

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

RETORT COURTEOUS

A perfect example of dignified religious controversy and effective refutation of false teaching is a little leaflet published in Louisville, headed thus:

"In his sermon, *BIBLE BAPTISM IS SPRINKLING*, Sunday, June 12, 1938, at Fourth Avenue Methodist Church, Louisville, Ky., DR. LEWIS N. STUCKY did not read or quote any of the following Bible passages touching *New Testament Water Baptism*."

Then follows an array of thirty-four passages (104 verses) from the New Testament, quoted in full, giving chapter and verse of each. That is all. No comment. No interpretation. No reply. No slur or accusation. Simply that. The effect on the reader is overwhelming. Nor is there any signature attached. It did not need any man's signature. The passages given speak for themselves. And it perfectly disposed of Dr. Stucky's sermon, leaving nothing to be desired.

"SLANDEROUSLY REPORTED"

Slandereous reports were being spread abroad concerning Paul's teaching. He was accused of preaching the doctrine, "Let us do evil that good may come." (Rom. 3:8.) The objections answered in Rom. 6:1, 15, also, no doubt, represent current slanderous reports to the effect that Paul taught his converts to continue in sin that grace might abound; and that, since they were not under law but under grace, they might freely go on sinning. All these charges were slanderous. But, as in Acts 24:9, honored heads of the Jewish sanhedrin nodded assent to them and gravely affirmed "that these things were so." Yet they were slanders for all that. What those gentlemen had done was to draw their own conclusions concerning Paul's teaching, and to charge these conclusions up to Paul. They made the worst they could out of his sayings and then boldly asserted that Paul "taught" those things; precisely as some preachers and writers today. Paul calls that slander. Now Paul had indeed shown that out of man's evil—as, for example, out of the rejection and murder of Christ—God had brought good and blessing. But he had not taught that men should do evil that good may come. That was slanderous. And Paul had indeed taught that "where sin abounded grace did abound more exceedingly"; but he had *not* said, "Let us continue in sin that grace may abound." Neither had Paul, though he did declare that Christians are not under law but

under grace, said that therefore they might live lawlessly. His enemies saw their chance to make it appear that he taught such evil things; but in their hearts they knew (or with a little honest investigation they could have known) that Paul did not teach the things they charged. Thus in like manner did the false witnesses testify that Jesus said He would destroy the temple and build it again in three days. But the Lord Jesus had said no such thing. His words sounded sufficiently like that to give them excuse, and that was all they needed. Similar was the perjured testimony against Stephen, "This man ceaseth not to speak words against this holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us." Now Stephen had doubtless said some things that pointed that way; nevertheless they were "false witnesses" who testified this. (Acts 6: 13, 14.) In religious controversy it is fatally easy to fall into such forms of slander. Let us beware.

WHAT THE EDITOR IS NOT GUILTY OF

In connection with this (though, with Paul, he can say that to him it is a small matter to be judged of man) may the editor of Word and Work say on his own behalf, that regardless of whatever readers may see or hear to the contrary, *it is not true*

That he believes or teaches "second chance doctrine";

That he denies the existence of the kingdom *now*;

That he denies that Jesus Christ is now enthroned on God's right hand, having all power in heaven and on earth;

Or that he holds or teaches *any* of the distinctive doctrines of Russellism or Adventism;

Or that he has ever taught orally or in writing that Jewish sacrifices are to be brought back;

Or that he has ever made any of the disputed prophetic teachings a test of fellowship, or has ever disfellowshipped anyone for differing with him in any of the disputed matters.

And what he can say for himself in regard to the above items, he can, so far as his knowledge goes, say for each and all of his friends, whom the "Antimillenarian Church of Christ" have branded as "Bollites."

IS IT THE CHURCH OF CHRIST?

A contributor in a recent religious publication warns that if such and such matters were not seen to, the "Church of Christ" would deteriorate into a mere denomination. But the religious contingent of which that writer speaks, which *he* calls the "Church of Christ" has already become a denomination, and a mere anti-millennarian sect, having its definite human creed, subjection to which is demanded by its leaders. Nor could any one get into fellowship or stay in the fellowship of said "Church-of-Christ" unless he subscribes and assents to their creed. Their particular prophetic views must be accepted, and opposing views must be repudiated by all

and any who would enjoy membership and standing in their denomination. To be sure they claim that their views are the truth and that theirs is the only sound doctrine on the point, and they can prove it from the Bible. So speak all the creed-makers concerning their creeds and standards. However those brethren may blind themselves to the fact, they have actually forsaken the principles of the "Restoration Movement" and of the undenominational New Testament church; and as a result they have lost the reason for their existence, and their plea, and their right to call themselves by the simple name of the church of Christ. And that altogether apart from the question as to who is right or wrong in the controversy over the disputed prophetic teaching.

But it is a blessed circumstance that this sectarian anti-millenarian party does not embrace all that bear the name "Church of Christ" today!

LESSONS FROM THE SILENT YEARS

A little volume "*The Four Hundred Silent Years*" which recently fell into my hands, gives a running view of the stirring and awful period between the close of the Old Testament and the opening of the New. Incidentally the author makes certain observations on the circumstances and developments of those fatal days which, I think, closely concern us and our days.

First he shows with what difficulty Ezra and Nehemiah sought to restore and maintain "that holy separation from the idolatrous nations surrounding them as a peculiar people to Jehovah, wherein alone their strength lay." But though Nehemiah in a measure succeeded, Malachi, a few years later, is witness that "people may be separated *from* outside evils and not be separated *to* the Lord." This is a point of first importance to our times. "Who has not heard," that writer goes on to say, "of 'heady, high-minded' believers prating of 'separation from evil as God's principle of unity' (as indeed it is, other things being equal), who seem quite to forget that it is separation *to* Christ that alone gives power to the former." And, "Separation *from* may end in mere Pharisaism [only behold how it *has* done it!] Separation *to*, will result in practical godliness and be evidenced by devotedness, with brotherly love and unity." It is a solemn fact, he says, "that mere correctness of position is of no real value, unless there be personal piety and devotedness to the Lord. We often hear of being 'in the right place,' 'on the true ground,' etc., but they are hollow and empty expressions when divorced from righteousness and holiness of truth. That believers on the Lord Jesus Christ should be a separated, unworldly people no right-thinking Christian will deny or even question for a moment; but it is to the Holy and True we are to be set apart. Only as we 'go forth unto *Him*' will our separation be of any real value. Man is prone to rest in what is merely outward, while neglecting or coolly ignoring what is inward. Hence

the importance of insisting on *reality*, and not being content with mere outward conformity and ecclesiastical order. A Diotrephes will demand the latter while neglecting the former. . . ."

In this is a lesson of first importance today, especially to the body of people who, often too complacently, call themselves The Church of Christ, and who claim to have separated themselves from the errors and unscriptural ways of denominational Christendom.

SEPARATISTS AND "MODERNISTS"

Two prominent parties soon arose among the returned people in Palestine—one who sought to win power and prosperity by compromise with heathenism, the Hellenizing (Grecianizing) party, who cared little for the Law and the Scriptures, and sought to introduce Greek ideals and culture among the people. The other "repudiated all that was foreign to the spirit of Judaism and clung tenaciously to the holy writings and the sacred temple-services. To the latter class belonged the highpriest Simon, surnamed "the Just," who earnestly "sought to stem the Hellenizing spirit and to recall the people to that separation to God which would have been their strength had they known what it was to maintain it in holy humility." From that strict and zealous party arose the sect of the *Pharisees*, "rigid separatists, but hard and legal, having a form of godliness but denying the power thereof. On the other hand we see in the Hellenizers the forerunners of the contemptuous, cultured, but unsound *Sadducees* of our Lord's day."

On a time much later, after the passing of the last of the brave and faithful Maccabees, the same author, commenting on the outlook of those days, remarks:

"For us, who are seeking to learn lessons of practical value from all this, one thing stands out as a solemn warning: the people of the Jews had largely lost that godly separation and dependence which should have been their satisfaction. In their distress, in place of implicit reliance on the God of their fathers, they turned to alliances with the heathen, depending on an arm of flesh that often failed them, and was to be their ruin in the end. Who that is even ordinarily familiar with the history of the church can fail to see that the same snare has ever been the bane of every movement which in its early beginnings was marked by devotedness to Christ and reliance on the living God, but which, as the freshness of early days passed away, and numbers were added who had obtained the truth at little cost (often coming into it almost by natural birth) lost this peculiar link with the Divine, and depended more and more on what was merely human? This is the weakness of practically every religious society, and no company of Christians can afford to be indifferent to the dangers of such a course. Power and blessing, victory and freshness are the position of those who cleave to the Lord alone. . . ."

These are meaningful words indeed. Behold ye dead, dry churches, and ye cheerless Christians, and see if perhaps here lies the cause of your demise!

THE "HOW LONG" PSALM

The cry "O Lord how long?" is found quite often in the book of Psalms. But this one little psalm (Psalm 13) stands out. Four times David says "How long?" He must have been in some great and long-continued distress, and the help of God seemed to lag. The time seemed long, so long.

"How long, O Jehovah? wilt thou forget me for ever?
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul, having sorrow in my heart all the day?

How long shall mine enemy be exalted over me?"

The every-day value of the Psalms (which is all apart from their rich historic, didactic, and prophetic meaning) is that they give us *the inspired* picture of the heart-experiences of God's people, their sorrows, their joys, their doubts and fears, their triumphs of faith and hope, their victories and defeats, their sins and penitence; their anxieties and their consolations and comforts. God and the soul, the soul and God—prayer, worship, praise, cries of anguish, shouts of joy, and over it all the loving care of God who maketh all things work together for good to them that love Him. Many a saint will read these four "How long?" questions as they were wrung from David's heart, and see as in a mirror his own state of mind; and so he will follow on and become partaker of the psalmist's prayer and of the consolation and hope that follows. (Rom. 15:4.) But, to get back to our psalm. David says:

"Consider and answer me, O Jehovah my God:
Lighten mine eyes lest I sleep, the sleep of death;
Lest mine enemy say, I have prevailed against him.
Lest mine adversaries rejoice when I am moved."

And now in the issue and the outcome, the psalm ends in a "Peace, be still." The psalmist rests his soul on the sure mercies of God. It is not said that the stress and the trial have been removed; nor that the "How long?" has been answered. But the calm of God's peace has come into his heart by trusting in the never-failing lovingkindness of Jehovah.

"But I have trusted in thy lovingkindness;
My heart shall rejoice in thy salvation.
I will sing unto Jehovah,
Because he hath dealt bountifully with me."

How long, O Lord? Well, your troubles are not endless even if you can see no end to them ahead. Though now, for a little while, if need be, we have been put to grief by manifold trials, it will all soon be gone and forgotten. And the light affliction, which (by comparison with the infinite reaches of the glory beyond) is but for a moment, worketh for us a far more exceeding and eternal weight of glory. But in the meanwhile, even here and now, God helps, and His lovingkindness is made manifest. "I had fainted unless I had believed to see the goodness of Jehovah *in the land of the living*. Wait for Jehovah: be strong and let thy heart take courage; yea, wait thou for Jehovah." (Ps. 27:13, 14.)

NEWS AND NOTES

Amite, La.: "Joined A. K. Ramsey here today (July 11) and found him busy and his labors fruitful. His two sons, Ambrose and Richard, home from school for the summer, have to preach, so great is the need.

Near Pride, La., is the latest mission point established in this field. Snow Creek is endeavoring to erect a little chapel. Some baptizing here before our arrival and we hope for more. One baptized last night in New Orleans before we left."—Stanford Chambers.

Linton, Ind. (late): "The meeting at Republican, Arkansas, was too short, lasting only 9 nights. But the Lord blessed with an increase of four, three by baptism and one restoration. We had only one Sunday away from Linton and therefore it seemed necessary to close even though interest was showing much increase. Three young ladies were baptized here at Linton on June 12."—Robert B. Boyd.

Santa Ana, Calif: "I had not realized, even in a small measure, the real worth of 'Great Songs of The Church, No. 2,' until I heard its compiler use it in that great song service at Hollywood, Sunday afternoon, June 26, 1938. I have heard some good singing under good leaders—Excell for one, but for real art in music and spiritual uplift, the service above referred to by far surpasses anything I have yet heard. My cup of joy was full to the utmost and running over. It was a treat for which I had hoped and prayed for years.

"Would to God we could learn good songs, the value of good singing, and to reverence and respect the song service as a part of the worship, and hold it on a par with the sermon and even with the prayers; yes, the very first song. Let us not consider it merely as an indication that it is time to settle down and get our seats—let us render even the opening song with love, respect and reverence."—Felix G. Owen.

Toledo United.

Toledo: "For some years the brethren in Toledo have been divided, but on May 22, 1938, the two groups came together to wor-

ship as one body, and may God bless us as one body. Personal feelings were the main cause of the division. The Lawrence Avenue Church released its rented building and we are meeting at the building occupied by the Detroit Avenue brethren. There is one united congregation here now meeting at 3017 Detroit Avenue in a rented building. There is also a colored church of about 30 members.

"Toledo has great need of the simple gospel of the Lord Jesus Christ and we hope and pray for a great work in the future. We ask the brethren everywhere to pray for us and our work here."—C. D. Ingle.

Linton, Ind.: "J. R. Clark and I recently held a mission meeting at Patricksburg, Indiana. The Linton and Dugger churches sponsored the effort. A small group of Christians were found who are now meeting together each Lord's day."—Robert B. Boyd.

Jennings, La.: "Brother Frank M. Mullins of Abilene, Texas, was with us during June in meetings at Iota, Jennings, and Estherwood. His fine, scriptural, spiritual messages were uplifting to all who heard him. All services were well attended, and especially were there unusual numbers present at the day services. There were 12 additions during the meetings and two more were added to the church at Jennings the first Lord's day following. The brethren were greatly strengthened and encouraged to "Press on" with greater zeal and determination. Pray for us. There is much work to be done in this field and few laborers to do it."—Ivy J. Istre.

Waterford, Ky., church holds its annual "Home-Coming" service the fourth Sunday in this month, Aug. 28, E. L. J. special afternoon speaker. Meetings morning and afternoon, picnic dinner, special singing, visiting speakers, and protracted meeting beginning the same day. Always a happy and inspiring day. J. F. Stinnette is the regular minister.

Report of E. L. J.'s Song Tour is on page 176.

N. B. Wright is to be at De Ridder, La., in September.

A Wonderful Report

"Have just closed four weeks of evangelistic work in Indiana—two weeks at Jasonville and two weeks with the Ellis congregation near Dugger, and began last night here in Pekin. The Lord gave us a good service to begin with, and this morning Murray Cauble called to say that God had answered our prayers concerning an unsaved sick man. Bro. Taylor is to baptize him at Martinsburg today. We praise His name!

"There were three to respond at Jasonville—one baptism and two restored; seven at Ellis—four baptisms and three restorations. These additions added two Christian homes to the community, the husband and wife in both cases coming to the Lord. Two other homes were completed into Christian homes, the husband in each case being brought to the Lord. We thank God for each one of these. In each meeting the song rally and afternoon fellowship meeting at both places on the final day stands out as the 'high light' of blessing to us all.

"At Jasonville in a pouring rain Christians from twenty-seven congregations far and near filled the church building until every available and possible seat, as well as standing room, was taken—some came and were unable to get into the building out of the rain, so had to leave. Ten or eleven preachers and song leaders were present and a great spiritual feast in word and song was enjoyed by all.

"At Ellis an even larger crowd was assembled. The weather was threatening but cleared up at meeting time and we were able to meet under the tent. Thirty congregations were represented in the audience. Fourteen preachers were present and made short talks. About the same number of song leaders were present and led a song. A number of special songs from quartets to choruses were brought by singers from various congregations. A glorious two-hour festival of love and fellowship was enjoyed. Many were the expressions of praise and appreciation for such a service. The meeting closed at night with an overflow crowd even for the tent; children were sitting on the pulpit platform; Dugger, Jasonville, and

Shiloh churches dismissed their night services to be present. Preached on the Second Coming—the people are hungry for the truth concerning the blessed hope, and Jesus said, 'Feed my sheep.' God gave increase when a Catholic man and his wife came to the Lord. Unto our God give all the praise and rejoice with us in the privilege of being 'fellow-workers' with God."—Frank M. Mullins.

Robertson-Boll Wedding

Mr. Elmer Robertson, of Jeffersonville, Ind., and Miss Elizabeth Boll of Louisville, Ky., were united in marriage June 27, 1938, in the home of Bro. and Sister Ira Hamilton, at 18 West Fulton St., Seattle, Wash. The writer was called to officiate at this marriage. May the mercies of God attend their pathway, His infinite love bind their hearts as one, His divine justice temper their every judgment, and His goodness follow them all the days of their life.—Jesse C. Bunn.

The publisher of W. W. wishes these dear, young people a life of peace and usefulness in the Lord, whose they are and whom they serve. Elizabeth is the daughter of the editor of Word and Work.

Portland Avenue church, Louisville, is in the midst of its annual tent meeting, Brother Boll preaching. Fine interest and several baptisms to date.

Flavil Hall preached at Awins, Ala. three or four Sundays consecutively, and has wonderfully recovered from an operation. Now in meetings in Tennessee.

J. H. McCaleb, now enroute to visit the missions in Japan, will write up the story of his trip for our readers.

Toronto: "You will no doubt be interested to learn that at a meeting of representatives of a number of Ontario churches it was decided to start a regular Bible School at Beamsville this winter.

"The full program of studies has not yet been made public but prospective students in Canada and the United States may write for full information to the principal, Mr. C. G. McPhee, Box 128, Beamsville, Ontario, or if they so desire, to the writer.

"The principal is one of our well-

known and respected preachers in Canada."—A. M. Simpson.

Switz City, Ind.: "I enjoyed the rare opportunity of hearing Brother Boll several times during his splendid meeting at Dugger. His messages appealed strongly to the best that is in us and I have never heard the plan of salvation presented more clearly. We should earnestly pray that such men be spared many years to preach the unsearchable riches of Christ."—Horace Hinds.

Tom Bean, Texas: "Bro. Boll just closed a two weeks meeting at Tom Bean July 17. Very fine crowds and wonderful preaching. As Bro. Boll grows older he is getting better. Four were baptized and much good done to strengthen the congregation here. Five very worthy men were appointed elders of the congregation which brings our total to six. We are very proud we had Brother Boll to hold our meeting and expect much good yet to come from his wonderful preaching. We thank our Creator in the name of our Lord Jesus Christ, for this wonderful, faithful man of our present day."—Roe Miller.

Abilene, Texas: "We still appreciate the messages that come from the editor of Word and Work. The work at South Side is the same as usual."—E. P. Mead.

Zanesville, Ohio: "Copy of Great Songs, No. 2, received, and what a book! In more than 35 years as song leader and instructor I had never found a book so satisfactory as G. S., having always an appropriate number for any occasion, and a topical index to aid one in quickly locating such a song.

"Number Two can be introduced and used with the regular edition without causing the least confusion and its additional numbers are of the finest. Again, I say, 'What a book.'"—M. E. Pennell.

Bro. Janes' "Outline Study of the Holy Spirit" with additional material will be put into pamphlet form.

Long Beach United

Long Beach: "Brother J. N. Armstrong closed our meeting here at Twelfth and Alamitos amidst great rejoicing on Sunday evening, June 19.

"During the meeting five persons were baptized and ten others added. It was a great meeting and the sim-

ple, clear, scriptural lessons will long be remembered. We are indeed thankful to have heard and to have been honored with the presence of such a man of God.

"The last night of our meeting the Ninth and Lime congregation came in a body to be with us and to honor Brother Armstrong. Fellowship between the two congregations had been restored the week before after a separation lasting fifteen years. There have been heartaches during those years and there is now glad rejoicing among all. Conditions are so much improved in every way over what they were fifteen years ago that it hardly seems possible that we are the same people we were then. Thanks be to God for this new day and the great transforming power of the Cross."—Ernest Beam.

The Work in Chicago

Chicago: "The Northwest church has just finished a splendid meeting with 20 baptisms, 10 for membership, and 4 restorations. There were excellent crowds. C. E. Craddock of Nashville did the preaching. George Emptage of Dayton, Ohio, is preaching there for the summer.

"John Allen Hudson is preaching regularly at Cornell Avenue with instructive and interesting messages. The largest crowds in the history of the congregation are attending.

"The 103rd Street Church also reports a considerable gain in membership and attendance. Daniel Sommer has lately been with them for a few messages.

"Roy Whitfield, President of the Canton Bible School, is here in the University of Chicago for the summer.

"Vernon Spivey is preaching for a small congregation on the West Side, and Brother Swanson is the regular minister at the Loop Church in the Capitol Building."—Jonah W. D. Skiles.

The Church in Hollywood

Hollywood: "On Lord's Day, June 19, Bro. E. H. Ijams, President of David Lipscomb College, was our guest speaker. The service was well attended and his discourse was enjoyed by all.

"On Lord's Day, June 26, there were three services with many visitors present. After the morning

service, dinner was served to all who were present. In the afternoon at 2:30 Bro. E. L. Jorgenson of Louisville conducted a great song rally. Bro. J. N. Armstrong of Searcy, Ark., delivered a brief but soul-inspiring message. Bro. Jorgenson was the guest speaker at the evening service. The congregation was stirred by his sincere message. He also gave a report of the Unity Meeting held at Detroit, and the Mass Meeting held at Kansas City. If you are in Los Angeles, visit the Church of Christ in Hollywood. If you have friends here, send us their names and addresses. Address me, 5970 Santa Monica Blvd."—Samuel E. Wittly.

Herman J. Fox in Japan

Friends of missions, and of Herman J. Fox: Remember, the Fox family is again in Japan, in health and eagerness to be used in the Master's service. There is need of regular and increased giving; and also of gifts to support their two oldest girls in school in America. Send to Brother Janes, or to E. L. Jorgenson.

Word comes from Japan that living costs are twice as high there as before the war now raging. Let us stand by these brave and faithful workers.

The many friends of Brother and Sister G. A. Klingman rejoice to hear of Brother Klingman's improved health. He has lately been in meetings at Rowan St., Louisville, Utica, Ind., and Rushville, Ind. A meeting in Brother K's honor was held in Louisville in July, with gifts near \$100.

"For some time the church in Berkeley at Price and Fulton Sts., has been hoping to establish a church in East Oakland. Several of our members have been coming from there for many years. At the last business meeting of the Berkeley church, it was decided for the church to be started in East Oakland the first Sunday in August. The present meeting place of the East Oakland Church will be Havenscourt Auditorium, 2710 Havenscourt Blvd.

The brethren of the Berkeley church have released me from the work in Berkeley, that I might enter into and labor with the new church in East Oakland and it will be my joy so to do. I have enjoyed my

work with the Berkeley church immensely and the Lord has blessed our efforts abundantly. It is with regret that I leave Berkeley. I can say in truth I have never been with a church where there was more brotherly love and where the spirit of love, unity, and zeal was more perfect. It has been a real inspiration to work with the church in Berkeley. Nevertheless I feel the Lord is directing me into this new work and our hopes and aims are high for a great work.

The East Oakland Church will be the third church established through the efforts of the members of the Berkeley church within the past five years. About five years ago several of the members decided to establish a church in Richmond, which they did. A little over a year ago through the untiring efforts of Bro. Wade Ruby, who then labored with the Berkeley church, and the cooperation of the Berkeley brethren and others the church was established in Martinez. Now, the Lord willing, we establish the cause in East Oakland. Surely this missionary church at Berkeley is a splendid example to all other churches of Christ."—Ralph G. Wilburn.

Amite, La. (late): "By the grace of God we carry on in the proclamation of His word. Ten days at Pride, La., (out in the country) resulted in thirteen souls taking stand for the Lord and setting up a new congregation. An open air meeting four miles west of Amite with two responses and encouragement to the faithful there; a week at Oak Grove with two responses and meeting still in progress. My two sons, Ambrose and Richard, have helped much in these meetings. Brother Jesse Hayden and Brother W. T. Curtis, young men, have directed the song service in two meetings, with Brother Leo Hayden in charge at Oak Grove. We plan to begin (open air) at Snow Creek on July 13, doubling back to Amite for morning service which Bro. Chambers will be conducting in meetings he is to begin on July 11. He is to have a sort of preacher's training class for benefit of young men here who may become future preachers.

"It is my opinion the church of Christ is neglecting country places. Louisiana is short on local missionary work."—A. K. Ramsey.

THE REAL SELF

J. H. MCCALED

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity."—Matt. 23:27, 28.

It would seem that most of us have learned only vaguely the first principles of unselfishness. We seem to have missed almost entirely the fundamental that Christianity requires a coming out of self into Christ. The old nature is so strong, however, that often we appropriate the right name and correct outward dress without making the slightest change in the old flesh itself. It is still the boss and the ruler. Its nature is our real selves. All the names and rituals in the world do not change its character.

Apparently we have forgotten the very first consideration—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." The first step toward the new life of hope must be faith in God and in His Son who reveals Him. It is God's mercy and grace that make possible man's rise from his fall. Unless one believes in God, there is nothing for him; for there is no other that can promise life, nor is there any other promise. The God of the Bible is unique. He is the Supreme Being. He holds all things in His hand.

When one finds God, the rest of the way is plain. The path is clear, and the few simple primary steps to follow cannot be missed. Repentance, baptism for the remission of sins, and rising to walk in newness of life follow without question. One is a new creature, and the Holy Spirit dwells in him. But still one must cling to his faith in God. There is no miraculous change in the body or natural characteristics. We are new creatures by faith. We appropriate the promises of God by believing them. We believe that God has worked in us the very things that He has said. Yes, we are conscious within ourselves of a new spirit—one that can conquer the flesh.

Looking ever to God then, and obeying Him through faith, we are able to throw off the shackles of the old man and to develop into new creatures indeed with the love of God shed abroad in our hearts through the Holy Spirit. We are different. We do not follow the dictates of the flesh but rather the Spirit of God and of Christ, a Spirit which is wholly surrounded by love. We no longer wallow in the mire of selfishness, but are drawn up to the high ground of self sacrifice.

The final test always rests with us. Are we really living on a high plane? Can we tell definitely that we are? Can others see plainly so there can be no doubt? It is folly and vanity to soothe ourselves into believing that we rely upon the Spirit of God unless that Spirit dwells in us and shows in

our lives. To maintain that we have all truth and purity is but an empty boast if our lives do not reflect the truth we claim. There is a great difference between faith that works and dead faith without works. And these works are peculiar works such as love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self control. They mark a man unerringly. They set him apart. He is a doer of the word through faith. He does not attempt to keep a set of laws in his own might.

How do we stand up to the test? How much do we really love our fellow man? How much do we want to want peace and unity? In what tangible ways have we shown our earnest striving after these good fruits of the Spirit? We Christians have forfeited too long and too carelessly the peace of God and its blessings. Our lives are too empty. We have striven too much after words and outward appearances. Our doing has been dry and fruitless. We have a semblance of truth but have denied the power thereof.

To set our own righteousness against God is to court unending disaster. How long will we tempt God with our hypocrisy and lift up our stubborn hearts against Him?

ONTARIO SUMMER BIBLE SCHOOL

We are pleased to report for the Ontario Summer Bible School held at Omagh July 3 to July 24.

Fifty-nine students enrolled. Thirty boys and twenty-nine girls from various parts of Ontario; Toronto, Hamilton, St. Catharines, Meaford, Beamsville, Jordan, Welland, Lindsay, Griersville, Newmarket, Pine Orchard, Tintern, Milton, Oakville, Omagh.

With the help of Bro. L. G. Snure of Hamilton we were able to have a Senior and Junior school. Our programme was as follows:

- 9:00-9:30, Devotional Period
- 9:30-10:00, Memory Work
- 10:00-10:30, Seniors, Isaiah
L. G. Snure
- 10:00-10:30, Juniors, Genesis
A. M. Stewart
- 10:00-11:00, Recess
- 11:00-11:30, Singing, Miss G. Johnstone and L. G. Snure
- 11:30-1:30, Lunch Period
- 1:30-2:30, Reading, L. G. Snure
- 2:00-2:30, Seniors, Acts, A. M. Stewart
- 2:00-2:30, Juniors, Matthew, L. G. Snure

Bro. N. Bunt of Hamilton gave a very instructive and useful lecture on First Aid on July 22.

Bro. John Gladwell of Hamilton helped in many ways during the school term. Evangelistic services were held in meeting house Monday, Wednesday, and Friday evenings. Lord's Day: Bible School 10:15, Service for worship 11:00 A. M. Lunch all together at Bible School and song service on grounds at 3:00 P. M. led by Bros. L. G. Snure of Hamilton, Fred Yake of Toronto, H. Walker of Hamilton. At this meeting addresses were given by Bro. M. Simpson of Toronto, Bro. W. Cartwright and Bro. L. J. Keffer of Hamilton and Bro. S. McInnery of Selkirk.

Bro. and Sister W. B. Johnson and Bro. and Sister A. Johnson and the brethren in general at Omagh attended to our material comforts.

Bro. A. Hines of Hamilton gave us a very enjoyable evening with a weiner roast. Bro. H. Walker of Hamilton supplied ice cream and orangeade. All present gave their hearty cooperation for which we thank them, and also those who visited us during the term and encouraged us by their presence. The most encouraging of all was that 17 gave themselves to the Lord Jesus Christ and were buried with Him in baptism.—Alex M. Stewart.

WORK OF FAITH, LABOR OF LOVE, PATIENCE OF HOPE

FLAVIL HALL

Paul learned from Timothy that these ornaments of grace were eminent in the church at Thessalonica. (1 Thess. 1:2, 3.) He feared so much that his spiritual children there would be moved from the faith and the holy life by their afflictions and temptations that he could not rest until he sent Timothy to see about their welfare, and, learning that they had heeded his warnings concerning the trials they were to endure and of their fortitude, he said, "Now I live." His heart's burdens, such as a parent has for his children (chapter 2, verses 7, 11) had been lifted, and his joy and thanksgiving on their behalf were increasing. (3:1-11.)

THE WORK OF FAITH

Paul says that which avails for salvation and heavenly benediction is "faith which works by love" (Gal. 5:6). The noblest lives that have graced the earth have been those which were characterized by "the work of faith" in Christ. They have moved in a vastly higher realm than those whose activities have been prompted by sight. The latter have moved on the plane of the dumb animal creation. The former have moved in the heavenly-appointed sphere, which leads to their fatherland—"a country of their own" where the dismal clouds of earth can never rise.

THE LABOR OF LOVE

The word here rendered "labor" is defined in part by Thayer: "Intense labor to which love prompts, and which voluntarily assumes and endures trouble and pain for the salvation of others (1 Thess. 1:3; Heb. 6:10)." How bright and effulgent is the life of one who, in the furnace of trial and affliction, has never faltered, but has kept in the pathway of love's labors!

THE PATIENCE OF HOPE

This hope is blended with the coming of our Lord Jesus Christ. This hope is the bright star of gospel assurance that holds the eye upon the heavenly way.

The zeal of the Thessalonians was manifest "in the sight of God," not just before men, and was free from hypocrisy. How inspiring are the following lines from Charles Wesley, with which he associates the text with which this article has to do:

"Come let us anew our journey pursue—
Roll round with the year,
And never stand still till the Master appear;
His adorable will, let us gladly fulfil,
And our talents improve
By the patience of hope and the labor of love."

FOLLOWING ON

Our Lord wants to reveal to us the deeper things of God. Our chief concern should be to be ready to hear what He speaks, and hearing, immediately obey.—G. Campbell Morgan.

AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

THE FILLING WITH THE HOLY SPIRIT

The Scriptural Use of "Filled With"

The earth — with violence (Gen. 6:15).

The wells — with earth (Gen. 26:15).

The tabernacle — with glory (Exodus 40:34, 35).

Joshua — with spirit of wisdom (Deut. 34:9).

The house of Jehovah — with cloud (1 Kings 8:10).

The house of Jehovah — with glory (1 Kings 8:11).

Jerusalem — with innocent blood (2 Kings 21:16).

David — with days (1 Chr. 23:1).

Job's tent men — with meat (Job 31:31).

Job — with days (Job 42:17).

Persons — with contempt and scoffing (Psa. 123:3, 4).

God's inheritance — with abominations (Jer. 16:18).

Micah — with power, judgment, and might (Micah 3:8).

Scribes and Pharisees — with hypocrisy and iniquity (Matt. 23:28).

Nazareth Jews — with wrath (Luke 4:28).

A man — with leprosy (Luke 5:12).

Pharisees — with madness (Lk. 6:11).

Pharisees — with extortion and wickedness (Luke 11:39).

Lazarus — with sores. (Luke 16:20).

Christ — with grace and truth (John 1:14).

Gentiles — with all unrighteousness (Rom. 1:29).

Gentiles — with all wickedness (Rom. 1:29).

Gentiles — with all covetousness (Rom. 1:29).

Gentiles — with all maliciousness (Rom. 1:29).

Gentiles — with envy (Rom. 1:29).

Gentiles — with murder (Rom. 1:29).

Gentiles — with strife (Rom. 1:29).

Gentiles — with deceit (Rom. 1:29).

Gentiles — with malignity (Rom. 1:29).

Apostles — with new wine (Acts 2:13).

Jerusalemites — with wonder and amazement (Acts 3:10).

Annanias' heart — with deceit (Acts 5:3).

Sadducees — with jealousy (Acts 5:17).

People — with fear (Lk. 5:26).

Jerusalem — with teaching (Acts 5:28).

Elymas — with guile and villainy (Acts 13:10). (Note v. 9.)

Jews — with jealousy (Acts 13:45).

Athens — with idols (Acts 17:16).

The Ephesians — with all the fullness of God (Eph. 3:19).

Paul — with comfort and joy (2 Cor. 7:4).

Romans — with goodness and knowledge (Rom. 15:14).

Persons Filled with the Holy Spirit

Be filled with the Spirit (Eph. 5:18).

Bezalel — with spirit of God (Ex. 35:30-35*).

Elizabeth — with Holy Spirit (Luke 1:41).

John from birth — with Holy Spirit (Luke 1:15).

Zacharias — with Holy Spirit (Luke 1:67).

Jesus — with Holy Spirit (Lk. 4:1).

Apostles — with the Holy Spirit (Acts 2:4).

Peter — with Holy Spirit (Acts 4:8).

Deacons — with Spirit and wisdom (Acts 6:3).

Stephen — with faith and the Holy Spirit (Acts 6:5**).

Stephen with grace and power (Acts 6:8).

Stephen — with the Holy Spirit (Acts 7:55).

Paul — with the Holy Spirit (Acts 9:17; 13:9).

Disciples — with joy and the Holy Spirit (Acts 13:52).

*Note the resourcefulness of a man filled with the Spirit of God: wisdom, understanding, knowledge, inventive genius, goldsmithing, silver-smithing, brass working, cutting jewels, woodcarving, "all manner of

skilled workmanship," teaching ability, engraving and embroidering.

**Stephen was a remarkably full man: full of wisdom (v. 3), faith, the Holy Spirit, grace, power, miracle working ability (v. 8), knowledge (7:1-53), courage (v. 51), zeal (his long speech), and compassion (59, 60), which implies his emptiness of foolishness, unbelief, an evil spirit, boorishness, weakness, ignorance, cowardice, slothfulness, bitterness and hatred.

SEVENTEENTH LESSON ON ROMANS

Romans 10.

R. H. B.

The chief point in the tenth chapter of Romans is that Israel's rejection was their own fault. It was not because of any arbitrary decree; not because God wanted it so; not because it could not have been otherwise, but simply because of their wrong attitude and action. Already in the last verses of the ninth chapter is that fact brought out. Why did Israel fail of that promised "righteousness," on which the fulfilment of all her promises hinged? The answer is, "Because they sought it not by faith, but, as it were, by works." Like many today, they wanted to attain by their own efforts (i. e. by lawkeeping) what could be obtained only as a free gift from God through faith in Jesus Christ. In their pride and self-will "they stumbled at the stone of stumbling." (Rom. 9:32, 33.) Paul's heart's desire and supplication was for their salvation. He knew, as no non-Jew could know, their zeal for God; so great, but, alas, so misdirected, a zeal without knowledge, not according to, but set contrary to, God's will and way of salvation. They were ignorant of (alas, *wilfully* ignorant, v. 21) of the righteousness of God (which is revealed in the gospel, chapt. 1:17); and in their endeavor to build up a "righteousness of their own" (namely, that which is of the law, Phil. 3:9) they would not submit to the righteousness which God had prepared for them and offered to them. (Rom. 10:1-3.) For Christ is the end of the law (both its goal and its terminus) to every one that believeth.

In verses 5-10 he contrasts the two kinds of righteousness, that of the law, with that which is of faith. The righteousness which is of the law is set forth in verse 5. It says that if you do all that the law commands you shall live thereby. That is the principle of salvation by works. (9:32.) Compare here Galatians 3:12—"the law is not of faith, but he that doeth them [the precepts and commandments of the law] shall live in them." "*But the righteousness which is of faith saith thus ... if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised im from the dead, thou shalt be saved.*" This is the contrast. In the one case the man seeks to attain to salvation by dutiful observance of the requirements of the law. In the other he receives salvation as a free gift because he believed in heart in the risen Lord, and confessed his heart-belief with his mouth. (vs. 5-10.)

It will be noticed that in bringing out this contrast part of verses 6-8 was omitted, viz.: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach: because ... etc." This is a reference to Deut. 30:12-14, freely and allusively quoted here by Paul; and the point is that it does not devolve on the sinner to bring Christ down from heaven, or up from the deep (for that great work has already been done *for us* by God); but simply to receive the message of faith which is preached, of the crucified and risen Savior, and to acknowledge Him as Lord. This he further corroborates with another scripture, Isa. 28:16, "Whosoever believeth on him shall not be put to shame." Two words of this quotation he takes up specially: (1) the word "whosoever," showing that it applies to both Jew and Gentile alike (v. 12), and (2) the word "believeth," showing that that necessarily implies the hearing of the message of faith which is proclaimed by Christ's messengers. (vs. 11-17.) He backs up the quotation from Isaiah with another from Joel (2:32) "Whosoever shall call upon the name of the Lord shall be saved"; which is to the same point as Isa. 28:16, for in each of them is the same "whosoever"; and the "calling upon the name of the Lord" in Joel 2:32 answers to the "believing" in Isa. 28:16 (which necessarily precedes)—for how shall they call upon Him in whom they have not believed? And, of course, how shall they believe on One of whom they have never heard? And again how shall they hear except through God's witnesses and messengers whom He sent forth to proclaim the testimony? It follows therefore that this saving faith comes through the hearing of the message, namely, the word of Christ, the gospel. (vs. 11-17.)

But why was Israel so devoid of faith? Had they had no opportunity to hear the gospel? Surely—as public and far-sounding as the testimony of the heavens to the glory of God (Ps. 19:1f.) was the voice of the gospel among them. But did they not know that this would happen to them for their unbelief and disobedience, that they would be rejected, and that the outcast Gentiles would get the benefit of their Messiah's salvation? Yea—Moses already had foretold as much (v. 19, quoting Deut. 32:21); and Isaiah plainly prophesied of the salvation of the Gentiles (v. 20, quoting Isa. 65:1). "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." They had been invited and implored and urged more than any people (Matt. 23:27). But they refused. The Gentiles on the other hand gladly received the word. (Acts 13:46-49.) What then should God have done in such a case? Whose fault was it that Israel was rejected and that the Gentiles had displaced them in the favor of God?

In glancing back over the chapter we are struck with the apostle's free use of the Old Testament scriptures—sometimes applying a passage strictly, according to the literal meaning and context (as in vs. 16, 19, 20, 21); then again taking a statement out of its connection and applying it universally, because it contained a universal principle, as in vs. 11, 13, 15. Again he seems to quote words of scripture, not for proof or illustration but allusively, because they express his thought, though in their original connection they seem to refer to something quite different. (vs. 6-8, 18). The Holy Spirit could use the Word as He saw good, and did so always truly and rightly; sometimes by strict interpretation (which we can follow and check up on); or again by new and deeper applications, which go beyond us and in some cases amount to additional revelation. We shall see more of such uses of scripture before we conclude our study of Romans.

In our next lesson, Rom. 11, the apostle opens a vista upon God's future dealings with Israel.

SEVEN WEEKS IN THE WEST

The 1938 Song Itinerary, just concluded, was the most extensive and successful of our experience so far. Beginning with the great Kansas City mass meeting in early June, where for three unforgettable days I was charged with direction of the singing, we were away from home more than seven weeks. Mrs. Jorgenson and I were driven by our sister, Miss Doty, and accompanied by Miss Wheeler and Miss Greer, traveling, without mishap, 10,000 miles. We met thousands of earnest, happy Christians, and labored (in sermon or song rally) in 40 meetings, held in 22 different churches, of 18 cities.

We praise the Lord for journeying mercies and good health, and for good welcome and wide-open doors in every place. Never before have we had quite so many invitations (many had to be declined or deferred), nor quite the response in interest and cooperation. Attendance was uniformly good, usually capacity or overflowing, and on several occasions brethren drove a hundred miles to attend.

Our hearts were touched beyond measure by the cooperation, devotion, and hospitality of God's people in the South and West; and we were happy to learn that evil efforts to separate disciples (over everything or nothing) have failed in that district—so far as we could judge from many contacts of every sort. That unclean spirit that spreads division under the guise of "unity", and that inculcates hate, not love, is virtually dead in those parts. There is a general swing away from needless isolation and separation, and many strong leaders of the West (and many elsewhere) are resolved to work with their brethren in Christ by the one only possible, scriptural method of mutual love and Christian toleration. (Eph. 4:2, 3.)

Our meetings on this Itinerary, following the Kansas City Get-together, were in the following places: Jefferson City, Mo.; Searcy, Ark. (church and school); Dallas, San Antonio, Crystal City, and El Paso, in Texas; Los Angeles, San Francisco, Santa Rosa, and Graton, in California; Portland, Oregon (two churches); Seattle, Everett, and Bellingham, in Washington; Vancouver, B. C.; Midvale, Idaho; Albion, Nebraska.

Many acquaintances of early days were visited, and some who had lost contact with the church were much refreshed in the Lord, and put in touch with the brethren where we labored. We met a number of preaching brethren of ability, who have never been called eastward for evangelistic labors, and who would do good and only good in our midst.

A thousand interesting things and incidents, more or less, could be related, but here our space is ended.—E. L. Jorgenson.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

2 John 7.

The writer had occasion several years ago to comment briefly in this department on this passage. It now seems good in the light of more mature study to add a few additional and perhaps somewhat corrective comments. The verse reads: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." The word translated "cometh" is *erchomenon*, the present participle from *erchomai*. The question now arises as to just what this *erchomenon* refers. Does it mean that the man who denies that Jesus has come in the flesh is antichrist, or the man who denies His ever-present humanity, or the man who denies that he will come in the flesh again? All three interpretations have been suggested.

The present participle *erchomenos* is found in the New Testament in both a present (i. e. showing the same time as the main verb of the sentence) and a futuritive sense. Examples of the futuritive use may be found in Matt. 3:11; 11:3; Mk. 10:30; Lk. 7:19; Jn. 6:14; Rev. 1:4, 8; 7:14. Examples of the present use, which are more frequent, are in Matt. 3:7; 16:28; Mk. 11:9; 15:21; Lk. 6:47; 13:14; Jn. 1:9; 11:27. Therefore from New Testament usage this participle could show either present or future time. 1 John 4:2, however, is an interpretative commentary on the passage under consideration: "every spirit that confesseth that Jesus Christ is come in the flesh is of God." In fact, a careful examination of John's Epistle will show the reader that John does a good deal of teaching on the subject of the actual existence of Jesus here on earth. Cf. 1 John 1:1-3; 2:22, 28; 3:2, 5, 8; 4:2f., 14f.; 5:1, 5-10; 13; 20; 2 Jn. 2:7. The reason for John's emphasizing this teaching is the fact that the Docetic heresy was beginning to make itself felt in the church.* The heretical teaching of the Docetics was this: they taught that Jesus had never actually existed on earth as the Son of God, but that the man whom people knew as Jesus had just "seemed" (Gr. *dokeo*, whence Docetic) to be the Son of God. In other words these Docetics were the first people to spiritualize away the reality of Jesus Christ. The following passages will show how John is warning against these heretical teachers: 1 Jn. 1:18-28; 4:1-6; 2 Jn. 7-11. It seems evident, then, that the teaching in our passage is part of this teaching against the Docetic heresy.

This view is substantiated by the fact that the participle *erchomenos* is used many times in the New Testament in what appears as almost a stereotyped phrase "the Coming One," when it refers to Jesus. In fact, it occurs so many times in this connection that I am inclined to believe that by New Testament times Messianic expectancy must have led believers to refer to the Messiah as "the Coming One." Passages

having this implication are Matt. 3:11; 11:3; Mk. 11:10; Rev. 1:4, 8; 4:8; Matt. 16:28; 21:19; 23:39; 24:30; 26:64; Mk. 11:9; 13:26; 14:62; Lk. 13:35; 19:38; 21:27; Jn. 1:9; 3:31 (twice); 11:27; 12:13. If this view is correct, then John in 2 Jn. 7 is simply warning against those who are denying the literalness of Jesus' Messiahship in the flesh. Under such circumstances a good translation would be: "For many deceivers are gone forth into the world, even they that confess not that Jesus is the Christ coming in the flesh." This passage does not, in my opinion, have any direct reference to the Second Coming, though the Docetics, of course, if they did not believe in a fleshly First Advent, would hardly have taught a fleshly Second Advent.

*Robertson, *Word Pictures in the New Testament*: Nashville, Baptist Sunday School Board (1933), VI, 200f.; Goodspeed, *An Introduction to the Study of the New Testament*: Chicago, University of Chicago (1937), 316-326.

REVIEW OF A MAGAZINE ARTICLE

R. W. Brown, *An Observer Warns the Church*: Harpers, 176 (1937), December, 18-25. Here is a short article that will give any Christian something to think about. Mr. Brown feels that the church has overloaded itself with the machinery of organization; that it is too much on parade; that it is too militant in drives against its enemies and emphasizes too little its message for the individual; that it has made the mistake of taking sides in wars; that it has become afraid of its own teachers and spokesmen; that it is afraid of change; that it lacks the magnetic spiritual power of Jesus; that its members lack "the transforming touch of any high perfection"; that it is not applying the philosophy of Jesus to the multitudes who are religiously hungry; that it is not making it easy for a man to believe he can go to church and find what he needs; that it is not giving youth "a steadying assurance of final truth;" and that it is twisting the Scriptures to suit private ends. "The Church must get out of the position where it strangles the practical application of the philosophy of its founder to the problems of individual men."

Jonah W. D. Skiles.

BEN'S BUDGET

Today I sent Brother Bixler \$46.05, the most, excepting once, for over four years. He receives some besides that which I am given to forward to him. He complains little, if at all. He was brave, and tried to be true to God and his chosen field in remaining in Japan. They earnestly desire much prayer in their behalf. But, doing only our duty in praying for them, will we not also share financially with them—while they do the harder part? Word and Work readers are invited, both by Bixler and me, to send any gift (money) God may enable and move you to give the Bixlers for their work in Japan, to me at the address below. Every cent of it is sent at the end of each month. Aim to have it here by the 25th of the month. You will receive an acknowledgement from Bixlers. These may be no more worthy than others on foreign fields; but *all* worthy laborers deserve generous help. This is not intended to goad such as are already doing their best. Pray to "the Lord of the harvest."—Ben J. Elston, R. 2, De Ridder, La.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Have you heard the story of the man who painted his house, repeatedly covering one side only to the neglect of all the remaining sides? Why did he do it? Maybe he had been studying the churches which spend all their evangelistic funds in preaching in the same place that has been hearing the word for 40 or 50 or more years. If Christians want results from their efforts, let them follow the Lord's plan (Commission) "into all the world."

"They very graciously permitted shipping of auto uncrated, a very special favor."—*Herman J. Fox*. ** Dean Bixler, Japan, is not in real good health—he gains weight and quickly loses it. ** "We were well pleased to hear that dear Sister Janes was somewhat improved."—*Emma Sherriff*. ** The editor of this page holds a \$100 remittance from a missionary family who wish more workers on the foreign field. What argument have you against missions abroad in the face of such testimony from those with many years of experience? ** Louisville, Lexington, Winchester, Richmond and Bear Wallow recently enjoyed a visit by the tireless missionary helpers, Barney D. and Nellie Morehead.

Some one sent Bro. Jimenez, of the Cuba Mission, a subscription for the Christian Herald. Missionaries love to read and have less opportunity for spiritual instruction than home folks and less opportunity to know current religious history. We can apply funds either for good papers or useful books for the missionaries and their children. ** We await a health report from Geo. Johnson with interest. ** The brethren in N. Y. had with them July 17 the Browns, the Hobbys and Sister Rowe, ten persons, bound for No. Rhodesia, South Africa. ** Trachoma is a dreaded disease of the eyes. It has fastened upon Sister Cypert, 21 years a missionary in Japan and we feel that it is a becoming act to send her money to assist in taking the needful expensive treatments.

A great blessing to Sister Mattley is the service of a small self-cooling refrigerator without which she could have no cold water for drinking. ** "Please give my love to Sister Janes" is part of the welcome letter from Iris Cook Merritt, of Harding College. Other missionary children who have been left in the care of trusted friends for schooling in the U. S. are Dorothy and Jane Bixler, Robert and Ardath Brown, Elizabeth and Martha Fox. Boyd Reese, with his parents, and Helen Pearl Scott are also on home soil. Pray for all of them. ** For each member of the ——— church, there are thirty missionary workers. Now what name should be written in the blank to identify that church? ** It is about time for the W. N. Short family to return to the U. S., but there is need for some one to be there and carry on in their absence.

FROM THE WORLD FIELD

FOREST VALE MISSION

I am pleased to tell you our work goes on nicely. Since last writing seven more have been baptized. Our meetings are fairly well attended. We had to withdraw from one old member, also had to send two families off the mission for bad living, drinking, etc.

We are now in the middle of winter, but really have had no cold weather to speak of. The middle of the day is like summer.

My old boys, Peter, Jackson, and James, take quite an interest in the work, and help to keep the flock together. Peter is my old teacher, and the one who has been with us over twenty years. He comes over after his day's work in town and does odd jobs for me which is unusual for a native. Jackson too comes to see we are all right and brings my mail for me. Our school is in full swing again. James is the teacher. It is a treat to see the boys and girls doing exercises these cold mornings. They made clubs and covered an old tin with a piece of cow hide. One beats it while the others keep time with their clubs.

You will be surprised to hear Theodora is to be married on August 27. The young man she is to marry came from New Zealand a year ago. He had three brothers, missionaries. Two died on the mission field, one in India and one in Bulgaria, one is still doing mission work. He was sent out by the New Zealand brethren. Theodora and her intended husband, Mr. Fred Bowen, hope to help me here. They will be away for a short time, then will come and live here. My other son-in-law will also continue to help me, so we ought to make the work spread.

My black orphan is growing fast and keeps well. The workers on the other missions are well too. The Merritts and Scotts are busy getting ready for the new workers coming out. I am looking forward to having them for a few days on their way through to the North.

Our water supply is getting very low. I will have to get a sinker to sink my well deeper. I would like to sink another well but it would cost \$100 and I am not able to pay that. There is plenty of water for the sinking of it. It would be the making of this place to get the water supply.

I thank you, one and all, for your kind help in the past, and trust you will still continue to help me in the work here. It is just over three years since my loved one was taken from me.

Box 218, Bulawayo, S. Rhodesia, S. Africa.

Emma Sherriff.

MACHEKE MISSION

Just here I would like to say a word about our motor car, and give honor where honor is due. After eight years of faithful service, it is still going. Sixty thousand miles over these roads is what I think very good going. Our spring trip to Bulawayo is the only time that it has given us any real trouble, and that was one connecting rod burned out because the oil pump failed. The body is very badly broken up but we hope it will last a little longer, until we can manage another.

The native people are carrying on the work of the Lord quite well. Lately they had a special meeting, from which much good will result. Several have been baptized. May the Lord bless their efforts.

In Salisbury Brother Garrett is getting along very well with the work. A number have given themselves unto the Lord.

Now I want to thank you for the help you have given us. We pray God may bless all your labors in His Kingdom.

Macheke, S. Rhodesia, S. Africa.

W. N. Short.

REPORT FROM NAMWIANGA HOME -

(Here is the missionary spirit!—Pub.)

Just eleven years ago we were seeing for the first time new and strange things in Cape Town, Africa. We spent a week with brethren there and a month at Bulawayo relieving the Sherriff family, who came to Sinde to visit the Shorts, Lawyers, and Merritts. We were at Sinde five years and now six at Kalomo.

We bought a farm here and built Namwianga Home for orphans and neglected ones. We have day school for Europeans. This is my work, while Brother Scott wanted freedom from mission responsibilities to preach in villages. He did this three years, then mission responsibilities came back to him in heavier forms.

August 5, 1935, he moved alone to Kabanga Mission and relieved the Merritts for their sojourn in America. We had to manage Namwianga Home without him, and have been too busy since for "Yearly Notes."

On December 6, 1936, when the Browns left for America, Helen Pearl with our two oldest orphans moved to the mission and had the management of some sixty natives until the middle of June.

July 5, 1937, Helen Pearl with the Reeses left for America. A portion of Sinde mission oversight fell to us and all of the personal care and upkeep of Namwianga mission, for we have turned both the Merritts and Browns free of worries. We left them their checks and took over their work. How could large families get home otherwise? But you say, "How could you get on there?" We paid no attention to "the how." No others were here to help us: "to do" was our part and "the how" was the Lord's, and He has "backed us up" to the hundred-fold. Brethren over there did not know that we had these extra burdens to care for on one check, nor did the amount from overseas increase until lately. The check even went as low as \$36, and for three months was in the forties. Usually it was about \$65. It was over \$100 only once. We have had to make about three times the check amount on this side. This credit is to the Lord, who has blessed us with crops, cattle, pigs, markets, personal energy, wisdom to handle, to save, and perhaps to stretch the pennies, or increase them as the "widow's mite," for our place is clear and accounts paid. We have kept four outschools and two missions (some broken time). In dry season did some personal village work and kept a few preachers and interpreters busy. Helped hold three Camp Meetings; promoted New Testament translation; built cement dipping-tank for cattle and a one-room brick school house for white children. Put a few more screens, ceiling and floors in our house; doctored scores of natives and brought loved ones out of serious illness. When a storm wrecked the Reese dwelling at Sinde, we reroofed it. Paid enough on Namwianga Mission to help the Browns home. Did daily Bible teaching each school day at 6:30 A. M. Made over a hundred converts and gave a few gifts to burdened missionaries.

We are indebted to the government for some school and medical grants, to friends for a 1000-gallon tank, bicycle, Helen Pearl's fare home, and much of her schooling, to one church for translation gift, to our beloved faithful donors for money and parcel gifts, to saints of the Lord for fervent prayers, and to God the Giver of all good. Our hearts are full and tears flow in gratitude. We tackled trustingly, difficult works, and the Lord and friends have seen us through. Enlist wholeheartedly in His work without doubtings and see that "His arm is not short."

Kalomo, N. R., South Africa.
Mrs. Geo. M. Scott.

PRAYER

Do we not miss very much of the sweetness and efficacy of prayer by a want of careful meditation before it, and of hopeful expectation after it? We too often rush into the presence of God without forethought or humility. . . . We are like the ostrich, which lays her eggs and looks not for her young. We sow the seed, and are too idle to seek a harvest. How can we expect the Lord to open the windows of His grace, and pour us out a blessing, if we will not open the windows of expectation and look up for the promised favor? Let holy preparation link hands with patient expectation, and we shall have far larger answers to our prayers.—C. H. Spurgeon.

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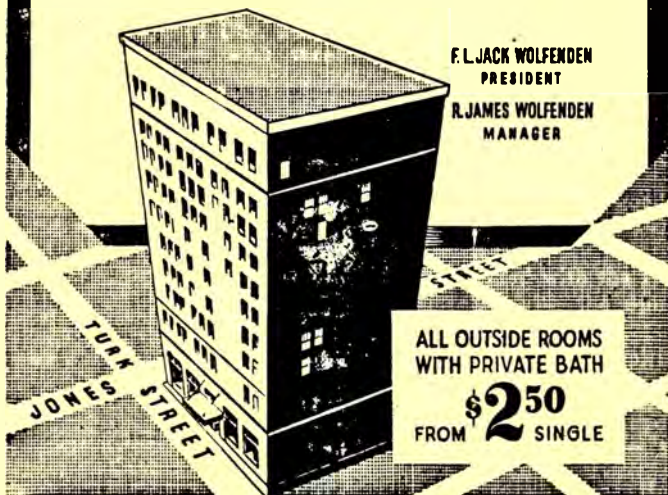
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