

THE WORD AND WORK

STIR ME

Stir me, oh stir me Lord, I care not how,
 But stir my heart with passion for the world.
 Stir me to go, to give, but most to pray;
 Stir till the blood-red banner be unfurled,
 O'er lands that still in deepest darkness lie
 O'er deserts where no cross is lifted high.

Stir me, stir even me. Thyself was stirred
 By love's intensest fire, till thou did'st give,
 Thine only Son, Thy best beloved One,
 E'n to the cruel cross that I might live.
 Stir me to give myself so back to Thee
 That Thou canst give thyself again through me.

—Bessie Porter Head.

WORDS IN SEASON

R. H. B.

WHY NICODEMUS CAME TO JESUS

To get the setting of Nicodemus' visit to Jesus we must read the last three verses of the preceding chapter; for here is one of the instances where a chapter-division breaks up a connection. A great ministry of our Lord Jesus Christ had been going on in Jerusalem and Judæa of which for the most part we have little more than a bare mention, and that only in John's gospel. John tells us that when Jesus was in Jerusalem at the passover, during the feast, "many believed on his name, beholding his signs which he did"; but that He "did not trust himself unto them, for that he knew all men, and because he needed not that anyone should bear witness concerning man; for he himself knew what was in man." (John 2:23-25.) This is the background of the Nicodemus incident.

We know nothing of those "signs"—except that they were many and great, so that Nicodemus himself acknowledged the Divine mission of Jesus, as "a teacher sent from God"; for, as he said, "no one can do these signs that thou doest except God be with him." (John 3:2.) It was on account of these signs too, that "many believed on him"; but the Lord Jesus knew how to estimate their faith. He was not deceived. He who knew all hearts saw the superficiality of their belief in Him. It was never just numbers that He wanted, then or now. He desires truth in the inward parts. These "wayside" hearers and "rocky-ground" believers meant little to Him. He held

them as lightly as they held Him. It is evident, however, that His signs had caused a great sensation in Jerusalem. Nicodemus himself was greatly affected by what he had seen and heard. Hence his visit to Jesus.

WHY NICODEMUS CAME BY NIGHT

There has been much discussion back and forth as to why Nicodemus came to Jesus by night. The answer to the question must be inferential, for we are not told in so many words. However that there was some significance in the fact that Nicodemus came *by night* is certain both because it is specifically mentioned here, and then much later the fact is again mentioned under very strange circumstances. (John 19:39.) Nicodemus was a ruler of the Jews. His station, office, reputation, honor, and wealth was very dear to him, as it was to all the rulers. Some of them, *many* of them—Nicodemus among them—believed on Jesus in a way. (John 12:42.) Nicodemus implicated the others with himself, when he said, “Rabbi, *we know* that thou art a teacher come from God.” But so carefully had they been able to hide their conviction concerning Jesus that the Pharisees later could throw out the exultant challenge, “Hath any of the rulers believed on him, or of the Pharisees?” (John 7:48.) Nicodemus spoke up on that very occasion, and raised a point of fairness—not so, however, as to seem to side with or champion the cause of the poor Nazarene; and his objection was quickly squelched by his browbeating colleagues. Alas, for those rulers! They were in a difficult place indeed. They had too much to lose. The Lord Jesus warned them, on a later occasion, how hard, how impossible, it would be for them to believe (truly and really) if they received glory one from another, and the glory which comes from the only God they sought not. (John 5:44.) “For they loved the glory that is of men, more than the glory that is of God.” (John 12:43.) So in their quandary they discovered a happy middle road that runs ’twixt honor and truth on the one side, and base denial on the other. Thus they were able to save their faces and their reputation and station too. But that middle road was never the way of the cross, and therefore can never lead home. As a certain poet said, “To every man there openeth a way, and ways, and a way; and the high soul takes the high way, and the low soul gropes the low; and in between on the misty flats the rest drift to and fro”; and “every man decideth which way his soul shall go.” So taking it all in all, we shall perhaps be able to conclude why Nicodemus came *by night*. It is good to find that in the bitter end, when we would least have expected it, when the worst had come to the worst, Nicodemus and another man of the same sort, rallied and by the grace of God shook off their chains, and boldly asked for the poor body of their crucified Lord that they might give Him an honorable burial.

THE LORD'S CONVERSATION WITH NICODEMUS

However weak and faulty the faith of Nicodemus, he *did*

come to Jesus that night. And Jesus was never the One who would break a bruised reed or quench the dimly burning flax. So in condescending lovingkindness He addressed Himself to the need of that man. "*Rabbi*"—that was a concession from a Jerusalem ruler to a Galilean peasant!—"we know that thou art a teacher come from God"—a very low estimate of Him, but so far so good—"for no one can do the signs that thou doest except God be with him." What then? The real question never rose to his lips. What might it have been? Someone suggests this: "Your miracles are real and genuine, beyond doubt, and such as to evince that God is with you. But how is it, and what are we to think? Is it possible that thou art the Messiah, who art so lowly and despised of men, poor in appearance, poor in associates, from a country ignoble to a proverb, acknowledged and countenanced by none of the learned and the great; neither as Moses honored among princes; nor as David in kingly station; nor as Aaron among priests; nor as Joshua or Zerubbabel; without station or authority or honor or wealth?"—Perhaps that was his question. Or perhaps it did not reach so high—it may be he only hoped to get some information from this God-sent Teacher on the theme that was uppermost in all minds, especially since John the Baptist's sensational cry, "Repent ye for the kingdom of heaven is at hand"—the kingdom of God. Whatever it was, the Lord Jesus "answered" Nicodemus' unspoken question: "Verily, verily I say unto thee, Except one be born anew he cannot see the kingdom of God." For was it not already present in the Person of the King? But men were so blinded, entangled in a net of human bonds and bands—friends, station, honor, wealth, prestige, public opinion, customs, traditions; how could they see? How could they get away from that human view-point? So it came to pass that "they that were his own received him not." But there were some that did, who "believed on his name"; and to them He gave "the right to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13.) Thus were their spiritual eyes opened to receive the fundamental verities of the kingdom of God. Such a faith was the entrance upon the threshold of a new existence, and the beginning of the reception of a new life, a life from above, the life of God.

THE CONFUSION OF NICODEMUS

Quickly did Nicodemus reveal his spiritual dullness and lack of vision. The word "born anew" startled him, as well it may. For a *birth*, if it is anything, must mean an out-and-out new beginning. It implies the scrapping of all the dear past. His righteousness which was of the law, laboriously built up, and in which, no doubt, like a certain other rabbi, he was "found blameless" (Phil. 3:6)—must that go for nothing? And was it not chiefly on his birth, as a Hebrew of Hebrews, of the stock of Israel, that he had counted for admission into the

kingdom of God? A birth? He could think of no birth except that of the flesh, that "birth unto death" which dates from the first Adam through the long line of parents. And if he could have been born anew in that way, what would have been the advantage? But there is "a birth unto life" which is from God, the birth "of water and of the Spirit." It may be that at once there flashed into his mind the word which John the Baptist spoke: "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in *water*; but he shall baptize you in the *Holy Spirit*." (Mark 1:7, 8.) If so, he was not far wrong; for there the matter hinged. The Lord Jesus went on to explain that that which was born of the flesh is flesh—that fleshly birth made us fleshly men, which leaves us in the low, lost estate of fallen humanity; but that which is born of the Spirit is spirit—a spiritual man, alive to and in relation with, all the things of God; and that it is not a birth outwardly observed, but like the wind, itself invisible, whose coming and going is not known, and which is manifest only in its effect ("the sound thereof"). "So is every one that is born of the Spirit."

"ART THOU THE TEACHER OF ISRAEL?"

Nicodemus is wholly perplexed now. The things the Lord Jesus speaks clash with all his ideas and conceptions. "*How*," he asks, "How can these things be?" "Art thou the teacher of Israel and understandest not these things?" replied the Lord. How is it that you don't know these things? In their own law and prophets it is plainly set forth that only a radically changed Jew is heir of the promises. Not by the old covenant, but through the New (Jer. 31:31f.); when God shall circumcise their heart (Deut. 30:6); when He shall have cleansed them from all their filthiness and their idols, and shall have removed their heart of stone and given them a heart of flesh and put His Spirit within them that they might walk in His statutes (Ezek. 36:25f.)—such Old Testament teaching should certainly have prepared a teacher of Israel for the things Jesus taught him that night.

But here we must stop. The conversation (the sermon rather) continues. The Lord Jesus rebukes the representative unbelief of Israel in Nicodemus; He speaks of His atoning death—the antitype of the Serpent lifted up—and of that marvellous love of God that gave its chief Beloved, His Only Begotten Son, that whosoever believeth on Him should not perish but have eternal life; and speaks of the test and judgment that comes with the light, to those who love the darkness rather than the light. They are themes inexhaustible and wonderful.

And if the reader would know for himself how he may be born anew—in every place where you are told how sinners became Christians (in Acts 2, 8, 10, 16, 18, for example) you will find the simple way of the new birth. Begin with John 1:12, 13 and go on through those passages to find the clearly outlined way.

AND SPURGEON TOO?

* * *

Know ye not that the King of heaven is coming again upon this earth? Jesus Christ who came once and broached His heart for us on Calvary, is coming again to flood the earth with glory. He came once with a sin-offering in His hand: behold, He comes no more with a sin-offering, but with the cup of salvation and thanksgiving, to call upon the name of the Lord and joyously to take unto Himself the throne of His father David. You and I, if we be alive and remain, shall yet set that cup to our lips; and if we die we have this privilege, this happy consolation, that we shall not be behindhand, for "the trumpet shall sound and the dead shall be raised incorruptible," and we shall drink of that millennial wine which Christ our Savior hath reserved to the last. Saints! ye can not tell what golden goblets these are of which ye shall drink in the thousand years of the Redeemer's triumph. Ye cannot tell what wine, sparkling and red, that shall be that shall come from the vintage of the hills of glory, when He, whose garments are red with treading the winepress, shall descend in the great day and stand upon the earth.—Charles H. Spurgeon, (Sermons; Funk and Wagnalls; Vol. 5, pp. 290, 291.)

LOVE IS WORTH MORE THAN OUR "RIGHTS"

No material possession can ever compensate for the loss of love. We all realize this after the barter has been made, and love has been destroyed. It is often hard to realize it beforehand, when our "rights" are being grossly betrayed, and a loved one is plainly and wholly in the wrong. The insistent temptation, then, is to secure our rights at any cost, or, if it is too late to secure them, at least to let everything go in outspoken and unsparing denunciation of the injustice. Many a once loving family has been disrupted in just that way. Other families have resolutely put love higher than rights, and have gained much, and lost nothing, by so doing. For the securing of justice at the cost of destroyed relationships never brings anything but misery. It usually means simply the addition of unnecessary misery to that which the wrong-doing has already caused. On the other hand, those who put love higher than rights sometimes unexpectedly find their rights returning to them; and whether they do or not, they have held on to a treasure that grows bigger and dearer with every passing year.—S. S. *Times*.

Paul was the chiefest of sinners and least of the apostles, as he said, and "not meet to be called an apostle, because I persecuted the church of God." Next time you are tempted to work against the church or speak against it or slightingly of it or even to neglect it, think of why Paul counted himself the chief of sinners. You cannot do a thing detrimental against the church of God and not sin.—S. C.

NEWS AND NOTES

Amite, La.: "The New Year is a busy beginning in the Lord's work in this field. Two new buildings under construction. One in a new location, the other is a new building in an old (Big Creek) field. Plans are also under way to build a third house about four miles east of town, while thirty miles west we are making good use, in a new field, of an old building formerly used by the Methodists. One man made the good confession at this place last week. At other points in the field some have been restored and a general improvement in the church work is indicated. Louisiana presents a fine missionary opportunity. Men and means are needed. Many places in the state could be occupied for the Lord if some faithful, hard-working man could be kept on the field; but local forces are unable to finance the program."—A. K. Ramsey.

We reprint the following news Note from **People's Bible Advocate** as an example of the tireless labors of one good man. The report is for the year 1938. The church of our Lord needs more Jesse Bunns!—E. L. J.

"I conducted 286 services at the following places: Toledo, Port Angeles, Wash.; Salem, Albany, Roseburg, Portland, Ore.; Seattle, Wenatchee, Everett, Sunnyside, Goldendale, Centralia, Porter, Tacoma, Holly, Nooksack, Camas, Yakima, Bellingham, near Custer, Pateros, Spokane, Wash.; Twin Bridges, Billings, Mont.; and Powell, Wyo. To many results seem poor. Some baptize more in one meeting. I have done so in times past, but not in this Northwest country. But if we can present those 35 souls to our Lord in glory, our time and money will be well invested. I hope to live with them thousands of years from now and share the Father's glory."—J. C. Bunn.

Flat Rock, Mich.: "Our father died Dec. 2 after a period of intense suffering. He was 72 years old. It has been hard for us all."—Ruth Chamberlin.

Clark of Dugger and Boyd of Linton (Ind.) issue together a well-printed church bulletin, **Spirit and Truth**. It is full of good things.

The Louisville Union Song Rally for February will be held at Portland Avenue church on Thursday night, Feb. 16.

We have for sale a very few copies of the tract, "Luther on Baptism," 5c each. The translation is by Bro. John Klingman.

"Daniel Sommer (since Jan. 11 in his 90th year) preached eight nights at Highland Church, Louisville, enroute to and from his appointment at Freed-Hardeman College. All who heard him were pleased with his comprehensive grasp of scripture, and all, without exception, were edified by the addresses. Due to age (and other changing elements), Bro. Sommer is undoubtedly entering doors today, for good and only good, that were not open ten or twenty years ago. He will be welcome in this city again."—E. L. J.

We have a few copies of the W. W. "Index for 1937" for sale at 5c each; free to any who own that volume.

Financial report of Main Street Church in Winchester, Ky., shows gifts of over \$4000 for 1938. Of this amount, more than \$1000 was given for "others" (home and foreign work).

The report of gifts for "others" totals nearly \$17,000 in the last 13 years. A good report indeed, and greatly to the honor of Chas. Neal, the earnest minister.

Portland, Ore. (from a private letter to E. L. J.): "We often think of that pleasant week of song, last July, when you were with us. That song rally did us a lot of good. I am sure our congregational singing has improved."—W. W. Allen.

Some are already asking if there is to be a "Great Songs" singing tour westward this summer. Yes, a short one, if the Lord wills.

Harrodsburg, Ky.: "My sister and I enjoy the Word and Work so much, and feel that it has been a great inspiration in our lives. I pray that it may have a great circulation this year."—Hallie Burton.

Johnson City, Tenn.: "On Jan 1 I baptized 3 young men at the evening service, and a girl on January 8. Work going on very well. Closed

year with very good financial report for new work."—E. H. Hoover.

Alexandria, La.: "Trust 1939 will be one of the best years in the history of Word and Work. The principles for which it stands makes it a worth while religious magazine."—W. J. Johnson.

Jasonville, Fla.: "I am much interested in the recent change in management of the **Christian Leader**. I wonder if it is the dawn of a better day."—J. Edward Boyd.

Be sure to ask Brother Janes for the booklet comprising his recent "Outline Studies on the Holy Spirit." A careful study, with Bible in hand, of the passages cited will bless any student or class. The booklet is free as the Lord provides.

Allensville, Ky.: "Bro. S. H. Hall recently held us a short meeting, and 12 of our young people were baptized. 7 of this number were mother's grandchildren. Two of my girls, three of John's boys, and a girl and boy of Joe's."—Mrs. Wm. Kerr.

Linton, Ind.: "We had two additions recently at Linton—one restoration and one baptism. I have been preaching on prophetic themes on Sunday evenings for several weeks now, and interest and increased attendance have evidenced appreciation of the fact that we include that part of God's word in our public teaching here in Linton.

"Wife and I spent January 24-27 in Toledo, Ohio. While there, I

spoke once for the Detroit Ave. congregation where I once preached regularly. James D. Groves is there now. I never see Bro. Groves but that pleasant memories come to mind of our days at Harding College together, and memories of our many congenial discussions.

"The church at Dugger now uses individual communion service, and has secured 'Great Songs of The Church, No. 2.' Progress of the right sort indicates alertness and spiritual liveliness, and we believe these moves to be of the right sort."—Robert Boyd.

Cambridge, Mass.: "A young man, formerly a Methodist, was baptized here recently. He is sincere and gives promise of being a most worthy and useful servant of God. Already he is taking some active part in the services.

"I am thankful to report that this work continues to be supported enthusiastically by the church and that the Cambridge brethren are much encouraged thereby. Plans are being laid for a building fund and for the mimeographing of tracts and pamphlets to extend the influence of the local church and to enlarge the effectiveness of our efforts. We are striving faithfully in our work and trusting God for the increase.

"If you know of any contacts in this vicinity, please write me."—Arthur Graham, 25 Irving Terrace, Cambridge, Mass.

THE NEW "CHRISTIAN LEADER"

The new **Christian Leader**, first issue, is lying on my desk all dressed up in an attractive blue cover page. Several cartoons are used, carefully spotted in the reading matter—a radical departure from the drab appearance of most religious journals. The general appearance of the paper is pleasing to the eye. The lists of names given as editors and contributors suggest anchorage to the "pattern of sound words." The new publication replaces the old paper of the same name. Subscription is \$2 per year in advance (issued twice monthly). The address is Cincinnati, Ohio.—A. K. Ramsey, in *Louisiana Christian*.

Who can read the 15th chapter of John and not be concerned about bearing fruit? By doing personal work each and every disciple of our Lord can bear fruit. *Try*. No excuse for not trying. Ask for help.—S. C.

REPENT

S. C.

A schoolboy under discipline confessed the wrong of his doings and was then asked by his teacher, "What are you going to do about it?" "Slap on the brakes," he answered. "Good, thus far," said the teacher, "but unless you reverse, you will not get back up the grade." Repentance "slaps on the brakes" and also reverses.

Repentance, if it is a repentance unto life, must be a repentance toward God. The sinner must *halt, right-about-face, forward march!* To rest your case with tears is to stop far short. If tears come, as likely they do and should, let them be a help, not a substitute for repentance.

Commit yourself, your soul, to Jesus, for its cleansing and renewal. Commit yourself openly, publicly. Confess Him before men. He has ordained a way by the which you present your body to Him; that is, in the ordinance of baptism. Even as we read, "having our" sin-stained, evil "hearts sprinkled from an evil conscience, and having our bodies washed with pure water." (Heb. 10:22.) "Buried with Him in baptism, wherein ye were also raised with Him through faith." (Col. 2:12.) Note that this bodily commitment is a faith commitment. It is by faith we claim the Savior, by faith we claim our salvation and rest in its assurance. This is the way of peace.

Backsliding, too, must be overcome through a genuine, not a make-believe, repentance. "Repent and pray God if perhaps the thought of thine heart be forgiven thee." Backsliding always begins in the heart, and its sin remains there until there comes the repentance. What a difference would be marked if people knew that covered sins are to be revealed!

SERVICE

Probably no greater words of commendation were ever spoken by Jesus than these: "She hath done what she could." (Mark 14:8.) This is the kind of service Jesus wants—not some great deed to be done tomorrow or at some indefinite time in the future, but the things we are capable of doing today.

Multitudes there are who would like to do big things. But very few people can perform a task. They dream of how they would evangelize the world if they were forceful in speech; or how they would found an orphans' home, or a university, and support missionaries at home and abroad, if they were rich. But this is not what the Lord is looking for; He expects us to do only what we can.

Paul, in his second letter to the Corinthians, in writing about the liberality of the churches of Macedonia, commended those disciples because "they first gave their own selves." (2 Cor. 8:5.) Jesus gave Himself a ransom for us. All we have to

do is to accept Him fully and then we will be constrained by love and gratitude to be led to surrender bodily and mental strength, our time, gifts and talents to Him. Blessings and uplift to men physically, intellectually, socially, and morally are sure to follow the Christian who trusts in God's promises.

There are opportunities for service present all the time. Any work which contributes directly or indirectly to the up-building of His church is carrying out his command for service. In addition to giving of ourselves and of our means, here are a few things that are needed: Bible teaching, ministering to the needy, an active interest in the worship and all other services. Let us not wait for the big things to do, but with the woman in the house of Simon the leper, let us do what we can.—H. A. Rowland, in *Chicago Christian*.

AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

Quotations Pertinent to the Subject.

"When our bodies are immersed in water and our souls into the Holy Spirit our plans are all religious."—Alexander Campbell, "*Millennial Harbinger*," 1831.

"The Holy Spirit himself is received by the hearing of faith."—Benjamin Franklin, "*Sketch and Writings*," page 357.

"The gift of the Holy Spirit is the Spirit."—Barton W. Stone, "*Works*," page 282.

"We teach that the Spirit is received through faith *** Gal. 3:14.

*** We know that if any man hath not the Spirit of Christ he is none of his, and we do teach men to believe and obey the gospel, in order to the reception and enjoyment of the Spirit."—Raccoon John Smith, "*Life of Elder John Smith*," page 418.

"There is no member of the body of Christ in whom the Holy Spirit dwelleth not. *** Hence the indispensable duty of all disciples being led by the Spirit of God, with which they are sealed, and of holding forth, in the language of the New Testament, the gospel; for, where there are no Christians, or where Christians do not perform their duties, there are no conversions—as in Tartary. *** But wherever there are Christians, Christians who hold forth the gospel in the sound words used on Pentecost by the apostles, there will always be some conversions, more or less."—Elder Walter Scott, "*Life of Elder Walter Scott*," page 267.

"If you have much of the Spirit of God, you must make up your mind to have much opposition, both in the church and in the world. Very likely the leading men in the church will oppose you."—Charles G. Finney.

"The infilling of the Spirit compels an outflowing of testimony."—A. T. Pierson.

With another installment on Holy Spirit Baptism we shall likely close this series and issue the material in a neatly printed pamphlet for ready reference and convenience of individual and class studies. After some revision and extensions, it will make such a pamphlet as usually sells for ten cents, but will be sent free as we have means to those who wish it. The printing will in some measure be governed by the demand, so please be prompt with your requests. Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky.

"How great would be the peace and prosperity of the church of God if all ministers and officebearers were filled with the Spirit."—C. I. Scofield, D.D.

"The Holy Spirit is mentioned over 400 times in the Bible under 41 different names and titles. One verse in 26 in the Bible concerns the work of the Holy Spirit."—J. Gilchrist Lawson.

WILL YOU DO IT?

J. H. McCaleb

A compelling need in the lives of young people is social contact. They must have it. Their very natures require the association of others. It is a right and normal condition. When the urge to mix and mingle is absent there is cause to worry. The older young people seem to fend fairly well for themselves. Their age and experience provide them with more contacts. Their sphere of activity is greater. The younger young people need more help. Every year brings up a new class. Every year presents the same problem. When no facilities are offered, they find them for themselves. Always, they are not the best ones.

We older people are perhaps too complacent. Our lives are full. There are many problems to be met day by day. Usually there are not enough hours to go around. We don't want any further burdens. Some times we resent those we already carry. A glorious evening to us means an easy chair in front of the fire. But that is no glorious evening for a young person.

My own youth was made brighter by the thoughtful touch of two or three good women. They realized that young people must have some attention and were unselfish enough to see that they got it. The kindly influence of those good women has never been forgotten. It has had a lasting effect for good. To mention them all would not be possible. One of them did her bit during the university days. Her son and I attended the same school in our home town. Their circumstances were easy and their home spacious. That good mother threw the doors open for her son and his friends. Other interests were cast aside. The boys came first, and they knew it. Good dinners, good parties, and good outings all centered around that home. We didn't want to go any where else and were glad to have the unobtrusive supervision of the father and mother. How much time was given up in our behalf I cannot estimate. I do know that we caused considerable confusion in the household.

I have come to the conclusion that the only satisfactory way of entertaining the young folks is for the mothers and fathers to be unselfish enough to pay the price—especially the mothers. If they would confer earnestly together they would find many ways to entertain the young people that would satisfy those entertained and would be a credit to those responsible. There is no substitute for the warmth and safety of the home. I have not had that advantage for over twenty years, and I think I know.

Sodom represented the underworld and had direct communication therewith. Lot pitched his tent toward Sodom and directly is found living therein. Too many professed Christians today are living too close to the underworld. They can't move too soon.—S. C.

BEN'S BUDGET

If God knew the end from the beginning (Acts 15:18),—eternally purposed (Eph. 3:11), in man's creation, then it wonderfully, even alarmingly, reveals us to ourselves,—our power to choose, our responsibility. God must have known of Satan's evil will; of the certainty of his using his malignant, stronger power, against man. Yet he left man free to choose his course. Further, God *loved* man, *wished* and *offered* him happiness. God was, is, and always will be *good*. So it must be *right* for our will to be free. Not only so, but, from the first, God has held man responsible for his choosing. And in his violations, proper, even staggering, penalties are always assessed against him—these penalties always, in some way, to be paid. All this argues that, with such favor as God has always shown, man can control his will, his conduct. Revelation shows that God expects this of man. Man was made for his own highest good, and for God's own proper glory and joy. The only road to that good, God knows and shows, helps and exhorts man to travel. The fact that God is good clearly shows the deep obligation under which He placed Himself when He created man. He has never "left Himself without witness" to his welfare for man, the "evil and the good." The good news of pardon to such as desire it, and that man (on earth and in heaven) is now implored to return to God and live, is the only story that is now worth while to hear and tell. *Attend*: When *we*, "working together with God," bring children into the world, our obligation to lead and direct them to their salvation *never ceases*.

DeRidder, La.

Ben J. Elston.

THE BLIND AND DEAF

Dan J. Ottinger

It has been my genuine joy in recent years to give away several braille New Testaments, a portion, and I think one braille Bible to blind people.

I announced one volume in braille and must have received twenty requests for it within a month, proving that there is a great hungering for God's word among our blind. I answered each request stating how each person might obtain Light.

Elders, deacons, preachers, Christians, who read this: Do you know of one single blind person who can read braille? By all means supply him at once. Find out what grade he reads and write to American Bible Society, Division for the Blind, Bible House, Park Avenue and Fifty-seventh Street, New York City, New York.

Because of the generosity of many donors, copies can be had for 24c a volume. The New Testament contains four or five volumes, depending on the grade. If you ever see the smile of heaven play across one blind person's face as his fingers glide across the sacred braille pages it will more than repay you for any time and money you sacrifice to spend.

Now a word about the deaf. Is there not some congregation of Christians which has in its membership a talented deaf boy who can learn to preach on his fingers, so that he may become a missionary to deaf people at large? I, for one, will help support such a man.

Reader, what do you think about our blind and deaf? I would appreciate a note from you.

215½ Choctaw, Bartlesville, Okla.

TWENTY-FIRST LESSONS ON ROMANS

How to Deal with Differences Among Brethren

Romans 14.

From teaching about general life and conduct Paul now passes to a problem of fellowship that pressed sharply upon the church in that day—in our day also—and lays down rules and principles which, followed out, would certainly insure the unity for which Christ prayed. In dictator states there is uniformity of a political sort, for no man dares speak contrary to the leaders. So under a false ecclesiastical rule there is uniformity of creed and teaching; for few dare think for themselves, and still fewer would dare to express independent thought. But in the true church there is freedom; and freedom always means diversity of views, difference in points of doctrine and practice. I speak not of the clashing views of men in general, or of those who have forsaken the foundation of God's revealed word; but within the pale of the gospel, among the true children of God there arise differences, sometimes due to partial apprehension of truth, sometimes to errors and mistakes. The oft-heard saying that if all preached the Word there would be no differences is one of those spacious platitudes which at first seem true, but will not stand any practical test. Certainly we should preach the Word—not traditions, not human fables, not personal opinions, not "untaught questions." But when we preach the Word we do not merely quote scripture. We are bound to expound, compare scripture with scripture, reason, draw conclusions, emphasize, illustrate, make applications. This is not only right and legitimate, it is necessary and inevitable. But in that lies all manner of opportunity for differences. How shall this problem be handled so as to avoid disruption of fellowship? How shall Christ's people be free, differ among themselves, and yet be one in the bond of Christian unity?

In the early church this question was especially acute. The hereditary distinctions between Jewish and Gentile brethren were enormous. It was not easy for Jewish Christians to free themselves from the swaddling-bands of the Law; and on the other hand Gentile brethren had ways and customs that were perfectly repulsive to Jews. How to maintain that "unity of the Spirit in the bond of peace" was a serious problem indeed; for never before had such discordant elements been merged together into intimate fellowship and communion. Paul takes up the problems at some of its sorest points.

There were first those whom he calls "weak in the faith," for they had not yet understood the liberty that is ours in Christ, but were still subject to ordinances, "touch not, taste not, handle not," and bound to the observance of holy days. What shall be done with such brethren? Paul says, *Receive them*; that is, accept them into your fellowship: do not draw a line against them, do not exclude them. Since, in their

confession of faith and baptism *God* has received them, do you receive them also. But not to set upon them, to heckle them with arguments, to expose their mistakes and put them to shame. (Verse 1f.)

Those who were free from such false scruples might be tempted to "set at nought" those who were bound by them—that is to look down on them, to discount them, to regard them as blockheads, and the like. On the other hand those who held to those legal observances might be tempted to judge and condemn their brethren who did not observe the legal regulations, as sinners against God. To the one class Paul says, "Do not set at nought your brother," just because you know better than he does; to the other, "Do not judge your brother," because he does not do as you do. Let us recognize the fact that we all are the Lord's and that all we are and do is with reference to Him, and that the final adjudication of things is His prerogative. For each one of us shall in the end give account of himself to God. (Rom. 14:1-12.)

A DEEPER LESSON

But now the Holy Spirit proceeds to teach a further and deeper lesson. Mere tolerance of brethren's weakness while we selfishly pursue our own course—to say, You go your way, I'll go mine—that is not enough. That would soon harden into cold indifference and estrangement; and neither party would be helped. The Lord knows something better for us, namely a loving care and concern each for the other, especially of the more enlightened for the less enlightened one. Let us say that your brother thinks it wrong and sinful to eat certain meats. You have a better light: you can eat those meats with clear conscience, for you know that the Lord has set us free from such restrictions. But if I go on and exercise my liberty it may happen that my brother, seeing me indulge, may follow my example; but he would do it believing it to be wrong. That would be a condemnation to him; and I, by my superior light and freedom have become a stumbling block to him. That must never be! "What then," you say—"shall my brother's narrow scruples control my conduct?" Yes—for love's sake. If Christ *died* for him, I certainly can deny myself some pitiful privilege in eating or drinking (or, in our days it might be "moderate drinking," pool-rooms, card parties, movies, etc., granted all these were innocent in themselves, which, however, they are not). For the essential thing in the kingdom of God is after all not meat and drink, nor any sort of rightful self-indulgence, nor even the enjoyment of our liberties, but *righteousness*, and *peace*, and *joy* in the Holy Spirit. These are the things to be prized and to be looked out for. Do not by the use of some needless thing, though it be entirely right in itself, endanger the eternal salvation of your brother. For if, emboldened by your example, he indulges in your liberties, you have led him astray. What you have partaken of in faith, he takes up in doubt; and that makes it wrong for him. He

“is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.” (Rom. 14:13-23.)

“NOBLESSE OBLIGE”

If any of us therefore are strong, it falls to our lot to bear the infirmity of the weak and to exercise tender, loving care for them, and not to please ourselves; for thus did our Lord Jesus Christ Himself. Oh, how many wounds would have been healed, nay, would never have been struck, had God's people followed the great teaching of this chapter and the great example of their Savior, who came not to be ministered unto but to minister, and to give Himself a ransom for many.

OBSERVATIONS ON A COMMENTARY

Flavil Hall

Continuing (from January) our observations concerning the new Commentary on the Apocalypse, let it be noted that the Christ speaks of a resurrection of which worthiness is the condition, and those therein are called “the children of the resurrection” (Luke 20:25). Also he promises to raise up none “in the last day” except those who *believe on him*, being *drawn to him* by being taught of God (John 6:39, 40, 44, 54). The “last day” here is obviously the last day of Christ's retention in Heaven (Acts 3:20, 21), when he, as David Lipscomb says, will come to earth again, following which the earth will be restored to its primeval state and the will of God will be done on earth as it is in heaven (Queries and Answers, compiled by Shepherd, page 360). If the governor of the state should promise pardon to all the convicts at “the last day” of the year, on condition of good behavior, would this mean that all of good behavior and of bad behavior were to be pardoned at the same time? The reader will make the application.

Paul is striving to “attain unto the resurrection from the dead” (Phil. 3:11), and renowned critics and commentators say that the Greek here means, “Out from among the dead,” that Paul was aspiring unto the resurrection of the just “from among the rest of the dead.” The Greek is what Paul wrote. Wescott and Hort's standard Greek text at this verse reads “*Exanastasis ton ek nekron.*” The first of these words, according to Thayer, means “resurrection”; the second, “the”; the third, “out from”; the fourth, “dead ones,” being plural, so reads literally, “Resurrection out from the dead ones.” Thayer's Lexicon under *anastasis* (resurrection) says “*He anast. he prote* in Revelation 20:5 [second sentence] will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind. Rev. 20:12 sqq.” Grimm is then quoted, with no dissension offered, as an authority on Paul's believing “in two resurrections, separated by a definite space of time.” Jamieson, Fausset and Brown, also Rotherham's Emphasized Bible, and many other eminent works of recognized merit chime in ac-

cordingly. Moreover, Brother E. G. Sewell, co-editor of the Gospel Advocate for forty years, wrote for that paper, issue number 18, 1900, that Rev. 20 teaches such a period as a thousand years reign of Christ; that the martyrs will be in that reign, and, maybe, in the light of the Revised Version, other redeemed ones will share therein; that those not in that reign will "remain in their graves during the thousand years"; that this reign "will be glorious to them that shall be in it," and that other Scriptures seem to "indicate that all the Lord's people will be received into his presence at the same time." (Here quoting 1 Thess. 4:15-17.) If Brother Sewell were now living and should thus teach, he would be an exception if he were not "marked" and ostracised in these "grievous times."

Finally, this new Commentary, page 285, represents us as being "now in the millennium," and that "the millennium—the time when Satan is to be bound—began when the papacy lost its supreme power" (in the days of Martin Luther). How astounding is such a view from those accustomed to cry "speculation" on this subject! If Satan has been bound, having no power to deceive the nations, ever since the days of Martin Luther, how will it be when his Diabolical Majesty shall be loosed for a little season? Remember, no modernist holds the first-and-second-bodily- resurrection view, and hardly two "conservative" brethren, who oppose this view, agree, in so far as they have expressed themselves, and therefore both cannot be free from "speculation."

The martyrs of the first century did not rise and live in the reformers of the sixteenth century, as is claimed by this Commentary. Those reformers had courage, had some light and filled a great mission, but the apostolic teaching about entrance into the kingdom for salvation (Acts 2:38; Rom. 6:3, 4), believers' baptism alone, and other items of divine teaching, did not live in them. Zwingli, perhaps the most noble of those reformers, contrary to the spirit of the early martyrs, was deceived by Satan in fighting carnally in war to enforce his principles. John Calvin, honored by Christendom as a reformer of that period, signed the warrant for the burning of Servetus, a noble fellow protestant. Did the souls of the early martyrs rise and live in Calvin? Brethren, if you believe such impossible things we will bear with you in advocating them, but why not be willing also to bear with us who are unable conscientiously to line up with you in casting true brethren out of the church? I plead that you let that "blest tie that binds" remain intact. I have agonizingly tried to "do my bit" in the effort to rescue that tie of heavenly bliss from the gnawing to which it has been subjected. But one who does this service must suffer. May the eyes of preachers, publishers, and other leaders be opened to a deep sense of the need of charity in relation to all true ones, so that God's mercy may avail for themselves!

(For *ex anastasis* elsewhere, see Lk. 20:35; Acts 4:2; 26:23; Rom. 1:4; 1 Peter 1:3.—E. L. J.)

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"I would like to study Greek so that I may have a better understanding of the Bible. I will have to do this alone; therefore I would like to have the simplest primary text of the Classical Greek, as I understand this is what the Scriptures (N. T.) were originally written in. . . . Also possibly there is some institution giving a correspondence course that . . . you could recommend."—Texas.

For one wishing to study Greek by himself the best book is Harper and Weidner, *Introductory New Testament Greek Method* (Scribners [1889], \$3.00.)¹ This book starts with the first verse of John's Gospel and by an exceedingly detailed instructive method leads on into a knowledge of the Greek New Testament. About the only help a conscientious student would need with this book would be in regard to pronunciation. If he will pronounce the letters just as in Latin, he will be close enough for practical purposes.

The questioner is wrong in his idea that the New Testament was written in Classical Greek. The New Testament was written in the *koine* or common language that developed throughout the Greek-speaking world after the conquest of Alexander the Great. A knowledge of Classical Greek, however, is a most excellent foundation for the study of the Greek New Testament. One who knows Classical Greek can easily read the New Testament, but in many cases grammatical constructions have changed and the meanings of words have changed. Therefore we must study the *koine* in its own right. Classical Greek was at its height during the time of Sophocles, Aeschylus, Euripides, Demosthenes, and Plato, some four or five hundred years before the writing of the New Testament, and we should not expect Greek to have changed less in that time than English has in the days between Shakespeare's time and ours. Language is continually changing. Interpreters of the Scriptures seem frequently unaware of this fact.

The writer suggests that the questioner write to the several Bible Colleges and inquire whether they offer correspondence courses in Greek. The writer knows offhand only two institutions offering such courses (there are others, of course): the University of Chicago and the University of Iowa—both of which offer courses in beginning *Classical* Greek.

The writer is exceedingly pleased to hear of someone who wants to get a thorough knowledge of the real Scriptures. It is to be remembered that the English New Testament is not the *real* New Testament but a *translation*, and that the *Greek New Testament* is the *real* New Testament. May the writer suggest that a group could well learn Greek by themselves with the aid of such a textbook as that mentioned above. Indeed, in almost every large community a teacher could be found. If some of our preachers who are preaching dead and dry-as-dust sermons—and how often does one hear a sermon that has any moving power to it?—would take the trouble to

work through the Greek New Testament, either singly or in groups, and then keep on studying the original, their preaching would take on new life. The writer will be glad to advise any individuals or groups, preachers or laymen, who wish to make such a study, as to the best methods to pursue.

1 A full discussion of books for learning both Greek and Hebrew will be found in the writer's article in the **Word and Work** for August and September, 1935 (XXIX, 154f., 172f.).

MRS. J. M. McCALEB

Threescore years and ten filled out the eventful life of our Sister McCaleb, the wife of Brother J. M. McCaleb, our senior missionary in Japan. She fell asleep in Jesus on Monday, January 30. In her youth, soon after her marriage to Brother McCaleb, she journeyed with him to the far away mission-field. There she shared with him the burdens and hardships of the work in the foreign land for fifteen years; there their children were born: Lois, the eldest, now Mrs. John T. Glenn of Louisville, Ky., in whose home Sister McCaleb lived for a number of years, where she was tenderly cared for, and where she died. James Harding McCaleb, the son, who lives in Chicago; Ruth, now Mrs. F. E. Williams, of Wakonda, S. Dak.

In 1907 Sister McCaleb returned from Japan, took up her abode in Louisville, and devoted herself to the education of her children, and from that time on saw Brother McCaleb only during his infrequent visits to the United States. When the children were grown up the state of Sister McCaleb's health and strength forbade her return to Japan. Sister McCaleb was a most wonderful mother. She very literally gave herself to the welfare and training of her children, all three of whom are faithful Christians and more than requited the labor of love bestowed upon them by their mother.

Sister McCaleb had a strong spiritual nature. She loved the Lord and revered His word; she faithfully attended the assemblies of God's people, and, from year to year, grew in grace and in the knowledge of the Lord Jesus Christ. Her latter years were fraught with pain and physical weakness, and her home-going was a welcome rest to her in the Lord. Of her it could be truly said that her children rose up and called her blessed, and that her works praised her in the gates.

R. H. B.

N. H. FLACK

In grateful memory of the subject of this sketch, who went to Paradise from Almond, Wisconsin, spring of 1937, these lines are lovingly written.

Newton Flack "was a good man, full of the Holy Spirit, and of faith." He was my friend and I loved him much. In 1935 he called me to Almond to assist him in a meeting. There were no conversions, but discouragement was an unknown thing to Brother Flack.

I do not know the name of the preacher he had in mind for the next meeting, but if he will reveal himself, I will gladly sing for him in a meeting at Almond, as a tribute to N. H. Flack.

A great soul has passed. Earth is poorer, heaven is richer. He hath done what he could. Peace be to his spirit.

Dan J. Ottinger.

An official publication of the Nazi party (Deutsches Aktion) asks: "Can there be anything lofty about a religion whose god came into this world only for suffering, and who died on the cross the ignominious death of a criminal?" And this agrees with 1 Cor. 1:18: "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."—E. L. J.

NOT A WORD

Not railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor try, nor cry. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. You are His care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean nor an unkind expression. Never a doubt nor a fear. Never a disparaging remark of another. As you would others should do in the world, so do ye.

Pause! Be still! Selah! Not a word, emphatically; not even a look that will mar the sweet serenity of soul. Get still. Know God. Keep silence before Him. Stillness is better than noise.

Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice.

This is the way to honor and to know Him. Not a word—not the last word: Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church nor business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus drive Him away. . . .

Surrender self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your very being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed, in the sweet, small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quickly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered—not a word!—Anonymous.

We appreciate prompt renewals—they help us carry on.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Africa is four times as large as the United States and has more people. We give the U. S. something like 2,500 preachers and Africa about six! ** A missionary with a family and unable to supply personal needs properly received the remarkable sum of \$66.66 in a month. ** "My old typewriter has been out of use so long I have almost forgotten I ever had one."—*W. N. Short*. Let's give him a new one. ** Sister Rodman, while at home is taking courses at the medical technician's college the better to care for daughter Virginia, a victim of infantile paralysis. Sister Rodman, we believe is a nurse.

We are glad Bro. Broaddus, of Hong Kong, has recovered from his dangerous heart condition enough to be able to write a letter. ** Bros. N. B. Wright and O. T. Rodman are Indiana men. Another person from Indiana has volunteered for the Philippines. ** No word has come from Sister Mattley, marooned in inland China by the Japanese invasion, in a long time. ** The health of George Johnson, who returned from Brazil very sorely afflicted has improved enough for him to be working again. ** Bro. Merritt's daughter, Elizabeth, who will be nine in April, has been baptized. ** We are glad the Namwianga church is sending out native teachers. This is as it should be.

We understand the W. L. Browns have located in Capetown after a season at Sinde, the Reese mission. ** The youth, Sterling Merritt, is consciously or otherwise a humorist. He says it was not a slip that he forgot dating a letter, he just "didn't think of it." ** Orville D. Bixler has recently been a welcome visitor in Indiana and Kentucky from whence he went to that live church on Cornell Ave., Chicago, for conference on work in Japan. ** The work of Bro. J. R. Jimenez in Havana, Cuba, has already resulted in four places of worship being opened. ** Brethren in Texas engaged in work among the Mexicans have supplied 500 copies of their paper, "*El Mamino*" to the Cuba mission which has distributed these and hundreds of tracts, 50 Testaments and 200 Scripture portions. ** Bro. J. G. Pierce, of the Navy, is being made useful in the Honolulu church. ** If you would like to aid a missionary in getting some desirable books, or help another missionary have his dental work done, we will gladly send your fellowship to the right place. (Matt. 7:12.) ** On Jan. 30, the meek and quiet spirit of Sister Dorothy Bentley McCaleb, wife of Bro. J. M. McCaleb, of Japan, departed to be forever with the Lord. She was seventy years and twenty days old and had long been in failing health. ** Helen Pearl Scott was given a trip to Alaska where her kinsfolk are fishermen. ** "Whoever prays most helps most."—*Wm. Goodell*.

RODMAN MISSION REPORT

We are still looking for two families of qualified Christian workers to join with the Rodmans in evangelizing the South Philippines. One man who would be an excellent harvester of souls is willing to go, but his wife's health makes it uncertain. Who else will go?

Brother Rodman has received several letters from members in the Islands this month. The brethren at Kolambugan are perhaps more active than ever, under the leadership of Macario Pones and Pedro V. Azada. Isabelo Canonigo from Misamis and Julio Danes from Bohol have gone to get cheap farming land near Bolinsong, where Bro. Banifacio Balmes was the first one baptized in 1935. No new members have been added anywhere, as far as we have heard, but most of the old ones are keeping the faith, eagerly waiting for new workers from America to lead them in a greater harvest of souls than ever before.

What Shall We Do About This?

Motor cars are a necessity in present American life. Hardly a family is without one. It is hard to get or hold a job or do church work without a car. And yet the Rodmans have no car nor any means of getting one. They came home with only the thinnest summer clothing and have not yet bought all the things they need for winter, while also equipping their home and getting treatments for Virginia's lame leg. They have not yet had funds to begin the much-needed dental work previously mentioned. Now, after making these sacrifices for the gospel's sake, do not the Rodmans deserve our help toward getting everything needed for normal family life? They, like other missionaries, have formed a habit of cheerfully doing without real necessities that they can not afford. They hate to be always begging. It is upon our own initiative, not theirs, that we are asking you to solve their problem by sending what you can for the **Rodman's Car Fund**, to A. C. Lentz, Graton, Calif. Dell Davis, G. A. Marshall, A. C. Lentz, Elders.

PHILIPPINE MISSION NOTES

H. G. Cassell

After being detained near home for many months on account of sickness in the family, I was permitted some two weeks with the brethren of Calapan, Mindoro, the latter part of September. Because of the fact it was harvest time we did not get to hold many public meetings but did considerable private work among the brethren.

I was called there again the middle of November to assist in a tent meeting which commenced the night of November 21 and continued until December 4. Out of the 14 nights, it rained 11, and so hard that we were unable to hold meetings at all on 3 nights. The audiences were small the nights it rained, but large the three nights the weather was fair.

A young man who had been taught by one of the older sisters in the church was baptized in the course of the meeting. Sometimes baptismal services are not very impressive on the mission field, but this was one of the most solemn and impressive it has been my privilege to participate in, and it will surely exalt Christian baptism in the thinking of all who witnessed it.

Many obstacles stood in the way of this meeting, but they did not prevent the meeting, and the brethren are all stronger for the experience. Many of the younger brethren were much strengthened and encouraged as a result of burdens borne, and the private studies. They desire to improve their song services and bring them up to a standard where they will accomplish more teaching.

Any brethren or congregations in America desiring to have a part in this improvement in the song service could render a very great service by making it possible for us to have about 18 copies of Great Songs of The Church, **flexible binding**. Most of the younger brethren read notes but our Philippine song books do not have the notes and they have learned many of the songs by ear. They love to sing English songs.

Some of the brethren were fearful on the start that the people would not listen to Protestant preaching since the Catholics had been the only ones to make any aggressive efforts for some time, but their fears were

shown to be groundless, and they are now anxious to undertake another meeting a few months later when there may not be so much rain.

For a number of months we have been having a very interesting class with a number of school teachers who are confined in the Quezon Institute for treatment for tuberculosis here in Manila. Judging from the interest they have manifested we should baptize some of them in time.

We had to omit this class, of course, while I was away, and this shows one of the many needs for more than one family in the same field. Surely there are those in our American churches whose hearts have been purified sufficiently to be filled with loving service for the millions of Filipinos who have never yet had an opportunity to hear the Gospel; and who would gladly devote their lives to the mission of living and teaching that Gospel here in the Philippines if they were sent to do it. If there are such, we should like to hear from them.

Box 3256, Manila, P. I.

BOY MISSIONARY

Not often here in New Orleans have we met and greeted and heard and prayed farewell benediction upon an outgoing missionary who is only eighteen years old! Young Brother Orville Brittell of Santa Rosa, California, afforded us that privilege last October 25th, uplifting us with a Bible message and stirring our hearts as he related the steps by which he has been led to give himself to foreign work, the South African field in particular. He is now, no doubt, safe in Africa, to join "The Scotts," long-time laborers located at Kalomo, Northern Rhodesia. May the Lord of the harvest bless their labors together, and may He send many others. (Matt. 9:38.) How much has your interest in the "Great Commission" cost you? Count up the cost of your joyrides and compare; or your tobacco, or your drinks. And your sacrifices? How much are they?—S. C.

JIMMIE AND JOYCE SHEWMAKER VOLUNTEER

(Extracts from a private letter to a friend.)

At the Thanksgiving service at Harding College the announcement of our desire to go to Africa was made. Since then Bro. Benson has sent the announcement to four of our religious papers. So far as we know, no announcement has been sent to the Word and Work. We would appreciate it if you would send one.

We are both graduates of Harding. My husband, Jimmie Shewmaker, has had nine years teaching experience; I have had five. We have two children. It is our intention to sail in June or July with the A. B. Reese family. So far as we are able to tell now we will sail from New Orleans, because we can get cheaper passage by a freighter. Jimmie is contracted with the school here at Guy, Ark., until July 1, so we are going to have little or no time to visit among the churches. The College Congregation at Searcy has temporarily accepted the sponsorship of our endeavor. However, they would like to turn it over to a larger, missionary-minded congregation as soon as one can be found. They intend, however, to give a certain amount to our work, though some other congregation takes the sponsorship. Funds should be forwarded for the present to Bro. G. F. Stroud, Harding College, Searcy, Arkansas.

It is our intention to work with the Reeses at Sinda Mission, in case Bro. Brown decides to leave there; but if he stays on at that point, the Reeses and we intend to establish a work together in a new location.

Joyce Copeland Shewmaker.

Feeding the soul—how vitally important! Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." There is manna, living bread. Do not neglect it. An undernourished soul is worse than an undernourished body. Believe it. If you have fed on worldly sugar-coated dainties, and have a perverted appetite and taste, correct it.—S. C.



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