

THE WORD AND WORK

THE REST OF THE WAY

O fathomless mercy, O infinite grace,
 In humble thanksgiving the road I retrace:
 Thou never hast failed me, my Strength and my Stay;
 To whom should I turn for the rest of the way?

Through danger, through darkness, by day and by night,
 Thou ever hast guided and guided aright;
 I have trusted in Thee and peacefully lay
 My hand in Thy hand for the rest of the way.

Thy cross all my refuge, Thy blood all my plea,
 None other I need, blessed Jesus, but Thee;
 I fear not the shadows at close of life's day,
 For thou wilt go with me the rest of the way.

—S. S. Times

WORDS IN SEASON

ALL FLESH TURNING TO GOD

"O thou that hearest prayer, unto thee shall all flesh come." (Ps. 65:2.) The psalmist's eye sweeps the horizon of the future, and he sees a certain and inevitable event toward which all history moves: *To this prayer-hearing God, because He is the one, only true God, and because He and He alone can hear prayer, shall some day all flesh come.* In like connection does the 86th psalm declare, "There is none like unto thee among the gods, O Lord. . . . All nations whom thou hast made shall come and worship before thee, O Lord. . . . For thou art great and doest wondrous things: Thou art God alone." (Comp. Ps. 22:27; 66:4.) It is in some respects a most extraordinary prophecy. Not some, but all men, all flesh and all nations, shall ultimately and eventually come to this prayer-hearing God. Why? When? How? Whether we can say or not, the fact stands sure: This will be the final outcome and issue. The day is coming that shall witness it.

WHY WILL THEY COME TO GOD?

But there is some reason behind it. Mankind will not come to God till they have to. George Muller spoke of man's intense aversion to having direct dealings with God. Another even dared to say that if there were a fairly endurable place in hell humanity would prefer that to being in heaven with God! The natural man is incurably religious—the history of all ages proves it; but with the true God, in the true way, they will have nothing to do except as a last resort. Not till need has utterly crushed his pride the Prodigal says, "I will arise

and go to my Father." Even Christians, sad to say, often find it more comfortable to trust in man or money or earthly circumstances, than in God. When you read that all flesh will come to *Him* who hears prayer, you may be sure that it will be only because every other hope and resource has failed them. It means that the hour will have come when man will be face to face with utter bankruptcy. Not till then, but then, will they come to God for help. Will *such* a time come?

AT THE END OF THE ROPE

Precisely such a situation is predicted in God's word — a time when all the world is reduced to helplessness; when all hopes and plans have come to naught; when all expectation has perished; when every effort has proved vain; when the nations are at the end of their rope and face to face with destruction. Then realizing at last their folly and failure, will they confess (as Jeremiah foretold) "O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity, and things wherein there is no profit." (Jer. 16:19.) Our wisdom is at an end, our plans have failed; our works have perished, the monuments of our greatness lie in ruins, our power is gone! — That hour was foreseen from of old. "*Behold, is it not of Jehovah of hosts that the peoples labor for the fire and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.*" (Hab. 2:13, 14.)

FINAL BREAKDOWN AND FAILURE

When will such a situation arise? An adequate picture of such a universal breakdown is set before us in the prophets. In Isa. 24 occurs a description so sweeping and terrible that some have actually used it to prove the utter desolation and entire depopulation of the earth. But the idea of total desolation and depopulation of the earth is guarded against in the passage itself — for it states that there will be "few men left." *Some*, then, though few will be left — few, like the gleanings of the olive-trees after the crop has been gathered; and a man will be rare as gold of Ophir (Isa. 13:12). It must not be thought, however, that "few" must mean a mere handful. The term "few" is relative. If out of the present population of the world (two billions) all were destroyed except some several hundred millions, these would be comparatively "few," and men would indeed seem scarce in the earth. Yet such a number of survivors would be sufficient to constitute "nations." "These," says the prophecy — these survivors — "shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea. . . . From the uttermost part of the earth have we heard songs, Glory to the righteous." (Isa. 24: 14-16.) It is this remnant of the nations that shall make their appeal to God and turn to Him for refuge.

ISRAEL'S LAST EXTREMITY

Of Israel in particular is it foretold that when all their earthly resource has vanished and refuge has failed them, they will they look to the God of their fathers, and will come trembling to Jehovah and to His goodness in the latter days. (Hos. 3:5.) "For Jehovah will judge his people and repent himself for his servants; when he seeth that their power is gone, and there is none remaining, shut up or left at large." (Deut. 32:36.) "I have chosen thee in the furnace of affliction," He said to them (Isa. 48:10). The day will come when, battered and broken and hemmed in on every side, in "the day of Jacob's trouble," that much-afflicted people will turn at last to the Lord, and He will hear their cry; when sick of all their helpers they will no longer lift up their eyes to the mountains ("Truly in vain is the help that is looked for from the hills, the tumult on the mountains: truly in Jehovah our God is the salvation of Israel" Jer. 3:23; Ps. 121:1) they will say, Assyria shall not save us . . . for in thee the fatherless findeth mercy." And "the remnant of Israel and they that are escaped of the house of Jacob shall no more again lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth." (Isa. 10:20.) Then will they call on His Name and He will hear them: "I will say, It is my people; and they shall say, Jehovah is my God." (Zech. 13:9.) "Who is a God like unto thee that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? . . . Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. 7:18-20.)

THE REFUGE OF SINNERS

What is thus predicted on a large scale concerning nations is often the case here and now with individuals. And we may say indeed, Blessed and happy is the man who, whether in age after many losses and failures, or, even more blessedly, in youth, at the outset of life, learns the great lesson: who is so pressed and distressed with the warfare without and within, that refuge has failed him; who hard beset and helpless and hopeless is driven into the arms of the Almighty. For it is not the strong and the rich that are most fortunate, but those who through troubles and distresses find that God alone is their refuge and strength; nor those of noble character and moral strength, but those who must look to Jesus for all their hope and help; who realize that they have nothing whereon to stand, but must find their shelter under the cross; and who come to Him just as they are.

"Nothing in my hands I bring:
Simply to Thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Vile, I to the Fountain fly:
Wash me, Savior, or I die."

NEWS AND NOTES

Chicago: "I am leading singing in meeting for Bro. McMillan—one of the best I have ever labored with."—J. H. McCaleb.

Hollywood, Calif.: "Our attendance was the largest this morning (Oct. 2) it has yet been at a regular service. The attendance in the evening is about as good as it is in the morning, which is unusual for California.

"We made a special offering today for missionary work in South Africa and we are also sending a check to the Church of Christ Children's Home at Ontario, Calif.

"We are having many visitors from the community, the city of Los Angeles, and various parts of the country. Our place of meeting is the Southland Masonic Temple, 5970 Santa Monica Blvd., almost in the heart of Hollywood, and it is one of the most delightful in the brotherhood. We are signing a five-year lease on the building this week and hope to be able to do a great work for the Lord in this city."—Samuel E. Witty.

Abilene, Texas: "The Lord has been blessing our work here at South Side. We had Bro. Ward Martindale here to lead our song service during our meeting. I did the preaching. Brother Martindale proved a great blessing to us, both at the church building and over the radio. Besides our regular radio service, he was invited to sing daily over our local station as guest artist in a regular daily feature of a program called 'Hymns You Know and Love.' Our attendance in the meeting was not so large, but the Lord gave an increase of one baptism and six restorations. The Lord has continued to give us a spirit of revival. Since the meeting closed there have been from one to four responses each Sunday morning.

"By means of the radio the Lord opened for us a door for His word in a congregation about ten miles out, at Hamby. After a meeting of eight nights duration there—two baptized—the congregation invited me to continue with them one night each week. So we praise God for the increase, and the opportunities, and the grace to enter in.

"The church at South Side is happy, enjoying the peace of God

and the wonderful salvation of our precious Savior. A spirit of prayer prevails and a mind to work is manifested."—Frank M. Mullins.

Toronto, Canada: "Bro. Charles M. Neal of Winchester, Ky., is beginning a meeting at Strathmore Blvd., Sunday, Oct. 23. Please pray for this meeting. Bro. Neal will be here over Nov. 6, and then I will go to Winchester to begin a return meeting, Nov. 20 over Dec. 4."—J. Scott Greer.

Johnson City, Tenn.: I am sending you a brief report of my meeting work during the summer and fall of this year.

"In April we had a very good meeting at Johnson City, Tenn. Preaching by H. N. Rutherford, of Lexington, Ky. He did us good in sermon and song. Some were added to our number. Work here is moving along very well.

"In July I was in good meeting at Lynnville, Tenn. Crowds and interest good. Some additions to the church. My stay there was pleasant. I lived with this church many years ago.

"In August I was at Old Salem church, near Cynthiana, Ky. Wilson Burks is minister there, and is doing a fine work. 10 were baptized and 3 placed membership. This is one of the best country churches known to me.

"In August and September I was at Mt. Zion church near Mackville, Ky. We had a good meeting. Six baptized and one restored. The meeting was well attended, and good interest shown.

"In September I was with the church at Woodbury, Tenn. in a fine meeting. This is my old home church. Brother Fred Warren led the singing. He is a splendid singer. 5 were baptized and 3 renewed fellowship. During the last year the Woodbury church has spent about \$3000 adding class rooms to the church building, and in putting in a furnace."—E. H. Hoover.

Louisville, Ky.: "Brother H. N. Rutherford just closed a successful meeting at Ormsby Ave. church.

"Bro. Rutherford was at his best and the house was filled with appreciative audiences at every service. There were 10 responses, 4 of whom

were for baptism, and the church was greatly stimulated and encouraged to press on to greater things for God.

"May the Lord bless you and the Word and Work."—S. L. Yeager.

Abilene, Texas: "Word and Work fine last month. Appreciate your printing the little poem of our beloved Abilene sister. May the Lord bless W. W. and its staff."—Jessie Mead.

Winchester, Ky.: "I have recently baptized two persons here. Our Bible classes will begin soon for the winter."—Chas. M. Neal.

Dallas, Texas: "Good attendance at Fair Park and some renewed interest."—May Lynn.

Big Point, Miss.: "Please send me copies of some literature for small children and beginners in Sunday School. I want to try to do a little work with the small children, especially some that do not go to any Sunday School."—Mary A. Parkhurst.

Ocean Park, Calif.: "The new books ('The New No. Two') are to be used for the Venice congregation in Venice, Calif. We attend Sunday School and morning worship here, and Hollywood at night as they don't always have meetings here at night.

"There is much work to be done here in this little congregation, and the new song books and good singing will help."—Elmer LaMaster.

Dugger, Ind.: "Paul Neal closed a week's meeting at Antioch, near Dugger, on Oct. 9 with 17 confessions, one restoration and 2 for membership. McBride of Midland, Boyd of Linton, and I preached a night each during the meeting.

"Pleasant Grove church, south of Linton, recently closed a fruitful meeting. Counting 9 who were baptized a Sunday or two before the meeting, there were 29 additions. A Brother West from California did the preaching.

"Two were baptized here at Dugger Sunday night, Oct. 9."—J. R. Clark.

Bronte, Texas: "Please be so kind to announce that I will become the Editor of *The Truth*, a small monthly published at 3564 Faxon Ave., Memphis, Tenn., beginning

with the Oct. issue; subscription price 25 cents per year. The spirit of *The Truth* will be kind and forbearing."—J. D. Phillips.

"I feel that I can hardly prepare a lesson without your *W. W. Lesson Quarterly*."—Hallie Burton.

Orville Brittell was to sail from New Orleans for Africa on Oct. 24, and is now, no doubt, on the sea. Remember this brave young man in prayer.

We can furnish a limited number of sheets, "Index for 1937" at 5c each, postpaid. This is trimmed to paste into the stub of the 1937 bound volume of *Word and Work*.

How many are also in need of the 1936 Index? We will probably prepare one—if demand is sufficient.

Gallatin, Tenn.: "Bro. E. G. Collins just closed a 13-day meeting with the congregation here. Good attendance, good preaching, good spirit, and good results. Nine were baptized and three restored.

"Bro. Collins endeared himself to our people here by his spiritual messages and fine Christian spirit."—H. L. Olmstead.

E. L. Jorgenson will be in Song Rallies in Southern Texas in March, Lord willing.

Los Angeles: "Hugh M. Tiner is minister for the Vermont Avenue church, which had its beginning Sept. 11. This is the twelfth congregation of the church of Christ in the city of Los Angeles. It is located at 79th and Vermont Ave.

"Works: A dozen or more young men out preaching the gospel every Lord's day. Three teachers in the Japanese church. Monthly contributions to the Mexican church. Sponsoring R. N. Hogan among the colored race. Weekly radio work.

"Plans: New building that will seat 500 and the finest church school in the city.

"Attendance: Around 250 for worship, 160 for classes."—James L. Lovell.

Pine Apple, Ala.: "On the 16th when I preached on the Trees of Life for the Awlin congregation a splendid woman was added thereto from the Baptists. On Monday following I joined the forces at Greenville where Brother R. H. Boll was doing the preaching in a series of services. Until Friday evening I

led the song service day and night. At the other services, except the last evening, Brother Grady Williams served well in this capacity. The meeting continued from the 16th to the 26th. Two young men were baptized. The church was much edified. The services were a comfort to all believers in Christ who attended. Brother Boll does the kind of preaching that is needed in this Laodicean season. No one who drinks into the one Spirit can get weary listening to him or fail to wish to hear more. How much better feeling and understanding would be realized if all the preachers should hear him adequately."—Flavil Hall.

Detroit: "We are glad to report that the cause of Christ in Detroit is in a very flourishing condition. Never before have two congregations located side by side conducted meetings at the same time. But Vinewood and West Side tried the experiment this year. Brother T. C. Wilcox was the evangelist at Vinewood, and Brother Edward J. Craddock at West Side Central. Both meetings drew record crowds. Not one drop of jealousy or rivalry was noted at any time. Perfect harmony and cooperation was 100 per cent in evidence.

"There were twenty-two baptisms at Vinewood and twenty-three at West Side Central. There were also some restorations and some by membership at Vinewood, and at West Side Central there were twenty-eight restorations and fourteen by membership—sixty-five in all. Also there were two restorations and one baptism last Lord's day. There are literally thousands of people living in Detroit, who were faithful members of the church in their native homes, but who have become lost in this great city. We have been working hard to locate some of them and get them back in line. We have succeeded in a fine way this fall, and during the meeting, many of them came out and confessed their sins of neglect, as well as their other wrong doings, and we believe they will now be faithful."—Claud F. Witty.

Great Songs Press, (Baxter Station, Louisville) has on hand at 25c each, postpaid, 15 copies "Great Songs of The Church" (No. One), used, but in fine condition. They

also expect in very soon, on a trade, about 250 copies, same, that will be available at 15c each, not prepaid.

Greenville, Ala.: "Our meeting closed October 27. Brother Boll preached through Wednesday night and I preached last night following a baptismal service. Two young men were baptized. Every member appreciated the helpful and refreshing messages the Lord gave us through Bro. Boll. He sounded depths we had never reached before; he lifted us to heights that we had never before climbed; he helped us to know the love of God as we had never known it before. He made us to see that we should live as God wants us to live, because we are the sons of God. He made us to see the importance of prayer in Christian living. So many helpful thoughts were presented, and all were climaxed with a fervent message on the coming of Chhrist.

"Bro. Flavil Hall, of Pine Apple, Ala., was with us most of the time and led the singing while here. Bro. Hall knows how to sing, and he knows how to get the audience to sing. Many favorable comments were heard from those who were not members of the church.

"We feel that much fruit will yet be borne from this meeting."—Maurice Clymore.

"I thank God for The Word and Work. It has been a wonderful blessing to me and mine."—Mrs. E. S. Pruitt.

Louisville Items.

Highland Library Bible Class begins Thursday, Nov. 3, 10 A. M.

The annual united Thanksgiving service in Louisville will be held this year at Ormsby church, 10 A. M. This is always a high occasion, with a great address.

The contribution, which usually runs around \$50, is sent to Potter Orphan Home.

Brother Jorgenson's Chorus of 40 voices will sing Handel's glorious "Hallelujah." H. L. Olmstead will be the speaker.

Union Young People's Meeting, Portland Ave., Friday night, Nov. 4. All young people are invited.

The editor's "Romans" article, and Brother Skiles' "Studies in the Original Text" are omitted this month, but will appear in December issue.

WHAT CAN BE DONE ABOUT IT?

R. H. B.

It seems to be taken for granted in many parts that the mooting of questions and teachings of prophecy causes trouble and division in the church. Without seeking to determine just here whether this is actually the case, and if so, why it should be so—but taking all for granted, let us ask that if it be the case what can be done about it.

1. The first suggestion would probably be that all discussion of these matters, seeing they are “not essential,” and “have nothing to do with our duty or our salvation,” should be discontinued. That sounds simple and easy, and many think that by all means that is the thing to do. But the matter is not so simple. About one third of the Bible is prophetic. If then we taboo the teaching of prophecy—or even such parts only as come under the head of *unfulfilled prophecy* we would have to set aside a portion of God’s word, as being unintelligible (as some think) or unfit or unworthy or, at least, inexpedient—therefore not “profitable”—for doctrine or for reproof or for correction or for instruction in righteousness. Are we prepared to do this? And what sort of precedent would be established by this? It would mean that at any time any part of the scriptures could be discarded, if only sufficient “trouble” were raised about it, and if a sufficient noisy number considered said portions of the scriptures as “non-essential.” Are we willing to adopt such a principle? Moreover, a people who adopted such a limitation of God’s word could no longer lay claim to non-sectarian, undenominational Christianity. Theirs would be a humanly defined, limited, curtailed standard of doctrine, which is the same thing as the human authoritative creed. Nor could they any longer say in honesty, “Where the Bible speaks we speak; where the Bible is silent we are silent”; for they would be silent where the Bible is *not* silent; and by agreement they would not speak where the Bible speaks. So it would hardly do to suppress any part of the Bible.

2. The next ground that could be taken is that we are not opposed to anything the scriptures say: what we are opposed to is speculation and theories; that these things, not the scriptures, are the cause of the division and trouble among the churches; that theories and speculations should be banned, and those who hold and teach them to the disruption of the church should be marked and turned away from.

This again may seem plausible and feasible until we come to inquire what is meant by “speculation” and “theories.” Presently it develops that what the opposers believe is called the truth and the pure, sound doctrine by them; but what the opposed ones believe to be the truth is labelled as speculation and theory, and other bad names. Of course the opposer (who in this case is the party that raises all the trouble, while

throwing the blame for it on his disagreeing brethren) is convinced he has the truth of the matter, and has proved it to himself, to his own satisfaction. But those who differ from him are equally convinced and sincere. It is the old situation which is back of all creeds and sects: "My doxy is orthodoxy; your doxy is heterodoxy." When then they proceed to mark the obnoxious dissenter and bar him from their fellowship—it simply means that they have made their particular views the standard of faith and doctrine, and that anyone desiring fellowship with them must adopt their creed. But a people that takes such a step can no longer claim to represent the New Testament church, nor can they honestly claim to be simply Christians. In all honor they must let the world know their sectarian constitution.

3. The only grounds on which we could righteously ban any disputed teaching among us, or disfellowship its adherents would be (a) if the doctrine in dispute were fundamentally subversive of Christianity, as involving a denial of Christ, or of the gospel, or of the inspiration of the Bible, etc.; or (b) if some, on the basis of a disputed teaching, were seeking to form a faction and to separate from the church. In the present instance neither is the case. The brethren on both sides of the controversy hold the same fundamentals in common. And if either has tried to form a faction or party it is the opposers in this case; whereas the opposed and ostracised ones have refused to be a faction and have constantly protested against the drawing of party lines, believing that true Christian love and mutual toleration would follow that course.

II

The Sum of the Question therefore is this:

1. Should the teaching of unfulfilled prophecy be suppressed?

2. Should those who differ on questions of unfulfilled prophecy separate themselves from each other?

If these questions were answered in the affirmative the result is sectarianism for all concerned.

If they be answered in the negative we must next face the question: How shall such differences be handled?

It is evident that we who profess to stand on the New Testament ground and claim to represent the New Testament church must be able to keep the unity of the Spirit in spite of such differences as this, for the like of that is bound always to come up. If it turns out that we are unable to negotiate such a difference we must give up preaching unity to the denominational world, for the sheer hypocrisy of it. But if in mutual helpfulness and forbearance, in accordance with such scriptures as Rom. 14 and 1 Cor. 13 and Phil. 2, we can overcome the difficulty and maintain brotherly fellowship and unity it will be a triumph for God and a demonstration of the validity of "our plea."

THE WAR SCARE AND EXEMPTIONS

S. C.

The world is still rejecting the Prince of Peace, so those who know their Bibles will not be blindly optimistic about this "Never again" talk. An overwhelming war wave is yet to come. If there is "a lengthening of thy tranquility," O child of the King, (and who would not desire it and pray for it?) accounting that "the longsuffering of our Lord is salvation," let us accept the added responsibility of working to save the lost. If God's people abuse a time of peace by striving for material prosperity and going more deeply into worldliness, then it were better, even for them, that prosperity be turned into adversity.

Do you realize how easily the tide could have turned and made it seem necessary for our country to go to war? And has it seemed unnecessary as yet for elders and preachers to take such steps as would make it easier for Christian young men who take seriously the Master's words, "If my kingdom were of this world, then would my servants fight," and cannot as Christians conscientiously take up carnal weapons, to be excused by our government from doing so? Is there not an advantage gained by attending to such a matter before war is imminent?

Two letters have come, one direct and one forwarded, inquiring as to the process of obtaining the desired exemption. Here is one of them:

Dear Brother Boll:

Sept. 24, 1938.

A few months ago appeared in Word and Work an article, by Brother Chambers concerning the young men of the churches of Christ, regarding being exempted from actual service in time of war. He thought the ministry and elders should take it up. Please advise us just what procedure to take, as we are interested.—P. F. McFadden, E. F. Gwin, elders, Linton, Ind.

As I understand it, the final question upon which exemption will depend will not be whether the church you belong to is conscientiously opposed, but are you, the individual, so opposed, and why? But if a congregation has gone on record as so opposed, and the individual can cite that as well as the Scriptures upon which his conscientious scruples are based, he is greatly aided thereby. Our congregation is on record to that effect and has been since World War times. We had no real difficulty in getting the consciences of our young men respected. It would not be amiss, however, for us to get placed on record a reiteration of our position. Since there is not now the local governmental machinery by means of which to carry the procedure through, an authoritative statement should be placed with the War Department at Washington, which could then be cited by the individual upon occasion. I feel that our government endeavors to respect conscience, but it has a right to make sure whether conscience is the right name for that which causes one to seek exemption, and in order thereto the tests are sometimes quite severe. We should save our boys

from embarrassment as far as possible. If some one can put us wise or wiser as to the technique of this matter, let us hear from him.

BEN'S BUDGET

(See later note below.)

Bro. N. B. Wright is now holding up Christ in this community to such as assemble to hear. Also, he goes to some who do not assemble. He surely leads his hearers to give grateful and abundant recognition to the gracious work done for us by our God and Savior. No one has reason to go away thinking of himself more highly than one ought to think.

Sister O. D. Bixler is further exercised by a physical infirmity of her own. At this writing (Oct. 1) she is at Bro. Roy Bixler's, 4129 Eaton St., Kansas City, Kan. Her husband is lonely enough at his post in Japan. Her heart yearns and plans to be with him there. Let us pray for her health, which would be the same as to pray for the saving of some of the lost in their field. They are surely doing their best. I feel almost as if I am betraying a trust to speak of their needs and suggest additional support. Only if hearts feel moved of God to help, do they desire help. If the giving could only increase from the non-giving ranks—to all laborers. But if we maintain an all-round honesty, we can hardly give too much. Happy the soul that gives abundantly of all he can honestly earn. The Bixlers and others chose me to forward gifts of love to them. Send to Ben J. Elston, R. 2, Box 260, DeRidder, La.

Word and Work readers who contribute to the Bixlers are urged to note that she has been too ill to return to Japan, as she purposed. Let us earnestly ask our heavenly Father to make this "thorn" as painless as He can. That she soon may have normal heart and relief from oppressing discouragement. We, doing our utmost in sympathy and prayer and contributions, can hardly feel as she does about a thing about which her friends do not censure her. May God preserve all the family by very special favor. Bro. J. H. McCaleb writes with keenest interest and appreciation of the Bixlers and their work. This, too, because of long acquaintance, and his recent visit with Bro. Bixler on the scene of his labors in Japan. Bro. McCaleb also is actively interested in the matter of increasing their support. This encouraging attitude on his part is most gratifying to me. If he can help any to greater activity in any true mission work, cooperate with him to that end. By pictures and lectures he should be able to appreciably increase interest in this vital matter. Remember my address and help what you can.—But wrong no one to help another.

Christ's ability to save on earth arises from His place at the center of all power, where He lives to intercede. His intercession grows out of His finished work on Calvary. Giving His life in sacrifice for sin, He is able to take up His life in the service of intercession.—Sel.

POWER WITHHELD

J. H. McCALEB

I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.—2 Cor. 9:5.

You have had some experience during your lifetime in meeting bills. This day — today — battle seems to fall to every man's lot. Even under the most favorable conditions there is some wear and tear on the human nerve system. Under unfavorable circumstances the strain is great indeed. Your own knowledge will tell you that. When you do not have wherewith to pay your honest, reasonable, and necessary debts and expenses, and do not know where to find it — then the situation becomes quite real.

I am convinced that the present great hindering factor in pressing mission work in Japan is lack of adequate support for our American workers. I have just returned from Japan. I was not impressed with our generosity in the best cases of support and was much depressed by the poorest. Perhaps we have been following a wrong principle. Perhaps we have been figuring how little a man can get along on rather than how much is decent and full and adequate. The result many times has been that we have figured closely how little would be necessary, and then have sent a little less than that. Our friends on the other side are human, even as you and I. They need to have some freedom from the gnawing necessities of life. Their time is too valuable to waste in needless effort. They are a grand set of people and able to do a great work. They are doing a good work now. They could do much more if we would help them more.

Every city congregation of reasonable size is able to support at least one missionary. The ready money is there to give. Your experience and knowledge will tell you that every congregation of this kind has enough wage earners to provide the money. Sit back in your easy chair and reflect. Look over the membership in your mind's eye. Call each by name starting with yourself. Then remember that one dollar per month from one hundred members equals one hundred dollars per month. Next, being absolutely fair in your reasoning, determine how much real sacrifice is involved in accumulating that extra dollar each month. Five cents put away each day would be one dollar and one half for the month. Spend that nickel first along with car fare and other necessities. It will always be there to spend if you have the money for other necessities. That nickel each day is not the line between your solvency and insolvency — nor does it affect very much your status one way or the other.

Some people will give much more than the dollar or dollar and one half. Figure them in and the hundred, or hundred and fifty dollars, begins to swell. You will realize how little

most of us are doing; how pitiful it is that even one missionary should suffer; how much we are really able to accomplish. And along with our money will go our hearts. The moral support that makes men strong is just as necessary as the money. But somehow we don't write with encouraging fervor when we have not backed up our talking with tangible evidence of our sincerity.

Japan needs more help. The example of those who have made possible that which has been done is gratefully acknowledged. But the support has not been enough. Surely there are many, many congregations that want to have a more active part, and one more in keeping with their ability. There is a place for the big and little congregation alike. The door is wide open. Will you not step in?

Chicago.

Is the Church an Accident?

Query: In the March issue of the Word and Work you say: "If, after all He has so solemnly promised and sworn to this people Israel, God does not fulfil His word to them, but instead turns all into a spiritual and figurative fulfilment to a new spiritual contingent called 'the church'—then we cannot know that any promise of God can be relied on, nor can we know what He means when He says anything."

Just what did you mean by "contingent" in the above statement? In your use of the word contingent did you mean to say the church was just an accident?

Answer: Certainly not. The church is not an accident or make-shift, but the supreme result of God's eternal plan and purpose, the master-work of His wisdom and power. See Eph. 3:9-11. The word "contingent" when used substantively, as above, does not carry the idea of anything accidental, but has the sense of a body of people, as for example a detachment of soldiers in an army, a force, a company. I could of course have used the word "company", which would have expressed my meaning fully.

R. H. B.

BACKSLIDING

Almost unconsciously we become backsliders, unconsciously we drift, and refuse to admit that we have drifted; and often we deny that our devotion to Christ has become dim, and refuse to admit that we have disobeyed Him, or been disloyal to Him; we refuse to admit the sin to which He points in our lives, and so we drift, we go on drifting, and the vision fades, and we lose all sense of the Risen Christ, and of His Power, and there follows inevitable defeat. Here is a solemn warning; God has spoken. He has spoken in the Incarnation of His Son, and now He calls to us and warns us. Let us ask ourselves exactly what this warning is going to mean. How are we going to give heed?—Selected.

A CHRISTIAN HERO'S FAREWELL MESSAGE

FLAVIL HALL

He to whom Jesus, the Christ, committed "the keys of the kingdom of heaven" (Matt. 16:18, 19) wrote, about 35 years after his call to the divine apostleship, that his Lord had showed him that soon he must put off his earthly tabernacle (2 Pet. 1:14). The words of John 21:18, 19 had indicated death for him by crucifixion in old age.

With this knowledge of his approach to the end of his voyage of life's ocean, his heart was stirred with the waves of commotion in relation to his duties and responsibilities as an ambassador of Christ, the King, whom he had served from young manhood to old age. He was tranquil, knowing not the spirit of shrinking and cringing. But the emotions of his soul were emboldening him to finish his course in awakening his brethren to practical remembrance of the "precious faith," and to duty relative thereto. (2 Pet. 1:12-15.)

He writes to Christians scattered abroad about the "like precious faith," not diversities of faith, that they had obtained (2 Pet. 1:1). It was the divine province of the apostle to use "the keys of the kingdom" on the pentecost of Acts 2 in opening the Gospel dispensation to the Jews and to do the same for the Gentiles later at the house of Cornelius (Acts, chapters 10, 11). (While this is true, it is equally true that when the signs of Christ's appearance are coming to pass "the kingdom of God is nigh at hand" (Luke 21:31) its universal stage "under the whole heaven," as in Dan. 7:27). The truths preached on Pentecost—the death, burial and resurrection of Christ for our redemption from sin and the grave and the path to remission—are precious beyond what the human mind can comprehend or appreciate. "The wages of sin is death"—eternal separation from God in a state of "tribulation and anguish" (Rom. 6:23; 2 Thess. 1:7-9; Rom. 2:8, 9). Salvation from such a death—from the "worm that dieth not" and the unquenchable fires of retribution—calls for unceasing gratitude and unending praise; yea,

"What Jesus did for me
Before I drew my breath,
What pain, what labor to secure
My soul from eternal death."

This calls for the consecration of my life, my affection, my love, my all to Him.

It is said that a little orphan girl, tragically and fatally injured, when working in her sick brother's place, (having snatched the employer's small son from in front of a run-away team) said, when told by the employer that her brother would be well cared for, said, "Well then, I'm glad that I'm going to die, for Willie will not have to suffer for food and warmth as he and I have suffered, and he will get to go to school." She was willing to die for the good of her brother.

Jesus was glad to come into the world and suffer its privations and reproaches and to give his life a ransom to make it possible for all to be saved from sin and woe who would come to God by Him. Because of His resurrection, he holds the keys of death and of Hades, and can say to His subjects, "Because I live, you shall also live."

When the people heard the preaching of the foregoing "precious" provisions for salvation from sin and redemption from the grave, they were cut to the heart, and asked, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:36-38.)

Here is the law of induction into the kingdom of saving grace. It is divinely bound on earth and in heaven, as Jesus said concerning the teaching of the apostle. At that time, which was on the first day of the week (Lev. 23:16), the appointments of continuing steadfastly in fellowship, breaking bread and prayers were also divinely bound on earth and in heaven (Acts 2:42; 20:7; 1 Cor. 16:1, 2).

In the apostle's farewell message (second epistle) he enjoins the ornaments of grace—courage, knowledge, self-control, patience, godliness, brotherly kindness, and love (chapter 1:5-11), with the assurance that not only himself, but all other redeemed ones who add these to their faith shall be furnished richly an entrance into the everlasting kingdom of our Lord. In enforcing all this teaching, he had followed no "cunningly devised fables," but had witnessed "the power and coming of our Lord Jesus Christ" in his transfiguration, and heard the voice of God "from the excellent glory" on that occasion, declaring Jesus, in His effulgent splendor to be his Son (vs. 16-18). This impetuous apostle was no deceiver, but an honest man and a true witness. He sealed his testimony with his blood. The hope of the faithful Christian is therefore sure and he can give confident reason for it in true pious meekness (1 Pet. 3:15). Without the "precious faith," presented and championed by this courageous apostle and Christian martyr, from young manhood to old age, man's condition would be pitiable in the extreme. Let our memories be stirred by his farewell admonitions and our souls be awakened to zeal, courage and consecration, so that the end of our pilgrimage may be as tranquil as that of his.

Pine Apple, Ala.

There are those termed carnal Christians (1 Cor. 3:1). There is a great gulf between the nonliving and the living. Carnal Christians have never grown to maturity. They may have been Christians for a long time, but there has been no development of Christian character. They are stunted.

In ceaseless power the story of the Cross proceeds, and when it is unfolded to the gaze of the redeemed, what a record will be given of the miracles wrought by the Great Intercessor.—Sel.

AN OUTLINE STUDY OF THE HOLY SPIRIT

D: C. J.

GIFTS BESTOWED BY THE HOLY SPIRIT

"Concerning spiritual gifts, brethren, I would not have you ignorant."
(1 Cor. 12:1.)

"No man speaking in (en) the spirit says Jesus is anathema" (1 Cor. 12:3).

"No man can say Jesus is Lord but in (en) the Holy Spirit" (1 Cor. 12:3).

"There are diversities of (different) gifts, but the same Spirit"
(1 Cor. 12:4).

"There are diversities of (different) ministrations, but the same Lord"
(1 Cor. 12:5).

"There are diversities of (different) workings, but the same God"
(1 Cor. 12:6).

"The manifestation of the Spirit given to each to profit (1 Cor. 12:7).

For "through the Spirit"

"To one is given *** the word of wisdom" (v. 8).

"And to another the word of knowledge" (8).

"To another faith" (9).

"And to another gifts of healings" (9).

"And to another workings of miracles" (10).

"And another prophecy" (10).

"And to another discernings of spirits (10).

"And to another divers kinds of tongues" (10).

"And to another the interpretation of tongues" (10).

But

"The one and the same Spirit" "worketh (brings about) all these" (11).

"Dividing to each one severally (separately) as he will" (11).

Note.—Observe with care how the Author of this epistle, the Holy Spirit, particularly indicates six times in verses 4, 8, 9, and 11 that all these nine gifts are bestowed by the Spirit.

Illustrated by the Human Body

"The human body is one (body)—and hath many members" (12).

"All the (many) members *** are one (human) body" (12).

"So also is (the body of) Christ" (12).

For

"In one Spirit were we (Christians) all baptized into one (spiritual) body" (13).

"And (we) were all made to drink of one Spirit" (13).

"The (human) body is not one member, but many" (14).

Though the foot is not the hand, it is yet of the body (15).

Though the ear is not the eye, it is yet of the body (16).

If the whole (human) body were an eye, there would be no hearing (17).

If the whole (human) body were an ear, there would be no smelling. (17).

God set each member in the (human) body as it pleased him (18).

"If they were all one member" (an eye, e. g.,) there would be no "body"—no brain to receive the vision, no foot to approach, no hand to grasp, etc. (19).

Though many members, they make only one body (20).

The members of the (human) body are interdependent (21).

"The eye" can't tell the hand, "I have no need of thee." (21).

"The head" can't tell the feet, "I have no need of you (21).

Even more "feeble" members "are necessary" (22).

And the "less honorable" members receive more abundant honor. (23).

So "uncomely parts have more abundant comeliness" (23).

"Our comely parts have no (special) need" (24).

"God tempered (combined) the body together giving more abundant

honor to that part which lacked" (24).

(So) "that there should be no schism in the body" (25).

"But the members (Christian) should have the same care one for another" (26).

(If) "one member suffereth, all *** suffer with it" (26).

Or if "one member is honored, all *** rejoice with it" (26)

"Now ye (Christians) are the (spiritual) body of Christ" (27).

"And severally (individually) members (parts) thereof" (27).

"God hath set some in the church":

Apostles
Prophets
Teachers
Miracles

Gifts of healings
Governments
Divers kinds of
tongues (28).

Not all members (Christians) are apostles, or prophets, or teachers, or workers of miracles, or healers, or speakers with tongues, or interpreters of tongues.

There are "greater" (and minor) "gifts" (31).

There is "a most excellent way" (available to all) (31).

Love is greater than "tongues of men and of angels" (1 Cor. 13:1);

Love is greater than prophecy, and all mysteries (2)

Love is greater than knowledge and mountain-moving faith (2);

Love is greater than charity (3);

And love is greater than sacrifice (3).

Love is longsuffering (4).

Love is kind (4).

Love is not envious (4).

Love is not boastful (4).

Love is humble (4).

Love is decorous (5).

Love is unselfish (5).

Love is patient (5).

Love is forgiving (5).

Love is not pleased with evil (6).

Love rejoices with truth (6).

Love beareth all things (7).

Love believeth all things (7).

Love hopeth all things (7).

Love endureth all things (7).

Love never faileth (8).

Prophecies — "shall be done away" (8).

Tongues — "shall cease" (8).

Knowledge — "shall be done away" (8).

"We know in part and prophesy in part" (9).

When that which is complete shall come — the partial shall be done away (10).

Illustration of Childish and Adult Conduct (11).

The present and the future (12).

Faith, hope and love are abiding (13).

"The greatest of these is love" (13).

(Therefore) "Follow after love: yet desire earnestly spiritual gifts, but rather that ye may prophesy (14:1).

Speaking in a tongue is speaking to God (2).

Prophesying is speaking edification, exhortation and consolation to men (3).

Tongue-speaking is self-edification (4).

Prophesying is church edification (4).

Willing for all to speak in tongues, but (5).

Rather that ye should prophesy (5).

Greater is the prophet than the tongues-speaker, unless he interprets so the church may be built up (5).

"Speaking with tongues" is unprofitable unless "by way of revelation, knowledge, prophesying or of teaching" (6).

Even inanimate things must give a distinction in the sounds to be intelligible (7).

Example of the army trumpet (8).

Use plain speech to avoid "speaking into the air" (9).

Many kinds of voices in the world — all significant (10).

Lack of understanding makes both barbarians (11).

Building up the church is the goal (12).

The tongues-speaker to pray for gift of interpretation (13).

If I pray in a tongue my spirit prays; my understanding is unfruitful (14).

(Properly) I will pray with the spirit and also with the understanding (15).

I will "sing with the spirit and with the understanding also" (15).

"If thou bless ('Give thanks', v. 17) with the spirit the ungifted man cannot "say the (cusomary) Amen" "seeing he knoweth not what thou sayest" without the gift of interpretation of tongues, 12:10 (16).

You have given "thanks well," "but the other (the ungifted man) is not" built up.

Paul excelled in tongues-speaking (18).

In the assembly he preferred five words which he understood rather "than ten thousand words in a tongue" that he "might instruct others" (19).

Be not children in mind (20).

Isaiah foretold (Isa. 28:11) ineffective tongues-speaking (21).

"Tongues are for a sign *** to the unbelievers" (22).

"Prophesying is for a sign to *** them that believe" (23).

"If the whole church speak with tongues and there come in men unlearned (ungifted) or unbelieving" they will say you are mad (24).

"But if all phopesy" the unbelieving or unlearned is reproved (convicted) *** (and) judged by all; is converted and goes out testifying the presence of God (25).

Conclusion:

The Corinthian church had the "psalmer," "teacher," "revealer," "tongues-speaker," and interpreter of tongues, but

All things were to be done to build up the church (26).

Tongues speaking was under regulation (27, 28).

Prophets are also limited (30, 31).

The gifts did not run away with the recipients (32).

God is not a God of confusion (33).

Women to keep silence in the assemblies (34).

To make inquiries privately (35).

Shameful "to speak in the church (assembly)" (36).

Paul gives notice that he uttered "commandments of the Lord" (37).

Regarding the "ignorant" (38). Don't forbid tongues-speaking (39).

Desire earnestly to prophesy (39).

But

"Let all things be done decently and in order" (40).

THE GIFT OF ALL GIFTS

John 7:37-39.

"Christ covers the whole ground of human need, the burning, scorching, surging consciousness of humanity, thirst. "If any man thirst." He did not qualify it. He might have done so. He might have said, If your thirst is affectional, or spiritual, I can satisfy it. Instead, He said, "If any man thirst." Is there in your life any unsatisfied desire, clamouring, calling? Then come to Me, and drink. The universality of His appeal and claim! And more than that. He said, Not only come, and I will quench your thirst, but come and I will make you the centres from which rivers can flow out to quench other people's thirst."—G. Campbell Morgan.

The Holy Spirit is the Gift of all gifts, the sum of all blessings—the gift that makes us in turn the source of blessing to others.

THE REGENERATION

The time has again come, when judgment must begin at the house of God. The people who have long enjoyed the word of life and the Christian institutions, must soon come to a reckoning. They must give an account of their stewardship, for the Lord has promised to call them to judgment. 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 long been in ruins. Let the church prepare herself for the return of her Lord, and see that she makes herself ready for the appearance.*—Alexander Campbell. (Italics ours.)

MISSIONARY WORK IN THE BOSTON AREA

"I am now in Boston to take up regular full-time service with the congregation meeting in the Phillips Brooks House, Harvard University Yard, Cambridge (a suburb of Boston). The work is being sponsored largely as a mission effort by churches in Tennessee, Alabama, Texas and other places.

"My coming here was greeted with sincere enthusiasm by the local Christians. The work continues hopefully, and a cooperative, whole-hearted, willing spirit prevails, while prospects for the future look very bright. A special, all-day meeting was announced for Sept 18, the first Lord's day of my arrival in Boston. This gathering was influential in getting my work started eagerly and in filling the hearts of brethren from the small and scattered New England churches with renewed faith, hope, courage, and zeal for the cause of our Savior. The Cambridge church (established 1921) numbers only about 25 members. On the occasion of the special meeting, however, visiting brethren from Pennsylvania, New York, Connecticut, New Hampshire, and Ontario, together with local friends, were present. This will give some indication of the devoted attitude of the saints in the northeastern sections. They take a real interest in meeting with one another to discuss spiritual matters. Lunch and dinner were served in the well-

equipped basement of the church hall. All concerned felt that the day was a blessed one in every respect.

"All meetings to date have been well attended, although the members live in widely scattered sections of Boston and vicinity and only three families have automobiles. These brethren are anxious to be taught the word of God and are eager to learn of the New Testament church. They do not allow the obstacle of distance to keep them away from services. (One family drives 100 miles, round trip, to attend the meetings each Sunday, and often on Wednesday evenings!) Practically all members are out to the Sunday and Wednesday evening meetings, as well as to the day service on Sunday. Because of these things the hearts of the faithful here are filled with Christian joy, and I am sure those who read this report will rejoice with us too!

"Apart from being deprived, in some instances, of electric lights and telephone service for several days, and suffering similar inconveniences, I am thankful to report that no loss of life, bodily injuries, or serious property damage was sustained by the church here in the terrible hurricane which swept across the New England states on Sept 21. The Lord is gracious!"—Arthur Graham, 25 Irving Terrace, Apt. 4, Cambridge, Mass.

HENRY M. STANLEY'S NOTE ON SOCIALISM

"Socialism is a return to primitive conditions. Where it is in force in Africa, on the Congo especially, we see that their condition is more despicable than in East Africa.

"On the Congo people are afraid to get richer than their neighbors. They would be objects of suspicion; some day the tribe would doom them and they would be burnt. --- Merely by preventing the spoilation of their fellows, and giving each man freedom to develop his powers, we have done a prodigious good in Africa."

From the "Autobiography of Sir H. M. Stanley, G. C. B." Page 530. Edited by his wife, Dorothy Stanley. (Houghton Mifflin Co., New York, 1937.)

The professing Christian Church today has been drugged by worldliness, by convention, by fashion, by scientific dicta, which repeated often enough come to be accepted as the truth, by the desire to be thought up-to-date, even in the theological world, and by specious philosophies which only pander to the baser instincts, and, alas, eulogize what God condemns. And there is no silent, convincing protest from our lives strong enough to condemn it all, and to put to silence the ignorance of foolish men. We half accept it as inevitable, and become indifferent to it, because our desire for holiness has never reached a passion.—J. M. Thompson.

MOREHEAD REPORT

(January through September, 1938)

Spoke to about 100 churches in regard to mission work. Visited in some homes of nearly 200 churches. Assisted Arthur Graham, now in Cambridge, Mass., and A. B. Reese, missionary from Africa, by securing some appointments and encouraging churches to support them on a regular basis. Approximately \$5,000 has gone into mission work during this period as a result of my work. Most of it was sent direct to workers from the churches.

Made arrangements for and attended mission study courses of five nights each with the Seventh Street Church, Columbia, Charlotte Avenue Church, Nashville, and Lewisburg, Tennessee, churches. Roy Whitfield, from China, and A. B. Reese, from Africa, were guests throughout the series during two of the courses. Also worked two months with Alvin Hobby, who went to Africa, in July. In addition to securing some funds on his travel, raised \$58 with which to buy him a library of thirty books.

Printed 53,000 copies of *World Vision*. More than 200 churches get quarterly bundles for distribution and about 4,000 individuals are on the mailing list. We are much encouraged by the reception the brethren have given the magazine. All the money solicited and sent in for the paper is used for its maintenance (none for my services.) We have secured 95½% of the entire cost from the beginning which leaves a deficit of about \$600. I am willing to take care of the deficit with the help of mission-minded brethren. We also printed 10,000 inspirational, four-page tracts on mission work by Brother J. M. McCaleb.

Received for personal support \$760.85 in the following manner: Churches giving regularly, \$425.31; from individuals and special gifts, \$160.04; from book sales, \$175.50. Total \$760.85.

I am grateful for your encouragement and pray for strength and wisdom from above to continue my mission educational program.

B. D. Morehead.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Missionary work even without a commandment should naturally arise from the gratitude of a heart that realizes something of the love of Christ. ** "I am doing several tasks directly for the church work in the Islands — writing letters in explanation of scriptures and personal problems of Vsayan Christians," says O. T. Rodman. ** Sister Mattley writing from the interior of China tells of the government having monthly meetings to instruct the people as may be desired on the number of guns, planes, etc., which are possessed. May the carnal strife soon be ended. ** "South China Chimes," the bulletin featuring the work of E. L. Broaddus and Ethel Mattley is deeply interesting in its latest number.

"We need a man here to follow up the contacts we have made — thousands of them. He needs to be alert, bright, tactful man. Opportunities are almost unlimited for such a man." *O. D. Bixler.* ** Two were baptized in September in the Cuban work led by Bro. J. R. Jimenez. ** There are numerous instances where only one person or just a few send missionary money from the church. How it would change the face of things if these already interested Christians would enlist others to send with them. ** Two baptisms are reported in Bro. Bixler's work. ** Very deserving of our Christian sympathy and our prayers and financial fellowship is Bro. George Johnson who has suffered terribly with boils which are sometimes deadly in Brazil. His Arkansas doctor was unable to deal successfully with the ailment and he has gone to the Mayo clinic.

Bro. Rhodes finds the large lesson picture rolls useful in his teaching work in Japan. Don't waste the rolls and little lesson cards. Gather these cards and package them in hundreds. We can give you shipping directions. ** Six baptisms are reported by Bro. Broaddus. *-* Bro. Reese has been working among Tennessee churches. ** We sympathize with Bro. H. G. Cassell in the matter of Sister Cassell's ill health. ** People gladly tell what removed their warts, cured their colds or relieved the rheumatism, but the gospel is a better story than any of these. Let us tell it more vigorously — both at home and abroad. ** Lexington, Ky., church, where Homer N. Rutherford preaches, pitched a little tent and proclaimed the gospel under it from night to night, taking heed not to quit too soon. Thirty-nine responded to the home missionary work of a church not out of debt on its new house; a lot has been purchased and a tabernacle will be built. Yes, surely, they were "able" to do this fine work, but they might easily have convinced themselves that they could not undertake it. ** What shall we say about the financial needs of Bros. Rodman, Fox, Bixler, Garrett, Short, and Johnson?

CHINA

Mattley Report

Shortly after the middle of July I made a trip to the coast. It wouldn't have taken very long going or coming as the water was high in the river but I had to wait three days in Wuchow going for a Hong Kong boat. Several times I felt like I had asthma but that is as far as it went, for which I was truly thankful.

A week before I left for the coast my student preacher Mr. Lo, returned and when I asked him to preach on our regular meeting nights he replied, "I'll preach every night," which he did. The chapel was full and many young men came night after night to hear his messages. He did the best preaching of any man I've had here thus far. It is wonderful to see how he has progressed the two years and three months he has gone to school. He writes very good characters. I wish I could keep him here all the time, but he still does not know enough to do his best work. Now that the Bible School in Canton is closed the question is as to where to send him. Another of the Bible School students, Mrs. Chung Wing Yui, returned with me and for the present he and Mr. Lo are busy in Naam Heung. These two young men need your prayers. Our greatest need is for more and better native workers. Later on I want them to work here with me, and then we shall make an effort to evangelize the people who go to the Kau I market.

None of the workers wanted a vacation this year so the meetings have continued as usual. I wanted to take the Bible woman with me to the coast but her family discouraged her visiting them, as they thought it was too dangerous. The Japanese were bombing near their place. Heng Chow, Kwong Sai, Sept 3. Ethel Mattley.

Broaddus Report

Six have been baptized, three from Wanchai and three from Shum Shui Po. Opportunities for open air work have been good as we have had the driest season in history. Consequently Hong Kong, whose population has almost doubled, faces a most serious water shortage.

Numbers of Kwongsi towns have been bombed in the last few days. So far as we know, no bombs have yet been dropped in Miss Mattley's town, the closest we have heard of being twenty-five miles away, where 80 houses were destroyed. Wuchow, the border city, where we change boats going interior, has suffered. American owned property has been hit, the Baptist Boys' School was destroyed killing several and the Baptist Hospital was badly damaged. Both of these buildings were located well out of the city and not near any military objectives. No reason has been given "why?" these were bombed.

It is a time to take courage and work as never before for the salvation of lost souls. "The night cometh when no man can work." There is plenty to do now, far more than our strength and funds permit, and the need will continue to grow greater.

We appreciate the way many have responded to the call for help for the refugees and we are glad to be able to pass along this relief to those in such need. Conditions are growing worse in this respect and are expected to become very critical as the war moves southward. Pray with us that we may be able to be some help in relieving suffering of body as well as that of the soul. E. L. Broaddus.

THE DISCIPLE

A disciple is a learner, a learner not only of the Lord's word, but of the Lord's humility. He has to follow his Master both in doctrine and suffering. He must always be at his Master's feet. He must never be above his Master. And so the true disciple finds that in following he has perpetually to descend. For his Master is the very embodiment of humility. He "made Himself of no reputation," emptied Himself. And the disciple must not seek for himself above that which his Master sought for Himself. "It is enough for the disciple that he be as his Master and the servant as his Lord."—Anon.

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