

THE WORD AND WORK

“COME, LORD JESUS”

Come then, and, added to Thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy! It was Thine
 By ancient covenant, ere nature's birth,
 And Thou hast made it Thine by purchase since,
 And overpaid its value with Thy blood.
 Thy saints proclaim Thee King; and in their hearts
 Thy title is engraven with a pen
 Dipt in the fountain of eternal love.
 Thy saints proclaim Thee King; and Thy delay
 Gives courage to their foes, who, could they see
 The dawn of Thy last advent, long desired,
 Would creep into the bowels of the hills,
 And flee for safety to the falling rocks.
 The very spirit of the world is tired
 Of its own taunting question, asked so long,
 “Where is the promise of your Lord's approach?”

Come then, and, added to Thy many crowns,
 Receive yet one, as radiant as the rest,
 Due to Thy last and most effectual work,
 Thy word fulfilled, the conquest of a world.

—William Cowper.

WORDS IN SEASON

R. H. B.

THE MAKING OF A SECT

That differences of views and doctrine should exist in the church of the Lord is not strange. Nor is it in itself bad. When free brethren study God's word independently it is to be expected that on one point and another they will arrive at different conclusions. Where brotherly love rules these different findings and the consequent discussions are mutually helpful. Where motives other than love control, the differences result in dissension, strife, bitterness, sectarian parties and partisan hate. The blame in such a case, however, does not rest on the differences themselves, but on the spirit and attitude of those who differ. The wrong comes in when lines are drawn, when brethren are “marked,” branded, ostracised, disfellowshipped. So long as brethren in Christ confessedly stand upon the Bible as the sole and absolute authority in all matters of doctrine, and confess the Divine Sonship and supreme Lordship of Jesus Christ; so long as they are agreed

on what makes a man a Christian and how to work and worship together, no differences would or could divide them, their hearts being right toward God and toward one another. It is when they begin to regard one another as being of different sorts and kinds, because of differences of views, that they become guilty of the wrong warned against in 1 Cor. 1:12.

Moreover when any such difference of views is made the occasion of division, the human authoritative creed, written or unwritten, follows inevitably. For example the brethren who make fellowship depend on assent or acquiescence to their anti-millenarian contentions, have as definite a human creed as any denomination in Christendom; and they have formed themselves into a sect as well-defined as any other sect in Christendom. This regardless of the respective merits of the questions involved, or who is doctrinally right or wrong in the matter. It is strange that brethren cannot see this, but will go on proclaiming themselves as the non-sectarian, undenominational church of Christ, and as holding no human creeds nor authoritative standards of doctrine, while nevertheless ousting from their fellowship all who do not agree with them in their anti-millenarian ideas. Some perhaps have seen this point, and have tried to justify themselves by representing the brethren whom they oppose as fundamentally unsound. But this is obviously a mere pretext, gotten up to clear themselves. For both sides in said controversy acknowledge their agreement in other matters. If either side therefore disfellowships the other it means that those who thus disfellowship their brethren forfeit their own standing as undenominational, non-sectarian Christians, and should in fairness and honesty mark themselves with some distinctive title, such as, for instance, "Church of Christ, Anti-Millenarian." As for myself (and I think I can speak for all others who are being ostracised by the anti-millenarian group) I would be far from disfellowshipping any brother because of differences in prophetic teaching.

To be sure the immediate reply from the anti-millenarian opposers would be, "Why don't you call yourself the 'Pre-millenarian Church of Christ'? It was you, not we, that brought in the divisive doctrine. We stand where we stood before; but you have separated yourselves from us."

To this I must make the following answer, on my own behalf and on behalf of others who have been ostracised, discredited, disfellowshipped by anti-millenarian brethren:

1. We do not deserve any sectarian title, such as "Premillenarian Church," because what "pre-millenarian" teaching we hold we do not hold as a distinctive doctrine. We do not make it a test of fellowship. We would welcome among us and in our fellowship, brethren who hold anti-millenarian views, and would gladly bear with their different outlook and teaching, just as we would be borne with by them. We have therefore

no distinctive differences upon which to base a sectarian party, but stand upon the broad ground of New Testament Christianity only. But those who make their anti-millenarian views a creed and a test of fellowship have forsaken the ground of non-sectarian New Testament Christianity and have constituted themselves an anti-millenarian sect. In all justice they should therefore be denominated and known as such.

2. In the "pre-millennial" teaching for which those brethren have condemned us and are attempting to cast us out, there is nothing that is either new or divisive. It is not a new teaching for it was held by the professing church as a whole for the first three centuries and by multitudes of faithful Christians since. In the pioneer days of the Restoration, in the days of Campbell, Stone, Lard, and others as well as in later days, this teaching was freely taught and cherished by many noted leaders and many of the rank and file of the church. It was not divisive then, for though it was freely discussed it caused no rift in the fellowship. It is not divisive now. For though some have risen up who evidently have never understood what the principles of undenominational New Testament Christianity are, and have made their opposition-views a test of fellowship, the fault of that lies not in the teaching against which they have raised their opposition, nor even in the fact of the opposition itself (for Christians are free to oppose what they believe to be wrong) but in the divisive sectarian spirit and course which the opposition has followed, and by which they have separated themselves from their "pre-millennial" brethren and constituted themselves an anti-millenarian party and sect.

3. Finally, because the *principles* of non-sectarian New Testament Christianity, for which we whole-heartedly stand, *must be* maintained, and that the whole church be not led into a sectarian rut by those who are seeking to impose their anti-millenarian creed on it, all Christians who prize their freedom in Christ should rise up in might and main against the sectarian efforts of those leaders who would make the anti-millenarian or pre-millenarian views a test of fellowship. As we stand for undenominational, non-sectarian New Testament Christianity, and as we love and appreciate this God-given ground and this liberty in Christ wherewith He has set us free, some action must be taken in this matter before it is too late. However important may be the intrinsic merits of the doctrines in question, the principle of free New Testament Christianity which is at stake is of still greater importance; for upon the maintenance of that depends our existence as a religious people whose only plea is that of the nonsectarian, undenominational New Testament faith.

Too long have good brethren, in their desire to avoid "trouble", put up with the sectarian course of certain leaders and papers. If the whole "church of Christ" is not to degenerate into an anti-millenarian sect, it is certainly high time that those

who understand and love the righteous principles of nonsectarian faith rise up and call a halt to the insidious work which threatens to overthrow our very foundations, and to contend—not for premillenarianism or anti-millenarianism—but for that basis of brotherly unity in Christian liberty on which alone a true New Testament Christianity is possible.

GOD'S MESSAGE TO THE WORST AND THE BEST

God's word often moves in extremes. Most of us are average people, and our condition lies between the extremes of human character. For this very reason God showed His dealings with extreme cases, that the case of the average man might be well included. Side by side, in two successive chapters, the Lord shows us his attitude toward two human beings as far removed from each other in circumstances and condition as the poles—the one on the summit of human excellence, the other in the depths of degradation. There no doubt are some in the same condition, respectively, as these two, but the vast majority of us are neither as high as the one nor as low as the other; and what the Lord said to them applies, therefore, *a fortiori*, to every one of us.

The first was Nicodemus—a Pharisee, one of the strictest sect of the purest religion the world knew. Not only that, He was "a ruler of the Jews." Those who know the stringent, almost unreasonable, standard required of a member of the Sanhedrin, know that this man's blood was of the purest, and his conduct unblemished, his reputation and character irreproachable, humanly speaking. The person that appears in the next chapter is a woman of a low race—the mongrel race of the Samaritans, hated and despised by the Jews, and that with more or less good reason. Nor was she a good specimen of even that race, as one finds in the worst of families and surroundings here and there a sporadic saint; but her record had been execrable, and she had apparently lived for the flesh in its worst tendencies. Now with these two, with one of the best men of the best race on earth and one of the low members of one of the lowest races, the Lord Jesus held conversation, and spoke to each according to the need.

He met Nicodemus with the startling announcement that unless he were born again he could not see the kingdom of God; and except he were born of water and of the Spirit, he could not enter into the kingdom of God. If he had said that to the Samaritan woman, it would have seemed vastly more reasonable. That her birth, her heredity, her character, were too mean and low for her admission into the kingdom of God, and that she must throw it all away and begin life again as a new creature—that would be nothing so strange; but if the best man on earth, a scion of the stock whose were the promises, is insufficient, and must abandon his high name and claim and cast away his advantages of birth, character, good works, be circumcised of all his old self, and begin a new existence as a new creature—that is staggering. We can almost sympa-

thize with Nicodemus' perplexed question, "How can these things be?" For the natural man banks on his morality and makes much of his goodness. But the word of the gospel sweeps all such foundation from under him and sets his feet upon a Rock and gives him a true righteousness which is not his own. (Phil. 3:3-9.) But the fact that it was Nicodemus to whom Jesus said, "Ye must be born again," lays the same necessity upon the best and most moral men today, and, as a matter of course, upon the meanest and lowest also.

No less surprising and wonderful was the speech of Jesus to the poor and dissolute woman at the well of Samaria, who, according to Jesus' own word, had had five husbands, and was at the time living with a man who was not her husband, and had thus offended against the most fundamental moralities. To her, Jesus freely, without preliminaries, offered "the gift of God"—namely, a "living water," whereof, if a man drink, he "shall never thirst," but it "shall become in him a well of water springing up unto eternal life." (John 4:10, 14.) If it had been Nicodemus to whom Jesus made this offer, we would have said: "Yes, naturally so. A man as good and as great as Nicodemus is worthy of such a gift. Build you up a character like Nicodemus' and you may have that living water, too." Or: "Blood will tell: that living water is just for those who are by nature and heredity fit for it, but not for outcasts and sinners." The fleshly man delights to reason that way. It pleases his fleshly pride. One of the "New Theology" mongers, whose unbelieving criticism had torn the Bible into shreds and who tried out of the shreds to piece up a new Christianity, delivered himself of this sententious oracle: "Any one that is worth saving will be saved. Make yourself worth saving and God will save you." But God commendeth his own love toward us in that he sent his Son to seek and to save that which was lost. He comes to us, not because we are worthy, but because we need him. But there are many religious snobs—even among professed Christians.

Now the very fact that it was precisely to the degraded Samaritan woman that our Lord made this promise and held out this incredible prospect, putting it within easy reach, is the guaranty that the same promise is to all. We are probably not as low in the scale, by human measurement, as that woman, and so the Lord would not probably withhold that promise from us on the grounds of our greater sinfulness. But if we were as low, or lower, it would yet be for us, if we but trust him and boldly lay hold on it. On the other hand, to men of Nicodemus' rank and type comes the same promise. For the woman of Samaria must be born again as well as Nicodemus, and Nicodemus may have the living water as well as the Samaritan woman. But Jesus held out the necessity of the new birth to the noblest, lest at any time any man should exalt himself above it; and the promise of the living water to the degraded one, that none may think himself excluded from it. Grace levels all distinctions.

NEWS AND NOTES

Linton, Ind.: "We were glad that the Lord sent Bro. Gruver our way recently. We are confident that he did much good with his message of love which he presented in such a wonderful spirit of faith and humbleness.

"The Lord led us back to Pineville again a short time ago and a meeting lasting eleven days was conducted. Satan has hindered the progress of the work there some but the Lord blessed us with fine attendance and four responded to the invitations. Three came from denominations and one was restored. The Suells, splendid Christian people that they are, have been very faithful to this new work in spite of many obstacles and hindrances that have come their way and continue to give liberally of their means and time to that work. Bro. N. Wilson Burks and Bro. H. N. Rutherford are expecting to assist them some from time to time.

"Yesterday was a fine day for the Linton work. A new record for the year was set in Bible school attendance and at the morning service three responded to the invitation, one restoration and two baptisms. We have been praying for these and others and we praise God for this increase."—Robert B. Boyd.

Dallas: "Brother Blansett conducted a 10-night class on Galatians at homes in Murphree neighborhood, and has just closed tonight a class at Bro. Allen Spurlock's home on the Garland road. Both classes well attended and much interest shown."—May Lynn.

Berkeley, Calif.: "The Berkeley church continues to work and grow. The Lord is blessing our efforts to the joy of all. Since the first of the year we have had twelve additions. We now have a Radio Broadcast sponsored by the Churches of Christ of the San Francisco Bay Area, under the direction of the Berkeley church, over KRF (1370 k. c.) each Sunday morning at 8:15. If you have friends in this region, drop them cards and tell them to listen in. All are busy and happy in the service of Jesus."—Ralph Wilburn.

From Toronto comes this request from a good and faithful brother, and while perhaps not written for

publication, Bro. Simpson's own letter is clear and perfect for its purpose.—Publisher.

"I am at present engaged in part-time preaching in Toronto but desire to get into the work full time.

"It has been suggested to me to get in touch with some of our publications in the United States and to let my desire be known to the churches through this means. I would appreciate it very much if you would put my name before the brethren through the medium of your paper. Any church that is in need of a preacher could communicate with me direct by addressing A. M. Simpson, 222 Winnett Ave., Toronto 10.

It is regrettable that sickness has made the early return of the Rodman family necessary. Gifts quickly sent to Bro. A. C. Lentz, Graton, Calif., or here, will be applied to ship fares from Philippines here.

"General Meeting of Churches of Christ."

The Van Brunt Church at 2422 Van Brunt Blvd., Kansas City, Missouri, will observe their annual all day meeting June 5. Bro. A. M. Morris of Long Beach, California, will be the chief speaker of the day.

Following this, the church will hold a three-day general meeting of the church June 6, 7, and 8.

All visitors will be entertained by the local congregation in the homes of the brethren. Refreshments will be served at the church building noon and evening.

All who plan to attend kindly advise at the earliest possible date, addressing Bro. Charley Layman, 2622 Jackson Ave., Kansas City, Mo.

Services will begin each morning at 10:00 A. M. and continue throughout the day and evening. A program of vital subjects will be discussed by representative men from every part of the brotherhood.

The song service will be in the hands of one of the brotherhood's most competent directors, Bro. E. L. Jorgenson of Louisville, Ky.

The Van Brunt Church hereby extends this invitation, (transportation expense excepted) to one and all to come and enjoy this spiritual feast and good fellowship. Already representative brethren have signi-

fied their intention to be here, and indications are that this will be one of the greatest meetings ever held by Churches of Christ."—Reprinted from *Christian Leader*.

Los Angeles: "W. B. West, Jr., is back to take up his work for the third time as minister of the Central Church. Bastell Baxter, President of George Pepperdine College, is to continue his work with us in teaching. Central is happy to have both of these good men and immediate action shall be taken to place this church on the highest plane possible in our Church School work. The entire Metropolitan District of Los Angeles has been zoned and we are very anxious to look after all members of the church and direct them to some place of worship. There are hundreds of Christians moving to this country who forget the church and are lost. A postal card to us might save a soul. So far this year Los Angeles churches have established a new congregation each month. There is unity in this city."—James L. Lovell.

A telegram from Alabama brings word of Flavil Hall's serious operation and illness. We pray for them.

In connection with this, we give a paragraph from Bro. Hall's last letter to this office—not written for publication. Perhaps old friends will wish to follow Paul Logue's example, now that Bro. Hall is sick and "laid on the shelf." Here is the paragraph:

"Thursday I took the label off the envelope in which an extra W. W. had come to me (for the purpose of addressing it to a friend), and under that label happened to be the name of Paul Logue, Birmingham, Ala. Then when the mail came the same day it brought a letter from this same Paul Logue with a check for \$20! This, and \$15 received in an appointment at Luverne, 45 miles east, last Lord's day, is about all the funds that have come into my hands for some time. I thought this little 'coincidence' would be of passing interest to you."—Flavil Hall.

With this issue the W. W. begins a series of hotel advertisements, to run about four pages a month this season. It would be difficult to find commercial advertisements that

would look better in a religious magazine than these. The hotels are all in the medium price-range, and of good, comfortable atmosphere. The publisher hopes that our readers will simply clip these final pages from their papers and file them with their road and railroad folders. Please mention this paper when registering.

Camp Taylor: "We are glad at Camp Taylor that the blessings of God are still coming in the form of renewed and increased interest.

"Our roll call Sunday, March 6, was very helpful in the contacting of those disinterested, and in no way 'churched' due to having moved out of the community. 136 in Sunday School, and an overflow attendance for church morning and night. We had a well-attended and inspirational afternoon meeting. God blessed us with two responses: a re-consecration and one placing membership from Rowan Street. On April 3 we had 4 baptisms.

"We believe that we still are responsible for folks when they move, until they are churched."—Paul Duncan.

New Church in Hollywood.

A new congregation, to be known as the Church of Christ in Hollywood, sponsored by members who live in that city and others who have voluntarily offered their assistance, will begin regular services Lord's Day, April 24, in the Southland Masonic Temple, 5970 Santa Monica Boulevard (at the entrance to Hollywood Cemetery).

The Temple is a beautiful structure with a sound-proof auditorium seating five hundred people, a large lounge room adjacent and other equipment which will be at the disposal of the congregation. Samuel E. Witty will be the minister, and O. B. Curtis the song director.

A hearty welcome awaits you.

From Brother Boll: "Closed last night at Trumbull, Texas: 15 baptisms. Am to preach at Mt. Auburn, Dallas, three nights, then to Abilene until April 26—back again to Dallas until about May 4. Expect to be home to preach at Portland Ave. on May 8."

About 30 imperfect copies of April W. W. got into the mails. Ask for another if you got one.

VENGEANCE

J. H. McCALEB

"Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense saith the Lord."—Rom. 12:19.

Christian growth can be recognized both by others and by ourselves. It is something tangible and real. Its influence can be felt and its height measured. If there is no apparent difference between the Christian and others, something is wrong. This difference is not primarily one of mode of worship or of prohibitions in formal actions. Such differences can be effected in groups that separate themselves for any reason that man may choose to conceive. The Christian's difference is one that applies to his very nature. If there is anything to God's statements and promises, His Spirit dwells in His followers. Our bodies are temples of the Living God. Should not a temple of this kind be peculiar in its influence and effect on those around it? Should we not be able to distinguish the real Christian from those who make no pretense at all, or from those who make pretensions but do not back them up with action of a like nature?

Christian growth develops by stages. It is a natural growth and obeys God's laws of development. Its pattern is not exactly alike for every man but the objective is the same. It is not intended to draw up a formal series of steps into which each man must methodically fit his footsteps. Too much of that kind of thing has been foisted upon trusting people already. That kind of legal supervision has always ended in failure. Even the perfect law of Moses could not save because of the weakness of the flesh. It could only point to Jesus and to His grace. One who has let Jesus come into his life will grow. All will not grow at the same speed, but grow they must. Else unlovely stagnation will result and an unlovely slipping-back.

A distinctive landmark on the way up in Christian growth is that of being able to leave vengeance to God. One of the first instincts of human flesh is that of retaliation. The urge is strong in us all to repay each other in kind. Those who have babies in their homes know that a child is almost never too young to give evidence of this natural law of retaliation. One stands aghast at times when witnessing the almost vicious fits of temper that can come from these little forms. If nothing comes into the life to change it, the fits of temper may not be so apparent in maturity, but the urge to strike back will be more subtly vicious. To drive the spirit of vengeance from one's life requires the power of God. It demands that one have sufficient faith in God to believe that He will make everything right, and that one need not give any thought to protecting what he considers his rights. That kind of growth is not a natural growth. It is a Christian growth. I maintain again, with earnestness, that Christian people must be different

people—different because the Spirit of God lives in them and sets them apart in a peculiar way. If that difference is not apparent in our lives there can be grave doubt about the reality of our protestations. The religion of God Almighty is not an empty formality. The world can offer that kind of thing under many different headings.

A step still higher up the ladder of Christian growth is that of first leaving vengeance to God, followed by a real love for those who use us shabbily. To love those who spitefully use us requires a Christianity that one does not see on every side, and a degree of Christian growth that truly sets one apart.

Among those who claim to be Christians, and Christians only, one expects with assurance to find a majority who give definite proof of their Christianity by showing unmistakably the traits of Christian character that have been described. That this fact does not seem to be so should be one of grave concern to the church. I do not believe that we can throw aside lightly the indictment that we automatically bring against ourselves by virtue of our brutal actions and revengeful living. We have hidden behind many religious subterfuges to wreak vengeance upon those whom we do not love. And some of us seem to love no one but self.

Chicago.

BEN'S BUDGET

I fear that I have reason to fear that, all around, intellectually, morally, physically, religiously, politically, there is being builded into the race much highly-specially *rot*. Only much serious, rightly-addressed repentance can save. Enough repentance to furnish *light* for guidance and *salt* for preservation. Alarming indications are that the prayer for the "lengthening of tranquility" is too flimsy in quality and too slight in volume for God to maintain his moral status and heed it. There is much counsel as to effectual remedies, often for a financial consideration; but the prescriptions usually practically suggest, that the remedies be taken *first* by the other fellow! I am trying to look High for my help. Outside of that Source, *promises* no longer present the features of seriousness. And

"I was not born to trifle
Life away in dreams of sin."

Once convinced that equivocal language is being employed, and I am done listening. But since it is what one is to see that is to cause him to "look up", I am trying to note and weigh "the signs of the times." Patient, thoroughly-grounded readiness is high advice. "There's a reason" why we are here now, and God would have us save ourselves by honoring Him AND His Son.

DeRidder, La.

Ben J. Elston.

SOME QUERIES

(Answers requested in Word and Work)

S. C.

1. How many Bibles were in the Dark Ages? How were they preserved?

Eighty-three uncial manuscripts of New Testament Scriptures survived the "Dark Ages." They were written in inch-long letters, hence the name. Of these McGarvey says, (Text and Canon, p. 27) "there are but few that originally contained the whole New Testament, and only one that contains it now. Much the greater part were originally copies of single books, or of groups of books, and most of these are now fragmentary. The four Gospels are found in a good degree of completeness in four of them, Acts in nine, the general epistles in seven, the epistles of Paul in nine, and the Apocalypse in five.

"The cursive MSS. are far more numerous. Scrivener gives a catalogue and description of 1,997; and of these about thirty contain all of the New Testament, while the remainder, like the uncials, are copies of single books, or of groups of books, many of them in a mutilated condition. . . .

"Ancient manuscripts were preserved through the dark ages, not so much by the care as by the neglect of their owners. After being used for a comparatively short time, they were laid away in libraries, because their owners had ceased to read them, and their very existence in many cases passed out of human knowledge. The immense library of the Vatican palace in Rome, founded in 1448, now occupying a room 2,100 feet in length, is one of the largest depositories of such documents, but the most of them have been found in the neglected libraries of convents and monasteries which were established in large numbers throughout southern Europe, north Africa, and western Asia, during the fourth, fifth and sixth centuries. In these places they have been found by Bible critics, who have made their contents known to the learned world."

These are Greek manuscripts, not the originals, but copies. Besides these, there are translations in other languages, Latin, Egyptian, Ethiopic, Armenian and others.

2. Who started the Reformation?

Martin Luther has that credit, but though the Reformation proper was launched by him, reformatory movements can be traced farther back. Wycliffe, Huss, and Jerome were truly reformers, and lived almost two hundred years before Luther. Wycliffe has been called "the Morning Star of the Reformation."

3. Do you think the next war will be the last one, the war of Armageddon?

No. Armageddon, will indeed be the last war of this age, but the wars, at least, of the second seal (Rev. 6:3, 4) precede Armageddon. Likely wars are still nearer us than

those. And Daniel (9:27 R. V.) says wars will be to the end.

4. Give all the light you can on how Christians were persecuted by Catholics.

This would require space, even volumes. The Catholic church does not profess to persecute. It assumes the right to punish "heretics," and of course to say what heresy is and who the heretics. For instance, in the twelve hundreds the people called Albigenses and pronounced heretics were made the brunt of a crusade.

"The bloody war of extermination which followed has scarcely a parallel in history. As town after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a bloodthirsty ferocity. At the taking of Beziers (July 22, 1209), the Abbot Arnold, being asked how the heretics were to be distinguished from the faithful, made the infamous reply. "Slay all; God will know his own." The war was carried on . . . for a number of years . . . and a few years later the sect was all but extinct."—Encyclopedia Britannica, Werner Edition, 1904.

The waldenses, who made the Bible alone the rule of faith, were excommunicated and given the same kind of treatment, surviving, however, until now, having obtained in 1848 the same political rights in Italy as the Roman Catholics. See any encyclopedia.

The Inquisition was fully established by Pope Gregory IX in 1233, a court or tribunal for the examination and punishment of heretics, and was extensively used in Italy, France, and Spain, earning its greatest infamy in Spain, where from 1481 to 1808 hundreds of thousands were punished, of whom 32,000 were burned.

THE WATCHER

She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate.
And though we mocked her tenderly
Who took such tender care,
The long road home would seem more safe
Because she waited there.
Her thoughts were all so full of us,
She never could forget,
And so I think that where she is
She must be watching yet,
Waiting till we come home to her,
Anxious if we were late,
Watching from Heaven's window,
Leaning from Heaven's gate.

FOURTEENTH LESSON ON ROMANS

R. H. B.

(Rom. 8:14-39.)

“For as many as are led by the Spirit of God these are sons of God.” (Rom. 8:14.) Being “led by the Spirit” is not a matter of following mysterious impulses; or perhaps, like the “Oxford Group”, letting your mind go blank and putting down on paper whatever involuntary thought may come—a practice not only foolish, but distinctly dangerous. The Holy Spirit deals with us as with intelligent beings, and does not violate, but rather strengthens our understanding and power of moral choice. To be led of the Spirit means (as shown in 8:4, 5, 13; also in Gal. 5:16) to obey the righteous will and prompting of the Spirit, and thereby counteracting (putting to death) the inclinations of the flesh. This sort of control (as contrasted with outward law) marks our standing as being that of *God’s sons*; and they who so live and walk are thereby shown to be sons of God. For it is not a spirit of servile fear and bondage (such as existed under the law) that we have received, but a Spirit of adoption, which enables us, from the heart, to cry, “Abba Father.” (Rom. 8:15.) The witness of the Spirit spoken of in v. 16 is hardly the same as that mentioned in Hab. 10:15—namely the testimony of the Scriptures, in which the Spirit speaks to us (which is true and always fundamental); but as the context indicates, a joint consensus of the indwelling Spirit of God with our own human spirit. (Compare the somewhat similar thought of a man’s conscience witnessing with him. (Rom. 2:15; 9:1.) This is seen in the joint cry, “Abba, Father” of v. 15 (comp. Gal. 4:6); as also in the new affections—the love (cp. 1 John 3:14), the joy (1 Thess. 1:6) the peace; and all the “fruit” of the Spirit (Gal. 5:22) which is a matter of both inward consciousness and outward proof and manifestation.

Now if we are “children” we are also heirs—heirs of God, joint-heirs with Jesus Christ (who inherits all things, Heb. 1:2) “if so be that we suffer with him that we may be also glorified together with him.” The “if” here is not conditional, because the suffering is inevitable for God’s children in any case; but inasmuch as we are bound to suffer, it is that we may also share in His glory.

Here follows a short digression, dealing with this subject of suffering and glory (vs. 18-25). At v. 26 Paul resumes the teaching concerning the Spirit’s work in the heart of the Christian.

THE HOPE OF ALL CREATION

The suffering of this present time (he says) is not worthy to be compared with the glory that shall be revealed to usward. The man who declares this suffered himself perhaps more than all others. (See 1 Cor. 4:; 2 Cor. 6 and 11.) But the most a child of God may suffer here is too insignificant to

be considered alongside the glory that is in store for him in the day when the sons of God (who are now *veiled*, as it were, 1 John 3:1, 2) shall be "*revealed*." For that event the earnest expectation of the whole creation (that is, all the physical universe, disobedient excepted) is waiting in earnest expectation. He explains that the creation is temporarily, by the will of God, in a state of bondage and degradation, "subject to vanity," but that that was done in hope of a glorious deliverance. For when man fell, all nature fell with him; and when the sons of God are revealed in glory (Col. 3:4) then all creation shall share in the liberty of the glory of the children of God. At the present time the whole creation groans and travails in pain until yet; and even we (who, already, have received the Spirit, the firstfruits of the final bliss)—even we ourselves groan within ourselves, waiting for our adoption, namely, *the redemption of our body*—which is at the glorious occasion of Christ's second coming. (1 Thess. 4:16; 1 Cor. 15:52.) By "adoption" here is meant the entrance into the full and final privileges of our sonship. For (the apostle goes on to say) our salvation (our full final salvation) is still a matter of hope; but that which is hoped for is not yet seen nor realized ("it does not yet appear what we shall be." 1 John 3:2). "But if we hope for that which we see not, then do we with patience wait for it."

The concluding section (vs. 26-39) resumes with the work of the indwelling Spirit (where he had left off above, at vs. 16, 17). Since therefore *God is for us* (v. 31) as shown in God's mighty *purpose* which works for our salvation, vs. 28-30; and in the fact that He spared not His own Son but delivered Him up for us all (a Gift that includes and guarantees every other), and in the fact that it is *He* that justifies us (therefore no one can condemn) and that Christ Himself, at God's right hand, makes intercession for us—it follows that no power of earth or hell, nothing in this world nor aught in the world to come, nor any circumstances or changes, nor any created thing whatsoever, shall be able to separate us from the love of God which is in Christ Jesus our Lord—a statement given, not to lull us to sleep in vain confidence and fleshly security, but for our blessed assurance, so that with good courage we may go on and face the conflict, and with purpose of heart "keep ourselves in the love of God." (Jude 21.)

At the end of this important section we should look back over chapters 6, 7, and 8. With what question does chapter 6 begin? What, therefore, do you conclude that this chapter treats on? Right—it deals with the question of Christian living: whether a child of God should continue in sin—why not—how to avoid it. Note three reasons: the first in 6:2; the second in 6:14; the third in 6:16-18.—Consider 6:15-23, all chaps. 7 and 8 as explanatory of the statement in 6:14. This sets forth the *Christian's* relationship to the Law. Just as in Rom. 3 he shows that the Law cannot justify the sinner, so in

chapt. 7 he shows that the Law cannot sanctify the Christian (using the term "sanctify" in its *practical* significance, namely, the living of a holy life.) The Law cannot produce such a life, nor enable a man to live it. In fact a man cannot live it till he is dead to the law (Gal. 2:19), and thus is no longer under law but under grace. (Rom. 6:14.) The futile effort to live well-pleasingly to God according to requirement and in one's own strength is portrayed in Rom. 7. Deliverance is sighted in 7:25, and is set forth in Rom. 8 as being due to the Spirit of life in Christ Jesus whose power sets us free from the power of indwelling sin. (See 7:20-23.) Up to Rom. 8 the Holy Spirit's work (with reference to the Christian) is mentioned but once (5:5). But in this chapter the Spirit's presence and power is seen as the secret of the true and holy life in Christ and the earnest of our final salvation and inheritance.

The next section, chapters 9-11, has to do with the great question of God's dealings with Israel: (a) that their present rejection is not a breach of God's faithful promise (ch. 9); (b) that the blame of this rejection lies with themselves (ch. 10); and (c) that God is not through with them yet (ch. 11). On this will we begin in our next.

DETROIT UNITY MEETING

(West Side Central Church, May 3, 4.)

Every one who desires to see a reunited Restoration movement is invited to this gathering.

It is hoped that it will be a means of establishing a better understanding of (what Government statistics call) the "Churches of Christ" and "Disciples of Christ."

It will be purely voluntary in character, assume no official status, will take no official action. It will propose no terms of union, since these are already stated in the New Testament, but will endeavor to create a spirit of good will and a passion for truth and unity which will eventuate in a frank discussion of New Testament principles and practice about which we now disagree.

It will sound forth the great fundamentals of the faith and the great principles of the Restoration plea inspiring every one in attendance to a new zeal for united Christian action in the midst of a world rapidly drifting into atheism and paganism.

Claud F. Witty,
James DeForest Murch.

Better never have been born than that you die in your sins! And better never to have known the way of truth than, after knowing it, to turn from it. *Failure* is written with the *finis* of the life of every one dying without Christ. All's ill that ends ill. And ill is the ending if the ending is in sin.
—Willis H. Allen.

BRIEF NOTES ON JAMES

A. C. HARRINGTON

Chapter 3.

James now turns to guard the pride so natural to fallen man. It is a bad sign when men are more anxious to teach than they are to learn. Such an attitude shows an unsubdued will as well as a lack of consciousness as to what human nature is. The office of a teacher tends to feed the pride in man; and the Christian teacher is to follow his Master. Hence the warnings here. Teaching is the result of personal development. There is great danger in the tongue, the last member of the body which is brought under the sway of the teachings of God. A man whose heart is not completely influenced by the truth he attempts to teach has no business assuming the place of a teacher.

Vs. 3-5. Here we see the importance of little things. The power of a thing cannot be gauged by its comparative size. How mighty are violent words! There is moral violence as well as physical violence. Many who would not knock a man down in the street with a club have no hesitation about cutting out his heart with bitter words. This is a patent fact. But in God's sight violence is violence.

Vs. 5. Man never can forget that he is not God. Only God can make things so by saying they are so. This, even today, foolish men and women seek to do. This vestige of man's lost dignity over nature still remains. The tongue boasts great things, seemingly unconscious of its impotence to rule creation. It is the sign of a fallen and uncreaturely creature. Thus it only increases rebellion. "Ye shall be as gods," said Satan. Man still believes it, and shows it by an unsubject tongue, which is the index to his heart. The tongue boasts—a sign that man is far out of the presence of God.

Vs. 6. The tongue is a fire. This is an apt figure which speaks volumes. A world of iniquity. A world-power, not divine; hurtful and corruptive; full of harm. What comes forth defiles the man. It brings hell on earth, and causes suffering all along a man's path of life—or wheel of birth, as the apostle calls it. How true this description is. Do we not all know something about these things by experience?

Vs. 7. It is humbling to know that man, with all his pretensions and exploits, cannot tame himself, or his heart, as shown by his tongue.

Vs. 9, 10. How strange it is that man can be in certain relationships with God and yet not act accordingly. The old man, the Adam nature, in us never can rise up to the thoughts and feelings of the new man without the help of God. In creation everything bears fruit according to its nature. When both good and bad fruits come from a Christian he should search himself. The flesh should not be allowed to carry on its works if we are born again. See Gal. 5, for this truth.

Vs. 13-18. There are two ways of manifesting what is in the heart—energy and meekness. It is good to realize our own state. Much seeming zeal is but that which merely gives the lie to the truth. These verses are plain. Practical righteousness is provided for peacemakers. They act so as to provide it for themselves when they live in peace with man and communion with God.

A MESSAGE TO THE "LAND OF FLOWERS"

FLAVIL HALL

The following is an extract from a letter to a beloved brother in Florida, whose native home is north of the Ohio River:

"My faithful friends, whom you met in Indiana, went last Lord's day to Louisville, a distance of 100 miles, to hear Brother Boll preach. They intended to return to their home in the afternoon, but were so enraptured that they stayed to hear him in the evening. They had car trouble on their return and were after 3 A. M. getting home. But they had no regrets. The spiritual help compensated for all the inconvenience, they said.

"They visited Sister Don Carlos Janes in the afternoon in her deep affliction, and their message about this visit is as follows:

'Our visit to Sister Janes' was by no means the least pleasant part of the day. She seemed so glad to see us and I felt better for having been there. Her gentle patience with her lot is a sermon in itself, and one we all need, I think.'

"So they would think of our beloved afflicted friend in Florida, to whom this letter is going, if they should get well acquainted with him. Oh, why should not all consecrated disciples of Christ be one in heart and service, whether they have met face to face or not? How the papers can play havoc with such nearness and snap the 'tie that binds.' To keep that blest tie intact, not with a certain group only, but with all of heart-contrition, is that to which I agonizingly set my heart. I longed to quit writing about such things, but the gnawing at that tie continued, so I kept struggling to rescue the 'bond of peace' from the perilous situation to which it was subjected."

"Christ in you, the hope of glory," is that for which I had pleaded. This would involve love and respect for His counsel and all His appointments. Christians of this station "walk by faith," and so have the divine assurance of "a house not made with hands, eternal in the heavens," yea, of being "at home with the Lord" after this earthly tabernacle is "dissolved" and no reproachful epithets, bitter invective and distortions of their prayerful efforts to teach the Word aright can dim their hope, or take from them their crown.

Brother Hall, writer of above article, is at this time very sick. See News Notes. Pray for him.

SOCIAL LIFE OF THE YOUNG

Some things the church can do:

1. *Provide wholesome social contacts for senior young people.* These are our boys and girls at about the marriageable age. What chance do they have of marrying Christians if they meet no one of their own age and opposite sex in the church? Every congregation that enlarges its group of senior young people sees two things accomplished: the future church built up and Christian boys and girls finding suitable life-companions. The greater the number in the group and the happier those young people are in that circle, the less inclined they will be to go out into the world to seek worldly entertainment and worldly companions.

2. *Provide wholesome social contacts for young married people.* Let us illustrate. Ruth and Johnny, two of our senior young people marry. Now they feel out of place to go into that class of senior young people. The longer they are married the more they feel the need of being in a class of young married people like themselves. There are problems and questions they want answered by the Bible. They would benefit so much if there were only a place in the church where they could fit in. They do not fit in the class of the unmarried nor in the class of the older married folks who are probably grandfathers and grandmothers. If they lose interest in the church can they be so much blamed as the church which has failed to make a place for them?

3. *Have a program of teaching that reaches both of these classes of individuals in the church.* We need education for marriage. Someone says, "Let the home do that." The home is for that—should be doing it—but the church also has a part to contribute. Teachers in the church should develop in the minds of all, particularly the young, the Christian ideal of marriage. The Bible must be applied to all the questions and problems that concern successful marriage. Why is the church not doing what is commanded in Titus 2:3-5? It speaks of the older women in the church and what they should teach the younger women. How many failures in marriage and homemaking might be averted if the younger women were taught "to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands"? Many Christian girls do not have Christian mothers to teach them these things and some Christian mothers who can teach these things do not have daughters in the home to teach. The logical place to bring together the girls and a qualified teacher is in the church. The young men, too, would probably benefit greatly by some similar lessons given from the Bible by a qualified Christian father in a class to themselves. But real education for marriage begins sooner than a month or a week before the wedding day; it begins when the child is in its mother's arms, for good husbands and wives are the result of well trained children. The church

has a definite part in this training and if it leaves it all to the home, as it has been doing, we will see the divorce rate steadily increase. The church has a responsibility for the success of Christian marriage. Let us give earnest heed to the above suggestion, for they are things we can do and ability is still the measure of responsibility.—Wm. Wayne Allen, in *People's Bible Advocate*.

BOOK NOTES

Henry C. Link, *The Return of Religion*: New York, Macmillan (1937), 181 pp. \$1.75.

Dr. Link is a professional psychologist who has done notable work in the psychology of personality and who, for the past few years, has been applying practical psychology to human problems in New York City. He is one of the many who were reared under Christian influences and indulged in Christian activities during their youth and then as a result of some destructive college courses gradually grew into agnosticism. At about the age of forty (he was fifty-five when he wrote this book) he began "to realize that the findings of psychology in respect to personality and happiness were largely a rediscovery of old religious truths." (p. 7.) I am of the opinion from several statements in Dr. Link's book that he does not have a clear conception of the Atonement, but he has demonstrated so well from psychology many of the values of Christianity for the life in this world that his book becomes highly interesting and thought provoking reading for every Christian leader who wants to meet the problems of agnosticism and atheism as they are today.

The chapter headings are indicative: "My Return to Religion," "I Go to Church," "The Achievement of Happiness," "Fools of Reason," "Wine at Weddings," "Children are made," "Love and Marriage," "Social Planning," "The Vice of Education," and "The Abundant Life."

A few quotations will show the vein of the book: "Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason" (p. 61). "The individuals who believed in religion or attended church had significantly better personalities than those who did not" (p. 13). "The greatest and most authentic textbook on personality is still the Bible" (p. 103). "Physical punishment . . . is not only permissible but at times the most effective way of dealing with a child and much less injurious than prolonged reasoning and discussion. Arbitrarily enforced commands by the parents and the lessons of unquestioned authority are considered an indispensable element in the rearing of a child" (p. 98). "The over emphasis on expression, fostered by the movements of progressive education, we now have learned, leads to mental and moral chaos" (p. 98). Marriage is an obligation to create a better life, not an experiment in compatibility" (p. 117). "No doubt our social-economic institutions are imperfect, but they can be brought nearer perfection only by individuals who are themselves more perfect" (p. 140). "There is no body of evidence in the whole field of psychology that proves any definite growth of character or personality as a result of higher education in its generally accepted forms" (p. 145). "There is great need in the field of education for the codification of values and basic truths about human nature; for the preservation and honoring of the noble traditions which the race has acquired; for the subordination of intellectual arrogance to the discipline of the unselfish life. Where, better than in religion, can the basis for such a synthesis of the past with the present be found?" (pp. 162f.).

The readers of the *Word and Work* will not agree with Dr. Link on many things he says, and this book is not for the man who wants to read only what he agrees with, but it will provoke thought, which is so needed.

Jonah W. D. Skiles.

"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."—1 John 5:4.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

On uncounted occasions, it has been said, "Time flies", but that is not all that time does. Time changes things. Do some of you remember when "loyal" churches had some sort of Bible study with communion only on "preaching Sunday" once a month? Now we know of no church among us without weekly observance of the memorial supper.

It is understood the stir in Tokyo about the China war is such that Bro. and Sister Elbridge Linn will return to the states this summer. * * "We do not get to hear from his work," writes a contributor, "as often as we would like to so we are sending our contribution to you in the hope of receiving more information." The missionary in the case can be thankful that the donor did not switch to some one with the courtesy to make acknowledgment of funds received and some account of the work they support. If missionaries want to go lank, let them refrain from ordinary courtesy toward their supporters and likely they will receive smaller sustenance.

"Feeling that our work here should be put on a basis that will be lasting though American funds were withdrawn, I have for 15 years been developing a four-point program to that end."—*Orville D. Bixler*. Besides his direct religious work, Brother Bixler has established a cereal business of considerable proportions and is now getting a dairy into operation. His plans include a hospital. Everything he does is good, but the editor of this page is not enthusiastic over institutional missions, except as an individual may care to go into business for the general good of man or to advance God's work on his personal responsibility. New Testament missions, if we read aright, were almost entirely *evangelistic*. * * The Rodmans have our sympathy in their forced retirement from the Philippines for health reasons. We shall be glad for readers to send *immediate help* for travel expenses to A. C. Lentz, treasurer, Graton, Calif., or to Don Carlos Janes, 1046 Dudley, Louisville, Ky. * * Chas. Gruver, forced out of China by the war, has been doing evangelistic work with the church in New Albany, Ind. The Whitfield family, which also had to remove from China, have lately been visiting in Tenn. and Ky. He gives an instructive illustrated lecture on their work and has numerous interesting souvenirs. N. B. Wright, also of China, is in service in Dallas, Texas, with Mt. Auburn church. * * We would likely do much more work at home if we had five hundred to be praying for and giving to in pagan lands. * * The population of India is 377 millions, an increase of 24,000,000 in 7 years. We wonder what changes time will work in evangelizing these unconverted millions of India. Pray the Lord of the harvest for workers to enter the vast fields of the earth.

FROM THE WORLD FIELD

FOREST VALE MISSION

We are thankful to say that since the beginning of a new year there seems to be a growing interest in the work here. We have had much more regular and greater attendance to all the meetings. We only hope and pray this interest may continue. Bro. Fred Claassen, my son-in-law, generally sees to the meetings when he is here, or arranges for some one else to take them.

There are three meetings every Lord's day, Bible class, meeting for the Christians who meet together to "break bread," then the evening gospel meeting. During the week there is a gospel meeting Wednesday night in the village, and on Friday night there is a Bible study meeting for Christians, Bro. Claassen going over occasionally.

Officially (that is in Government Circles) he is the male resident superintendent. It is a Government rule that every mission must have a male resident.

Now that native segregation is slowly taking place the Government is very anxious to move all natives on to allocated reserves, and unless a mission is recognized as a mission farm no natives are allowed to reside on it. This does not prevent us from preaching the gospel, but were these natives shifted we would have to go further afield to get in touch with them. So we are very thankful that we can have these natives, over 48 families resident on the mission. This of course enables us to have a school which you know has been in progress for some time. We teach the Bible 1 hour each day. We have a new native teacher. The last teacher was good, but he wanted more money than I could afford to pay and chose to go elsewhere. I was very fortunate in being able to get another good Christian to take his place. Bro. J. Claassen, instead of the Government Inspector, comes out to examine the school every three months and makes his report to the Government Inspector, who then comes out twice a year.

The Government is very strict now and insists on so many subjects being taught in the industrial line. They must be taught how to grow gardens properly and to grow trees. This the school children must be taught and besides this, the girls must be taught either basket work or sewing. But it is impossible to get the proper materials here for basket work. Theodora has to teach them sewing, and to get in the required number of hours, she has to have classes three times a week for two hours at a time. So you see we are kept very busy indeed. Also women's classes are held in the afternoons.

We get good letters from our three chief workers in Nyassaland, Bro. Tabbu, Pitches, Mlanje. These three brethren were educated and taught the Bible on the mission by my husband, and he always held them in very great esteem, and many, many, many souls have been brought to know Jesus by their efforts.

I had a letter from Bro. Tabbu this week who said all their school material had been stolen. He also gave me the names of the different churches of Christ they work at and visit. They are in the Zomba district where there are seven churches of Christ: Zomba, Namwiana, Mbemba, Thondwe, Sikangola, Naisi, and Phalombe. All told, 87 have been baptized at the different churches collectively during the last month. These brethren also visit other districts, but said they would send a report later on. There are still nine more to be baptized.

Bulowayo, N. R., South Africa, Box 213.

Emma Sherriff.

YOKOHAMA MISSION

We enjoy the Word and Work so much. I generally read it through at one sitting. Surely with all the tension in Asia and Europe, together with the unrest in all parts of the world, the child of God can do well to heed the admonition of Jesus when He said, "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." Surely we should tremble when we think of the judgment that is coming on this ungodly world; yet rejoice when we anticipate the glory that shall be revealed to usward.

Work here goes along slowly, but when we consider that it is the Lord that gives the increase we have no fears, except that we strive to be faithful in presenting the gospel faithfully, without fear or favor of men.

I am teaching two classes in English one night a week. Also have a class at home. Have an English Bible class on Sunday mornings in our home, too. Gradually my health is improving and I am able to do my work without getting so tired. Thanks to the Lord for His guidance and mercy and grace.

E. A. Rhodes.

HONG KONG

The war still continues. Many of us feel that Japan has taken more on her hands than she can handle but in true Oriental style to admit it would be to lose her face and that is about the worst thing that can happen to any one. Opinion is divided. Some think Japan will do here in South China just what she did around Shanghai, while others think she is only bluffing down here to keep all the troops from going north. She has been very free with the bombs and most of them did not do much harm. Last week there was an attempt made to let the Japanese get control of the Canton government. It was found out soon enough that the Chinese again closed the Pearl River to traffic, and thwarted their plans. Many spies were arrested and several hundred of them have been executed. Now just what the Japanese will do next remains to be seen. Letters from some of the Americans in Nanking have been received and they state that conditions there are awful. All men with callouses on their hands were gotten rid of as having been soldiers. Some were used for target practise; others were bayoneted and then sprinkled with gasoline and set afire. Some lived to get to the hospital and tell what happened to them before they died. No women are safe. They say one man makes a daily report to the Japanese Consul but that those powers can do nothing with the military men.

Hong Kong seems as safe as it ever was. We wonder why so many feel so worried about us. Today when the Word and Work was received I was reading about no one being allowed to come into the colony. While we heard that report over and over, still we have never heard of any one being denied entrance. Naturally the government did not want those to come in for whom they would have to be responsible. Old missionaries from the States have come back and a number of new ones as well. The U. S. A. will not give passports for China but Hong Kong is another thing. The language school moved here and the new workers can be getting the language now and be ready for work when the war is over. How I hate to see our workers leaving and the denominational ones going ahead as though nothing were taking place! If a spiritual awakening comes who will reap the harvest?

While detained here at the coast I am trying to do what I can. I am in much better health and have hopes of getting well. A woman came asking for some one to teach her English Bible and I took the job. It is an opportunity in many ways and may make more contacts for me. Mrs. Pang's husband and family are in New Guinea. She would like to join them there but thus far has not been able to get the necessary papers.

Then I have two of my servant-woman's children here in the home. That was not my plan but now I have a sort of orphanage like Sister Bernard's. Her two are brother and sister to the two I have. We each have a girl and a boy. The two with me are between her two in age. The little boy came to me just before Christmas. It was either dismiss the servant or help her care for the children. It makes my financial responsibility heavier but the Lord can supply for that, too. It is a chance to raise them for the Lord.

Box 692, Hong Kong.

Ethel Mattley.

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