized? See Acts 23:3-5.

No. See Matt. 10:19, 20. Paul acknowledges no sin at all. See Acts 25:8, also 24:10. Better let Paul cast a reflection on Ananias' right to sit as priest than cast reflection on the Spirit with which Paul spake.

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"I will call that my people, which was not my people; and her beloved, that was not beloved.

And it shall be, that in the place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God."—Rom. 9:25, 26.

## FREE TRAINING FOR CHRISTIAN WORKERS

Stanford Chambers

The Louisville Christian Training School provides necessary training for all classes of Christian service without tuition charge. This is made possible through the liberality of the Portland Avenue church, whose plant is freely used by the classes, through the willingness of the members of the faculty to freely give their time, and through free-will offerings of others who are interested in the training and developing of more efficient workers for the Master's vineyard.

Room rent is also free until all the rooms in the Dormitory owned by the Portland church are taken. Those desiring these rooms should write beforehand, as the number is limited. Board at the Dormitory is on the club plan, bringing it down to actual cost. Private rooms and board can be had at reasonable rates. Rooms for light housekeeping can also be found.

Railroad fare at reduced rates can also be obtained for students' coming and returning, if the school is written in time. The railroads will allow one trip home, at Christmas time, at the same rate. This will amount to something to students coming from a distance.

The Bible work is given in both day and night classes; the rest of the work is given at night. While it is far better, of course, if a student can give his whole time to his school work, the arrangement is such that, where it is necessary, a student who finds employment by day to support himself, at least in part, may get his schooling too. Write for any further information desired. Address, Louisville Christian Training School, 2500 Portland Ave., Louisville, Ky.

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### SISTER HARRELL

On the morning of July 21, quietly as she had always lived, Sister Harrell, the beloved wife of Brother W. M. Harrell of Sherman, and the mother of his six children (of whom the eldest has gone on before) fell asleep in Jesus. A year or more before Sister Harrell passed away she had suffered a stroke of paralysis, but had seemed to rally. She attended every one of the meetings at Celtic church (July 4-14) and appeared to be in better health than in months before. Her departure was sudden and unexpected. All her life long she lived in the quiet performance of her task. She knew nothing else than to fill her place in faithfulness and godliness; and to the last, though sorely hindered by her useless arm, she still did what she could. In all the many years during which Brother Harrell's home was a home to me, I knew Sister Harrell as a Christian, a kind and good mother of her children, a true and faithful wife and helper of her husband. "Grace is deceitful," says the inspired wisdom of old—"and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands and let her works praise her in the gates." And may her memory be tenderly enshrined in loving hearts, until we meet again in the presence of the Lord.

R. H. B.

### MRS. LOUISA SULLIVAN

On July 19, my wife's mother, Mrs. Louisa Sullivan, fell quietly to sleep in Jesus after a long and useful life. She lived in this world 90 years and a half. Always gentle, quiet, self-possessed, she retained her mental faculties to a remarkable degree with keen interest for one of her years in all the activities of her home and community. For two years she had been practically blind but bore this affliction with all patience. Aside from her blindness she enjoyed remarkably good health and knew no such experience as that we usually call "the last sickness." Without missing a single meal, fully able to care for herself in every way, she retired at the usual hour and in a few moments without a struggle she "fell asleep." She had been a Christian for 75 years and was through her active years a "servant of many," being especially proficient and willing in the care of the sick.

She was preceded in death by her husband, W. D. Sullivan, several years ago. She leaves one son, Dr. T. V. Sullivan of Wheeling, W. Va., and one daughter, Mrs. H. L. Olmstead, Gallatin, Tenn., a step daughter, Dr. Clara E. Sullivan of Wheeling, W. Va., three grandchildren and three great grandchildren.

Bro. R. H. Boll of Louisville, Ky. conducted the services at her old home in Simpson County, Ky., and she was laid to rest in the family burying ground. So passes a good woman, a loving wife and mother in Israel.

Her son-in-law, H. L. Olmstead.

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### A GREAT MEETING

More than thirty years ago, the editor of this journal conducted the meeting that planted the simple church of Christ in Los Angeles. Before that meeting, at least, there was no such congregation, and since that meeting there has always been one, or more. That, was Bro. Boll's longest meeting—eight weeks, nine Sundays.

This year, with his home congregation (the Portland church in Louisville) Brother Boll has held the second longest meeting of his life: six and a half weeks, with 65 to "come forward." Of these, 25 came for baptism, and most of the others were added to the Portland church from denominational churches around. The interest was high from start to finish.

That a man who has labored with one church for nearly 35 years, holding them a month's meeting annually, can have such a meeting with his home church—does any one know the like of it?

The Portland Ave. church and its preacher are evidently pretty "sound" after all: the church is simple, spiritual, liberal, undenominational, and full of soul-saving power.

All this is written and printed without Brother Boll's knowledge: it could not be printed with his consent. But it is an appreciation by one who has known him for 30 years, and to whom his friendship has meant more than pen can tell.

Brother Boll has many friends in Christ—hundreds of them; and of what a sort they are—with a few exceptions like me! Look around and see, and judge him by his fruits and by his works.

\* \* \*

Those who stoned the light out of Stephen's face have much to answer for. One of them, who repented, has called himself the chief of sinners, because he persecuted the church of God, and so persecuted the Christ of God. But those who knew the truth, and could have raised a voice against the murderous mob, and would not for fear of their place and reputation—what will the Great Judge say!

—E. L. J.

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### LOYALTY

Be loyal to Christ. I do not say be loyal to "the brotherhood," or to any party, or faction, or set of men. If you set out to be loyal to "the brotherhood," you cannot be loyal to Christ; and if you are loyal to Christ, you are not going to be exactly loyal to the brotherhood. For "the brotherhood" is always more or less wrong; but Christ is always right. If, then, you set out to know, to do, to teach just His will in absolute sincerity, you will also, in so doing, be loyal to the best and truest interests of the brotherhood, though at the time they may not think so. No devotion to anything can take the place of direct personal devotion to Jesus Christ, and fidelity to him.—R. H. B.

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"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil"—this surely fits our days.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

"It makes me feel almost like a slacker to go off and leave mamma and papa with such a lot on their hands."—*Helen Pearl Scott*. \* \* \* Subscriptions for that fine missionary quarterly, *World Vision*, edited by R. B. Sweet and published by B. D. Morehead, Box 173, Nashville, Tenn., may be sent to this office if more convenient at 50 cents a year, or a church may take a bundle of twenty or more at 5¢ a copy.

We are not yet informed if Bro. Gruver has been able to leave China or not. Possibly he is enroute home after a period of more than eight years. \* \* \* "I will have to get a new passport which will cost \$5.00, U. S., and the Chinese visa will cost another \$10. China is very strict now due to many Russian and Japanese spies. \* \* \* After a long period of diminution of missionaries on foreign soil, the tide has begun to flow outward. Bro. and Sister Linn were expecting to sail for Japan in August and the Merritts left New Orleans Sept. 1 for Africa. Their first child, Iris Cook, will remain in the U. S. and attend Harding College.

"It will hurry us to get to our relatives and to school on time, so we may not get to give you your call till later."—Air mail from *A. B. Reese*. \* \* \* Bro. W. H. McKerlie, 1201 A St. Clair Ave. W., Toronto, Ont., is soliciting gifts to complete the travel fund to send A. M. Simpson and wife, Annie Lurie Kirtley, formerly of Indiana, to South Africa. \* \* \* Born to Bro. and Sister Roy Whitfield in Hong Kong, on July 22, a son named James Oliver. If he partakes of the fine character represented in both of his parents, James Oliver will be a worthwhile person. \* \* \* "We are having good reports about all the work, and they all seem to be having good results."—*Emma Sherriff*. \* \* \* If a man were hauling freight and his wagon box leaked 80 per cent of the load on each trip, do you not think he should do something to the wagon box? Well here is the explanation of the parable: Perhaps not over 10% (really it may not be more than half that) of this group of Christ's followers have ever been convicted in their hearts of the scriptural obligation to take the gospel into all the world and preach it to everybody (see the Great Commission) so there is a shortage of some 90% on the giving and going part of the project. Wouldn't we (you, I, and *all* others who see the obligation) better do something about it? \* \* \* Brother Garrett, of the South African work, is fortunate in having a building site paid for and about half the work on a residence, for prices are steadily advancing. For lack of funds, the building stopped, and we are asking co-operation with Brother Garrett that he may finish before prices advance farther, and so he can soon stop rent. There is also opportunity to help him pay off a doctor bill of \$175. There are seven in the family.

## FROM THE MISSION FIELD

### RODMAN'S LETTER

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

We appreciate your note in behalf of Virginia. Five dollars came for her from a class in Nashville. That covers all the present expenses. When Sister Baylor went back to Manila she began sending things and asking more advice of the doctors. We also got good advice from the head nurse, who is most experienced with infantile paralysis at Los Angeles. Consequently, we put a new plaster cast on Virginia's left foot and ankle, today. It is doing fine and she is no trouble at all. She can walk with it on, but rather awkwardly. The fine thing is that she walks with that foot straight and keeps the outside flat on the floor, which she did not do before. She had improved a great deal without a cast, but might have grown crooked if left alone very long. We hope this treatment will really remove the limp from her walking. There is no further treatment that would be worth while without expending hundreds of dollars on a trip to America—which we don't have.

One of the chief progressive steps of the work here lately is the beginning of baptizing by two brethren, Soliba in Bohol and Serna in Negros. The convert in Negros was a sectarian preacher who has a good report from Bro. Canonigo, who used to know him as a fellow-worker. So we expect him (Dequito) to make good. We failed to raise local support for Bro. Marcario Pones, but sent Bro. F. Soliba instead, as he is single and can live on very little. The significant thing is to establish the practice of self-support for the Visayan evangelists.

All of us are well and happy in the service. Pray often for us. Cordial greetings to you and others who are interested.

O. T. Rodman.

Note: If Virginia Rodman needs this trip to America so that she may not be a cripple, what are we "loyal" Christians going to do about it? Is our Christianity worth anything in our brother's need or is it just platitudes and talk? We could easily bring the Rodmans home if we wanted to.—J. W. D. S.

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### SHALL GARRETTS HAVE A HOUSE?

You will remember our appeal to you more than a year ago, for our Bro. Garrett and family, faithful servants of the Lord on the foreign field in Africa. In response to that appeal we received about \$500—not enough to pay for the ground on which he is building, as land and building material is two or three times the price of materials in this country.

We are sorry to make another appeal, but we are asking you in the name of our Lord who died for us, and has cleansed us of our sins, to help us aid Brother Garrett who has bought the lot and paid for it, and has the building about half completed. This will accommodate our Brother Garrett and family with living quarters; also a place in which the church may meet. There is needed twelve or fifteen hundred dollars to complete the building.

Are the efforts that Brother Garrett and family are putting forth, and the souls of men and women worth it? Last year Brother Garrett baptized 81 and restored 2 to the Lord who had been withdrawn from. Who in our land baptized 81 in his own congregation?

May the Lord bless you in helping this worthy family finish procuring a home. If you desire further information, or in sending your gift, address Sterling L. Yeager, Minister, Ormsby Ave. Church of Christ, 1616 Grinstead Drive, Louisville, Ky., or C. W. Smith, Treasurer, 1319 Lydia Place, Louisville, Ky.

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"Let the condition of the ostensible, professed people of God, at any given time, be what it may, it is the privilege of every true-hearted man of God to adopt and act upon this immortal decision: 'As for me and my house, we will serve the Lord.'"—Sel.

# Foreword to the New Hymnal

Fifteen years ago "Great Songs of The Church" was first offered to the churches. Its new and unique alphabetical arrangement, its wealth of costly copyrights, and the spiritual and cultural content of its "hymns" gave it immediate favor and wide acceptance; and the compiler takes this occasion to express deep gratitude to all who have supported his sincere effort to elevate the song-book standards of the churches. Transcending all sectarian lines and sectional prejudices, the popularity of the book has never waned, but waxed, from year to year. Perhaps a quarter million believers sing Messiah's praises every Lord's day from its pages. This book, now listed as the "No. 1," will not be discontinued by the publishers.

Fifteen years of more mature experience have suggested many improvements. They have been years of unusual opportunities to learn first-hand the needs and capacities of the churches in every section of America—North, South, East, and West; of much contact with the song leaders, and of earnest research in the whole field of sacred music. As the fruit of these years, and as the supreme labor of his life, the compiler sends forth this larger, better "Great Songs of The Church"—the new "No. 2."

Approximately three hundred books, from various lands and languages, aggregating 60,000 numbers, have been winnowed for these six hundred songs, "the best from all the books." With so vast amount of material, covering every scriptural theme and sermon-subject, the compiler has found no reason to add any considerable number of untried pieces, his own or others', since less than one per cent of such songs live. Scores and scores of songs herein, though not untried, will be new to most churches, and numerous "old favorites," herein restored, will be new and fresh again.

It may seem strange to some to find in this volume both simple tunes and the classics of hymnology—a peculiar combination of the humble and lowly with the high and noble: in Part I, the modern "gospel songs" with their bright and rhythmic choruses and their easy, horizontal harmonies; in Part II, the hymns of the ages, those noble numbers which, next to the Bible, constitute the church's richest heritage. And not only these, but, among the "Special Songs," the rich chorales of Bach and the great "Hallelujah" of Handel! Yet this combination is by deliberate design, and represents merely the varying tastes of churches, and the varying degrees of musical and spiritual advancement among the members of the churches. In this hymnal we have sought to provide for all ages and classes, for the entire range of Christian living and experience, and for the popular "gospel meeting" as well as for the more elevated "worship hour" of the church. It is believed that all may find herein suitable means for expression of the sacred emotions, and that every church, large or small, learned or unlearned, may find abundance of material for a helpful service of song.

"Great Songs of The Church, No. 2" is really two books in one. In fact, Part I (though not Part II) is offered separately as an inexpensive, self-indexing, "gospel song book." The complete volume is consecutively numbered, from 1 to 600; but a clean break in style of music, with a new alphabet, appears at the beginning of Part II. Part I contains the choicest of the popular "gospel songs"—songs *with* refrain or chorus (the few exceptions are invitation songs); Part II contains "the grand old hymns"—songs *without* refrain or chorus. We know that these established hymns can never die; and it seems reasonable that there should accumulate also a library of the best "gospel songs," as excellent in their way and for their purpose as the hymns, that will live on and on. Such, we believe, are the "hymns" and "songs" of this collection—with those of merely transient interest omitted.

Excellence alone has been the principle of inclusion. Expense was not regarded. Much has been ventured financially—by faith. The copyright costs involved run far into the thousands, and the right to use a single song as high as a hundred and fifty dollars. So far as we are able to compare and judge, the new "No. 2" is probably the costliest collection of great copyrights ever assembled in one volume. Nothing was omitted on account of cost, and no desirable song proved unobtainable. Owners and competitive publishers have laid us under heavy obligation by their courtesies. Their generosity has gone beyond all possible financial compensation.

(Continued on next cover page)

# FOREWORD TO THE NEW HYMNAL

(Continued from preceding cover page)

Beyond the "Hymns" is a rich group of thirty-six "Special Songs," intended for home, school, choral groups, and the social circle. Under discriminating direction, many of these may be used congregationally. This entire department has been added at the expense of the publishers. It costs the churches nothing.

Following "Special Songs" is the division, "Songs for Children," twenty-four numbers, all that is loveliest for the earlier years. Many other songs suitable for the next older group are listed under "Children" in the topical index.

Last of all are the complete Indexes: Tunes, Texts, Topics, Titles and First Lines. Each division of the book is built in perfect alphabetical order, and is self-indexing according to First Lines, but the special indexes should be freely used.

The chants and "memory choruses" which have been used to fill short pages are not mere "fillers." They were chosen on merit from a wealth of material gathered for this purpose. The chants preserve for us the simple and beautiful apostolic mode in music. They should be sung *ad libitum*, and never too fast. The short choruses are often the best part of some song, free or copyrighted; others are recent copyrights purchased at considerable cost. Deep gratitude is due their owners for this new and unusual use of these attractive choruses. The skillful leader will be able to make effective use of them, with or without announcement, in the evangelistic or the devotional meeting. Chants and choruses are quickly memorized, and should be memorized.

A few "old-time melodies" will be found in Part I, fragments full of precious memories to the older generation. They may be sung with satisfaction by all of true Christian experience. Many of the hymns have been traced back, through the oldest books extant, to their original forms, but for the most part the more familiar modern versions have been used. Students of hymnology will be interested in knowing that the thirty-two hymns rated as the greatest in the various authentic Lists (such as in *Etude* and *World's Best Music*) are all included in this book, without exception—with some verses deleted for scripturalness.

Responsive readings have again been designedly omitted. It does not seem best to provide this substitute for the Bible itself. The Bible and the hymnal belong together in the pew.

Songs taken without alteration from our older book show their old numbers in brackets at the right-hand corner of the page.

Second and Third Tunes, which are few, have been given a separate number to avoid confusion.

The asterisk (\*) before a verse marks the stanza that may be omitted.

The light double bar has been devised to close up broken measures at the end of braces.

"Amens" occur only with strictly devotional prayer-songs.

And now, in profoundest adoration and gratitude, the finished work is humbly laid at the feet of "Him who enabled me, Christ Jesus our Lord."

THE COMPLIER.

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