

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

J. R. Clark, Publisher

Subscription, One Dollar the Year

(Including W. W. Lesson Quarterly where requested)

In Clubs of four or more, seventy-five cents

Address: The Word and Work, 2630 Montgomery St., Louisville, Ky.

(Entered at the Louisville, Ky., Post Office as second class matter)

## IN THIS ISSUE

|   |     |
|---|-----|
| Poem: The Stony Path                            | 229 |
| <b>Words in Season</b> —R. H. B.                |     |
| Why the Condemnation of Unbelief                | 229 |
| "He That Believeth Not Shall Be Damned"         | 230 |
| The Final Choice                                | 231 |
| What Time Is It?                                | 231 |
| <b>News and Notes</b>                           | 233 |
| The Way of the Cross—Frank M. Mullins           | 237 |
| Finding Fault With God—Flavil Hall              | 239 |
| The Good Seed—W. H. Crain                       | 240 |
| On the Unity Problem—S. C.                      | 241 |
| Ben's Budget—Ben J. Elston                      | 242 |
| The Gospel—W. J. Johnson                        | 242 |
| The Lion's Den (Lesson on Daniel)—R. H. B.      | 243 |
| Studies in the Original Text—Jonah W. D. Skiles | 246 |
| Thoughts Worth While—D. H. F.                   | 248 |
| Alex M. Stewart—E. L. J.                        | 249 |
| Office Notes                                    | 249 |
| She Suffered in the Flesh—D. C. J.              | 250 |
| A Warning—Robert B. Boyd                        | 252 |
| My Tribute to Sister Janes—E. L. J.             | 252 |

**CATALOG NUMBER.** We are listing nineteen pages of Bibles, Testaments, Books etc., in this issue. Order from THE WORD & WORK, 2630, Montgomery St., Louisville, Ky.

## My family was worried

"Certainly glad I stop at recognized hotels on my many business trips. Once, serious illness developed suddenly at home. Though I'd left no forwarding address I was easily traced to my hotel by phone." *D. B., Rochester, New York.*

**AMERICAN HOTEL ASSOCIATION**



**FOR A FRESH START  
STOP AT A HOTEL**



### NEW AND SECOND HAND SONG BOOKS

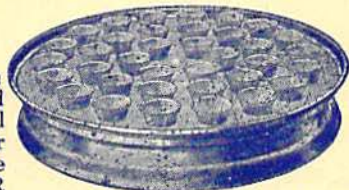
We estimate that at least a hundred thousand copies of "Great Songs" (Numbers 1 and 2) that still have trade-in value are now in use among the churches. (The total number issued is near the quarter million mark.) Many of these books are in churches whose surroundings and appointments call for a certain suitable standard of freshness and newness in their equipment. Such churches can now afford to change to clean, new books, on our trade-in plan.

Churches wishing to trade should file their request for new books direct with this office, mailing us at the same time an average sample of their used books. We will advise them immediately of the trade value of their used books. (Our demand for these second-hand books is greater than we can supply.) We mail new books out to you, postpaid; you mail used books in to us, postpaid—1½¢ per lb., from any point to any point in the U. S. A.

**GREAT SONGS PRESS, Baxter Station, LOUISVILLE, KENTUCKY**

### THOMAS INDIVIDUAL COMMUNION SERVICE

For forty-seven years we have been supplying churches all over the world with beautiful, sanitary, individual communion services. Does your church have one of these up-to-date outfits? Send for **SPECIAL OFFER** and free folder illustrating communion supplies in polished aluminum, chromium-plate, quadruple silver-plate, and wood. We can also furnish you with extra glasses, offering plates, and sick-room outfits. You will find that our merchandise is reasonable in price and of the highest quality.



**THOMAS COMMUNION SERVICE COMPANY**

Box 1221, Lima, Ohio

# THE WORD AND WORK

(VOLUME XXXV, NOVEMBER, 1941)

## THE STONY PATH

"The road is too rough, dear Lord," I said,  
"There are times that hurt me so."  
But He said, "Dear child, I understand;  
I walked it long ago."

"But," I said, "there is a cool green path;  
Let me walk there for a time."  
"No, child," He gently answered,  
"The green path does not climb."

"My burden," I said, "is far too great.  
How can I bear it so?"  
"My child," said He, "I remember its weight;  
I carried my cross, you know."

"But," I said, "I wish there were friends with me  
Who would make my way their own."  
"Ah yes!" He said, "Gethsemane  
Was hard to face — alone!"

And so I climbed the stony path,  
Content at last to know  
That where my Master had not gone  
I should not need to go.

And strangely then I found new friends;  
My burdens grew less sore,  
As I remembered long ago  
He went that way before!

—Selected.

## WORDS IN SEASON

R. H. B.

### WHY THE CONDEMNATION OF UNBELIEF?

It may seem strange to us that such heavy judgment should be denounced upon men just because they do not believe. We are inclined to think that believing or disbelieving is purely a mental operation, and that a man can hardly be reckoned blameworthy for disbelieving any statement or report, nor praiseworthy for believing it. If the evidence is sufficient the mind is compelled to believe, we think, and if it does not seem convincing to us, we simply cannot believe; that such things cannot be forced; and that a man cannot have any choice in such a matter. Our belief or disbelief depends,

we are told, on the weight of evidence and the validity of testimony; also on our own mental make-up and ability to estimate the value of the evidence.—Many unbelievers reason in this fashion. Some profess to deplore the fact that they are not able to believe the gospel; others lay their inability to believe to superior intellectuality. But the old Book goes deeper. Without going into the reasons, it pronounces blessing upon those who believe the truth, and judgment upon those who believe not.

**"HE THAT BELIEVETH NOT SHALL BE DAMNED"**

"Go ye into all the world, and preach the gospel to the whole creation: he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15, 16.) Why such a sentence upon a man, merely because he is an unbeliever? Again: "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3:18.) The word "judge" here manifestly refers to adverse judgment, condemnation. Why are such awe-inspiring consequences attached to faith and unbelief? Again, "Except ye believe that I am he, ye shall die in your sins." (John 8:24.) Again, "He [the Holy Spirit] when he is come, shall convict the world of sin . . . because they believe not on me." (John 16:8, 9.) There must be something behind this. Two things are clear:

1. That the testimony to Christ, must be ample; the evidence of the truth of the gospel, all sufficient.
2. That believing or disbelieving constitutes a moral choice.

Let us look at these two points.

The first is necessarily implied. The character of the God of the Bible forbids the thought that He would demand faith of a creature, as the condition of salvation, without giving him sufficient testimony and evidence on which to base his faith. For faith is not the same thing as credulity: it is intelligent conviction. "These are written," says John, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20:31.) If John had not considered the testimony of his gospel sufficient, he could not have said this.

The second fact is that "believing" and "disbelieving" constitutes a moral choice. This also is plain. A man can believe what he reads in the histories about Alexander, Cæsar, Napoleon. That involves no heart-searchings or inward conflict, and demands no choice or decision, no change in life and conduct. But when we are face to face with the testimony concerning Jesus, that He is the Son of God and Christ, the Lord, we stand at the cross-roads. We see at once that the acceptance of this necessitates a radical change of all our aim and purpose and ways. The old life must cease; a new life,

a life unto God, is the logical issue of the acceptance of the gospel. Consciously or unconsciously the heart makes its decision; and the eye follows the heart. If openly or secretly the old life is preferred, there will be no lack of reasons and excuses for repudiating the testimony of Christ: such can always be found or concocted. If the heart is toward God the proof of the truth will appear abundant. "And this is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil." (John 3:19.) Believing in Christ is as much a matter of the will as of the intellect. It is not necessary to impugn the relative honesty of any one; but once a man is confronted by the light, his pre-possessions and pre-dilections will sway him and will affect his vision and his decision. Christ demands surrender to His Lordship. If that be yielded, well. Then comes cleansing and peace and new life. If that be refused, the soul turns back into darkness. And if thine eye be single, thy whole body shall be full of light; but if thine eye is evil, thy whole body shall be full of darkness."

#### THE FINAL CHOICE

The rejection of Christ is fatal—first, because in Him alone is salvation. If there were one only remedy that could heal a man of a deadly disease, his life would depend upon his attitude toward that remedy. So is it with Christ. He only saves; and there is no salvation in any other (Acts 4:12). The question whether I shall live for ever, or perish in my sins, depends on my believing in Him and receiving Him, on the one hand, or my rejection of Him on the other.

In the second place, the man who rejects Christ has sealed his own judgment, because he has rejected the best that God has for him, all that God could possibly do for him. For in that Gift all else is comprehended. "It was the Father's good pleasure that in him should all fullness dwell." (Col. 1:19.) Therefore, aside from the guilt of repudiating God's love and supreme sacrifice, a man is, in the nature of things, left to eternal hopelessness who does not believe in the Name of the only begotten Son of God.

#### WHAT TIME IS IT?

There is a great and well-justified interest in this question today. It is the same question as that in Isa. 20:11.

1. It is bound to be *late*.

Near 2,000 years have passed since the Lord bade us to wait and watch for His coming. We are in the "morning-watch" (Mark 13:35-37). Rom. 13:11f. also shows that.

2. Signs, such as never before, mark our day.

These signs are different (a) as to their magnitude, (b) as to kind. The signs the Lord Jesus gave in Luke 21:10, 11 (all but the last of these) have been fulfilled in vastly greater measure than ever before, within the last 25 years—and we have not seen the end of it. (The last sign, the portents in sun,

moon and stars, is always mentioned in closest connection with the Day of the Lord itself). The stirrings within Israel, looking toward an acceptance of Christ; Israel's regathering and re-nationalization, is a new sign. So also the rise of "totalitarian" dictators—quite different from the dictators and tyrants of the past, and closely resembling the Beast (Rev. 13) the Man of Sin (2 Thess. 2), and the "little horn" of Dan. 7 and 8, indicate the near manifestation of the world-dictator, the "anti-christ." (Compare 1 John 2:18.) There is also the sign of consolidation. Whichever way the outcome of this present conflict, a general world-combine will probably result. This accords with Rev. 11:15 (R. V.). When Christ takes over, there will be but the one world-kingdom.

3. It is certainly time to "Look up."

See Luke 21:28; also vs. 34-36. The world's fear is the Christian's hope. See also Phil. 3:20, 21.

4. *But* it is not yet the time of the Great Tribulation:

There is terrible tribulation in the world today, and many ask if perhaps this is the beginning of that unparalleled tribulation that is to come (Dan. 12:1; Matt. 24:21.) It may well be the foretaste or premonition, but that Great Tribulation does not begin till the event of Matt. 24:15. (That it is yet in the future is seen in Matt. 24:29.) *Nor is it time for "Armageddon"*—which does not come till the "Beast's" rule, and at the very end of the same. *And certainly it is not time to quit working.*—Abraham Davenport was in charge of the legislature at Concord, New Hampshire (?) which was in session when *the dark day* fell on New England. Some, terrified, asked that the house adjourn; but Abraham Davenport gave the following answer: "Either this is the day of judgment or it is not. If it is not, we want to go on with our work. If it is, we want to be found at it, faithfully discharging our duty. Let candles be brought." So may we be found if Christ should come today or tomorrow, "so watching" and "so doing."

5. But it is time for Christians to expect the event of 1 Thess. 4:16, 17, which comes first of all, unannounced, independent of all signs.

In general, we must say to all men, and to each, "it is much later than you think." The greatest snare has always been that people counted on having unlimited time. But only today is the day of salvation.

---

#### SLANDER

"I would rather play with the forked lightning, or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies."—A. B. Simpson.

---

Some folks don't look up until they are flat on their backs.

## NEWS AND NOTES

Howe, Texas: "We seldom have preaching at our little church and the good sermons found in the Word and Work are very much appreciated. We have some numbers as far back as the year 1916."—Mrs. V. H. Haizlip.

Parksville, Ky.: "The Parksville meeting closed with fine visible results. Brother Olmstead seemed at his best in every message. Many visitors—totaling 18 congregations—tasted the truth, and were pleased. We had people here from at least nine counties. Last day, all-day services, with afternoon homecoming during which Brother Olmstead preached on "Our Lord's Return." Also recognized then were 16 who had been members for a span of 50 years or more, and a list of some forty preachers who had preached here during the past 80 years. There were seven baptisms, and vast good done to others. Certainly untainted, love-filled, truth will do this every time. I go to Chestnut Grove Church tonight to start a ten days' meeting. This is a little church just out of Parksville."—N. Wilson Burks.

Winchester, Ky.: "The Winchester Main St. church has just experienced a revival season. First, Robert Boyd was with us for three nights after which H. N. Rutherford continued for twelve nights. Both Boyd and Rutherford are fine Gospel preachers. Crowds were better than they have ever been since I took up the work here. The church was both encouraged and strengthened which is a great boon to us just now. One young man was baptized into Christ.

"Bio. Asa Baber reports two confessions in a service at Salt Lick church in Bath county."—J. R. Clark.

Junction City, Kan.: "We are now in our seventh month here, having started church services last March. Congregation largely composed of army men and their families and selectees. In the present increment of 6,000 selectees at Cavalry Replacement Center at Ft. Riley we have contacted 33 members of the church. A number have attended services faithfully and

contributed their singing, speaking and prayers to our worship. Selectees conducted an entire service recently. Some of our members are on maneuvers in Louisiana. About October 1 the 6,000 at Replacement Center will go to permanent posts and a similar number of recruits will come here for 13 weeks of basic training. The church is here to minister to these young men from every section of the country. Our program this fall and winter is designed to reach people in Junction City and build a permanent congregation. Church meets at West 10th and Jackson. Congregation greatly edified by Song Rally with Bro. Jorgenson last August."—Wm. Wayne Allen, 224 East 11th St.

Sellersburg, Ind.: "The Cedar Springs congregation enjoyed a fine meeting with Bro. Howard Marsh, from Sellersburg, preaching. The gospel was preached in a forceful way in its simplicity. Brother Jack Curry led the singing. There were fourteen responses: twelve for baptism, one restoration and one for membership. While Brother Marsh was at Cedar Springs, I preached at Sellersburg. One was baptized. Good work now going on at both places. Pray for us."—Edward E. Kranz.

Lexington, Ky.: "We closed a meeting at Mackville, Ky., not long ago. There were ten responses to the Gospel during that engagement, 9 by baptism. We appointed 3 elders and 4 deacons to take the oversight of that wonderful church at Mackville. I believe that church has made the most rapid spiritual progress of any church in my knowledge. They have completed 4 new Sunday School rooms during the past year; they have a large Sunday School. We had 142 at S. S. August 17 and had great crowds and fine fellowship throughout the Mackville meeting.

"Brother Elmer Ringer did some splendid preaching in a tent meeting in the Melrose section of Lexington. He had splendid crowds and much good seed sowing was done. There were no visible results except one restoration but we feel that the less tangible aspects of the

meeting are beyond computation. This meeting lasted from Aug. 11 through Aug. 24."—H. N. Rutherford.

Dugger, Ind.: "After twelve years absence, I was with the Summerville congregation, seven miles from Dugger, in another meeting. Bad weather and busy season kept some from coming, but interest was good throughout the meeting. Four young people confessed Christ and were baptized. Neighboring congregations were well represented throughout the meeting. Sixteen, or more, were represented at the song rally in the afternoon of the 12th and demonstrated what fellowship among the people of God should be. A number of preachers were in attendance at one or more services. Bro. Gary McKee led the singing and did it well.

"Bro. Sampson at Farnsworth, Bro. Hoar at East Jackson Street, Sullivan, and Bro. Ketcherside at Mt. Zion, are the three meetings of the near future within easy reach of Dugger. One baptism at Dugger recently."—Maurice Clymore.

Johnson City, Tenn.: "R. H. Boll came to Johnson City Oct. 11 and due to other pressing engagements, had to close the meeting the 17th. I started the meeting Oct. 8 in order to get the meeting under way before he arrived, since his stay was so short. The Lord gave us powerful messages through Bro. Boll and large and continually increasing audiences heard each message. Two were baptized, and one came for restoration and also to place membership with the local congregation. The Lord also blessed us with the privilege of broadcasting 4 times while Bro. Boll was here. We trust that it will be the will of God for Bro. Boll to come for a longer meeting a little later.

"I preached for the little church at Catlettsburg, Ky., Sept 29 and 30. Enjoyed meeting the brethren there, and spending some time again in the home of the Suells at Ashland. We also had a fine time with the brethren in Winchester, visiting in the home of the J. R. Clark family, and preaching each night there at the Main St. church. Also drove over to Lexington, Ky., and spent time pleasantly with Odis and Fannie Harris, son-in-law and daughter

of the Rutherfords."—Robert B. Boyd.

Louisville, Ky.: "It is now practically a year since I have sent in a report on the work at Camp Taylor church. This has been a good year for the Camp Taylor church, partly as a result of a meeting held last year by J. N. Armstrong, a one week meeting last June held by Bro. J. E. Thornberry, and a one week meeting held by Bro. Jonah Skiles. These men have done much good in building up the spiritual life of the church and in influencing others to confess faith in Jesus.

"I have told the brethren at Camp Taylor that I feel that I must resign my ministry with them January 1. I do this with regrets for Camp Taylor church has cooperated with me in the work of the Lord better than any church with which I have worked in my ten years of preaching. In these three years we have increased the Sunday school and preaching service attendance, developed a worth while young people's work, and, in addition to the Wednesday night prayer meeting, held a Friday night Bible class.

"To meet the needs of this growth a basement addition was built across the back of the church and connected to the old basement, and Sunday school rooms were built in both the old and new basement.

"If the Lord wills I shall begin a ministry with some church on January 1. To this end I would be glad to contact any interested brethren."—Paul C. Duncan.

Madison, W. Va.: "I baptized two at Unionville, Ind., and then preached three weeks at Foster, W. Va., recently. Preached at Prenter, W. Va., last Lord's day. Begin a meeting at Long Bottom, Ohio, next Sunday."—J. D. Phillips.

Louisville, Ky., Oct. 18: "Wife and I sojourn with daughter, Mrs. P. T. Addams, convalescing from operation. I am trying to be of some help to a good, faithful staff of teachers of Portland Christian School, 18th year, a good and faithful work carried on by the Portland Ave. congregation, where is a splendid student body receptive to daily Bible instruction and other good influences provided for them. Meantime our New Orleans work carries on in co-operation with Brother El-



mer C. Ringer, now located there. We expect to join them there at the Thanksgiving season and to see Jennings also, as a special Thanksgiving service is planned. Bro. A. K. Ramsey is discovering a prospective mission point at Bogalusa, La., while Brother Sidney Mayeux is helping to establish at Ville Platte, a field predominantly French. At Estherwood, La., is a French brother, Morris LeFleur, who has since his conversion been showing aptitude and zeal in getting the Gospel to his own kind. For instance, during their terrible flood, buying up the opportunity of preaching to those with him marooned. He should be made free to devote all his time to work among those people, so great is the need. Possibly there are those reading this note who would like to invest in a good work which this brother would be glad to devote his whole time to. The writer would be glad to hear from those whom the Lord favorably inclines.'—Stanford Chambers.

Brother E. H. Hoover reports a glorious meeting at the down town church in Chattanooga, Tenn., with R. H. Boll preaching. They had good crowds with several visitors. They had day classes and were on the radio for eight days. The church was delighted with Bro. Boll's fine messages and was greatly encouraged and strengthened.

Sellersburg, Ind.: "It was a real treat for me to be back with the Cedar Springs congregation recently in a two weeks revival meeting. We have many friends there and it was our pleasure to enjoy this fellowship with them again. Our efforts resulted in 12 baptisms, one for membership and one restoration, for which we praise the Lord. A deep interest was manifested during the entire meeting and plans are now under way for some additional rooms to be built in the basement to be used for Bible school rooms and young people's work. May God bless these good people and Brother Kranz as their minister.

"The work here at Sellersburg continues to increase in most every way. The church here is 109 years old. The free will offerings for the past two months have been the best in its history. The attendance has

also shown a marked increase recently. One that we had been interested in for some time was baptized on October 12. A number of others have been added this year. We praise the Lord and press on."—Howard T. Marsh.

J. Edward Boyd spent the month of September preaching in Alabama and Louisiana. The points touched in Alabama were Oak Bowery, Greenville, Andalusia, and Cedar Grove. In Louisiana, he preached at New Orleans, Amite, Oak Grove, and Glenmora. He held a meeting for a church between Amite and Baton Rouge where three placed membership and one was restored.

Louisville, Ky.: "We rejoice to report eleven responses in our recent meeting with Bro. Hoar at High View: eight for baptism, one for membership, and two reconsecrations, for which we thank God. The attendance and interest in both Sunday and mid-week services have increased noticeably.

"We are now in a wonderful meeting with Brother Frank M. Mullins at Pekin. Fine interest and attendance thus far. We invite all to come and share these blessings with us."—Orell Overman.

Dallas, Texas: "There was a church in Como, Texas, for many years. It survived a split on instrumental music, but the town shrank and the church did likewise. Several years ago the leading member moved and the church quit. Brother Blansett took the Fair Park tent there and at Picton, five miles down the highway, leading the singing most of the time also. The attendance was good. He left a church with 16 members, five of whom he baptized and eleven were restored. They have rented a house at Como. There are still many backsliders in the community. Oh, that more Christians had Bro. Blansett's perseverance in the face of obstacles!—May Lynn.

#### From Central Kentucky

"From Tuesday, Oct. 14, over Wednesday-a-week (nine days) I preached at Ebenezer church, near Harrodsburg. Confessions began on Saturday night, and continued every day to the close, with seven coming the last day—fifteen baptisms in all. Among them was a man

67 years of age. The spirit of revival took hold of the whole church, apparently, and strong desire for a rightness with God and with each other became manifest. At times, with chairs in every aisle and corner, not all who came got in the house.

"Bruce Chowning visits Ebenezer church on first Sundays, and Brother Rutherford visits them on Thursday nights, occasionally, as he has opportunity."—E. L. Jorgenson.

Chattanooga, Tenn.: "Our work with down town church in Chattanooga is doing very well. We enjoy fine fellowship in this group, and feel free to preach all the word as we find it, with no one to object. Word and Work continues most excellent."—E. H. Hoover.

#### One Hundred Years of Growth.

It has been one hundred years since the cause of Christ was established in Detroit, Michigan. Nearly twenty-five churches of Christ are planning to unite and celebrate their century of progress during the week of November 16th through the 23rd, this year.

In addition to the Lord's Day morning gatherings and the nightly meetings there will be day sessions each Sunday at 3:00 o'clock and at 10:00 A. M. Thursday (Thanksgiving Day in Michigan). These day meetings will be held in the commodious Tuxedo Theater auditorium, opposite the meeting house at Hamilton and Tuxedo Avenues, where most of the regular meetings are to take place.

Brother H. H. Adamson will have a leading part in these meetings. Many community preachers will speak and be on the program otherwise.

Out-of-town brethren will be entertained in homes of good brethren. Those who plan to attend this great centennial should write to Luther Breeland, 1100 Scotten Avenue, Detroit, Mich., at once stating the number of days they expect to attend. (Condensed from an announcement sent in by Detroit brethren.)

"In September, I spent a week in New Castle, Pa., preaching, and examining the situation from the opposing angles there. Some years ago, a few disciples—chiefly Brother and Sister Weatherby, and Sister

Kate Perillo—started mission work, in hope of establishing a simple, spiritual church of Christ. A preacher, and some other disciples, holding certain sectarian views (chiefly extreme 'Rebaptism,' and bitter 'anti-millennialism') were added, and their views and human opinions were later pressed to the disruption of the work. A few pulled away from the original few, and began a work on the other side of the city. I shall relate only a few, brief revealing details.

"From his study of the Bible only (including Rev. 20) Brother Weatherby had found much truth concerning Christ's Return, and related events. When, in his joy, he began to tell of it, chiefly in private conversations, he was ridiculed, and nick-named after the editor of this paper! But he had as yet, never seen the paper nor heard of Brother Boll! His interest was immediately aroused, he inquired of our address, and subscribed for the Word and Work! Then other fault was found: he had offered the communion to a woman who had refused 'rebaptism'; but she was already a member of the group called 'Church of God,' and had been (in earnest faith in Jesus) immersed by them! Brother Weatherby had indeed said, in connection with this incident, 'There are good people in all churches'; but this remark was turned around to mean, 'One church is as good as another'—which he does not believe; else why labor and sacrifice to build another church in New Castle!

"I do not profess to know all that transpired, nor to be of infallible judgment, but I can say I have never seen gentler, humbler, more earnest believers—with less of the factious spirit—than these few original disciples, who still meet in the original location at New Castle. They need the help of some young man, single, who could probably find part support in the mills of the city. And these earnest disciples deserve, I think, these few words of commendation."—E. L. J.

Herman Fox and family sailed from Shanghai on Sept. 29 and reached San Francisco October 20. They arrived in Louisville, October 24. And what a story he has to tell!

## THE WAY OF THE CROSS

Frank M. Mullins

How precious is the knowledge that "The way of the cross leads home"! How sweet the peace that passeth all understanding that flows from that cross on Calvary's hill! What blessed assurance we have as our faith looks upon Him who is our Surety! Portrayed upon the background of man's abject failure, the cross of Christ stands out as God's supreme handiwork and gift to mankind. There is where God did His best; there is where the fulness of divine love is unfolded; there is where the all-sufficient fount of divine grace is opened to meet man's deepest need. For to the cross we come empty—"Nothing in my hands I bring"—and there of His fulness we receive.

Of course, we shrink from His terrible agony, His heart-ache, and more, the burden of sin—our sin—that melted His heart (Ps. 22:14). All the reproaches, insults, scourgings, and vile indignities, with all the terrible pain of the crown of thorns, the spikes, and all His bones out of joint, shrink into nothingness compared to the fires of hell He bore in His heart for our sins. Yes, the cross has its ugly side as well as the divinely beautiful. And the suffering and shame of the cross can only be appreciated as we recognize God's love, grace and mercy at work to bring salvation to fallen man, who must remain eternally lost without it. As we enter into the blessing of God's fulness, opened up to us at the cross, we may not be able to fully comprehend that love that passeth knowledge, but we praise Him that we have laid hold of it and it has laid hold of us. How glad we are that Jesus finished the work for our salvation at the cross and it is our privilege to appropriate its inexhaustible store to our every need by faith; and victory, assurance, peace, hope—blessed hope both sure and steadfast—becomes ours. How can we praise God enough for the cross—that the way of the cross leads home?

As our hearts gladly reach out for this joy of the cross, there comes a solemn, sobering thought. Jesus said, "If any man come after me, let him deny himself, and take up *his* cross daily, and follow me." We, too, have a cross which must be borne *daily*. How frequently does one contact professed Christians who shrink from the thought; who think this takes all the joy out of His cross. Through their minds passes a vision of some terrible calamity, or sickness, or sorrow, and though not in audible tones, their heart cries out, "Let this cup pass from me." And the thought of their cross is only of a burden, a suffering, a sorrow, and they turn away from the cross, their *own* cross.

Is this not a great misunderstanding of our own cross? Is our cross simply some tragedy, sickness, or sorrow? God forbid! To be sure, it may include any or all of these things, but these alone are not our cross. Look about you and you

will see that sinners suffer the same sorrow, sickness or tragedy. But that is not the cross, nor is it a token that they are following Christ. Our cross may or may not include persecutions, reproaches, being despised and rejected of men, and even moments when God seems to hide His face from us. And when it brings us into the garden where we sweat, as it were, great drops of blood, it is here we understand its meaning. Our cross is immediately transformed and filled with peace, joy, love, grace, mercy—a fount of ten thousand blessings to our own souls and a river of living water to our fellow-man.

As we go into the garden with Christ and face the cross it is there we make the full, complete, and final surrender to God's will, saying with all sincerity of soul, "Not my will but thine be done." Taking up our cross thus, daily, we follow Him. It is there that God takes over; it is from that point that our daily life becomes the handiwork of God. There we are delivered from the failure of the old self-life, lived in human energy, to the glorious, triumphant, "filled unto all the fulness of God" life, lived in the Holy Spirit and wrought of God as He works in us "to will and to work for His good pleasure."

Our cross then is God's will wrought in our daily life. Then every pain, reproach, burden, sacrifice, sorrow, is sanctified to His glory, and sweet peace and assurance floods the soul, in the knowledge that our Father will fully accomplish His purpose in it and will lift the burden when His good work is finished. Abiding in His will, "called according to His purpose," the soul is happy in Jesus whatever our lot, for God will work all things together for good. Thus it lifts the Christian life out of the lap of chance and places it in the hand of God. God's child no longer drifts upon the sea of changing conditions of a troubled world, but breasts the storm with a song in the midnight hour, a song of victory, though, like Paul and Silas, beaten and bruised and put to shame for Jesus' sake, rejoicing to be counted worthy to suffer for the name of Jesus, till God shall shake the prison doors open and we go free.

Child of God, you cannot think that heaven, where God Himself shall wipe away all tears, is an unhappy place. The fact that God's will is done perfectly there, makes heaven what it is—just the opposite to what makes this world, and our lives miserable. Then take up your *own* cross and follow Jesus, for there is found a foretaste of heaven; there God takes over and His will is done in our lives. The way of the cross leads home, and how precious is that way which makes it possible for me to turn both my sins and my life over to God, and rest in the peace and assurance that it is well with my soul, for the way of the cross—His and mine—is God's way and will.

When the outlook is dark, try the uplook.

"As one lamp lighteth another, nor groweth less, so nobleness enkindleth nobleness."

## FINDING FAULT WITH GOD

Flavil Hall

In Malachi 3:13-15 we find that the Jews made grave charges against God. They charged that, though they showed the outward signs of piety, even wearing mournful garments, that they were not blessed of God materially as others who bore no signs of goodness. But the outward signs did not come from the heart. In those last days of Old Testament record they had "a form of godliness," but by their actions they denied "the power thereof," as it will be in the last days of the present dispensation (2 Tim. 3:1-6). They had robbed God of "tithes and offerings" and had not regard for the destitute, yea, had even oppressed them (Isa. 58:4-7; Micah 6:10-12). Yet they whined that the ungodly and proud were happy and prosperous, but they were not.

Asaph's "feet were almost gone" from the path of rectitude and his "steps had well nigh slipped" when he became "envious at the arrogant," beholding their prosperity in contrast with the chastening of the professedly pious. But, ere it was too late, he learned in the divine sanctuary to make Jehovah his "refuge," learned that He was the "strength" of his "heart" and his "portion forever," that He will guide the faithful with His "counsel" and "afterward receive" them "to glory," whereas the wicked stand on "slippery rocks" and are cast down to "destruction" and "desolation in a moment" (Ps. 73).

If people are religious only from material motives, they are ready to fret and murmur at the providence of God when adversity is their lot. When the sensual Jews were thus complaining, the righteous remnant, who "feared Jehovah, spake often one to another." They exhorted one another to faithfulness and lamented the appalling wicked condition of Israel. Jehovah heard them and "a book of remembrance was written before him for them that feared the Lord and that thought upon his name" (Mal. 3:16). Of these Jehovah said: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (verse 17).

No matter what other application it may bear, the making up of His "jewels" and the opening of the "book of remembrance" will apply to the coming of the Lord and the final judgment, no matter what the time may be between the two events. This is the practical application in these "grievous times." Those who reverence the Lord, strive to do His will and think upon His name, will be gathered with Him in the air when He comes (1 Thess. 4:16-18), and at the white throne judgment when the "book of life" shall be opened they will be found written there, and so will continue in bliss, whereas those not found therein will be cast into the fires of eternal retribution (Rev. 20:12-15). The faithful members of "the church of the first born" are written there (Heb. 12:22, 23).

In these perilous times of sensual pursuit and of unfaithfulness, it behooves true Christians to speak "often one to another," and to forsake not the assembling of themselves together for exhorting and being exhorted, in so much as we "see the day approaching."

Pine Apple, Ala.

---

## THE GOOD SEED

W. H. Crain

"Another parable set he before them, saying, the kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say unto the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:24-30.

We are told in Luke 8:11 that "The seed is the word of God." Christ, through the apostles, sowed the good seed, but O! how many have been, and are still, sowing tares. Even in the days of the apostle Paul, there were tare-sowers, among whom were Alexander and Hymenaeus; (1 Tim. 1:20; 2 Tim. 4:14, and Hymenaeus and Philetus. 2 Tim. 2:17, 18; Titus 1:10-12. And later many others, until error grew and got such a foothold that it almost choked the pure seed until there was very little fruit from pure seed to be seen. And for a thousand years we had what was known as the "dark ages." And many religionists are yet sowing tares among the good seed, and as a result, we have various and sundry organizations calling themselves the church, or a "branch of the church," yet each one distinguished from the others by their distinctive tenets or isms.

Any kind of seed planted in soil conducive to its growth, will produce fruit after its kind. Good seed only, will produce good fruit. Even good seed planted and neglected will be choked out by the noxious weeds and thorns, for weeds and thorns grow naturally and voluntarily, but good seed requires cultivation. So the good seed of the kingdom, if sown in the hearts of people, and they are left to themselves, or, are not taught the necessity of "studying to show themselves approved unto God" likewise will be choked out of their hearts by the cares, pleasures, and the deceitfulness of riches of this world. No one ever saw a fine crop of valuable produce gathered from

The record ends with Darius' great proclamation to all his vast domain:

"Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

A brief note is appended, stating that Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. So far as we can learn from secular history the reign of Cyrus began about two years after "Darius the Mede" had received the kingdom on the night when Belshazzar, Babylon's last king, was slain.

#### NOTES AND PERSONAL THOUGHTS

**Darius, like Pharaoh,** recognized the worth of a man who was endued by the Spirit of God. "Can we find such a one as this, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled." (Gen. 41:38, 39.) So Daniel was also "distinguished above the presidents and the satraps" in the eyes of Darius, "because an excellent spirit was in him, and the king thought to set him over the whole realm." Such men are far better pilots of the ship of state than any brain-trust that has ever been assembled. If it be replied that Joseph and Daniel were supernaturally endowed, and that we have no such men today—it is still true in governmental affairs as in all else, that the fear of the Lord is the beginning of wisdom; and the principles laid down in God's word are safer guidance than the social theories of unbelievers, even though they be ranked as "experts."

**The inferiority of the Silver Kingdom** as to governmental power is seen in this chapter. Of old Nebuchadnezzar it was said that "whom he would he slew, and whom he would he kept alive." (Dan. 5:19.) His authority was unlimited. But the monarch of Medo-Persia was bound by the law and constitution of the Medes and Persians, so that, much against his will, and in spite of all he was able to do he had to deliver Daniel up to the lions.

**The lions' den** meant one thing to Daniel, and an altogether different thing to his wicked enemies. So it is still in regard to **death**: to those who are Christ's death brings no harm. In fact, because Christ died for us, His own do not really die. (John 8:51, 11:25.) For death, in its full meaning, is much more than the cessation of physical life. The Lord Jesus **died**. He drank the dregs of the cup. He tasted the darkness, the desolation, the awfulness of utter abandonment, when He was forsaken of God on our behalf. (Mark 15:34.) But **Christians** "fall asleep" only—by which is not meant a state of unconsciousness, but of rest with the Lord until the day of His coming, the morning of the resurrection, and the "revealing of the sons of God." (1 Thess. 4:14; Phil. 1:21-23; Rom. 8:18, 19.)

**That the resurrection of Christ was foreshadowed** in Daniel's experience, even to the sealing of the stone (Matt. 27:66) is plain even to the casual reader. And as the lions could not touch Daniel, so Death could not take hold of Christ so as to retain Him; God "having loosed the pangs of death, because it was impossible that he should be holden of it." (Acts 2:24.) Nevertheless all the demand of the law of the Medo-Persians was fulfilled, and was thenceforth cancelled, at least so far as Daniel was concerned; who no doubt after that continued his prayers to God as before. For he was now legally dead, having been executed according to the law's requirement. Thenceforth was he free from the

law, having died unto it. So is it for Christ and for all who are in Christ. (Rom. 7:6; Gal. 2:19.)

Because of one man's whole-hearted faith and loyalty to God, even to the surrender of his life, the knowledge of the true God is spread abroad in all the earth. Only by the faith of God's people and their devoting of themselves to His interests, is the truth advanced in the earth. All the progress of God's light and the liberty and privilege of following it, has to be bought at the price of somebody's suffering and sacrifice.

This event was a bad blow to Satan's power and kingdom in the earth. It came about on the same principle as the future casting down of Satan which is to be preparatory to his last frantic effort and final defeat, in Rev. 12. "They overcame him by the blood of the Lamb and by the word of their testimony, and because they loved not their lives even unto death." (Rev. 12:9-11.)

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 2:1-20

2. *Eklethe* "was bidden" is an aorist passive and as such may be translated by the English pluperfect "had been bidden, had been invited."

3. "The wine (*oinou*)." The wine (*oinos*) of this passage here and throughout the New Testament is the ordinary fermented grape juice that has been used, throughout the Near East since time immemorial.<sup>1</sup>

4. "Woman (*gunai*)." This sort of address to Jesus' mother seems abrupt to us, but that it is not so used is clear from the fact he used exactly the same form under very tender and touching circumstances in Jn. 19:26. The literal Greek *ti emoi kai soi, gunai* "What is to me and to you, woman?" may mean "What concern is it to you and me?" or it may mean "Why should I be concerned with this matter of yours?" His next words, "Mine hour is not yet come," seem to point to the latter meaning, for he would then be implying that the time had not yet come for him to be working miracles. Be all this as it may, Jesus in his great love for humanity could not look lightly upon any situation that caused any part of humanity concern, and He performs a miracle to relieve the embarrassed host. Yet he used this incident as a sign of His own glory (cf. remarks on 1, *infra*).

5. *Poiesate* "do (it)" is an aorist imperative and as such shows punctiliar action. It is as though we had emphasized the word "Do it."

6. After the Jew's manner of purifying (*katharismos*),<sup>2</sup> i. e., for use in the ritual cleansing that the Jews used before eating. Cf. Jn. 3:25; Matt. 7:3 f.

7. *Gemisate* "fill" an aorist imperative, punctiliar action, not "keep filling the jars," but "fill the jars (once)"; and so they did: *egemisan*, aorist, "they filled (once)."

"Draw out (entlesate) now, and bear (pherete) unto the ruler of the feast (*toi architriklinoi*)."<sup>3</sup> *Antlesate* is an aorist imperative (punctiliar) and *pherete* as a present imperative



(linear).. We might translate "Draw out now and keep on bearing," i. e., they could now keep on as they had been before the wine ran out.

The *architriklinos* "ruler of the feast" was somewhat in the position of a toastmaster at a banquet today. The wine was taken to the *architriklinos* first who then poured out for the rest of the guests.

9. *Egesato* "tasted," an aorist, better translated here as "had tasted."

*Phonei* "callesth," present tense, here the historical present and so better translated "called." So also *legei* "saith," better "said."

11. *Archen tou semeion* "beginning of his signs." *Semeion* means "signal, sign." It is "something that points out." It is significant that the term *semeion* "signal, sign" is used to refer to Jesus' miracles. They were "signals" or "signs" to point people to the fact that Jesus was the Messiah. Jesus' miracles were never mere purposeless demonstrations as are some of the "miracles" in the apocryphical Gospels. Notice here the words "and manifested (*ephanerosen*, lit. 'made clear, disclosed) his glory."

14. *Kermatistas* "changers of money" were bankers who dealt in financial exchange. The Jews coming from distant lands for the passover would sell their sacrificial lamb at home and here buy another. These "changers of money" for a fee helped make the necessary financial exchanges so that the foreigners could deal with "those that sold oxen and sheep and doves."

15. *Pantas* "all" is masculine and therefore refers to the merchandizers and money-changers. The added expression *ta te probata kai tous boas* "both (or simply and) the sheep and the oxen" shows that he got rid of the whole market.

16. *Me poieite* "do not make," present imperative, linear action, better "do not keep on making."

17. *Kataphagetai* "shall eat me up," i. e., "shall consume me." This is a hyperbole showing the most intense zeal. Cf. our own somewhat similar expressions "eats me up" and "burns me up," though it must be noted that these have a connotation of indignation which is not present in our expression here *per se*.

18. *Deiknueis* "showest thou?" futuritive present, "will you show?"

*Hoti* "seeing that," i. e., "in view of the fact that."

20. This is one of the kind of striking statements that Jesus used so often to get the attention of his hearers. He used the pedagogical principle that it is the unusual that catches the attention and is remembered.

---

"The light that shines farthest shines brightest nearest home.

# THOUGHTS WORTH WHILE

D. H. F.

## SHARE YOUR RELIGION

Nearly every real blessing of our lives may be increased by sharing it with others. Even such prosaic things as food and shelter mean more to our happiness when there are loved ones to enjoy them with us. A walk in the park or an automobile ride are more enjoyable if we have pleasant companionship, and our daily toil would become mere drudgery if it were for ourselves alone. So it is with our religious experience. Go . . . tell," said Jesus to one and another of those whom He had blessed. Our faith means less to us if kept locked up in our breasts than if we help others to find the same joy that we know in Him. "Whenever I think of the heavenly treasure," says Dr. Frank W. Boreham, "I pity two men. I pity the man who fails to possess it; and I pity the man who, possessing it, fails to pass it on."—*Christian Observer*.

## KINDS OF CHURCH MEMBERS

The bulletin of the Sioux City (Iowa) Baptist Church points out its vision of the different kinds of church members and suggests that they tag themselves accordingly. "Are you," asks the bulletin—

An attender or an absenter?

A pillar or a sleeper?

A wing or a weight?

A power or a problem?

A promoter or a provoker?

—Exchange.

## "NUFFIN LEFT BUT DE COB"

Dr. Theodore L. Cuyler, of New York, tells the following good story, which points a timely moral:

"We asked," he said, "an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble and he replied, 'De 'sieties, de 'sieties. Dey is just drawin' all de fatness and marrow outen de body and bone of the Lord's Body. We can't do nuffin without de 'siety. There is the Lincum 'Siety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right down in front of de Daughters of Rebekah, den dar is de Dorcases, de Marthas, de Daughters of Ham, and Liberian Ladies.' 'Well, you have your brothers to help in the church,' we suggested. 'No, sah, dar are de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all dues, 'an 'tend all de meetins der is nuffin left for Mount Pisgah Church but jis de cob, and dat is good for nuffin but to be frowed to de speckled chickens.'"

If you want to live in the kind of a church  
Like the kind of a church you like;  
You needn't slip your things in a grip  
And start on a long hike;  
For you will only find what you left behind,  
For there is nothing that is really new,  
It's a knock at yourself, when you knock at the church,  
It isn't the church, it's you.

—James O'Connor, in the *Chicago Christian*.

#### "IN CHURCH WHERE YOU OUGHT TO BE"

Hoffman, the famous German chemist, once related an experience he had. In 1890 he visited Glasgow, arriving in town late Saturday night. The following morning he went to call on Sir William Thompson, afterward Lord Kelvin. The doorbell was answered by a maid of whom Hoffman asked if Sir William were at home. "Sir, he most certainly is not." "Could you tell me where I might find him?" "You will find him in church, sir," was the reply, "where you ought to be."—*Sunday School Chronicle*.

"Should I expect God to speak to me unless I listen to Him?"—John Marvin Rast.

---

#### ALEX M. STEWART

In 1922, when we went to Toronto, we met many choice spirits—particularly in Bathurst St. church, where we labored chiefly. Among these were, James Stewart, easily the most outstanding man among the disciples of the city though not what we commonly call a "preacher"; Miss Annie Smart, who stood very high among the women; and "Aleck" Stewart, son of James Stewart. There were and are others, but these have now all passed on.

Aleck was at that time working with his father in their planing mill, but later he gave himself wholly to the gospel ministry, and with much success. He sought out the needy places, and held many meetings across the great Dominion. In one of those meetings, at Charlton Station, he was stricken, and on Aug. 18, 1941, he fell into that sleep from which none ever wake to weep.

The childlike faith of Brother Stewart, his deep devotion, his genuine humility, and his great zeal combined to make him an influential and unforgettable character. He was one of those men who cannot be replaced.

—E. L. J.

---

#### OFFICE NOTES

In this issue of the Word and Work we are including several pages which we wish to use in our forthcoming catalog. Your Bible, book, and church-supply business helps to make the Word and Work possible from month to month. Furthermore, our friends will be glad to know that we have contact with several publishing companies and can secure any Bible, Testament, book, or church supplies desired. Just put in an order for what you want. Why not give a Bible or book as a holiday gift this year?

The Word and Work has had added expense this year, but has nevertheless been able to meet all bills thus far. A good volume of extra holiday business from our friends and a few year-end gifts, as the Lord may stir your hearts, will carry us over without a deficit.

## SHE SUFFERED IN THE FLESH

D. C. J.

On the second of July, 1886, Blanche Jameson was born at Turney, Mo., and was able to read and write at three; at ten, she was baptized with her father. She attended two Sunday schools on the Lord's day and went to school as others through the week. Later, she taught all the different classes on Sunday and filled all the public responsibilities of this kind of work. It was hers to go to school six years without being tardy and with the absence of only half a day. Later she taught school, being elected without solicitation. After the first term there were twelve weeks of "brain fever and spinal disease," is the specialist said, and, though never well again, she taught five more terms without asking for any of them.

For years, Miss Jameson was constantly under the doctor's care with a variety of serious afflictions of a painful nature with an aggregate volume of suffering which we are probably unable to appreciate. She had a nervous collapse; paralysis which began in her feet and crept up to her head with the exception of her left arm. There was loss of voice, loss of sight, loss of hearing, loss of movement, and loss of consciousness. Sometimes the pain was so great she thought she was dying and there were times when the parents could detect no pulse. For years, at times, she had to be turned on pillows. Great suffering came with inability to retain anything, even water, on her stomach—months and years of this; sometimes the tongue was swollen to an inch beyond the teeth; as many as three weeks with no nourishment taken, then as high as three months with nothing but ice cream. "Oh, the many times when for long periods life was at such low ebb that it took the greatest amount of effort to utter a word, when for months at a stretch there were only brief seconds of consciousness "with so very little on the side of life" except intense suffering, with the spine kept in place with pillows.

Her hand and arm sometimes swelled till she could not close the hand enough to use her pen or typewriter. Seasons of apparent improvement and real decline followed each other. There were many, many times when for long periods she was packed in ice even with the mercury at zero or below, and still she seemed "boiling hot—Oh, for a drop of cold water!" Reverting to these awful experiences, she remarks that if those who are deliberately choosing to spend eternity in the place where this is as nothing could only realize what that is, certainly they would not want the terrible tortures of the "lake of burning fire and brimstone." I don't, but, thank God if my understanding of His word is correct I will never have them. She wrote, "Many have been the times when anaesthetics were administered to the very limit and then some."

Perhaps the average person has very little idea of the

wholesome and the holy things one so dreadfully and so prolongedly afflicted may do while suffering the excruciating pains of a disease slowly taking the life, like a cat playing with a mouse before destroying it. Blanche Jameson was not the kind that gave up on slight or even severe provocation. She had learned needlework which she continued. She learned to read and write in Braille and also in longhand and with the typewriter. When limited to the use of just one finger, she typed more neatly and accurately than some seeing people. A visiting uncle was astonished to hear that she had earned \$100 by typing. She learned to sew with a hand machine and practically every piece of needle work (crocheting, embroidering and hand sewing) which she sent to fairs received first prize. She was constantly sending out religious papers, packages of tracts, books and scripture portions and had correspondents around the world. Contributing to periodicals for the blind was part of her work. She was a Bible student, eager to ask questions. "Especially does she rejoice," wrote a friend in a great magazine, "in the Blessed Hope and in the signs of these times which seem to indicate the near end of the Times of the Gentiles and the imminence of the shout from Heaven when 'we shall be changed in a moment in the twinkling of an eye' and 'this mortal shall put on immortality.'" When in 1934 the writer deviated some miles from the main highway on his last long trip made with the company of his declining wife to visit Blanche Jameson, of Birch Tree, Mo., he found the foregoing literally true and as this sorely afflicted woman—blind, deaf, paralyzed, decayed teeth, bed-ridden, and in constant pain—received his voice as she did the sound from the radio, by the touch of the hand, he found her deeply interested in the things of God and when he told her he must go, she said, "I can hardly let you go." The interview was followed by correspondence, by her using quantities of his free tracts, by having the book "A Trip Abroad" read to her (with her desire to have it put in Braille for the blind), and by some co-operation in her work for which she was most thankful. This woman who was in bed from her nineteenth year and for many years constantly under the care of doctors, including specialists, endeavored to earn her living in honorable ways and found her chief joy in serving her "Master and fellowman with a heart full of love and a keen interest especially in their soul's welfare." When she slipped away to the other world in 1938 she had been on her back a quarter of a century or more, blind and deaf about twenty years, and speechless part of that time, yet out of that humble home went a wholesome influence entirely around the world. Prison camps, hospitals, leper asylums, C. C. C. and soldier camps, missionaries, and magazines were among her beneficiaries. She would send out as many as five hundred or six hundred books at a Christmas season when the mind of the world was turned to Christ.

## A WARNING

Robert B. Boyd

I feel the need of warning against a prevailing danger—the danger of mistaking feelings of disgust for the leadership of God in religious matters. A number of brethren have for many years found it safe and right to stand on the whole counsel of God. We have seen the need of righteousness, of apostolic simplicity of worship, and of proper teaching on salvation. But we have had occasion, especially in recent years, to become very much disgusted with the ever increasing number of abusers of this position. The danger lies in allowing disgust with these abuses and abusers to drive us away from the correct position in Christ, while we at the same time, fail to detect that disgust is the chief factor in the departure, but rather are deceived into thinking that we have been further enlightened by the Lord.

To be sure, all who would be well pleasing to God will progress, but let us not mistake reactions caused by disgust as progress in the knowledge of the will of God. To stand in the center of God's will, as well balanced disciples of Christ, will present its difficulties. But how often has Christ said to those of us who have continued to take an undenominational stand, as He looked upon those who have allowed disgust to drive them away, "Will ye also go away"? Surely when we seriously think of the matter in this light, our hearts cry out, "Lord, where shall we go?" or, in the words of Peter, "To whom shall we go?"

---

### MY TRIBUTE TO SISTER JANES

My tribute is late. I was in the West when Sister Janes left us, and I have been in meetings almost solidly since.

For 35 years, from early days in the school at Odessa, Mo., I have known her, as a Christian, neighbor, friend, and helper in the local congregation. In the most radiant days of Highland church—until our present upsurge—"Janey" and Sister Yeager (now at Ormsby church) were our best and busiest house-to-house workers. Only her illness stopped this fine activity. Until the end, almost, she kept her mental faculties, her memory of persons, places, and things, and her keen interest in the churches, the preachers, and the missionaries. Time and time again, we prayed together, and talked of heavenly things. Her complete reliance on the finished cross-work of Christ for her salvation, and her confidence in the perfect wisdom and goodness of God, in his strange providence toward her, never wavered.

What a day that will be, when—

"He shall fashion anew the body of our humiliation,  
And make it like unto His own glorious body."

More and more, as the years fly by, the friends of long ago are calling to us from the other side of the flooded sea:

"For O we stand on Jordan's strand;  
Our friends are passing over;  
And just before, the shining shore  
We may almost discover."

No one could have been kinder or more considerate to an invalid companion than Bro. Janes was to Sister Janes. And may the memory of it all lie sweetly on his bosom, like sunshine on a summer sea.

—E. L. J.



## DELUXE TEACHER'S BIBLES

Large Pronouncing Type

India Paper DeLuxe Binding

The Bible is everlasting. Why not preserve it in Genuine Morocco binding and assure yourself of everlasting satisfaction.

In addition to 60,000 center column References, there are over 250 pages of complete Helps, combining a New Concordance, a Subject Index, a pronouncing Dictionary of Scripture Proper Names, and 12 full page Colored Maps with an index to all places referred to in the Scriptures.

American Standard Revised Version

2375X—Genuine Leather, Leather Lined.  
Size 4 3/4 x 7 in. Only 1 in. thick . . . . \$6.00

Sample of Minion type

you, that by my mouth the Gēn-tiles  
should hear the word of the 2gospel,  
and believe. 8 And God, Pwho know-  
eth the heart, bare them witness, 9giv-  
ing them the Holy Spirit, even as he

o ch.:  
p See  
24  
q See  
47  
r Con-  
ch.

2676X—Genuine Morocco, Leather Lined. Size 5 1/2 x 8 1/2  
in. Only 1 inch thick. Bourgeois type . . . . . \$7.50

Sample of Bourgeois type

8 And Pē-tēr answered unto her,  
Tell me whether ye sold the land  
for so much? And she said, Yea,  
for so much.

5676X—Genuine Morocco, Leather Lined. Size 5 1/2 x 8 1/4  
inches. Only 1 inch thick . . . . . \$8.50

Sample of Onyx type

19 20  
3. 6. 34  
12 18  
12 17  
15. 28. | And there the weary are at Prest.  
18 There the prisoners are at ease to-  
gether;  
They hear not the voice of the task-

The Same Book as Above but King James Version

6375X—Genuine Leather, Leather Lined. Size 4 1/2 x 6 1/2  
inches. Only 1 inch thick. Bourgeois type . . . . . \$6.00

Sample of Bold Face type

my commandments, my statutes,  
and my laws.  
6 ¶ And I'saac dwelt in Gē-rār.  
7 And the men of the place |

7676X—Genuine Morocco, Leather Lined. Size 5 1/2 x 8 1/2  
inches. Only 3/8 inch thick. Bourgeois type . . . . . \$7.50

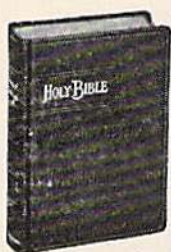
8676X—Genuine Morocco, Leather Lined. Size 5 1/2 x 8 1/2  
inches. Only 1 inch thick. Long Primer type . . . . . \$8.50

Sample of Long  
Primer type

22 And upon Dī-bōn, and upon  
Nē-bō, and upon Bēth-dīb-lā-  
thā'im,  
23 And upon Kīr-ī-ā-thā'im, and  
upon Bēth-gā'mūl, and upon Bēth-

# INEXPENSIVE BIBLES AND TESTAMENTS

## CHURCH AND SUNDAY SCHOOL EDITION



Printed in Large Clear Type.

Text only—especially suitable for use in the church, Bible School, College, School and for the student.

No. 1900—American Standard; sturdily bound in leatheroid, boards, round corners, red edges. size 4 7/8 x 7 inches . . . . . \$1.00

No. 1008—King James; about the same otherwise as No. 1900 above . . . . . \$1.00

(Discount on quantity orders.)

### BOLD FACE TYPE TEXT BIBLE

Designed especially for young people

Small Bible in Large Type—Self Pronouncing. 15 full page illustrations—8 in color; Presentation Page, maps, reading course, 64 pages of scholars' helps. Size 4 1/4 x 6 1/4 inches.

#### American Standard

96—Leatheroid, overlapping covers, red edges . . . . . \$1.25

94—Genuine Leather, overlapping covers, red under gold edges. Price . . . . . \$2.75

88—With slide fastener . . . . . \$4.00

1018—Same as No. 94 above, but King James Version . . . . . \$3.00

Specimen of type

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

### NEW TESTAMENTS

American Standard

#### LARGE TYPE TESTAMENTS

Size 4 3/4 x 7 inches

Specimen of type (pica)

650—Cloth, boards, red edges \$1.10

650P—With Psalms . . . . . \$1.30

654P—Leather, overlapping covers, red under gold edges . . . . . \$3.00

664P—Genuine Morocco . . . . . \$4.50

#### SMALL PICA

ers were dried up from off the  
8 And he sent forth a dove  
m, to see if the waters were

#### MINION TYPE TESTAMENT

Size, 3 3/8 x 4 5/8

Specimen of type (Minion)

352—Leatherette, . . .30

351—Cloth, boards, red edges . . . . . .50

353—Genuine Leather, limp, red under gold Price . . . . . \$1.20

354P—With overlapping covers, Psalms \$1.60

1. out from us have troubled you with words, subverting your souls; to whom  
10. we gave no commandment; 25 ° it seemed good unto us, having come to  
18. one accord, to choose out men and send

#### OPAL TYPE TESTAMENT

King James, size 2 3/4 x 4 1/2 in.

N. T. 1—Leatherette Price . . . . . .20

N. T. 1P—With Psalms Price . . . . . .25

N. T. 2—Leatheroid, red edges .30

N. T. 3—Leather, limp . . . . . .50

N. T. 126P—Leather, overlapping covers, red under gold edges, with Psalms. Price . . . . . \$1.00

364XP—Morocco, India paper, Leather lined. Price . . . . . \$2.75



Specimen of Opal type

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put





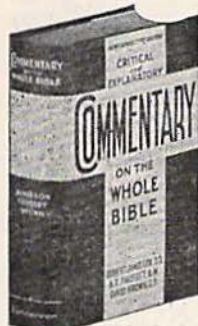
# Best Books for Bible Students

## NEW LARGER TYPE EDITION

### JAMIESON, FAUSSET AND BROWN'S Commentary on the Whole Bible

A VERSE-BY-VERSE EXPLANATORY WORK

FOUR VOLUMES IN ONE



**A**N entirely new edition of this famous Commentary. Long regarded as an invaluable aid to a better knowledge of the meaning and import of Holy Scripture. For Pastors, Teachers, Bible Students and Christian Workers generally.

FINE APPEARING, DURABLE BUCKRAM BINDING, EASY TO HANDLE, A PLEASURE TO CONSULT, EASY TO READ.

TITLE STAMPED IN GOLD. 1350 PAGES. Price..... **\$4.95**

(See commendation and minor criticism by editor of the Word and Work in our June issue of 1938.)

---

---

#### OTHER WHOLE BIBLE COMMENTARIES

|   |         |
|---|---------|
| PULPIT COMMENTARY, 51 volumes .....   | \$70.00 |
| EXPOSITOR'S COMMENTARY SERIES, 6 volumes, set ....                              | \$12.50 |
| LIVING MESSAGES OF THE BIBLE, Morgan, 2 vols., each ....                        | \$2.00  |
| CLARKE'S COMMENTARIES, six volumes .....  | \$20.00 |
| OUTLINE STUDIES ON THE BIBLE, by W. G. Morehead,<br>4 volumes, per volume ..... | \$1.50  |

#### NOTES ON THE PENTATEUCH

By C. H. MacIntosh

To a multitude of Christians these volumes have shed a flood of light by unfolding the person and work of Christ in that portion of Scripture which before seemed but ceremonies of a bygone dispensation, and they have ministered rich spiritual blessing to their souls.

The set of six volumes, \$5.50

Sold separately, \$1.00 per volume:

Notes on Genesis, Notes on Exodus, Notes on Leviticus,  
Notes on Numbers, Notes on Deuteronomy (2 volumes)

## BEST BOOKS FOR BIBLE STUDENTS (Con.)

### EXPOSITIONS ON SINGLE BOOKS

|   |        |
|---|--------|
| <b>JOSHUA</b>   |        |
| JOSHUA, AND THE LAND OF PROMISE, by F. B. Meyer . . . .                   | \$1.25 |
| <b>RUTH</b>   |        |
| RUTH, THE SATISFIED STRANGER, by Mauro, . . . . .                         | \$1.25 |
| <b>PSALMS</b>   |        |
| TREASURY OF DAVID, by Spurgeon, 7 volumes, the set . . . . .              | \$7.50 |
| <b>MINOR PROPHETS</b>   |        |
| HOSEA, THE HEART AND HOLINESS OF GOD,                                     |        |
| by G. Campbell Morgan . . . . .   | \$1.50 |
| THE PROPHET JOEL, by Gaebelein . . . . .                                  | \$1.00 |
| HAGGAI, by F. C. Morgan (son of G. Campbell Morgan) . . . . .             | \$1.00 |
| WHEREIN HAVE WE ROBBED GOD? (Malachi), Morgan . . . . .                   | \$.75  |
| <b>MATTHEW</b>  |        |
| THE FOURFOLD GOSPEL, McGarvey and Pendleton . . . . .                     | \$2.00 |
| <b>MARK</b>   |        |
| GOSPEL ACCORDING TO MARK, Morgan . . . . .                                | \$1.75 |
| ST. MARK, Scroggie . . . . .  | \$1.00 |
| <b>JOHN</b>   |        |
| GOSPEL OF JOHN, by Marcus Dods, 2 vols, paper, each . . . . .             | .75    |
| ST. JOHN, Scroggie . . . . .  | \$1.00 |
| <b>ACTS</b>   |        |
| ACTS, by McGarvey . . . . .   | \$2.00 |
| ACTS, by Lipscomb . . . . .   | \$1.75 |
| <b>ROMANS</b>   |        |
| A RIGHTEOUSNESS OF GOD, Forrester . . . . .                               | \$.75  |
| ROMANS, Grubbs-Klingman . . . . .   | \$1.50 |
| ROMANS, by Lipscomb . . . . .   | \$2.00 |
| ROMANS, by Moule . . . . .  | \$2.00 |
| <b>THE CORINTHIAN LETTERS</b>   |        |
| I CORINTHIANS, by Shepherd-Lipscomb . . . . .                             | \$2.00 |
| I CORINTHIANS, by Marcus Dods (used) . . . . .                            | \$1.25 |
| II CORINTHIANS, by Hodge (used) . . . . .                                 | \$1.25 |
| II CORINTHIANS, by Denny (used) . . . . .                                 | \$1.25 |
| II CORINTHIANS and GALATIANS, by Shepherd-Lipscomb . . . . .              | \$2.00 |
| <b>GALATIANS</b>  |        |
| HOGG AND VINE . . . . .   | \$1.50 |
| <b>EPHESIANS</b>  |        |
| "HIS VERY OWN", by Harrison . . . . .                                     | \$1.00 |
| <b>PHILIPPIANS</b>  |        |
| "HIS IN JOYOUS EXPERIENCE", by Harrison . . . . .                         | \$.75  |
| <b>COLOSSIANS AND PHILEMON</b>  |        |
| MACLAREN, in Expositor's Series, paper . . . . .                          | .75    |
| <b>I AND II THESSALONIANS</b>   |        |
| HOGG AND VINE . . . . .   | \$1.50 |
| <b>I AND II TIMOTHY AND TITUS</b>   |        |
| PASTORAL EPISTLES OF PAUL, Nicoll in Expositor's Bible<br>paper . . . . . | .75    |
| <b>JAMES AND JUDE</b>   |        |
| JAMES AND JUDE, Plummer, paper, (Second hand only) . . . . .              | \$.75  |
| <b>REVELATION</b>   |        |
| THE REVELATION, by Gaebelein . . . . .                                    | \$.85  |
| THE REVELATION, by R. H. Boll . . . . .                                   | \$.50  |

## MISCELLANEOUS RELIGIOUS WORKS

|  |        |
|--|--------|
| BREWER'S SERMONS .....                                       | \$2.00 |
| CIVIL GOVERNMENT, David Lipscomb .....                       | \$1.00 |
| HURLBUT'S STORY OF THE BIBLE .....                           | \$2.00 |
| "GOD IS", G. A. Klingman .....                               | \$1.00 |
| JESUS IS COMING, W. E. B., paper 50c, cloth .....            | \$.75  |
| McGARVEY'S "BOOK OF SERMONS" .....                           | \$1.50 |
| QUIET TALKS, S. D. Gordon, any one of the series .....       | \$1.25 |
| HOW TO STUDY THE BIBLE, Torrey .....                         | \$1.00 |
| THE BIBLE AND ITS CHRIST, Torrey .....                       | \$1.00 |
| IS THE HIGHER CRITICISM SCHOLARLY? Wilson .....              | \$.25  |
| HARMONY OF THE GOSPELS, Kerr. ....                           | \$1.25 |
| LIFE AND EPISTLES OF PAUL, Conybeare and Howson (used) ..... | \$2.00 |
| CHURCH HISTORY for Busy People, Klingman .....               | \$1.25 |

## LEXICAL AND REFERENCE WORKS

|   |        |
|---|--------|
| THAYER'S GREEK LEXICON of the New Testament ..... | \$6.00 |
| ANGUS-GREEN HANDBOOK of the Bible .....           | \$3.00 |
| HANDBOOK ON BAPTISM, Shepherd .....               | \$1.50 |

## CONCORDANCES

|                                      |        |
|--------------------------------------|--------|
| STRONG'S EXHAUSTIVE .....            | \$7.50 |
| YOUNG'S ANALYTICAL CONCORDANCE ..... | \$7.50 |

### A Complete Concordance to the American Standard Version Bible

By M. C. Hazard

Contains about 300,000 references arranged under 16,000 headings and subheadings. Includes the alternative marginal readings. Gives the pronunciation and meaning of all proper names and places, with biographical and geographical information which makes it serve as a Bible dictionary, as well as a concordance. Bound in red cloth; square corners. Price .....

\$4.00

## Smith's Bible Dictionary

DR. WILLIAM SMITH

**Teacher's Edition. Revised and Edited by F. N. and M. A. Peloubet.** Every one acknowledges the value of Dr. William Smith's Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished Doctors Peloubet. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. This edition also contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 566 pages, with 8 colored maps and 400 illustrations.

Cloth, stamped in gold and ink. Price..... \$2.00

Flexible French Morocco, round corners, red edges..... 3.00



## The Complete Works of Flavius Josephus

The Learned and Authentic Jewish Historian and Celebrated Warrior

TRANSLATED BY WILLIAM WHISTON, A.M.

WITH AN INTRODUCTORY ESSAY BY REV. H. STEBBING, D.D.

STANDARD EDITION—Illustrated with Nearly 100 Wood Engravings

These famous writings are among the most esteemed monuments of ancient learning. Even today they enjoy a wide circulation, and every year thousands find new delight in them. This authoritative translation makes the works of Josephus available in English, and includes an explanation of Jewish weights, measures, coins and reckoning of time, together with a list of ancient authorities cited by this author, and an exhaustive index. 1055 pp. Size 7½ x 10 ins.

Cloth, ornamental side. Price..... \$2.50

## COMPANION BOOKS TO THE BIBLE FOR BIBLE READERS AND TEACHERS FOR HOME AND SCHOOL

By far the best Bible Dictionary for every day use—Amos R. Wells, Litt.D., LL.D.



### PELOUBET'S BIBLE DICTIONARY

By REV. F. N. PELOUBET

Founder "Notes on the International Sunday School Lessons"

**LATEST and MOST UP-TO-DATE BIBLE DICTIONARY Published**

This Dictionary is the latest and best single volume Bible Dictionary published. It brings to the great body of teachers and intelligent Christian households, a work fully abreast of the latest modern scholarship, illuminated from every possible source that can aid the ordinary reader to know and love and understand the word of God.

**MAKES THE BIBLE PLAIN TO EVERY READER**

It enables anyone to understand every passage in the Bible. In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc.

**Cloth, 812 pages, 508 illustrations, 14 maps. Price..... \$2.50**  
**Genuine Flexible Leather, round corners, red edges. Price..... \$5.00**

AN ENTIRELY NEW EDITION WITH LARGE BLACK FACE TYPE



### THE NEW CRUDEN'S COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES

BY ALEXANDER CRUDEN, A.M.

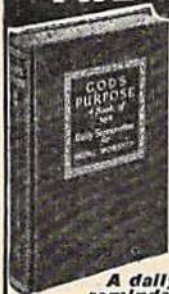
Edited by A. D. ADAMS, M.A., C. H. IRWIN, M.A., D.D., S. A. WATERS

Since the publication of Cruden's Great Concordance in 1737, it has been recognized throughout the English-speaking world as the standard work of its class. The present revision is based on the original work of Cruden, but has been greatly improved. References to the text of the Revised Version have been included, with reference to the Authorized or King James Version. The proper names have been inserted in the same alphabetical arrangement with the main body of the work, making reference to them simpler and easier. The definitions and encyclopedic articles written by Cruden have been revised

in accordance with modern scholarship. The whole work has been set up in a new large, clear type, so arranged as to make it a pleasure to consult, even for the most difficult or obscure reference. **Cloth, 783 pages. Price..... \$2.50**  
**Genuine Flexible Leather, round corners, red edges. Price..... \$5.00**

THESE BOOKS ARE OBTAINABLE WHEREVER GOOD BOOKS ARE SOLD

THE IDEAL GIFT AT ALL TIMES



### GOD'S PURPOSE

*A Spiritual thought for every day*

A handy volume of 365 inspirational sermonettes written by distinguished clergymen of the English-speaking world. Arranged in calendar form, one for each day in the year, one to each page.

**Cloth, 60c; Limp Leatherette, \$1.00; Art Leather, \$1.50**

### GOD'S MESSAGE

365 prominent clergymen have chosen their favorite Scripture passages. With each as a text, they have written a Message that quickens faith, and brings comfort.

**Cloth, 60c; Limp Leatherette, \$1.00; Art Leather, \$1.50**

### GOD'S MINUTE

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world.

**Cloth, 60c; Limp Leatherette, \$1.00; Art Leather, \$1.50**

The Word and Work, 2630 Mont. St. Louisville, Ky.



## NEW TRAINING FOR SERVICE

By C. J. Sharp

Forty lessons on the Bible—how to read it, study it and teach it with a simple, brief and entirely new plan for training and inspiring teachers. Filled with an abundance of factual and illustrative material, Scripture readings and questions for review. Certificates available for those who complete the course. Ideal for week-night classes and young people's groups.

Attractive, interesting, concise, complete! Every minister, superintendent and teacher will want a copy of this course.

Book of forty lessons, per copy, 35c.; per dozen, \$3.75.

## "PERSONAL EVANGELISM"

By C. J. Sharp

This is a guide and handbook in soul-winning for Bible teachers and for all others who would work in the Master's vineyard. Throughout its 128 pages it will be found to be unusually practical, simple enough for the youngest Christian to apprehend, yet stimulating and challenging to the most mature reader. The book is conveniently broken up into short sections, making it suitable for group study. Questions are included at the end of each chapter.

Price of book, heavy paper binding, 50c. each; \$5.00 a dozen.



## "THE BIBLE"

By E. W. Thornton

A special course of thirteen lessons for classes that desire to inform themselves more thoroughly on the Book of books. The lessons are adapted to both young people's and adults' classes. Teacher's edition, price, Paper, 25c.; pupil's edition, price, Paper, 15c.



## VICTORIOUS CHRISTIAN LIVING

By

James DeForest Murch

"Another artistic addition to the popular 'Standard Line' of gift booklets. Contains nine full-page, four-color reproductions of art masterpieces. The deeply spiritual message of 'Victorious Christian Living' is especially appropriate in these trying days and is designed to lead Christians to a fully-surrendered, fully-satisfying life. An appropriate companion brochure to the author's well-loved 'Prelude to Prayer.'"

Price, 15¢ per copy, or \$1.50 per dozen;

Order from

WORD AND WORK, 2630 Montgomery St., LOUISVILLE, KY.

Order Books, Bibles Testaments, etc., listed in these pages, from  
THE WORD AND WORK, 2630 Montgomery Street, Louisville, Ky.



## KNOW YOUR BIBLE?

By Amos R. Wells. Fifteen hundred questions on great events and characters, and twenty-one topical quizzes on all parts of the Bible.

## GO TILL YOU GUESS

It follows the plan of the game, "Throwing Light," to fix Bible facts in the mind. Four hundred sections—one thousand Bible references.

## BIBLE SAYINGS

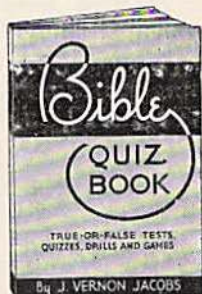
Fifteen hundred questions on "who said?" "Where found?" or "in-completed" sayings—the soul of the Bible.

## BIBLE QUIZ BOOK

By J. Vernon Jacobs

Here is a Bible "knowledge-test" book that will meet an overwhelming demand. J. Vernon Jacobs, the author, has especially distinguished himself for his ability to make the Bible a living popular book.

His "Bible Quiz Book" contains the following six sections: (1) True-or-false tests and quiz programs, (2) Bible games, (3) Life-problem studies, (4) Bible drills, (5) Memory verses and (6) Reference-finding contests. The material in each of these sections is of a wide variety, and can be used in home, church, Bible class and young people's meetings. 132 pages, heavy paper binding. Price 50c.



## CHILDHOOD BIBLE STORIES

Beautiful pictures of Bible scenes are used in illustrating "Childhood Bible Stories." Children will treasure these full-colored and charmingly written story booklets. Excellent for gifts and rewards.

- Book 1. The Good News.
- Book 2. Good Will to Men.
- Book 3. Christian Heroes.
- Book 4. Daring to Do Right.

Each book, size 6½ x 7¾ inches; 32 pages, 13 stories, 14 colored illustrations, decorated cover, paper. Price, per dozen, \$2.16 (assorted, if desired); less than dozen, each, 22c.

**BIBLE HERO STORIES**, by J. H. Shonkwiler. The ten books available are: Joseph, David, Moses, Paul, Jesus (Book 1), Jesus (Book 2), John Mark, Esther, Peter, and Daniel. Illustrated in colors. Each book, 32 pp., 6¼ x 9¼ in. Each book in series, 18c.; per dozen, \$1.80

# CHRISTIAN HERO SERIES

FOR YOUNG PEOPLE

Twelve Books Containing 128 or More Pages Each

## Six About Great Missionaries—

**HENRY MARTYN**  
Apostle to the Mohammedans

**ADONIRAM JUDSON**  
Apostle of Burma

**JAMES H. TAYLOR**  
Pioneer Missionary, China

**JOHN G. PATON**  
Hero of South Seas

**DAVID LIVINGSTONE**  
Missionary-Explorer of Africa

**WILLIAM CAREY**  
Prophet to India

## Six About Great Preachers—

**JOHN WESLEY**  
The Christian Hero

**CHARLES H. SPURGEON**  
Prince of Preachers

**DWIGHT L. MOODY**  
The Soul-Winner

**JOHN BUNYAN**  
The Immortal Dreamer

**MARTIN LUTHER**  
The Lion-Hearted Reformer

**GEORGE WHITEFIELD**  
Preacher to Millions

Bright colored jackets—Cloth bound

**75 Cents Each**

Complete Set of 12 Volumes  
Only \$8.25 Postpaid

THE WORD AND WORK

Publishers

2630 Montgomery St., Louisville, Ky.

THE  
**FAMOUS BOOKS**  
 BY  
**CHARLES FOSTER**

That Have Enlightened the Youth  
 With Bible Truths During Three  
 Generations of Christian Families



**FOSTER'S STORY  
 OF THE BIBLE**

From Genesis to  
 Revelation

Told in simple language. Adapted to all ages, but especially to the young. The best easy reading version of the whole Bible, with beautiful pictures. It adheres closely to the Scriptures. Fine cloth binding, beautiful cover. Price . . . . \$2.00

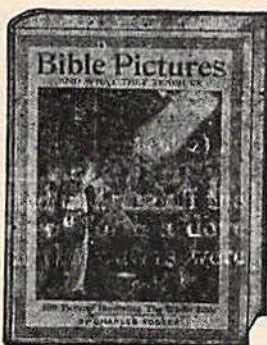
**Bible  
 Pictures**

AND  
 WHAT THEY  
 TEACH US

By Charles Foster

A complete gallery of sacred art, 400 beautiful illustrations. A complete pictorial history of the Bible. Cloth binding, beautiful cover.

Price . . \$1.50



**FIRST STEPS  
 FOR LITTLE FEET  
 IN GOSPEL PATHS**

By Charles Foster  
 First lessons in the Bible printed in short, easy words. "First Steps" is the mother's favorite. It delights little hearers with the beautiful Bible story. 120 Illustrations. Price . . . . \$1.00

**STORY OF THE  
 GOSPEL**

By Charles Foster  
 The New Testament Story in children's words—150 pictures illustrating. The events of the Gospels are told in their proper order, making one full, complete and interesting story of the Life of Christ. Cloth, beautiful cover. Price . . . \$1.00



**CHILD'S  
 BIBLE** IN

By NINA KAYSER

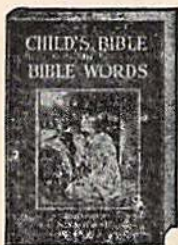
Tells the story of the Gospels in the words of the Bible, in connected form, omitting those portions which a child would not understand.

There is need for such a Bible for the use of younger children, also as a teachers' and mothers' hand-book of religious instruction. It is suitable for primary teachers and mothers of young children. Excellent for gifts.

Illustrated. Size 7 1/4 x 5 3/4 inches. Decorated Art Cloth Binding. Price . . . . . \$1.25

**BIBLE  
 WORDS**

88 page illustrations



Any of the above delivered anywhere at the advertised price

THE WORD AND WORK,  
 2630 Montgomery Street  
 Louisville, Kentucky

USED IN OVER ONE MILLION CHRISTIAN HOMES



**HURLBUT'S STORY OF THE BIBLE**

By JESSE LYMAN HURLBUT.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

**A COMPANION VOLUME TO THE BIBLE  
 FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL**

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation.

The world-old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.

Cloth. 757 pages. 16 color plates. 250 Illustrations. Price. \$2.00  
 Genuine Flexible Leather, round corners, red edges. Price. . . . . \$5.00



## DISCIPLESHIP

### No. 945 (Baptismal Certificate)

"Discipleship," in sixteen beautifully printed pages, is a booklet that every new convert will treasure. The cover and four inside religious pictures are in soft, pleasing colors. A Baptismal Certificate, inserted in the center of the booklet, features a reproduction in color of a scene on the river Jordan. Well-chosen, Scripture quotations make up eleven pages and give in small compass those basic Christian principles that every new member ought to know. The subjects treated are: "Faith," "Repentance," "Confession," "Baptism," "New Birth," "Gift of the Spirit," "Giving," "Soul Winning," etc.



### No. 945 M. C. (Membership Certificates)

In this new edition a Membership Certificate is contained in the center of the booklet instead of the Baptismal Certificate. This edition is meant to be given to the new member coming into the church who has already been baptized. Size, 4 x 6 inches. Supplied with white gift envelopes.

Price: 10c. each in lots of 50; 15c. singly; \$1.50 a dozen



### Book of Baptismal Certificates, No. 440

Fifty certificates, bound in check-book form, with perforated stub for keeping a record of each certificate. 5 3/4 x 8 1/4 in. Certificates are unusually attractive, lithographed in four colors, reproducing a painting of the river Jordan. Price \$1.00

### STANDARD CHURCH REGISTER AND RECORD

It contains special rulings for complete register of a membership of 1,450, arranged alphabetically, showing name in full, date of admission, how admitted, residence, removal, date of removal, change of name, if by marriage, etc.; information regarding church officers and ministers; baptisms, dates of birth, by whom baptized; records of deaths, burials and marriages. Leather back and corners. Price, \$3.90



CHURCH OF CHRIST at \_\_\_\_\_  
This is to record the fact that a letter was issued \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_  
Ordered by \_\_\_\_\_  
**THE CHURCH OF CHRIST**  
at \_\_\_\_\_  
Sends greetings and certifies that \_\_\_\_\_  
is a member of the body of Christ, having been baptized into Him.  
We cordially commend this one to your Christian love and sympathy.  
This letter is issued by request of above named \_\_\_\_\_  
(the name in no printed letters)  
This letter is granted by order of the church this \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_  
at \_\_\_\_\_

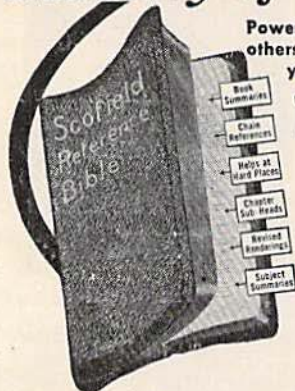
### PERFECTION CHURCH LETTER FORMS

The clerk makes out two forms. One is handed to the departing member; the other, is mailed to the minister at the next point.

These forms will help to solve the problem of floating membership. Size 6 x 3 1/2 inches. Black ink on pink stock. Bound fifty letters in book form. Price, 60c.

# Mastery of the Bible brings Power

Power to develop your own life, to influence the lives of others, to make right decisions, to learn to adjust yourself to your circumstances and to overcome every disadvantage.



## The Scofield Reference Bible

Has helps on the pages where needed, unfolding Scripture truth and enabling you to know the Bible better. 50 styles from \$1.95 up.

- No. 80, cloth binding . . . . . \$2.00
- No. 83X India paper, overlapping leather cover . . . . . \$7.00
- No. 183X Same as No. 83X with concordance added . . . . . \$8.50
- No. 177X Like No. 183X bound in fine Russian grain leather, and leather lined \$10.00

**THE WORD AND WORK**

2630 Montgomery St., Louisville Ky.

## "Stories of Hymns We Love"



By Cecilia Margaret Rudin, M. A.

**NEW ENLARGED EDITION**

Perfect Gift for Graduations, Commencements, Birthdays.

Widely used in Daily Vacation Bible Schools.  
Excellent home reading.

Covers 400 years of great hymn writing. Hymns by Luther, Wesley, Stebbins, Fanny Crosby. Gives the authorship, origin and drama behind "God Will Take Care of you," "Home, Sweet Home," "The Old Rugged Cross," and many others.

Richly illustrated, beautifully bound in blue cloth, gold embossed. 88 pages, 155 subjects—hymns, composers, etc. Price \$1.00.

Order from

The Word and Work, Publishers, 2630 Montgomery St., Louisville, Ky.

DE LUXE GIFT EDITION

### GREAT SONGS OF THE CHURCH

(Either "No. 1" or "No. 2.")

MOROCCO BOUND, THUMB INDEXED

Bound in genuine dark-red leather, flexible, gold edges,  
"The most beautiful song book in America."

A BEAUTIFUL SUITABLE GIFT

Price, postpaid . . . . . \$3.50

Order from

GREAT SONGS PRESS, BAXTER STATION, LOUISVILLE, KY.



*Just Relax!*

MAKE YOURSELF AT HOME

The fine accommodations and friendly atmosphere to be found at the Jefferson are conducive to the fullest enjoyment of peaceful quietude. Yet the excellent location gives you ready access to all activities. You'll enjoy yourself more when you stay here.

at the  
**JEFFERSON**  
HOTEL

Rooms with  
Shower Bath  
from **\$1.75**

**COLUMBUS**

★ ★ ★ OHIO ★ ★ ★

SECOND HAND

## THEOLOGICAL BOOKS

LARGEST STOCK IN AMERICA. Over Half A Million Books, classified by Subjects. **Out of print books searched for.** New book orders promptly filled. Correspondence and "Want Lists" invited. Catalogs FREE. Please mention the Word and Work when writing.

SCHULTE BOOK STORE  
80-82 4th Ave., New York, N. Y.

# The Golden Book of SACRED SONG

(Free Delivery to any point in U. S. A.)

Any order, large or small, will be sent fully prepaid to any delivery office in the United States. Wherever you live, we are as near you as your mail-box. Simply write or wire (terms are cash, or C. O. D.), and books will be delivered to your door without further cost.

Books may be ordered on these same terms through any other publisher, but patrons must remember that dealers are also required to remit cash with order to us (less their regular dealer's discount).

Simply send regular list price of books: Great Songs Press will do the rest; no postage, express, or freight charges; no bills, and no bother!

## WE OFFER THREE TITLES:

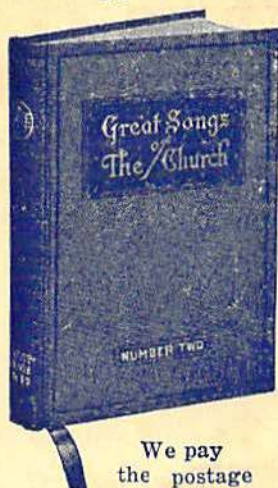
"Great Songs of The Church, No. 1," cloth 50 cents  
(Round or Shape Notes)

"Part 1 of No. 2," limp, 35 cents  
(Shape Notes Only)

"Great Songs of The Church, No. 2," cloth 65 cents  
(Round or Shape Notes)

## "THE NEW NUMBER TWO"

It is, perhaps, the costliest collection since Sankey's day.  
600 songs, all with music, arranged in perfect alphabetical order; 448 pages.



We pay  
the postage

"Part I" contains 325 best "gospel songs" of all evangelism, including 12 famous male quartets, and 36 popular "memory choruses." 125 numbers are costly copyrights, chosen from all owners, who graciously opened up their treasure-store for us.

[This collection (Part I) is available separately, limp binding, shape notes, for Sunday School, Revival, or Mission use, at 35c each, prepaid.]

"Part II" contains 275 numbers, as follows: 215 immortal "hymns," 24 loveliest "Songs for Children," and a special department of 36 numbers for "Radio, Home, School and Chorus," including complete the glorious Handel "Hallelujah." (Part II is not available separately.)

The whole book is fully indexed by Tunes, Texts, Topics, Titles, and First Lines.

A beautiful, dignified, combination hymnal, richly and durably bound in cloth, with ribbon book-mark.

All plates are new, made from a clear, large type cast for this book, and set by most exacting compositors. Round or shape notes: specify which.

Price, prepaid in any quantity, to any point in the U.S.A. 65c each.

Order from any dealer, or direct from the publishers,

GREAT SONGS PRESS • Baxter Station • LOUISVILLE, KY.