

# THE WORD AND WORK

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## IN THY PRESENCE

Lord, what a change within us one short hour,  
 Spent in thy presence, will prevail to make!  
 What heavy burdens from our bosom take,  
 What parched grounds refresh as with a shower!  
 We kneel and all around us seems to lower;  
 We rise,—and all, the distant and the near,  
 Stands forth in sunny outline brave and clear;  
 We kneel, how weak; we rise, how full of power!  
 Why, therefore, should we do ourselves this wrong,  
 Or others, that we are not always strong,  
 That we are ever overborne with care,  
 That we should ever weak or heartless be,  
 Anxious or troubled, when with us is prayer,  
 And joy and strength and courage are with Thee!

—Richard Chevenix Trench.

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## WORDS IN SEASON

R. H. B.

### AUTOS AND TROLLEYS

"It seems to me that I am just as weak and prone to fall as I was ten years ago," complained a discouraged Christian; "I have not grown one whit so far as I can tell." And what did you expect? What most of us seem to think is that after so long a time we ought to be able to proceed under our own steam as it were, no longer so helplessly dependent on the Lord. We think we shall have acquired and accumulated a reserve power of our own, a goodness and character that will, in a manner, take care of itself. The idea is wrong. Never will we have anything in ourselves. Never shall we be able to live and walk independently of the Lord. The automobile carries its own propelling power; but the trolley-car is dead apart from its contact. Now we are trolleys, not autos. Apart from Christ, who is our life and strength, we are weak as other men—weaker, in fact. Others may be able to swim, but Peter sinking in the waves has no hands or feet. He can only cry out, "Lord save me." (Matt. 14:30.) In Him we can do all things; apart from Him nothing. (Phil. 4:13; John 15:5.) And so it will always be. We may as well make up our minds to that when we come to Him. We do not come to Him as to an earthly physician or teacher, that we may be healed and go our way; or that we may learn something and henceforth carry on without Him. No—He is the Vine, we are the branch-

es. The one word for us is "Abide in Him." "If *any* man," (no matter how far advanced, or how full of life and fruit) "abide not in me—" what would be the result? "He is cast forth as a branch and is withered." Now there *is* growth; and there is such a thing as the forming of a Christian character. But the growth comes by a deepening of our faith in Christ; and the character will be that of a confirmed cleaving to the Lord, and our settled abiding in Him, and He in us. After ten years of walking on the waters of Galilee Peter would not be by one whit a better water-walker than when for the first time he set his foot upon the treacherous wave. But in ten years he would have learned to look to the Lord more trustfully, to ignore the blustering winds and billows, and to rest in the power of Him that called him. *That* is spiritual growth. But for all time and through all eternity we shall never have anything apart from Him in whom we possess all things and in whom alone we are complete.

#### INVITING HIS OWN

The great invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest" is almost exclusively applied to the outsider. The fact is that it is for all—all the weary, all the burdened. Christians not rarely are such, and how shall they find rest except it be by coming again to Jesus for it? True we have come, and in an important sense we have found rest. But again the burdens have descended on our souls—of trials, of cares, of griefs, perplexities, temptations, failures, wrongs committed, fears and pains and losses. And these we must again bring to Christ, for He alone can help. And again we must take up His yoke: His word, His command, His footsteps, His will, His service—these constitute His yoke. After we have learned of Him once for all, we must learn of Him again, and go on learning. And the rest of the soul comes again and anew, and ever more deeply; and the yoke and burden which He lays on us is more light and easy—it becomes a joy of heart. Evermore the Lord Jesus is the refuge of His own, a rock of habitation to which they may continually resort. And evermore they may and must draw their rest from Him and their peace out of His inexhaustible fullness. It is always there for us.

#### MISQUOTING CAMPBELL

A brother informs us that the Word and Work was charged by someone somewhere of having "misquoted" Alexander Campbell. We would like to make it clear to such a one and to all men that we have not and never had any occasion to misquote Campbell, nor could have had the slightest possible interest in doing such a thing. The Word and Work is not trying to prove any doctrine by quoting or misquoting any man. What any uninspired man, Campbell or any other, may have said can never establish a doctrine. If we have quoted Campbell it was merely to show that he taught such

things as some now so bitterly condemn and cast out their brethren for. Also we referred to, quoted, or printed whole articles from, such men as Walter Scott, James T. Challen, Moses E. Lard, H. T. Anderson, J. C. Barclay, Dr. Brents, Brother McGarvey, J. A. Harding—things concerning the kingdom, the Millennium, the Second Coming, the Restoration of Israel, etc., that some ignorant folks today would foolishly have called “Bollism,” and for which (if they dared) some would have disfellowshipped those great brethren on the charge of teaching “Pre-millennialism.” But in those days such sectarian methods were not encouraged in the church of Christ; and it seems that all brethren then freely taught what they found in God’s word, no man forbidding, and esteemed it as their inalienable right in Christ to do so. But why should the Word and Work have to “misquote” Campbell when the latter, not only in his current and casual writings, but in such an important book as his “Christian System” says such things as the following:

“An era is just at the door, which will be known as the Regeneration for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, “Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues.” The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she makes herself ready for his appearance.”

#### **The Regeneration of the World**

“All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastic; and, with the blast of his mouth, give them to the four winds of heaven. The Anti-Christian power, whether it be called Papistical, Mohammedan, Pagan, or Atheistic, will as certainly be destroyed, as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone, which will sink it to the bottom of the sea. They acknowledge not that God has set his Christ upon his throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those that sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations. Men that fear not God, and love not his Son, and that regard not the maxims of his government, yet wear the sword and sway the scepter in all lands.

“This is wholly adverse to the peace and happiness of the world. Therefore he will break them in pieces like a potter’s vessel, and set up an order of society in which justice, inflexible justice, shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion, in all its moral influences and tendencies upon mankind.

“How far this change is to be effected by moral and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And, come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom’s judgment, or of Jerusalem’s catastrophe. Who shall stand when the Lord does this? But all

regenerations, physical and moral, individual, congregational, or national, are but types and shadows, or means of preparation for the regeneration of the heavens and the earth."—From "**Christian System**," Second Edition, Christian Board of Publication, St. Louis. (Preface dated "Bethany, Va., June 13, 1839.") Pages 310, 311.

### "**THY WORD IS TRUTH**"

The Word and Work, in fact, is not trying to "prove" anything. We claim but the privilege to teach whatever we find in the word of God, anything, all things that are there, and nothing more. That is sufficient. We ask for nothing more. "What are you trying to prove by the experiments you are conducting?" asked a visitor of a noted scientist. "I am not trying to prove anything," he replied. "Scientists do not try to prove anything—they go in for facts. They do not try to establish theories—their only quest is truth." So is every child of God and every Bible student. We seek but the mind of God, what He has spoken, all He has spoken, as nearly as we can grasp it. Standing on the rock-foundation, that Jesus is the Christ, the Son of the living God, and Lord of all, and that His word is truth we reach out to lay hold and believe and teach it all according to the measure of our ability in Christ. And with it all we ask no man to believe in *us*. We point men to Christ, not to ourselves, and to the word of God, not to our teaching; and in the words of the great, good Brother Larimore, we tell them, "*We are not right, the Bible is right.*" We do not wish to add, we have no desire or obligation to explain anything away. We have no axe to grind, no theory to uphold, no creed to defend. What the word says is good enough for us. Let others do as they may—here we stand, and we cannot do otherwise.

### **BAD SPOTS IN A GOOD COMMENTARY**

A brother who ordered the Jamieson-Faussett-Brown Commentary (advertised in Word and Work) returned the same because of the peculiarly erroneous comments on Acts 2:38 (where the commentator argues for sprinkling!) and likewise in Acts 16, on the baptism of the Jailor. We also noted that in Acts 8, on the statement where "they went down into the water, both Philip and the eunuch, and he baptized him," the same commentator adds, "probably laving the water upon him, though the precise mode is neither certain nor of any consequence." We agree with that good brother in repudiating such blindly biased comments, and don't blame him at all with being thoroughly disgusted with such outrageous perversion of simple truth in the interest of sectarian practice. We would naturally feel like throwing the whole book away as worthless because it contains such comments. Many years ago, I remember, I flung aside for ever the works of Joseph Agar Beet, because on Rom. 6:4 he commented that "the Romans" sometimes "buried" dead bodies by "sprinkling a little dirt on their heads"! I reasoned that any man who could fabricate such a myth would not be able to tell anything else straight. However, there are some considerations that would

modify our natural wrath and disgust, and enable us to make profitable use of books and commentaries which on some matters are obviously in fault.

1. No commentary, no matter who wrote it, is to be trusted and accepted *in toto*. The best of men are men at best. All human teaching must be weighed and tested with discrimination. "Prove all things; hold fast that which is good." (1 Thess. 5:21.) To be sure there is a difference. If a writer is wobbly on the authority and inspiration of the scriptures, or is doubtful concerning Christ's Deity—we should waste no time on such. Such errors are basic, and bound to affect every other position and doctrine. No good thing can safely be culled from such a man's teaching. But some who hold a reverent faith in Christ, and stand on the basis of the final authority of the scriptures as God's word, may teach many things helpful, good, and true, while on some points they are entirely wrong. In such a case we may follow 1 Thess. 5:21. No comments of man, however, even though the commentator were known to be one of the most faithful men, can be accepted blindly. We must first satisfy ourselves as to the truth and correctness of their statements.

2. In the case of a commentary like the Jamieson-Faussett-Brown, we do well to acquaint ourselves somewhat as to the religious affiliation and doctrines of the writers. David Brown who wrote the part covering Acts of Apostles (by the way, who knows of any really *good* commentary on *Acts*, excepting, say McGarvey?) was Professor of Theology at Aberdeen, Scotland—wholly committed therefore to the Scotch Presbyterian affusianism, and of course set for the defense of that practice. We should know that much beforehand and discount some things he says accordingly. I can pass by Dr. Brown's comments on Acts 2:38, etc., with much more allowance than I could tolerate the same from another who had better opportunity to know better. David Brown, incidentally, was also the champion Post-millennialist of his day; and in this portion (which frequently crops out in his comments) I consider him to be utterly mistaken. Faussett, on the other hand, who wrote the comments on 1 Cor. to Rev. was premillennial; also in many other points fairer and less bound by tradition than Brown. All three, Jamieson, Faussett, and Brown were able and scholarly men. Their comments are generally brief and to the point; often very helpful and suggestive. Because of a few gross errors I should not wish to cast away the entire work, which, on the whole is valuable; any more than I would take over, say, the Methodist commentator Adam Clarke, as a whole, just because he said some good things on baptism. It is good to avoid wide general prejudices.

(The errors about baptism referred to, are, by the way, so obvious that a child can refute them; and they would strengthen rather than weaken the conviction of anyone who knows the truth.)

## NEWS AND NOTES

Linton, Ind.: "What a grand article was 'The Making of a Sect' that Bro. Boll gave us in May Word and Work! How wonderful it would be if brethren everywhere would read, study and digest it!"

"Bro. and Sister C. G. Vincent were with us last Wednesday and we enjoyed them very much. He preached for us at night and one came to confess wrongs and place membership here at Linton.

"We plan to go to Republican, Ark., again for a meeting to begin on May 24 continuing until June 2. Plans now are to visit Harding College a day or so also while nearby."—Robert B. Boyd.

We should like to reprint the following in tract form at once: "Throne of David"; "Making of a Sect"; "Penitent's Plea"—all by R. H. Boll. We have \$3.75 given for this purpose: who else will help, by gifts or advance order?

Erin, Ont.: "Your Quarterlies are good; and we are glad to have them. I am glad also that Word and Work is still held at the same splendid high tone. May you all, also Brother and Sister Janes, be prospered and wonderfully blessed of the Lord. Praise Him, for He is good; and His mercy endureth forever."—H. L. Richardson.

Nashville, Tenn. (delayed): "I am sure you know that more than 20 of the Nashville congregations are holding their spring meetings at this time. This takes the place of an auditorium meeting such as was held some years ago. Central Church continues to make good progress."—J. S. Ward.

The Multigraph Print Shop, conducted by the Neal family, Winchester, Ky., is turning out some beautiful cards and folders, designed for Christian correspondence. The shop offers a sample booklet and sample cards for 15c postage. The Neals know how to design such things in a unique way. We know none their equal in this line. The address of the Print Shop is 111 Lexington Ave., Winchester, Ky.

Deridder, La.: "We received this week 6 more 'Studies in Romans' by K. C. Moser. Thank you for your kindness. We are hav-

ing some mission meetings around DeRidder. One was baptized in the last meeting. We are trying to evangelize all around DeRidder as far as we can conveniently reach, preaching as long in each place as we can maintain interest. Pray for us that we may do much good."—J. Miller Forcade.

Greenville, Ala.: "Bro. Flavil Hall is getting along fine. The doctors have expressed their amazement at his progress in recovery. They had to make such a long incision on account of his condition. Gangrene had set up in the appendix. He has suffered but very little and has not been nauseated. We feel he is getting along far better than we could have hoped from the human side. Thanks to the Lord, our Great Physician.

"Bro. Hall appreciates the interest of so many in his behalf. He is here in Greenville in a hospital next to my home. Mail may be sent to Speir Hospital."—Maurice Clymore.

With this issue the editor's "Romans" series takes up a new section of the book, the Israel division, Chapters 9-11. This is a very interesting section, somewhat independent, and even those who have not followed the lessons can drop in on this one and read it like an article. Be sure to do so.

"I enjoyed my fellowship with Bro. Hoover recently in my engagement with the church at Johnson City in a series of meetings. There are some noble saints there and I had a delightful fellowship in the home of good Brother Hoover and his good wife. Bro. Hoover was pleased with the results of the meetings."—H. N. Rutherford.

Brother Boll was in Louisville a day or two between meetings. He began meeting with J. R. Clark, Dugger, Ind., on May 9; expects to be in Louisville May 29, June 5 and 12; in Texas again (Dallas and Tom Bean) June 19 to July 17; in Louisville for Portland Ave. Tent Meeting beginning about July 24. Pray for these meetings.

In this issue is an adv. by Thomas Communion Service Co.: this office can handle all Thomas orders. We

have represented them for years, with satisfaction.

Brother Chambers' tracts, "Great Tribulation" and "Golden Candlesticks," are all sold out.

Terre Haute, Ind.: "I feel that I cannot be without the Word and Work. It contains so much good spiritual food."—Mrs. Paul Combs.

Herbert, Ala.: "Good wishes for Word and Work, the best paper published."—Mrs. W. R. Shaver.

We were fortunate enough to find five copies "Lessons on Hebrews," by R. H. B. in a book store. Three are new, two are used. They will be sold for \$1 and 75c respectively. Many have wished for this commentary since it went out of print.

The following striking statement of the situation came from Bro. C. W. Petch just before his departure:

"There are brethren who deplore division over the prophecy question and then turn and tear away at it until they cause divisions. They can cry down 'pre-millennial' teaching so much as they please, but we are not to open our mouths in answer to them, or we are heretics. Maybe their eyes will be opened when the Lord comes and fulfills his promises, and carries out his revealed plans!"

Albion, Nebr.: "I will not be here when you come through Nebraska in July. I am leaving in one week for Little Rock where I have a position with the Toledo Scale Co. We will make our home at Searcy while the girls finish their schooling. My work will be in Little Rock, but our home in Searcy.

"I know that you will be received heartily by all here when you come.

"I am very busy finishing up my work here and getting a new man started. I have been working twelve persons for the last six months and it will take some time to get adjusted to new management.

"Hope to see you in Searcy."—F. S. Spaulding.

#### Progress in New Albany

Two years ago, a feeble mission work was opened in a home in New Albany, Ind. The ten members have increased to twenty-nine; the meetings have been moved to a vacant store and from thence into the recently purchased property on Beeler Street which has been re-conditioned and put in elegant

shape. Bro. Jonah Skiles preached the opening sermon, April 24 with Bros. Shields, Gruver, Janes, and Rigsby present. Much credit is due Bro. T. O. Lafollette, who has probably started more missions around Louisville than any other member, and those who co-operated with him.—D. C. J.

Word has just reached us that the compiler of "Great Songs of The Church" has been elected to honorary membership in the Eugene Field Society, the national association of authors and journalists. The roster contains the names of Nicholas Murray Butler, Lowell Thomas, Robert Frost, Walter De La Mare, and, of course, many others. The honor is conferred for "literary skill and craftsmanship," and in recognition of some "outstanding contribution to contemporary literature."

The compiler is grateful to God for the unexpected honor, but only because it may tend to a wider use of the hymnal in the praise of Him who alone is worthy.

#### Japanese Church, Los Angeles.

"Our church work is growing gradually by the grace of our Lord Jesus Christ. On Easter Sunday, six young people of our Sunday school were baptized at the Southwest Church of Christ of this city. They are: Brothers Atsumi Ito, Norihiko Sekino, Naohiko Sekino; Sisters Chiyeko Sekino, Chieko Moritani. The parents of the Sekino brothers and sisters are members of our church. The Moritani sisters are nieces of Brother and Sister Nagata, and they are, at present, living with them.

"We have organized a special meeting for the young people of our church on the third Thursday of each month. Brother McCaleb (while here), and Brother Baxter, President of Pepperdine College, have been very kind to send us a speaker for each of these meetings. The first speaker was Brother Hugh M. Tiner, Dean of Pepperdine College, followed by Brothers J. E. Weems and O. A. White; and the third meeting, Brothers E. Roads and H. H. Hoacher. Each of these meetings have been very successful, and the young people are much interested.

"From Pepperdine College also, we have Bro. E. Acree, Sister Moran, and Sister Peterson with us

every Sunday to teach Sunday School. This change has renewed the interest of the students greatly, and they are carrying on the work splendidly.

"We thank God for His wonderful help and His merciful blessings for our church, always."—H. Ishiguro.

Detroit, Mich.: "Enjoyed reading the April Word and Work. Especially the articles on Unity by Bros. Robt. Boyd and Armstrong. If more Christians understood the principle on which Christian Unity will work, nervous tension would be relaxed and the whole Body built up

in love. We need to realize that the custodian of the only true Bible interpretation on the many subjects is possessed by no individual Christian, and by no Christian assembly to the exclusion of all who differ."—Ella Arnot.

#### Young People's Meeting

The Highland young people's group, Louisville, which now numbers near fifty, is sponsoring a union young people's service for Tuesday night, May 31. All young people, and especially all such groups from the thirty "chutches of Christ" of the Louisville area, are invited: 7:45 at Highland church, May 31.

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### SUMMER SONG ITINERARY, 1938.

The compiler of "Great Songs of The Church" is scheduled to conduct singings as follows:

Kansas City, Mo., Van Brunt Avenue, June 6, 7, 8.

(In connection with great mass meeting there.)

Jefferson City, Mo., Thursday night, June 9.

Searcy, Ark., Harding College, Wednesday night, June 15.

Dallas, "Mt. Auburn," Friday night, June 17.

San Antonio, "Denver Heights," Sunday afternoon, June 19.

El Paso, Montana and Raynor St., Wednesday night, June 22.

Los Angeles (Hollywood), Sunday afternoon, June 26.

(Church meets in Masonic Temple, 5970 Santa Monica Blvd.)

Santa Rosa, Friday night, July 1.

Seattle, Tuesday night, July 5. (W. 62nd and 5th., N. W.)

Vancouver, B. C., Wednesday night, July 6.

Bellingham, Wash., Thursday night, July 7.

Everett, Wash., Friday night, July 8.

(Church located at 26th and Chestnut.)

Portland, Oregon, Sunday, July 10 to Friday, July 15.

(Union services of both churches each night.)

Midvale, Idaho, Sunday night, July 17.

Albion, Nebraska, (Preaching services), Sunday, July 24.

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### C. W. PETCH

The passing of our Brother C. W. Petch will be a great loss to the cause of Christ in Ontario. He was accidentally killed on April 26 by being crushed under the wheels of a wagon. He lived a few hours and was conscious to the end, his wife and son Donald being with him.

Born Dec. 6, 1878, near Meaford, Ontario, he was baptized by W. Richardson at Meaford in 1896. Since then he has been a faithful member of the Body of Christ, and has labored as evangelist for churches all over Ontario and Western Canada. For the last four years he has been here in Northern Ontario doing real pioneer work on virgin soil, enduring hardships such as few of us know anything about in carrying the gospel message to the people that know it not. I am sure there will be much fruit from this work in the days to come. Brother Petch leaves a wife, two sons, three daughters, and three brothers. Funeral service was held in United Church building, Charlton, where a large group of friends was gathered. The writer conducted the service, assisted by Bro. Amos Beevers. Our sympathy and prayers go out for the bereaved ones, and we commend them to the care of our Heavenly Father.

Alex M. Stewart.



## THE CHRIST

J. H. McCALEB

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matthew 16:16.

The Sophists of olden days were reputedly men of considerable learning. It is said that they were great logicians and that they took great pleasure in discussing questions and in arguing about many matters. In this connection it is reported that true arguments were not always used and that the main objective was to win the point regardless of the method employed.

Sometimes this same course is pursued in discussing religious questions. The methods used are not always honorable. Truth, or something short of truth, is made a matter of contention. The pathways to the objective are often devious. The urge to win a point is so strong that the objective fades and the great desire is for victory for the sake of victory.

How different is the Eternal Truth, even Jesus Christ! There is no subterfuge in connection with this objective. His ways are not devious, nor does it take questionable reasoning to reach Him. The Lord stands out as one in whom there is no guile. His claims are plain and open. He states definitely who He is and for what He has come. It is a matter of either believing Him or of refusing to believe the most obvious fact of our experience.

Jesus, the Christ, the Son of the Living God! Those are words that bring eternal life. "In Him was life, and that life was the light of men." His entire history is positive. He healed and saved and brought back men from the dead. There is no half-way performance in His narrative. His life is glorious and He now sits upon the right hand of God Almighty.

It is this Christ whom we follow and upon whom we have staked our all.

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## OUR PARDONING GOD

S. C.

The pardoning God has given all pardoning power into the hands of His Son. And the Son is a pardoning Son, and easily accessible. The poorest sinner can transact with Him! He is to be trusted. "Believe on the Lord Jesus Christ and thou shalt be saved." That means for you to put your case into His hands. Can you trust Him with your soul, your self, your all? Indeed, you can trust Him to the uttermost. Will you?

That solves the problem of repentance, for as your face turns to your Savior, your back is turned to your sins. Repentance is in that turning. To confess Jesus as our Lord will then be your desire and delight, confessing Him not only with the mouth, but in the further obedience of faith as you are "buried with Him in baptism." "Risen together with Christ," it is now yours to live in the newness of the Spirit who comes to abide within, to fill, and to be your constant Comforter.

## BEN'S BUDGET

I write as the Detroit Unity Meeting is closing. I have prayed God to bless it to happy results. Outward division comes from an improper spirit on the part of some; or, may be, on the part of many or all. To return to the right attitude will be encouraging. Conscience has not been accorded its place. To ask an "honest and good heart" to disregard conscience, either his own or another's, is fraught with recklessness and loss.

If, for my own part, or that of others who have like views, I had no conscientious convictions, I'd yield to most anything. As a Missouri boy, nearly 60 years ago, instrumental music in public worship was making alienations and breaking hearts. The idea of worshipping with it "under protest" was prevalent then. No one ever said then it was "authorized." I was associated actively with its users until I found that, with deep, deep grief and Christian behavior, good disciples were being forced out of their former fellowship. Any part in this I conceived to be wrong, even if, personally, I could have continued in the practice "under protest." I am persuaded yet that, if instrumental music is not divinely commanded, it is an awful sin to let it play a part in rending fellowship.—Ben J. Elston.

### **"TAKE TIME TO BE HOLY"**

Congregational singing is an element of worship of great power over the hearts and lives of spiritually-minded disciples of Christ. Saints of God, gifted as poets and musicians, have built up such a library of sacred songs as meet the soul's deep needs. They have such variety that we can fit songs to all occasions. Where these songs are sung with reverence and holy joy, our hearts pulsate with the deepest emotion. One thing which mars the beauty and weakens the power in singing church songs, is haste. Congregational singing should not be rushed through as though we had to discharge a duty quickly. Time for measuring the words and sentiment of songs should be given. Old favorites which admonish and nourish our hungry hearts, should not be sung like jig music, to see how fast one can pronounce words. Surely the tunes should not be dragged as though each word was too heavily loaded and one must take a breath before loading up with another. Be we should strive to make all acts of worship reverent and expressive of our love and gratitude for our Redeemer. Hasty prayers, hasty singing, hasty communion, are likely to prove unfruitful in weaning our hearts from the vain things of life. I cannot conceive that the chief benefit in prayer and praise consists in the speed used in expressing our wants and our gratitude to our Lord. Let us, as true worshippers, "take time to be holy," in thought and meditation, in prayer and in song, and worship God in spirit and in truth.—A. M. Morris, in *People's Bible Advocate*.

# THE PERSONALITY OF THE HOLY SPIRIT

D. C. J.

## Introductory

Having the Holy Spirit is the *sine qua non*—the indispensable condition—of divine acceptance. "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). An auto without gas; an electric lamp without a filament; a motor without current; a body without a spirit; a "branch without fruit"—all alike are useless (John 15:2; Gal. 5:22-24). The Holy Spirit is the object of the unpardonable, eternal sin (Matt. 12:31-33; Mark 3:28-30). Therefore this is a subject of great importance!

## The Holy Spirit Is a Person

(A living, self-conscious being.—Webster.)

The third person of the Godhead (Matt. 28:19).

We are baptized into the name of the Father, Son, and Holy Spirit (Matt. 28:18, 19).

He is called a Spirit as God is (Acts 28:19; John 4:28).

He is called the Holy Spirit of God (Eph. 4:30).

He is called the Spirit of Jesus (Acts 16:7).

He called Christ (Rom. 8:9, 10).

He is called the Spirit of God (1 Cor. 12:3).

He is called God (Ps. 139:7; Acts 28:25, 26; Isa. 6:8, 9; Acts 5:3, 4).

He is called:

The spirit of wisdom (Ex. 28:3).

The spirit of holiness (Rom. 1:4).

The spirit of adoption (Rom. 1:15).

The spirit of grace (Heb. 10:29).

The spirit of truth (John 14:17; 15:26; 16:13).

The spirit of life (Rom. 8:2).

The spirit of glory (1 Pet. 4:14).

The spirit of Jehovah (Ezek. 11:5).

The spirit of the Lord Jehovah (Isa. 61:1).

A sevenfold designation in Isa. 11:2:

The spirit of Jehovah.

The spirit of wisdom and understanding.

The spirit of counsel and might.

The spirit of knowledge and the fear of Jehovah.

A sevenfold designation in Rom. 8:1-11:

The Spirit of life (v. 2).

The Spirit (v. 5).

The Spirit of God (v. 9).

The Spirit of Christ (v. 9).

"Christ in you" (v. 10).

The Spirit of him that raised up Jesus (v. 11).

His Spirit (v. 11).

He is the truth (1 John 5:7).

He is a seal (Eph. 1:13).

He is a comforter (John 14:16, 17, 26; 15:26).

He is an earnest (1 Cor. 2:4).

He was in the prophets (1 Pet. 1:11).

He is in Christians (1 Cor. 6:19; Acts 2:38; 5:32; Rom. 8:9).

He is to be enjoyed (Lk. 10:21).

He is an object for fellowship (2 Cor. 13:14).

He is subject to appointment (John 15:26; Gal. 4:6).

He is eternal (Heb. 9:14).

He is omnipotent (Luke 1:35).

He is omniscient (John 14:26; 1 Cor. 2:10).

He is omnipresent (Ps. 139:7-10).

He is linked with God and Christ (Matt. 28:18, 19; 1 Cor. 12:4-6; 2 Cor. 13:14).

He is distinguished from God and Christ (Luke 3:21, 22).

He is involved in creation (Gen. 1:2; Ps. 104:30).

He is sent of God (John 14:26).

He is sent of Christ (John 16:7).

He is a substitute for the absent Lord (John 14:1, 16, 17).

He has a mind (Rom. 8:6, 27).

He lifted (Ezek. 3:12, 14).

He begat Jesus (Matt. 1:18, 20).

He begat us (John 3:3, 5; 1 Pet. 1:23; Jas. 1:18; 1 Cor. 4:15).

He assumed bodily form (Luke 3:22).

He has a will (1 Cor. 12:11).

He has goodness and intelligence (Neh. 9:20).

He has gifts (1 Cor. 12:4).

He has perception (Acts 15:28).

He has a sword (Eph. 6:17).

He has a law of freedom (Rom. 8:2).

He may be grieved (Isa. 53:10; Eph. 4:30).

He may be resisted (Acts 7:51).

He may be sinned against (Mark 3:29).

He may be insulted (Heb. 10:29).

He may be rebelled against (Isa. 63:10).

He may be lied unto (Acts 5:3).  
 He may be blasphemed (Matt. 12:31; Luke 12:10).  
 He may be unpardonably sinned against (Mark 3:28-30).  
 He may be thwarted (1 Thess. 5:19).  
 He may become visible (John 1:32, 33).  
 He hears (John 16:13).  
 He loves (Rom. 15:30).  
 He yearns for us (James 4:5).  
 He enables the destruction of bodily deeds (Rom. 8:13).  
 He speaks (John 16:13).  
 He spoke through Isaiah (Acts 28:25).  
 He moved the prophets (2 Peter 1:21).  
 He said: "Separate me Barnabas and Saul for the work" (Acts 13:2).  
 He said definitely: "Some shall fall away from the faith" (1 Tim. 4:1).  
 He forbade preaching in Asia (Acts 16:6, 7).  
 He prevented entrance to Bithynia (Acts 16:8).  
 He leads (Gal. 5:18).  
 He drives (Mark 1:12).  
 He testifies (John 15:26; Acts 20:23).  
 He gives life (John 6:63).  
 He gives utterance (Acts 2:4).  
 He breathes where he pleases (John 3:8m).  
 He declares future things (John 16:13).  
 He gives power (Acts 1:8).  
 He renews (Tit. 3:5).  
 He comforts (Acts 9:31).  
 He declares the things of Christ (John 16:15).  
 He teaches (Luke 12:12; 1 Cor. 2:13).  
 He reminds (John 14:26).  
 He cries (Gal. 4:6).  
 He strives with men (Gen. 6:3).  
 He groans (Rom. 8:26).  
 He guides in the truth (John 16:13).  
 He commands men (Acts 13:2).  
 He forbids (Acts 16:6).  
 He convicts the world (Jn. 16:8).  
 He regenerates (John 3:6).  
 He baptizes (1 Cor. 12:13).  
 He fills (Eph. 5:18; Luke 1:15).  
 He seals (Eph. 4:30).  
 He witnesses of Christ (John 15:26).  
 He witnesses of our sonship (Rom. 8:16).  
 He helps our infirmity (Rom. 8:26).

He makes intercession for us (Rom. 2:26).  
 He intercedes with unutterable groanings (Rom. 8:26).  
 He glorifies the Lord Jesus (John 16:14).  
 He adorns the heavens (Job 26:13).  
 He divides his gifts as he will (1 Cor. 12:11).  
 He calls to service (Acts 13:2).  
 He works (1 Cor. 12:1).  
 He works marvels (Matt. 12:28; Acts 2:4; Rom. 15:19).  
 He sends forth workers (Acts 13:4).  
 He makes church overseers (Acts 20:28).  
 He produces fruit (Gal. 5:22).  
 The Spirit searches the deep things of God (1 Cor. 2:10).  
 The Spirit searches all things (1 Cor. 2:10).  
 The Spirit knows the things of God (1 Cor. 2:10).  
 He reveals the things prepared of God (1 Cor. 2:10).  
 He reveals the free gifts of God (1 Cor. 2:12).  
 The Spirit gives life (John 6:63; Rom. 8:11).  
 "The Spirit himself" (Rom. 8:16, 26).  
 "The Spirit of truth" (John 16:13-15).  
 (Note nine masculine pronouns in these three verses.)  
 Though "pneuma," the Greek word for spirit, is a neuter noun, the Holy Spirit, speaking of Himself, sometimes uses the masculine pronoun.  
 In the expression "the Comforter, the Spirit of truth" (John 15:26), "Spirit" is in apposition with "Comforter" (*parakletos*), a masculine noun accompanied by the masculine article and two masculine pronouns. See also John 14:26; 16:7, 8.  
 In John 16:13, 14, where John by the Spirit writes, "When he, the Spirit of truth is come, . . . he shall glorify me," the pronouns which are expressed are masculine.  
 "Substantives have two sorts of gender—natural and grammatical. The two do not always agree. The apparent violation of the rules of gender can generally be explained by the conflict in these two points of view, with the general observation that the grammatical gender of

some words changed or was never firmly stated. . . . In Rev. 14:19 two genders are found with the same word.—Cf. Luke 4:25; 15:14.” —Prof. A. T. Robertson, M.A., D.D., LL.D., Litt.D. in “A Grammar of the Greek New Testament in the light of Historical Research” (p. 410), which the “London Times” styles “the most learned, the most exhaustive” work on the subject.

All of the foregoing affirmations of sacred Scripture are true of a liv-

ing, self-conscious being, that is of a person, and most of them are applicable only to a person. Thus the testimony of the sacred Scripture is that the Holy Spirit, like the Holy Father, and Holy Son, is a person.

“The communion of the Holy Spirit be with you all” (Rom. 13:14).

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Praying in (Jude 20).

Peace and joy in (Rom. 14:17).

Gospel preached by (1 Pet. 1:12).

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### THE DETROIT UNITY MEETING

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God be thanked that such a meeting was possible; so well attended; so happily and profitably carried out; that the desire for real unity has been increased; that both sides now understand each other so much better; that both hold the Bible as sole authority; that neither side wishes a compromise; that strong opposition based on misapprehension could not prevent a glorious effort toward a final, holy end; that we hold so much in common; and thank God for the wisdom of the method employed.—E. L. J.

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A time like this is no time to delay the all-important matter of getting right with God. This is a day of suddenness. Never were sudden deaths so frequent. Storms, floods, earthquakes, diseases, murders, wrecks and other accidents, all are taking an amazing toll. One or more of these may right now be reaching for *you*, and *you* may be hurled into eternity! One minute here, the next minute facing your Maker! Prepare!—Willis H. Allen.

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# BRIEF NOTES ON JAMES

A. C. HARRINGTON

## Chapter 4.

Vs. 1, 2. These verses are to be taken figuratively. At least, so it seems to me. In them we have a terrible picture of human nature and its baser tendencies. It has been often noted that the two forms sin takes are violence and corruption. This is seen early in Genesis. What a picture James gives us of a man with self unjudged, entirely out of the presence of God.

Vs. 3. There is an asking which is not the expression of dependence, with no proper sense of need or of the grace of God. This is the mere fruit of natural religion in the flesh. See Colossians 2, for a view of this kind of thing. Verses such as we have before us are not to discourage prayer: but we must know that God will not answer prayers calculated to constitute us better friends of the world. God's way is in the sanctuary, ever leading us to separation from all worldliness.

Vs. 5. By contrasting this verse with verse 2 we may see an instructive contrast between the Spirit of God and the spirit of the world. The Spirit, who is personal, cannot produce the lusts of the world. He, the Spirit of a jealous God, demands separation by the vessel in which He dwells.

Vs. 6. On the other hand, God gives a greater favor than can be gotten by self-choosing. God's government is "for us." We must conform to His mind, taking the place of humility which is the only proper place for a creature.

Vs. 7-9. The Christian must deprecate all submission to Satan, whether he acts on the soul by fears or lusts. All foolish joy, which tends to hinder self-judgment and repentance, must be banished.

Vs. 10, 11. Deeply conscious of the sovereignty of God we need to keep in His presence, not setting self up to be an administrator of the Law; but filled with a sense of our own need, we are to exercise grace toward all.

Vs. 13-16. These verses show the spirit of independence which goes largely to make up the world, satisfied to be away from God. Even a just sense of man's natural weakness should be sufficient to prevent this: but often a sense of his weakness only drives man, when there is no faith in God's care, to greater independence. To make matters worse there goes with this air of independence a lack of conviction, an easy carelessness, almost recklessness, such as a fallen creature only could have. This is inexcusable in a Christian; for he could not be such without having, in some measure at least, a sense of the vanity of this life. Therefore, if knowing what real good is, he is prevented from doing it by self, manifested in "pride of life," he is doubly guilty.

Bridgeport, Conn.

## FIFTEENTH LESSON ON ROMANS

R. H. B.

(Israel's Rejection. Rom. 9.)

Here begins a new section of the epistle to the Romans. All along a great and serious question has been lying in the background and demanding an answer; a question that had been just barely touched upon once before (chapt. 3:1f.) but now is to be fully faced. It is the question concerning Israel, God's ancient covenant-people—"whose is the adoption, and the glory, and the covenants, and the beginning of the law, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen."

"If your gospel is true," we can hear the Jewish objector say to Paul, "if it represents the outcome of all God's work and planning through the centuries, if *it* is the fruit and climax of God's dealings with Israel, how comes it that Israel is excluded from it? If the promises and the covenants were Israel's, how is it that as a people they have now no share in this gospel, and that the Gentiles are getting the benefit of it?" To the Jew then (and even now) this fact appeared to be a *prima facie* refutation of the Gospel and its claim. For the natural basic assumption would be that Israel first and foremost and pre-eminently would be the beneficiary of the glories and blessings resulting from their Messiah's work; and the Gentiles, only secondarily, would be blessed through Israel's blessing and exaltation. So the Old Testament promises and prophecies. But according to Paul the great nation of Israel is on the whole left out, and the Gentiles, by vast majority, are enjoying the privilege and glory which by all rights should be Israel's. There *must* be something wrong about all that. So reasoned the Jew. And this point had to be cleared up. To this task the apostle therefore now addresses himself. Three chapters (9, 10, 11) deal with this important question.

He begins with a protestation of his sorrow and love for Israel—a love so Christ-like and marvellous as to well-nigh pass conceivableness (vs. 1-3); and he also freely concedes, yea gladly affirms, for them their great God-given claims, privileges and high position (vs. 4, 5). But if they conclude from this that God's faithfulness toward them has failed and that His word has come to naught—from this conclusion the apostle utterly dissents, and immediately points out the fallacy of it.

The Jew's fundamentally false assumption, (which already John the Baptist had warned against, Matt. 3:9) was that *their mere fleshly descent and relation to Abraham, Isaac, and Jacob, entitled them to the promises, and to the privileges of the kingdom of God.* This is not true—never was true, as Paul at once proceeds to show. God *always* made a distinction among the fleshly descendants, rejecting some, accepting some. He does so again now. The distinction he marks out

is (1) that they are not all Israel which are of Israel; and (2) all that are Abraham's fleshly seed, are not therefore necessarily "children." The fleshly descent was indeed basic; nevertheless among those who had it, God still exercised His right of choice, selecting some as He saw good, whether for reasons stated or not stated; and rejecting the rest. That is to say God had never bound Himself to give His covenant-blessings to all who were descended from Abraham, from Isaac, or from Jacob, *merely because* they were of that lineage and fleshly descent. *This is the one great point which Paul, Christ's inspired apostle, sets forth in Romans 9.*

His proofs are clear and simple. (1) All of Abraham's seed were not regarded as heirs, but only Isaac, the child of promise. Ishmael, the son of Hagar, and the sons of Abraham by Keturah, did not come in for consideration. God acted within His rights in making this distinction, as the Jews knew and conceded. (vs. 7-9.) (2) Even between Isaac's children, though born of the same mother, and in the line of the promise, God made distinction according to His own sovereign right and choice, setting Esau aside and designating Jacob as the one upon whom He would bestow the covenant-blessings. This again was a fact well-known to the Jews, and God's right to do this was never called in question by them. But this establishes the principle that to God belongs the prerogative of "making choice among His chosen ones." And no man questioned this right, or charged God with unrighteousness because of His exercise of it. (vs. 10-14.) (3) The principle goes further. Even among the descendants of Abraham, Isaac, and Jacob, the people whom He brought forth out of Egypt, God made distinction. For Jehovah said to Moses, "I will have mercy on whom I have mercy; and I will have compassion on whom I have compassion." (Quoted from Exodus 33:19.) This was spoken after the people of Israel had flagrantly broken their covenant which God had made with them on Mount Sinai, by worshipping the Golden Calf. By the terms of the covenant they were cut off from being His people, and only Moses' intercession prevented the destruction of the whole nation (Ps. 106:23). But so far as any covenant-obligation was concerned, God certainly was under no more obligation to them by the covenant of Mount Sinai. Henceforth it was a matter of pure mercy. And, since "the quality of mercy is not strained," God must be left free to bestow it when, and as, and where, it may please Him to bestow it. He will have mercy on whom He will have mercy. He was indeed good enough to tell them who that would be—*then* upon those who loved Him and obeyed Him (Deut. 5:10; Ps. 103:11), *now* upon those who come to Jesus for salvation (1 Pet. 1:10). But enough—if God could then righteously set aside the whole nation, and save from among them only such as He would, it certainly is no breach of right or truth now if He again sets aside the nation and accepts only those who believe in the gospel. More-



over He claims the right to harden the disobedient (comp. 2 Thess. 2:10)—as He once hardened Pharaoh; as now He hardens unbelieving Israel\* (Rom. 11:7-10, 25). It is not for man to prescribe to God what God shall or shall not do. Salvation is of God, and He reserves to Himself the right to say to whom He shall grant it. Men cannot compel or demand it. Though it be *to* him that by God's grace and at God's word wills and runs, it is not *of* him that wills or runs.

Paul anticipates the objector's reply here: "Why doth he still find fault? for who hath resisted his will?"—as though Paul had been teaching fatalism. The objection could be easily answered, but Paul does not deign to answer it. No man has a right thus impudently to talk back to God. See what Paul says to the objector. (v. 20; compare Dan. 4:35.) In what respect does the illustration of the Potter, in v. 21, differ from that of the Potter in Jer. 18:1f?—The Potter certainly has sovereign power over the clay, to deal with it as He wills. But it is not said that He deals with the clay arbitrarily, that is to say without just cause or adequate reason. Note also that though vessels of mercy are said to have been "*afore prepared* unto glory," He does not use those terms in connection with "vessels of wrath, fitted for destruction." In view of the fact that God wills that all men should be saved (1 Tim. 2:4) it would be impossible for Him to predestinate any man to perdition. The *reason why* the Jews were rejected and became vessels of wrath is definitely stated in Rom. 9:31-33 and 10:21.

In our next we will glance at the concluding portion of Rom. 9 and take up chapter 10. Look over this lesson again. Do you follow Paul's argument from vs. 6-24? Do you find any difficulties? If so state it to yourself as clearly and definitely as you can. Then wait and study with prayer for a right solution.

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\*The reference is to Exod. 9:15, 16. The assumption that Pharaoh was brought into existence in order to be hardened, is unwarranted. That he was a haughty, self-willed man who would not bow to Jehovah's command, God knew, and told Moses so beforehand. However Pharaoh was said to have hardened himself repeatedly before it is stated that God hardened him. Israel likewise had long been hardening themselves, and them, like He did Pharaoh, God had endured with much longsuffering before He poured out His wrath upon them. (Rom. 9:22. Comp. 1 Thess. 2:15, 16.)

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#### CONCERNING COMMENTARIES

The publishers of The Word and Work regret exceedingly if anyone purchased a commentary advertised by it, under the impression that the Word and Work endorsed all it contains. In the future we shall be glad to point out principal defects of such works, lest anyone purchase them trustfully as being perfectly sound—a thing which can be said of few, if any, human books. Please read "Bad Spots in a Good Commentary," on page 120.

# THE HEALING OF DISEASES

FLAVIL HALL

Twenty days ago I was seized with severe pain, that which attends appendicitis, but with more than usual intensity. Against the wishes of Bertha, whom I am glad to own as my wife, I delayed calling a doctor. When he reached me about 34 hours after the attack he said I had the afore-mentioned disease. So I hurried away to Greenville, 20 miles distant, to the Speir Hospital, where I was soon operated on, which revealed a "ruptured, gangrenous appendix, with extensive adhesions." So the reader sees what chance I had, from the human standpoint, of recovery. But there are brethren in Greenville who believe mightily in prayer. They hurriedly sent wire messages to praying brethren near and far for their earnest prayers on my behalf. When I learned of such activity by Maurice Clymore and Grady Williams, I felt that surely I must be spared for future service. The good old doctor, Philip Speir, told me, when I was leaving the hospital on the 16th day after I was admitted, that he never did the service for anyone that he had done for me without asking God's help. He was assisted by his son, Dr. Philip Speir, Jr. The senior doctor told me in a fatherly manner, that I was spared for needed divine service and admonished me to be faithful therein. This is my first effort, since the operation, to write something with my own hand to honor the Precious Name, whom we have loved to call the "hope of earth and joy of Heaven."

The psalmist says, "Bless the Lord, O my soul, . . . who healeth all thy diseases." There are no failures (in this assurance) to the faithful, though the healing of many diseases must wait for the passing of the victim to that realm beyond of perfect health. Dr. T. W. Brents, noted as physician, author and preacher, when an octogenarian and suffering with cancer, would say, "I'm soon going to be well and in perfect health." He was looking by faith to that better country. My deceased brother-in-law, Cornelius Petty, told me that people would go for miles to hear Dr. Brents sing about that health beyond as expressed in the old-time hymn,

Time is winging us away  
To our eternal home;  
Life is but a winter's day,  
A journey to the tomb;  
But the Christian shall enjoy  
Health and beauty soon above,  
Far beyond the world's alloy,  
Secure in Jesus' Love."

Doctors, nurses, and neighbors were to me all I could ask. Friends showered me with the choicest of flowers.

Pine Apple, Ala.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

"Sister Hiratsuka always points people to her husband and shows them what Christianity can do for people."—*Anna Bixler*. \* \* Recently a church without denominational name held a series of meetings and made its annual offering for missions in the sum of \$46,000. This congregation, or its missionary society (founded in 1922) has 130 missionaries, national and foreign, operating in 18 different fields. \* \* We would be very happy indeed to see some strong churches with a commendable theory of undenominational Christianity exemplifying their theory in a volume of work comparable to their numbers and ability.

Mt. Auburn church, Dallas, where N. B. Wright, formerly of the China mission, ministers has prepared some folders for passing out to the sick, illuminating them with photos of sunrise on the Sea of Galilee taken by Bro. Wright. \* \* The Jews in Palestine at the end of last year are said to be 395,845. American Jews have set about to raise \$9,600,000 for relief, of which \$5,100,000 is for the suffering Jews of Europe and \$4,500,000 goes toward the resettlement of Palestine. \* \* We learn that Bro. Garrett has been in bed with malaria. Pray for his health. Also pray for Bro. Rodman whose ill health requires his return at the earliest possible date.

Notwithstanding the gloomy stories about missionary work just now in Japan, Herman J. Fox, with the spirit of a martyr, is on tip-toe to return. \* \* "I do not have much time for letter writing now-a-days as I spend most of my time with my lessons."—*Beth Short*. \* \* Recently they sang "God Will Take Care of You" in a Japanese prayer meeting after which, just as the leader said, "Let not your heart be troubled," an earthquake shook the house. \* \* Even as God designed the hand for all the various functions it should perform for the body, so also he designed the church for missionary work with every man in all creation within its scope. It is a lovely thing to see *this* missionary society accomplishing its God-imposed mission in the spirit and zeal of the first churches. \* \* In the mission work in which Leslie Wolfe, Manila, is directly concerned, 871 were baptized last year. \* \* Bro. and Sister W. L. Brown plan to return to Africa in July. It is expected that Sister Rowe, Sister Pruet, and Bro. Hobby will accompany them. \* \* The letterhead of Central Church of Christ, Nashville, has an impressive list of names—elders, deacons, ministers, and "W. L. Brown," their missionary to the dark continent. \* \* Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky., wishes to know if some one with membership in a church which has no part in the Lord's effort to get the gospel to foreign fields reads this page and regrets the failure of said church.

# FROM THE WORLD FIELD

## THE RODMAN RETURN

This letter is in the interest of Bro. Rodman who is sick with malaria and can not take quinine, which is the only remedy available in the Philippines. The following is part of a letter written by Sister Rodman:

"Orville has been sick for sixteen days and is not responding to what treatment we are able to give. He had a terrible reaction to quinine at first so we tried giving it intramuscularly, but that is causing abscesses, besides not agreeing with him. The doctor tells us that Orville should leave here and go where he can get treatment for his ailment. Any one who can not take quinine can not live long in this climate, so I fear we will have to leave. I waited all this time to write in order to get some advice as I didn't want any one to think I was acting hastily. Elizabeth Bernard arrived Sunday and advises us to go home.

"We are expecting our baby in less than three weeks, but must be ready to leave as soon as possible after it arrives. We are sorry to have to leave now, but Orville's condition makes it imperative.

Next morning: "Orville had another chill last night so we are sending him to Manilla on the next boat. It is expensive at the hospital and we have little money, but will trust the Lord that we get enough. I would go with him if we had the money. Please pray that he may be better soon."—Verlie Rodman.

Brethren, let us come to the rescue of Bro. Rodman without delay. He has done a good work in the Philippines and we are sorry that it is necessary for him to leave, but since his health, and perhaps even his life is at stake, we must rush transportation to him as quickly as possible.

Please send your contribution by next mail to A. C. Lentz, Graton, California.—Dell A. Davis, G. A. Marshall, A. C. Lentz, Elders.

## FOREST VALE MISSION

We have had another confession here, and baptized with five others in Bulawayo last month. Our meetings continue to be well attended. There are the usual meetings held each week and on Lord's days, and we are hoping to have some special meetings. Some can't come on account of lack of funds; others find it difficult to leave their work. God is depending on us to offer "His unspeakable gift." May the Father help us to shine as bright lights unto the world.

Bro. Claassen was out here to examine our day-school yesterday, and said he was surprised to see how well the children have got on. He put some up into higher classes. The Government has selected him to visit and examine the school four times a year. We got a very good report from the Government last year. The children are really interested in their school, also in the Bible classes, and attend regularly.

We still have our little orphan. She is a sweet, interesting child, and I am hoping she will grow up to be of great service to her own people. She is now five months old and we have had her four months. There are many of these little mites we might help if we had the means. They die for want of help and attention.

Good letters have come from Nyasaland from the brethren. They are trying to send out more workers to help spread the gospel to their own people, and asked me to pray for them. We can all do this. We try to help them a little financially each month. Brethren Tabbu, Milange, and Pitches are fine men and spend all their time preaching.

We are having very dry weather just now. We have had no rain for almost two months, and this is really our wet season. Our wells are all very low and I am afraid if more rain does not come soon the water problem will be very serious. The country is looking very dry.

In closing, I wish to thank you one and all for your kind help and encouragement which has enabled us to carry on the Lord's work here. I also wish to thank those who are sending me papers each month. I do not know their names.

Bulawayo, South Africa.

Emma Sherriff.

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