

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

J. R. Clark, Publisher

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Sample of type.

.5.	mine heart shall sound like pipes for the men of Kir-hē-rēs; because the riches <i>that</i> he hath gotten are
II.	
.7.	

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In this little catalog we are merely listing carefully selected samples of the many Bibles and Testaments we can furnish our customers. Just describe what you want and we will order it out to you at no extra charge. We recommend the American Standard as the finest version and have endeavored to list in four pages Bibles that will meet the needs of all our friends, whether young or old.

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# THE WORD AND WORK

(VOLUME XXXV, DECEMBER, 1941)

## GOD'S UNCHANGING WORD

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the word of God,  
Naught else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token,  
There is One greater than my heart  
Whose word cannot be broken.

I'll trust in God's unchanging word  
Till soul and body sever:  
For, though all things shall pass away,  
His word shall stand forever.

—Martin Luther.

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## WORDS IN SEASON

R. H. B.

### THE PEOPLE OF GOD

What a privilege it was even in the Old Dispensation to belong to the people of God. Moses renounced the riches and glories of the court of Egypt and "refused to be called the son of Pharaoh's daughter" that he might openly align himself with the people of God—Israel—although these were at that time but a horde of slaves in deep affliction and humiliation, toiling under forced labor in Egypt's brick-yards. Truly there was no outward attractiveness to make one want to be reckoned as a member of that clan! But "*by faith* Moses" chose rather "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Neither was he ever sorry of this choice, though it brought him much disappointment and sorrow and burden. It was Moses himself who said in his last words, "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah, the shield of thy help!" (Deut. 33:29.) David also extols Israel's high estate: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people . . . and thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou Jehovah becamest their God." (2 Sam. 7:23, 24.)

Strange to say it was Balaam, a heathen prophet, an enemy of Israel, who compelled of the Spirit, had to set forth



the complete list of Israel's great advantages. From Balaam's prophecies (Numb. 22-24) we gather the following statements concerning Israel's exalted position and privilege.

1. *They are "a people that dwelleth alone, and shall not be reckoned among the nations."* (Numb. 23:9.) Chosen of God, separated unto Himself, to be His own peculiar people, His treasure and His inheritance, not to be reckoned as just another nation, or as one of the common peoples of the earth. They stood themselves, in a category of their own, because of their peculiar relation to God. Who can measure the honor and distinction of this?

2. *"He hath not beheld iniquity in Jacob; neither hath he seen perverseness in Israel."* (Numb. 23:21.) Not that there was not plenty of iniquity and perverseness among them, nor that God, like some foolish, indulgent parent, failed to see it; still less did He mean that He would let them get by with it (Amos 3:2); but they were in covenant and under atonement. For God had provided abundant mercy for them, and could deal with them in grace, despite all their failures. And who shall lay aught to the charge of God's elect? If God justifies who shall condemn? (Comp. Zech. 3.)

3. *"Jehovah their God is with them, and the shout of a king is among them."* This was Israel's chief excellency, that Jehovah dwelt in the midst of them. "For wherein now shall it be known," said Moses to the Lord, "that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are on the face of the earth?" (Exod. 33:16.) "When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it and fled! the Jordan was driven back; the mountains skipped like rams, the little hills like lambs. . . . Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob." (Ps. 114.) This was Israel's distinctive glory: God's presence in their midst.

4. *"Surely there is no enchantment against Jacob; neither is there any divination against Israel."* (Numb. 23:23, mg.) The powers of darkness could not prevail against them. The Bible, both O. T. and New, recognizes an underworld of evil spirits—Satan, and his "spiritual hosts of wickedness," who would assail where they could, the people of God. But Balaam, who was manifestly endowed with some strange supernatural power (for there are more things in heaven and on earth than we have ever dreamed of in our philosophies) however he tried, was unable to put a "curse" upon Israel, the people of God's protection.

5. There follow prophecies of Israel's sure, final triumph (Numb. 23:23b, 24; 24:8) and finally a divine utterance, once given to Abraham, later repeated to Jacob, but here applied in Balaam's prophetic oracle to the whole nation of Israel:



*"Blessed be every one that blesseth thee, and cursed be every one that curseth thee."* (Numb. 24:9.) It means not only that God will reward every favor and kindness shown to them, and that He resents and punishes every wrong done them—which is quite true—but the thought goes deeper. This people was so closely identified with the true God and His word to man, that according to the attitude, whether friendly or hostile, taken toward them, as a people, blessing or curse would follow. This ancient word still holds good. Israel, though nationally rejected and cast off, still commands our sympathy and respect. (See Rom. 9:1-5.) For the church today stands upon the root and fatness of their olive-tree, and "salvation is from the Jews." (Rom. 11:17, 18; John 4:22.) If you dig deep enough you will find at the root of "Anti-semitism," whether ancient or modern, the hatred of Israel's God, who is also the God and Father of our Lord Jesus Christ.

#### WHEN GOD'S PEOPLE WERE UNFAITHFUL

The 106th Psalm brings out the fact that not only as a true people, ideally conceived, but even as a weak, sinful, erring, rebellious nation, did the people of God hold high advantage. When the psalmist's vision takes in the length and breadth, and height and depth of God's mercies and wondrous dealings with His people, he breaks forth into praise. "Remember *me*, O Jehovah, with the favor which thou bearest unto thy *people*; Oh visit *me* with thy salvation, that I may see the prosperity of thy chosen; that I may rejoice in the gladness of thy nation, that I may glory with thy inheritance!" (Ps. 106: 4, 5.)

Then he traces the long and sad record of Israel's failures throughout their history from the shores of the Red Sea to their captivity. Note the expressions: they "understood not"; "they remembered not"; "they forgot"; (vs. 7, 13, 21). they "were rebellious"; "they waited not for his counsel"; "they lusted exceedingly"; "they murmured in their tents"; they "hearkened not"; "they provoked him to anger with their doings"—and so on. At the Red Sea; in the wilderness; at Horeb where they made a calf; at Kadesh where they despised the pleasant land; at the rebellion of Korah; when they joined themselves to Baal-peor; in their failure to drive out the nations after they had entered the land, and their consequent ensnarement in abominable idolatries—at every step they were unfaithful and disobedient. Now mark what *He* did. Note the word "*Nevertheless*," twice repeated (vs. 8, 44). Despite all their sinful failures, "He saved them for his Name's sake; He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy" (vs. 8, 10). When the utmost danger of judgment and national destruction because of the calf in Horeb threatened the nation, He saved them through the intercession of Moses (v. 23)—and it was of course their God who had provided such an intercessor for them for just such a time, even as He provided one for



us, who "ever liveth to make intercession for us." He chastened them, He disciplined them, and all the while bore with them in patience and by mercy and judgment. "Many times did he deliver them" (v. 43). When at last He gave them into captivity, "He regarded their distress when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his lovingkindnesses; he made them also to be pitied of all those that carried them captive." (vs. 44-46.)

"Blessed be Jehovah the God of Israel,  
From everlasting to everlasting.  
And let all the people say, Amen.  
Praise ye Jehovah."

Such then was the favor the Lord showed unto His people. What a glorious thing it was to belong to the people of God! We hear of the refugees from European oppression who rejoice to be permitted to set foot on our shores, and even to be admitted to citizenship in this free country and nation. How much greater is the privilege of belonging to the people of God! Truly, as an old-time song says,

"I'd rather be the humblest one  
The Lord would call His own,  
Than wear a royal diadem,  
And sit upon a throne."

#### THE HIGH PLACE OF THE CHURCH

Immeasurably higher than Israel's, God's earthly people, is the standing and glory of the church. Far higher is her calling, far nobler her estate, far nearer is she than Israel ever was or could be. God set a temple in the midst of Israel that He might dwell among them; but the church *is* His temple, and a far nobler temple—a house built up of living stones, a habitation of God in the Spirit. (1 Pet. 2:5; Eph. 2:22; 1 Cor. 3:16.) The promised Messiah indeed is of Israel and for Israel and He will be their Savior; but the church is related to Christ as His own body, and He to it as its living Head. We find the charter of the blessings and privileges of Israel in the Old Testament; but we learn of the unsearchable riches of the blessings of the church in the New Testament, particularly in the epistle to the Ephesians. Every item listed in the prophecies of Balaam above, and all that is shown forth of the gracious dealings of God toward His people in Psalm 106, finds a higher and more wonderful application to the church. Great was the station of Israel, and wonderful her promises and privileges; but higher is the calling of the church, and far exceeding her destined glory. If it was a great thing to be numbered among the children of Israel, far more is it to be a member of the Body, a child of God through Jesus Christ the Lord. (How people became members of the church is plainly shown in the New Testament—especially in the book of Acts. See Acts 2:37, 38, 41, 47; compare Acts 18:8 with 1 Cor. 1:2.)



## NEWS AND NOTES

### Feature Articles for January

We have a timely article from Bro. Boll on "God's Word in a Time of Fear" which we plan to use in the January Word and Work.

In connection with the announcement of the arrival of Herman Fox and family, the November W. W. says, "And what a story he has to tell!" Bro. Fox has promised to give us that story in the January number.

We hope also to offer a picture of the Johnson City, Tenn. church building along with a brief history of the work there. R. B. Boyd is the minister of that church.

Ningsin, N. China: "The statement that follows may come as a surprise to you. Nevertheless, I feel like saying that, barring unforeseen developments, the situation in China probably will be cleared within the next year. I wonder whether there are those whose hearts God may have touched and are desiring to come to China. Have you asked the Father what His will is for you, young friend? I would like to see a married couple come to Ningsin. There is more than one can do.

"In these days when men are praying for peace, let us not neglect to ask the Lord of the harvest to raise up laborers in His harvest. Now is the time for preparation. May the doors of opportunity not open in vain."—N. B. Wright.

Lexington, Ky.: "Brother H. L. Olmstead began with us at Cramer and Hanover church last night. Fine crowds at the beginning services."—H. N. Rutherford.

On Thanksgiving morning a few nearby congregations united with the Cramer and Hanover church in a splendid Thanksgiving service. Brother Olmstead brought an inspiring message on the subject of "Grace" to a large audience.

Dugger, Ind.: "I am in my last meeting for this year. This time I am helping Bro. W. S. Hoar in a meeting at Linton. Favorable weather has helped our attendance a great deal. Interest is good with three responses thus far. Brethren from other congregations are lending their presence every night. The meeting will continue through Sun-

day night. Brother Hoar is doing a good work at Linton.

"I appreciate the fine articles that have been appearing in the Word and Work."—Maurice Clymore.

Brother Clymore sends a copy of their new church bulletin, published by the young people of the church. We bid these young people God's speed in this work. What an attractive little church paper it is! These Dugger young people recently suffered the loss of one of their number, Anna Pearl Davies, a faithful Christian girl, who departed to be with her Lord.

California: "We still have the best magazine going, haven't we? Couldn't be otherwise with R. H. Boll as Editor."—Bess W. Rhodes.

Parksville, Ky.: "I understand that Salem church, near Cynthiana, Ky., has asked Jack Blaes to take up the work there. We are happy that both have found one another."—N. Wilson Burks.

**Read about our 1942 subscription drive on page 276.**

Oyster Point, Va.: "I am convinced that the Book of Revelation is a vital important last message of Jesus Christ to His church, yet how few accept it as such, and how many there are who minimize or spiritualize its sacred message until it means little to many professed followers of our Lord."—Orrie D. Yoder.

Winchester, Ky.: "The work at Sugar Grove and Salt Lick continues with good interest and attendance. I preached at Cat Creek on November 12. Bro. Albert Martin recently helped them in a meeting, in which 10 were baptized, several placed membership, and some re-consecrated their lives to God. Bro. Martin also held a meeting at a school house at Old Furnace with thirty-seven responses, twenty-six of these by baptism. Plans are under way to build a house of worship at that place. To God be all the glory."—Asa Baber.

"On a thirty-one day tour to La. mission fields, with stops at Nashville, Columbia, Memphis, DeRidder, Broadlands, Ikes, Estherwood, Jennings, Abbeyville, Crowley, Amite, Nashville, Franklin and Bowling Green, we listened in on 5 services,



spoke 32 times among white and colored (some meetings part in French), did practically a full quota of office work and drove 2,200 miles. At regular appointment the 9th with High View brethren; on the 16th—Pekin, Schuler school, Sellersburg, and Portland Ave. The La. brethren do far more personal work than I am accustomed to seeing. Dr. Forcade sometimes carries as many as 14 in and on his Chevrolet. He loves to pick up strangers when on tour and teach them and he preaches to his household help and his patients. Jennings, where Frank Mullins aids, has erected a commodious new house. In Amite, seven or more congregations were represented in two services with some driving from Baton Rouge (60 miles) and New Orleans (80 miles). Dear Robert S. King, good man, earnest preacher and steadfast and ardent supporter of foreign missions died while I was in Nashville."—Don Carlos Janes.

**A ten dollar Bible free. Read page 276.**

Austin, Tex.: "I would appreciate it if you would state in the Word and Work that Route 2, Box 454, Austin, Texas, will be the address of The Truth after January 1, and that the paper is to be double in size and printed on my own presses, at \$1.00 per year.—J. D. Phillips.

#### **A Correction**

The additions reported last month under J. Edward Boyd's activities, should have been credited to South Side church, Abilene, Texas, instead of to the rural church near Baton Rouge, La. Speaking of this congregation out from Baton Rouge, Bro. Boyd says, "Some few years ago Brother and Sister Curtis moved out into that rural community and started the work, later securing the assistance of Bro. Ramsey, Bro. W. J. Johnson, and perhaps others. At the suggestion of Brother Ramsey I preached for them about a week. There were no responses, but the interest was excellent and the prospects encouraging. Bro. Ramsey has later preached two nights for them with one addition."

Bro. Boyd also reports a Home Coming held at the South Side church in Abilene in November. He says, "A number of visitors were present—some from out of town

(members who had moved away)—and it was an enjoyable affair."

Powell, Wyo.: "The Lord has led me into many open doors this fall. No man sent me. No engagements were made. I consider the leading from God. One door opened after another, until I had to turn away and rest for a season. I have preached in eleven different churches: some in Wyoming, some in Washington, and one in Canada.

"It may be I can do more next summer. I request your prayers for guidance and every needed blessing. I expect to winter here at Powell, Wyoming, care of Ross Bunn."—Charles E. Gruver.

#### **Sunday School Times Club**

Those who subscribe for the Sunday School Times through the Word and Work are hereby notified that your subscription expires December 13, 1941. The renewal price is \$2 for the year, a discount of 25 cents off of the regular price.

#### **Bound Volume**

We are prepared to bind up a limited number of Word and Works for 1939, 1940, and 1941. First, however, we would like to know how many of these bound volumes our friends want. The price is \$1.50 each. Just drop us a card with your order and pay when they are ready. Please let us know soon.

#### **New Catalog Pages**

In this issue you will find a few more ad pages which we wish to use in our forthcoming catalog. Before making your holiday orders re-read the displays in the November Word and Work. In that number on page 264 "Go Till You Guess," "Know Your Bible," and Bible Sayings" are \$1.00 each.

**A volume of "Notes on the Pentateuch" free. See page 276.**

Ft. Recovery, O.: "On the first Lord's day in Nov. I preached morning and evening for the church at Spencer, Tenn., and continued till Tuesday evening. I am to return to preach the first Lord's day in Dec. and begin a school of song on Monday thereafter. The church at Spencer was established about 100 years ago, and Burritt College was established there by brethren in 1848. It was a college for preparation for all useful callings, and preachers who stood for its prin-



ciples got their portion until it was recently suspended. It was the first college in the Southland to open its doors to girls.

"On the third Lord's day I preached at Ft. Recovery, O., morning and evening. On the 23rd I am to preach for the Limberlost church, near Bryant, Ind. On the 30th at Elm Grove church, Portland, Ind., R. 5, where I lived from May 1931 to Dec. 31, 1934 and preached for a group of churches, during which time I was given a good home on Steed Bros.' premises. George was an ardent believer in premillennial teaching, Silas was indifferent on the subject and Mary Ann, their sister, was outspoken against it. But they were beautifully united in church interest and activity. Mary Ann was willing for George to get all the comfort from his view that he could, and to tell it to others, and such was no disturbance to Silas. Why can it not be thus with all Christians in their differences on such matters? The three were responsible for my years of service in Indiana and the border land of Ohio. The men passed away, Mary Ann soon following, else we could have continued said service. Better friends, I'm sure we never had."—Flavil Hall.

"Herman J. Fox, and his fine, big family, are now located in Louisville, 1020 Everett Ave. He keeps busy on Sundays, here and there, as the invitations come in from the churches throughout Kentucky and Southern Indiana. Also Brother Fox, and his friends here, are doing everything possible, by prayer and applications, to secure secular work that will, in time, release his supporting churches for fellowship elsewhere. But, for the time being (and until the unpaid balance of the return travel fund is cleared), it is very necessary that these churches continue in their regular fellowship for Bro. Fox. He is a very useful man in the Lord's work in any field, and gifts to him will not be without fruitage."—E. L. J.

Johnson City, Tenn.: "Our largest Sunday morning Bible school attendance since the first Sunday in March was recorded the first Sunday in November. One confessed Christ that same day, and was baptized that night. The following

Sunday morning one placed membership with the local congregation from the Christian church.

"The Thursday evening Bible study and prayer meeting has continued to grow. Attendance each Thursday in November has been near the 40 mark. The Friday night Bible class, conducted in various homes in the Carter-Sell addition of Johnson City, has also been blessed with renewed interest of late. We give the Lord all of the praise and glory for any good report we are able to make, and ask that others remember this work in prayer."—R. B. Boyd.

**Note our 1942 Subscription drive on page 276. Read instructions carefully.**

Ft. Lauderdale, Fla.: "Every one is delighted with our new 'No. 2' song books, and we expect to order more in a few days."—Willis H. Allen.

Where is that single man who could help the few disciples meeting at 804 W. Washington St., in New Castle, Pa? The brethren say that he could no doubt secure work, perhaps in the B. and O. shops; and that he would be housed and cared for until he had a job. Write Frank R. Weatherby, Box 312, Route 2, New Castle, Pa., or write Mrs. Peter Perillo, 506 Galbreath Ave., New Castle.

"Frank M. Mullins held a fine short meeting at Highland church, Louisville, in early November. The day meetings were especially helpful—day meetings always are; but these were pitched on an unusually high spiritual plane. Brother Mullins endeared himself to us all."—E. L. J.

Again this year—this time at Portland Avenue—the Louisville churches gathered for praise and worship on Thanksgiving day. The house was very full—it always is—with 21 churches well represented. Brother Marsh brought a good and suitable message, and E. L. J.'s chorus of 40 voices sang three short, beautiful numbers. The offering for Potter Home of Bowling Green was \$115.

#### **Renew Now**

Around 1500 subscriptions to the W. W. expire as the year ends. Please send in your renewal promptly. Thanks!



## 1942 SUBSCRIPTION DRIVE

With the dawn of the New Year a great number of subscriptions to the Word and Work expires. Annually our debt to faithful clubbers mounts. Many readers would neglect to renew if it were not for these special friends who speak to them about it. In 1941, several hundred new names were added through a special effort of these workers. Let us all unite in this coming year in the greatest effort we have ever put forth, not only to hold our present list but also to gain many new readers! To this end we are calling for at least one volunteer in each community to join our army of clubbers.

### \$10 DELUXE BIBLE FREE, EITHER VERSION

One of the ten dollar slide fastener Bibles advertised on the inside front cover of this issue and described on page 257 of the November issue, WILL BE GIVEN FREE to the one sending in the most subscriptions over a period of five months, beginning when you receive the December Word and Work, and ending May 15.

In addition, a volume of C. H. MacIntosh's "Notes on the Pentateuch" will be presented to the one sending in the highest number of subscriptions each month. A month will be reckoned from the 16th of one month to the 15th of the next. Thus the first month will end January 15 and the first book will be presented then. All subscriptions received up to and including the 15th will be counted in that month. Begin sending names any time in December.

Those who send in as many as twenty-five names during the five months without receiving a premium, may select a dollar gift from our new catalogue.

### *Clubbers' Names to Be Published*

The names of all who send in four or more names during the prescribed month will be published in the current issue of the Word and Work. To enable our readers to see the list grow from month to month we will release the grand total of subscriptions received (including singles) at the end of each month.

### SUBSCRIPTION RATES

Single subscriptions for the Year .....	\$1.00
In Clubs of Four or More .....	.75
Single Paper .....	.10

Bundle orders will be sent at the rate of 5¢ each, plus a dime for postage and handling. This applies to any size bundle.



## ONE WITH GOD, CHRIST AND EACH OTHER

J. H. McCaleb

"And this is the message which we have heard from him and announced unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."—1 John 1:5-7.

You were once a child. As a normal child you craved companionship and wanted to be like others. To be set apart was not pleasant. You wanted to feel as if you were part of the group, and a necessary part at that.

My early childhood was spent in Japan. Next April 13 it will be fifty years since my mother and father first arrived there. In those days there were few representatives of the "simple church" and comparatively many of other persuasions. As a result the children with whom I associated either had no persuasion at all, or accepted beliefs somewhat different from the teaching afforded me. This brought about a separation of a sort, and I often wondered about it. Nor was that forced separation always pleasant to my young and human soul. From that time on the unity of the body of Christ has been something close to my heart. The strength of numbers and the fellowship of many hearts beating as one have been earnestly yearned for in my church associations. Always these conditions have not existed, and I have constantly wondered why.

It has been proposed that sin cuts us off from God and God's light, and consequently destroys fellowship. Most teachers will admit that God wants unity. In the same breath, however, they will practically deny that such unity is possible by stating that sin destroys unity and there letting the matter rest without further comment. The impression is somehow left that the matter upon which there is a difference are the peculiar sins that destroy unity. There follows then a subtle and decaying sort of breakdown into little groups that emphasize what *not* to believe rather than the positive matters of the grace of God.

It is true that sin destroys unity. There can be no unity with God unless the chasm of sin is overcome. Christ spanned that chasm, and it is in Him that we can again be one with God, and reconciled to Him. Through Christ Jesus also we have unity one with another as a natural result of our unity with God. Without Christ Jesus there can be no unity because all have sinned and do continue to fall short of the glory of God. It is Christ's blood that covers our errors through God's grace, and thus allows us to walk in the light, even as God is in the light, and to have fellowship with each other.

There is one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism and one God and Father of all. (Eph. 4:4, 5.) Through the one faith we are baptized with the



one baptism into the church which is the one body of the one Lord and receive the one Spirit. We are then children of the one God and look forward with expectancy to the one hope. As children of God and members of Christ's body we strive to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.) That perfect unity we never attain in fact because we never equal Christ's perfection. As members of His body, however, we are cleansed by His blood, and His perfection is imparted to us. That fact is all important. It is the very foundation and bed-rock of unity.

Sin severs us from the light, but Christ's blood overcomes sin—and we overcome sin by partaking of Christ's blood. Which one among us does not make mistakes? Which one of us does not have mistaken notions? Shall I fasten upon your peculiar mistaken notions and wrong actions as the only ones that sever man from the light, and at the same time be blind to my own failures? No matter how honest and sincere he may be, can any man claim that he understands all of God's word clearly and has lived perfectly in accordance with his knowledge?

Thanks be to God that only God determines when a man has cut himself off from the light. Would it not be tragic if that judgment were left to the finite mind and heart of man? Should not our chief aim be to make sure that we are in the body of Christ and then strive mightily to attain "unto the measure of the stature of the fulness of Christ"? Until we reach the perfection of Christ it is God's grace that must cover us on the way, and keep us one with God and with each other. That grace is ours through Jesus Christ our Lord. And that grace provides the only true unity.

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#### ENMITY AGAINST GOD

"Before the sacrifice of the Savior was finished, Judas killed himself. Caiaphas was deposed the next year. Herod died in exile and infamy. Pilate shortly afterward was stripped of his office on the very charges he had tried, by compromise, to avoid, and, broken by misfortune and banishment, died by his own hand. The Jews said they had no king but Ceasar, and Ceasar after Ceasar has oppressed and plundered them until, at last, when they arose in revolt against the Ceasar they had claimed, he desecrated and destroyed their temple and their city. They had given 30 pieces of silver for the Savior's blood, and they were sold into slavery by thousands for much smaller sums. They forced the Romans to crucify their Christ, and they were crucified in such myriads by their conquerors that wood could not be found for crosses. They said, His blood be on us and on our children, and Nemesis has made Jewish history from that day to this one long aceldama, a field of blood."

Contributed by H. N. Rutherford.



## ALL THE DIFFERENCE—NO DIFFERENCE

N. B. Wright

The Hebrew epistle opens with the profound statement: **GOD HATH SPOKEN.** His Word, therefore, is a revelation of His will from heaven—clear, concise and definite. How deep is our gratitude for this Light that dispels the darkness and ignorance of human philosophy; how weighty our responsibility in accepting His will just as it is revealed.

It makes *all the difference*, to us, therefore, as to what God has said. We give Him absolute credit for being able to express His *meaning* and to preserve that expression for the benefit of mankind. Since God is love He would not make our salvation dependent upon the understanding of His Word, then give us language that does not convey His thought or that is above our power of comprehension. The God in whom I believe and whom I serve is not that kind of Being. Our concern, then, is what He says—just that to believe and do. Because some man or society of men believe thus and thus, I am not obliged to take the opposite stand. What they say isn't our standard. The matter that makes all the difference is what God has said.

*No Difference.* In those realms wherein the understanding of men differs we are put to a test. As we approach any subject with the Bible in hand it makes absolutely no difference to us as to which concept God says is His thought. That is, we have no arbitrary wish or will of our own that it ought to be this way or that. Let us use baptism for an illustration. Many men believe that immersion is God's will; others believe the outward manifestation isn't important. What is our reaction? If we—before our understanding on the subject is mature—of our own have an arbitrary will in the matter, in the sense that we want it to be one way or the other, we are wrong. It should make no difference to us personally which way is the correct one. The difference lies in God's revealed Word. Then, since we have no bias, when we read: "We were buried therefore with Him through baptism into death" (Rom. 6:4), and understand the word for baptism means "burial," the question is settled once for all—God hath spoken. We are pleased with His will. The principle to which we have committed ourselves is to find what God has said. And that, brother, includes every subject upon which God hath spoken.

What you think and feel you bring into force; where your thoughts are, there you are, for you are your consciousness, and what you meditate upon, you become.

—Godfrey Ray King.

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## IS THERE "THE WORSHIP"

Stanford Chambers

A brother writes that though he has made thorough search, he has never been able to find "*the worship*" in the New Testament. The exact phraseology is not there; the idea, however, might not be so difficult to find. That the term has become a hackneyed phrase is not to be denied, and we disavow any sympathy with that; neither is it to be denied that it has become with some a cant phrase, and we have no sympathy with that. But if there is any Biblical term that has not been sadly abused, we cannot recall it, and if we allow cant to discard the use of one such term, then we have in principle sacrificed all of them.

But is there worship and *the worship*? Another question by way of answering: Are there prayers and *the prayers*? Concerning the first Christians it is written, "They continued stedfastly in . . . the prayers." So there are not only prayers but *the prayers*. Obviously enough, *the prayers* are those engaged in in worshipful assembly. Again are there "breaking bread" and also "the breaking of bread"? Compare Acts 2:42 and 2:46. In the latter verse we have plainly enough the eating of food, while "the breaking of bread" (literally, the breaking of the bread) of verse 42 is done in worshipful assembly, in the eating of the Lord's supper.

Now prayer is a requisite to true worship; and true worship is a requisite to the true observance of the Lord's supper, so as the term, "the prayers," is Scriptural, then there is in the New Testament "the worship." It is not incorrectly used when applied to the whole of procedure by the Lord's assembly when we today, like disciples of old, gather "together to break bread." (Acts 20:7.) Let us, in our effort to eliminate all cant so often observed in the use of this and other Scriptural terms, be on our guard against unwarranted avoidance of the term itself or, indeed, of that which the term stands for. Some unconsciously and some purposely do avoid both.

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### A GREAT MAGAZINE

The chief value of the Word and Work is not vested in its material make-up or eye-appeal, that it should be placed alongside other religious magazines and compared wholly on this basis, though it would rank high even from this viewpoint. The merit of the Word and Work lies chiefly in its message. It is truly set to declare the whole counsel of God.

The editor-in-chief, with his ripe Christian experience, deep spiritual insight, and years of free, unbiased, prayerful study of the Word, endows the Word and Work with richness, character, and balance enjoyed by few periodicals. Blending in with this whole counsel policy and still retaining their style and individuality, other writers unite to make the Word and Work an ideal Bible companion, incidentally guaranteeing to us a whole counsel magazine as long as our Lord tarries.

In sending in a change of address please specify both old and new residence.



## "THE TIMES OF THE GENTILES"

The subjoined excellent article by Challen, one of the able pioneer preachers of the Restoration Movement, takes up the theme of the Times of the Gentiles. On a few minor points we would differ from Brother Challen's conclusions, but on the whole the position taken is good and true. Most important of all is the manifestation of the freedom of investigation and of the expression of their findings in the word of God which prevailed among those early non-sectarian, undenominational brethren—a principle which is fundamental to all non-sectarian New Testament Christianity, but which some modern Diotrepheses are seeking to destroy.—Editor.

"The times and the seasons" are in the hands of the Father, and are wholly at his disposal. They represent great eras, long periods, and the complexion of events which occur under them. "The times" refer to periods in the history of the world; "the seasons" to the character of those periods. Just as a year is a "time," and spring, summer, autumn and winter the seasons. Now, both the times and the seasons are under the direction and control of God.

It is the very essence of Atheism that Jehovah has divorced himself from the world He has created, and takes no care and feels no interest in the affairs of man. In no case is this seen either in the Old Testament or the New. The earth has He given to the children of men. The earth is the Lord's, and the fullness thereof. In all the events connected with Israel and their enemies, God is spoken of as a jealous God, watching over His friends to do them good, and strong to punish those who are his enemies and theirs. His eyes are on the ways of men. His eyes behold the children of men. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him." (2 Chron. 16:9.)

Kings, rulers, magistrates, and nations are especially under His government. He disposes them as he wills. [Prov. 21:1.] When they answer His purpose, they prosper, and when they fail to do this, he puts them down. He raiseth up one and destroys another. [Ps. 75:7.] He sends armies from abroad, or incites them from within, to reform, or to utterly subdue or destroy. His own people, Israel, for a long time had their own kings, but when they refused to obey him in accordance with the will of God, He dethroned them and made them subject to their enemies; and when this failed, He utterly removed them from their own land, and put them under the government of a foreign power, until He had rooted out the last vestige of idolatry from them. Thus God said to Israel, "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and shalt not be beneath; if thou hearken unto the commandments of the Lord. But it shall come to pass, if thou wilt not hearken, the Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; because thou servedst not the Lord, therefore shalt thou serve thine



enemies." (Deut. 28:13, 15, 36, 47.)

In the year of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, besieged Jerusalem, took part of the vessels of the Lord, and the Lord gave Jehoiakim, king of Judah, in his hand. After this, he took the people away from their own land, after he had slain their young men with the sword. God gave them all into his hand, to fulfill the word of the Lord. (2 Chron. 36:11-21.) Here we have a striking fulfillment of the prophecy of Moses, which we quoted from Deuteronomy.

To show how intimately God stands connected with human government, and the authority He exercises over it, He says to Nebuchadnezzar, "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom." And again, "I have made the earth, and have given it unto whom it seemed meet unto me."

In the present life, God is the Governor of the nations, and also the Judge. He raises them up, tries and punishes them for their iniquities, or absolutely destroys them. We have no inspired historian now to show in what way God exercises His influence over the destiny of states and kingdoms, but it is no less true now as of old that He does it; and we have but to read the past in the light of Scripture to see His hand still at work in arranging, disposing, punishing, and controlling the affairs of men in their social and political relations to each other, and to Him. God is still known by the judgments He executes. His hand is seen in effecting changes which baffle the wisdom of senators, and stain the pride of governors and kings.

Since the days of Nebuchadnezzar until now, the chosen people of God, Israel, have been in subjection to the authority of the Gentiles. They were divested by him of their nationality as a free and independent people, and have never recovered it to this day. Through the four successive universal monarchies they passed, under Gentile domination, being transferred from one to another. The last one—the Roman—broke them to pieces, destroyed their state and nation, burned their city, slew them with the sword, and sent them captive among all nations. In the last divisions of the Roman Empire, into ten petty kingdoms, they have been for the most part under their domination and dependencies, until this day, and will continue in their depressed condition until the times of the Gentiles shall be over. As certainly as the Nile, rising in the Mountains of the Moon, runs its course until it empties its waters into the sea, so the nation of Israel, from the days of Jacob to the present hour, has pursued its course, under the eye and by the direction of an unseen but Almighty hand. It is still His nation, as much so as any portion of that noble river is the Nile. And although frequently punished, and still in the dispersion, Israel is beloved for the sake of Abraham, Isaac and Jacob. Of the covenant God made with them He



is mindful, and the promise of their future glory shall all be fulfilled. Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24.)

Blindness, in part, is happened to Israel, until the fulness of the Gentiles be come in. (Romans 11:25.) Gentile domination has lasted nearly two thousand five hundred years, and during all this time the Jews have been in a depressed condition. They have survived all that the rage and malice of their enemies could inflict upon them. A miracle, the greatest ever known—contrary to the ordinary miracles, which are momentary or of short duration—Israel in the fiery furnace has been kept for unbroken centuries, and it is probable their number at this time is as great as in the days of Solomon. Judah is still desolate, and they are in exile. In their dispersion, they are still separate and distinct from all people. As long as Jerusalem is trodden under foot, they are to be wanderers away from the home of their fathers. An obstinate unbelief still characterizes the nation, and will, until the times of the Gentiles are over. They still retain the features of their fathers, so that you can distinguish them as Jews wherever you find them. Had they continued in their own land, this would not have been so wonderful, or had they in their dispersion lived in some other country, alone; but as the dwellers in all lands, the dispersed among all nations, and yet bearing, even in their features, the national characteristics, is a miracle of wonder among all people! They assimilate with none; everywhere the same, they live under any form of government, adopt the language and customs of the country in which they live, and yet, after the lapse of so many centuries, they bear the original features of their nation.

Their unbelief is as marked as their nationality. With the Scriptures of the prophets in their hands, and their history engraven on the memories of the past, they still reject the Messiah. Daniel's 70 weeks have expired; Bethlehem of Judah is in ruins; the second Temple, destroyed; Jerusalem, the capital of their kingdom, overthrown, and they in the dispersion for eighteen centuries; and yet, holding on to the Scriptures of the prophets in their blindness, bearing as they do their living testimony to the truth of the Christian system, and against their infidelity! No history of any nation can be compared with this. Contrary to the uniform experience of all others, they hold on their way, through all the changes of states and kingdoms, and their own changes—a distinct and separate people.

God has great things in store for Judah and for Israel. They will yet play a wonderful part in the scenes opening before us. They have not been preserved down to the present time for nought. "These dry bones shall live."

When Jesus for the last time, in their temple and city, addressed them; when He took His farewell of the nation, after



that scathing rebuke He ministered to the scribes and Pharisees; and when expecting on their part a still higher culmination of threatening and wrath, he stood, and suddenly overwhelmed with grief, uttered these impassioned words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

This wail of grief has come down the ages, and still burdens the air. It is the last note of sorrow over the unbelief of the nation, in the way of teaching, that fell from the lips of Jesus. On the cross He did not forget them. "Father, forgive them, they know not what they do!"

When they next see Jesus, they will look on Him whom they have pierced, and will mourn and be in bitterness, as for an only son that serveth Him. Then, and not until then, will they say, "Blessed is he that cometh in the name of the Lord!"—James Challen, in *Millennial Harbinger*, 1862—pp. 202-205.

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## BEN'S BUDGET

Ben J. Elston

This Budget will complete the year 1941. Bro. Janes will be remembered for his visit to DeRidder. He was "paid the last farthing" we owed to the building fund, out of which we had been helped in building our church-house. Thanks—to all humans concerned and to our heavenly Father. He was busy and did us good. I am now at Leon, Iowa, for a time. Leon, and nearby fields have meant much to me and to my family. I owe them all I can do. There is much here to refresh the spirit in a time of so much apostacy. I want to plan for whatever service I may render in a possible future, by being ready to come into His presence at a moment's call. "Surely goodness and mercy have followed me all the days of my life." What an unspeakable blunder if now, after 56 years of a rather vigorous discipleship, I should turn my back on Hope. In whatever way, the course will soon be finished. If I could know, however, that there is yet before me a full thousand years of exacting, painful service, I should try to face it with resolute joy. God's way is best. I must not defeat his love and power. May He help us to see our real worth—what everlasting life really means. Some glad day, soon, we shall be like him—see Him as He is. "Steadfast, unmovable" is the thought. Good bye, old year.

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"Our greatness is measured by how many we can serve."  
—H. P. Myers.



# THOUGHTS WORTH WHILE

D. H. F.

## A NEW LEAF

He came to my desk with a quivering lip—  
The lesson was done—  
“Dear teacher, I want a new leaf,” he said,  
“I have spoiled this one.”  
In place of the leaf so stained and blotted,  
I gave him a new one all unspotted,  
And into his sad eyes smiled,  
“Do better now, my child.”

I went to the Throne with a quivering soul—  
The old year was done—  
“Dear Father, hast Thou a new leaf for me?  
I have spoiled this one.”  
He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my sad heart smiled,  
“Do better now my child.”

## YOU CAN, BUT DO YOU?

Instead of going to church on the Lord's Day you can worship God in the mountains, beside the lakes, at the beach, or at home—*but do you?*

Tabernacles, temples, cathedrals, and churches have been erected primarily to assist man in his worship of God.

By means of the radio you may remain at home or visit a friend and hear sacred music that is almost heavenly, or listen to a wonderfully inspiring sermon, but this great invention, as marvelous as it is, will not enable you to “tune in” on God, nor can it bring to you the joy and strength that comes from associating with fellow Christians.

You not only should attend church services, but you need to attend. You doubtless have helped to make the house of worship possible. Are you making the use of it you should? There is no substitute for church attendance.—*Church Bulletin.*

## A MOTORIST'S PRAYER

“Teach us to drive through life without skidding into other people's business. Preserve our brake linings that we may stop before we go too far. Help us to hear the knocks on our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs and keep our feet on the brakes.”—*Outlook.*



## LOST—A BOY!

Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case 100,000 men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold on him.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sadhearted parents are now looking earnestly for the lost boy.—*Covenant Weekly*.

## THE UNFORGIVING SPIRIT

Nothing will hinder prevailing prayer more than an unforgiving spirit. A child was walking along a street and a large dog came out barking. She stood terrified. Soon a stranger came up to her and said, "Come on, little girl, the dog has stopped barking." "Yes" she said, "but the bark is on the inside." She saw in the eyes of the dog an unfriendly spirit. *We Christians are too civilized today to quarrel outwardly, but is there not sometimes a bark inside—the unforgiving spirit?*—Robert P. Wilder.

## SOMEBODY TO DIVIDE WITH

A little orphan newsboy was selling his papers on the streets. A man stopped to buy a paper from him. While the man was searching his pocket for a coin he questioned the newsboy as to where he lived. The answer was that he lived in a little cabin way down in the dark district of the city, on the river bank. The next question was, "Who lives with you?" The answer was, "Only Jim. Jim is crippled and can't do any work. He's my pal." The man ventured the remark, "You'd be better off without Jim, wouldn't you?" The answer came with some scorn. "No, Sir, I couldn't spare Jim. I wouldn't have nobody to go home to. An' say, Mister, I wouldn't want to live and work with nobody to divide with, would you?" That was a short sermon, but it went home.—*The Sentinel*.

It is a sad religion that is never strong except when its owner is sick.



## THE FOUR BEASTS

Daniel 7

R. H. B.

(Eighth Lesson on Daniel)

The vision of this chapter dates during the time of Babylon's empire. It was in the first year of Belshazzar's reign—after the events of chapter 4, and before those of chapter 5—that Daniel saw this dream and vision. First of all he saw the four winds of heaven break forth upon the great sea. Four great beasts now rise in succession out of the stormy sea: the first like a lion, having eagle's wings, which wings were afterward plucked, and the lion made to stand on two feet, and a man's heart is given to him. Follows a second beast, which was like a bear. It was lifted up on its one side, and three ribs were in its mouth, between its teeth, and a call went forth to him: "Arise, devour much flesh." Another, a third beast, rose out of the sea: one like unto a leopard, having four wings of a bird on its back, and it also had four heads: "and dominion was given unto it." Last came another beast, unlike to anything—"terrible and powerful, and strong exceedingly." It had great iron teeth and claws of brass (v. 19). "It devoured and brake in pieces, and stamped the residue ["the whole earth," v. 23] with its feet; and it was diverse from all the beasts that were before it, and it had ten horns." (V. 7.) Some changes took place among these ten horns as Daniel was looking on: another horn, a little one (whose look was more stout than the others, v. 20) rose up among the ten, and three of them were plucked up before it by the roots. Also in this horn were eyes, as the eyes of a man, and it had a mouth speaking great things—words of blasphemy against the Most High God (v. 25).

The vision now turns to the super-terrestrial realm. God is seen as taking a hand in the situation. Note in this passage (vs. 9-14) three marked parts: I. The vision of the Ancient of Days, in preparation for judgment. II. The execution of the judgment. III. One like unto a son of man receives the kingdom and the dominion for ever.

### I.

"I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Verses 9, 10.)

### II.

"I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time." (vs. 11, 12.)



### III.

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Vs. 13, 14.)

Thus far runs the vision itself—the rest of the chapter being chiefly interpretation and explanation, with some details added.

First, upon Daniel's request of "one of them that stood by," there is given him a general interpretation of the vision; first, regarding the four beasts:—"These great beasts, which are four, are four kings, that shall arise out of the earth";—then as to the outcome of the Divine transaction in vs. 9, 10 and 13, 14,—"*The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.*" Manifestly it is the kingdom held by the four beasts which the saints of the Most High shall receive and possess for ever; and this certainly refers to the same time and event as that which is announced in Rev. 11:15—

"The kingdom of the world is become the kingdom of our Lord and of His Christ: and he shall reign for ever and ever."

But Daniel desired especially to know more about this, and made particular inquiry concerning the terrible and powerful fourth beast, the devastation it wrought in the earth, that strange "little horn" which came up, and before which three fell, which had eyes and a mouth that spake great things. Also (and this had not hitherto been mentioned)—Daniel had witnessed how that same horn "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."\*

A fuller interpretation is now given to Daniel. "*The fourth beast shall be a fourth kingdom upon earth—*"

The beasts then symbolize *kingdoms* as well as kings (v. 17)—the individual king being the representative of the kingdom. The context in each case will show which is meant, whether the king, or the kingdom.

"—which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (v. 23).

Then, as to the ten horns—these are ten kings that shall arise out of that fourth kingdom. The "little horn" represents another king who shall arise after these ten, a king of a different sort, and he shall put down three of the first ten

\*It is worthy of note in passing that the beast's persecution of the saints continues sharply up to the time when the Ancient of Days comes and executes judgment upon the beast; whereupon the kingdom is at once transferred over to the saints of the Most High for an everlasting possession. Not by gradual betterment or by earthly change, but by an act of intervention from above is this radical turn of affairs effected.



kings. That wicked leader, represented by the little horn, shall "speak words against the Most High," and will wear out the saints of the Most High, and will attempt to change the times and the law. For a "time, times, and half a time" they (the saints) will be given into his power.\* Then God takes a hand. "The judgment shall be set and they shall take away his dominion to consume and to destroy it unto the end"—"to a finish," as we would say; whereupon "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Note the fact that this realm which is given to "the people of the saints of the Most High" (comp. v. 18) is not up in heaven but "*under* the whole heaven"; and that it is the same realm and territory which the beasts had held. Also that it is that "kingdom of God" of which Daniel speaks, that "everlasting kingdom." (Dan. 7:27.)

\* \* \*

It must be obvious to the reader (though disputed in some quarters) that this vision of Dan. 7 is parallel with the prophecy of Nebuchadnezzar's dream in Dan. 2. The four parts of the great Image correspond to the four Beasts. The same progress of deterioration that marked the four successive parts of the Image—from the pure gold of the head, to the silver, the brass, the iron (in its last development mingled with clay) is seen in the four beasts: the lion, noblest and most royal of the beasts, is followed by the bear; next comes the leopard, quick, stealthy, cruel; finally an unnamed, unnameable beast, but more powerful than all that went before him (comp. Dan. 2:40) having ten horns (as the feet of the Image had ten toes) whose dominion is abruptly terminated by intervention from on High, just as the feet of the Image (and with them the whole of the Image, symbolizing Gentile world-rule) were smitten by a stone cut out of the mountain without hands. Both, the vision of the great Image, and that of the four beasts, deal with the same great theme: the rise, career and end of the Gentile world-power and how these are to be superseded at last by the kingdom of God; the same number of kingdoms appear in both; and in both prophecies the last world power comes to its end, not by human power and agency, but supernaturally, by an act of God, who then takes over the reign and government.

These four world-powers are (1) Babylon (the transformation of which, during its career is indicated in Dan. 7:4, and is set forth in Dan. 4). (2) Medo-Persia—its two-foldness (as seen in the arms and breast of silver) being indicated by the fact that the Bear's one side is raised up higher than

\*A comparison of Rev. 12:14 with Rev. 12:6 shows that this period is of the same length as that in Rev. 11:3 and 13:5, and in Dan. 7:25 and 12:7, namely 3½ years.



the other (Dan. 7:5; comp. Dan. 8:3, 20), and the three ribs between its teeth corresponding to three great conquests which (as history says) were Lydia, Babylon, and Egypt. — (3) Greece, Alexander's empire, the subsequent four-fold division of which, well-known to all historians, is also indicated in Dan. 8:8, 21, 22. But the chief interest centers upon the fourth beast, which can be none other than Rome, the fourth and the only other world-power which ever followed those first three. And it is not Rome as she was then, but as seen in her last development—as a ten-fold confederacy, cruel, ruthless, anti-semitic, anti-Christian, God-defying.

In Rev. 13 we meet that fourth beast again—clearly the same one; for there were not to be five, but only four Gentile world-powers; and this ten-horned beast of Rev. 13 is a world-power, as may be seen in Rev. 13:2 and 7. It is worthy of note that this beast in Rev. 13 combines in himself the characteristic features of all the four beasts of Daniel's prophecy: he himself is the ten-horned beast, but he also has the mouth of the lion, the feet of the bear, and he has the general contour and aspect of the leopard. Like the fourth beast of Daniel he also is a bitter persecutor and blasphemer; and he likewise comes to his end at the hands of that One who is like unto a Son of man. (Rev. 19:11ff.)

The identification of the four parts of the Image with the four beasts is complete and unquestionable; and just as certainly is the fifth kingdom, the kingdom of God, which follows upon the destruction of the fourth Gentile world-power, the same in both Dan. 2:44 and Dan. 7:14, 18, and 27.

#### NOTES AND PERSONAL THOUGHTS

**Daniel did not try to interpret the vision.** He did not attempt to figure out the meaning of the four beasts, nor to guess at the significance of any part of the vision. But "I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. . . . Then I desired to know the truth concerning the fourth beast . . ." (vs. 16, 19). The interpretation was given in plain, simple language, easy to understand, and is to be accepted simply at what it says.

**"Beasts" versus "Image."** Nebuchadnezzar in his dream saw the four Gentile world-powers as a whole, in the figure of a great image "which was mighty, and whose brightness was excellent, terrible and awe-inspiring. But to Daniel's vision they were revealed as to their real nature: four beasts. Ruthless, cruel, ferocious, rapacious, absolutely selfish, bent on their own advantage, without regard to others—they manifest the beast-nature. The first two were the more respectable of the four; but all four were wild beasts.

**Man without God is like a beast.** If God be taken out of man's life he becomes a mere animal. His whole nature becomes bestial. Yea, no beast on earth is so vicious and dreadful as man, created for fellowship with God and fallen from his high estate. When the first of the four beasts was brought to some knowledge of God (Dan. 4) it began to take on human features: it was made to stand upright on its feet, and a man's heart was given to it. (Dan. 7:4.)

**The four Gentile world-powers** were Babylon, Medo-Persia, Greece, Rome. All four are mentioned in the Bible, the first three in Daniel, the



last appears in the New Testament. But this last one, the Roman power, has never yet appeared in the form of its final development—a ten-kingdom confederacy. Much ingenuity has been spent by “historical interpreters” to find a ten-fold division in the Roman empire in the past; with the result that “twenty-eight lists, including sixty-five ‘kingdoms’ have been put forward in the controversy . . . a proof of how worthless is the evidence of any such fulfilment.”

**The ten-horned beast of Rev. 13** can be no other than the fourth beast of Daniel’s vision. It is, like Daniel’s fourth beast, a world-power (Rev. 13:2, 7) and of the same God-defying character. He also comes to his end in like manner—namely by Divine intervention (Dan. 7:11; Rev. 19:19, 20). That beast is yet to make its appearance, and when it comes it will be Daniel’s fourth world-power, Rome, in its final development. (Comp. Rev. 17:8.) For there cannot be five such world-powers—only four; and then, upon the destruction of this beast, follows the world-wide reign of the Son of God and “of the people of the saints of the Most High” (Dan. 7:27), when “the kingdom of the world” shall have “become the kingdom of our Lord and of his Christ.” (Rev. 11:15.)

**“A certain Nobleman went into a far country** to receive for himself a kingdom and to return.” This is the same picture as that of Dan. 7:13, 14. Having received the authority of this world-wide kingdom he returns, and first calls his own servants to account, then assigns them a share in this world-wide rule, according to their several faithfulness and diligence, and then executes judgment on his adversaries. This parable spoke Jesus because they had neared Jerusalem in His last journey and the disciples thought that the kingdom of God was immediately to appear. (Luke 19:11-27.) Not till the Nobleman returns will the kingdom thus appear. (Comp. Luke 21:31.)

**Christ’s “Good Confession”** before the highpriest also touched upon this prophecy of Daniel. “I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God,” said Caiaphas. Jesus answered: “Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.” Calling this “blasphemy” they then pronounced the death sentence upon Him. (Matt. 26:63-66.)

**Going or Coming?** It is sometimes objected that in Dan. 7:13 Christ is seen as coming to, and being brought near before, the Ancient of Days, who manifestly is God, the Father, and not as coming back from heaven. That is quite true. But His coming on the clouds of heaven is also world-wide, as seen in Matt. 26 above and in Matt. 24:30. Daniel combines the two in one picture. Note also that the “Ancient of Days” is said to have “come” (Dan. 7:22)—as though the whole court of heaven had moved down to the terrestrial sphere. (Comp. Dan. 7:9, 10.)

**The sovereignty of all the earth** belongs to Jesus because He is the Son of man. “The heavens are the heavens of Jehovah; but the earth hath he given to the children of men.” (Ps. 115:16.) In heaven He acts Himself, direct, and upon His own initiative. On the earth this right is given to man. God must have a willing man to work through. Jesus Christ above all is God’s Man, through whom all the will of God is done on earth. And the government must rest on His shoulders.

**The present manhood of Jesus**—how much depends on it! The religionists who deny the fact that Christ is Man now have lost the keystone to all prophecy and all the plans of God. Only because He is Man (glorified Man, but really, truly Man) can He be our Mediator (1 Tim. 2:5) and our Highpriest (Heb. 5:1-9). Only because He is Man has the right of judgment been placed in His hands (John 5:27). Only because of His manhood can he sit on David’s throne: for the oath to David was that of the fruit of his loins one should sit on his throne. It is only because of his humanity, and his human relationship to David that Jesus can claim this right; and His only link with David is through His human body, carefully preserved from corruption, and in His resurrection immortalized and glorified. (Acts 2:26-32; 2 Tim. 2:8; Rev. 22:16.) It is this Jesus



(that was His name as Man) that shall come again (Acts 1:11); it was "Jesus of Nazareth" that spoke to Saul on Damascus road (Acts 22:8); it is the Son of man that shall return in glory. (Matt. 25:31.) And in His Person He is now representing our humanity before the face of God in the Holy of Holies in heaven.

Who is this "people of the saints of the Most High to whom," after the judgment of the fourth beast, is given "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven"? First, and most naturally, Israel; for they were the only "saints of the Most High" Daniel knew of, and could have meant. But the word of God is not necessarily to be limited to the knowledge of the prophet who spoke it. True, Israel redeemed and restored will have the sovereignty and leadership over all the nations of the earth (Isa. 60); but over them and higher than they, because more closely identified with the King, is a class of "saints" who constitute His Body and His Bride, and who shall share His throne and His rule over all the world (Rev. 11:1) in that day (Rev. 2:26, 27; 3:21). In this expression, "the people of the saints of the Most High" we have a "possessive case" as well as a "genitive of apposition."

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 2:22 to 3:11.

22. "When therefore he was raised (*egerthe*, aorist, 'he had been raised') from the dead (*ek nekron* 'out of the dead people')."

*Elegen* "he spake," aorist, here "he had said."

*Tei graphei* "the scripture," referring to some particular Old Testament scripture regarding the resurrection of Christ. Cf. Ps. 16:10. *Graphe* is basically "anything written," but to the Jews *he graphe* was "the writing par excellence," i. e., "the Scripture, the Old Testament."

23. "Beholding (*theorountes*, present participle, linear, 'seeing repeatedly') his signs which he did" (*epoiei*, imperfect, linear, 'he kept on doing').

24. *Dia* "for that," i. e., "because."

25. "Concerning man (*peri tou anthropou*)," i. e., "concerning mankind." So also "in man (*en toi anthropoi*)," i. e., "in mankind."

2. "Thou art a teacher come from God (*apo theou eleuthas didaskalos*), lit. "from God thou hast come (as) a teacher."

*Poieis* "thou doest," present, linear, "thou keepest on doing, thou art doing."

3. *Anothen* "anew," but also as the margin (A. S. V.) gives "from above." "From above" is the original meaning of this word, which is found as early as Pindar<sup>1</sup>; but it by now must have had also the connotation "again, anew," or Nicodemus would not have used the expression "enter a second time (*deuteron*) into his mother's womb." It seems to me that Jesus was deliberately making a play on the etymological meaning "from above" and the current meaning "again." He

<sup>1</sup> Liddell and Scott, R. V.



meant both ideas—a new birth and a birth from above, i. e., simply a rebirth from above. The fact that Nicodemus did not get all this significance immediately does not alter Jesus' meaning.

"He cannot see (*ou dunatai idein*)." *Idein* is a second aorist infinitive and as such shows punctiliar action. The translation is not "he cannot continue to see," but "he can never see" the kingdom of God.

4. *Me dunatai* "can he?" more exactly "he cannot, can he?" Nicodemus expects the answer "No," but he is not talking about the same thing as Jesus, for he has not understood Jesus.

5. *Ex hudatos kai pneumatos* "of water and the Spirit," lit. "out of water and Spirit." That the birth "out of water" and the birth "out of the Spirit" are one and the same, i. e., that they happen at the same time, is shown by the fact that the preposition *ek* "out of" is used only *once* with the two nouns. If these were two separate happenings, the Greek would have used *ek* before *each* noun. The use of only one preposition ties the two nouns "water (*hudatos*)" and "Spirit (*pneumatos*)" together into one unit. This passage then teaches that baptism and regeneration are contemporaneous.

6. *To gegennemenon* "that which is born," better "that which has been born." *Gegennemenon* is a perfect middle (passive) participle. So also in v. 8 *ho gegennemenos* "that is born," better "that has been born."

*Ek tou sarkos* "of the flesh," lit. "out of the flesh," i. e., referring to the natural birth.

*Ek tou pneumatos* "of the Spirit," lit. "out of the Spirit." So also in v. 8.

7. Notice the change in the number of the pronouns "I said to thee (*soi*, singular), Ye (*humas*) plural must be born anew." Jesus is talking to one man Nicodemus, but he is setting forth a teaching applicable to all: "You all (the Southern expression) must be born anew."

8. Whether *pneuma* here means "wind" or "Spirit," the import of this verse is the same: the birth from the Spirit is not something that can be viewed like the data of science, it is not physically manifest like the natural birth, but the evidence of its having happened is there. We cannot see the birth of a man out of the Spirit, but we can see the results of this birth in his life.

*Hopou thelei* "where it will," i. e., "where it wants to."

9. "How can these things be (*genesthai*)?" *Genesthai* is an aorist infinitive from *gignomai* "to come into existence"; therefore "How can these things (pertaining to one's being born of the Spirit) happen?"

11. "We" here seems to be stronger than the editorial "we" and seems to refer to Jesus and the Father. (Cf. Jn. 7:16-18; 8:26-29; 12:49 f.; 14:24.) I do not think Jesus would shift from first person singular to first plural and then back to first singular without significance.



# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Pray for the missionaries who are sick; for those who have many years; for those in difficult fields; for those who have insufficient support; for the missionary children—that they may prosper in their school work and return to the field; and for more missionaries. Also pray that the brethren professing to be “sound in the faith” may really include in “the faith” the basic, fundamental, essential work of giving the gospel to the perishing millions from whom it has been withheld entirely too long.

“Sister Hobby has a lovely baby boy called John Paul.”—*Helen Pearl Scott*. He arrived at the Livingstone hospital June 8. \*\*\* Bro. J. C. Shewmaker tells of the older Christians in his section of Africa having a meeting and deciding to send out an evangelist, which sounds good. When people have not enough interest in their religion to propagate it, then *they do not have enough interest in their religion!* \*\*\* Foy, Sybil and Beth Short are together this winter in Abilene Christian College. \*\*\* This office has had no direct word from the workers in Japan for a good while and it is not known when any of them plan to return to the states. \*\*\* We have received copies of a mimeographed hymn book prepared by Bro. Orville Brittell for use in Africa. The work is very neatly done and will be very useful. \*\*\* Writing on route to Abilene Christian College, James E. Scott says: “Robert Brown and I (in Nashville) renewed acquaintance near midnight and spent the better part of the following day together.”

“Virginia entered the local Alisal Union school last week and seems to be doing all right.”—*Orville T. Rodman*, 272 Toro Ave., Salinas, California. \*\*\* Groups of women might happily do the Lord a fine service by sewing for missionary children now in American schools. \*\*\* “I have been going to Hazelwood nearly every night to help Bro. Bibb in a tent meeting.”—*Geo. Johnson*, formerly of Brazil. This is a mission work and some fruit has been gathered. \*\*\* After an extended visit in Louisville in which Bro. Garrett visited a number of congregations, the family is now located at Searcy, Ark., where the children are in Harding College. Iris Cook Merritt is also there. Bro. Benson, the president, and his wife were successful missionaries in China. \*\*\* “Leslie is in Cape Town again. He suffered with sinus trouble until he felt he had to get relief so he went back to the same specialist who operated on him when we were living down there. \*\*\* Sister Short stayed with me the first week. The little boys and I have been alone part of the time.”—*Addie Brown* (delayed).



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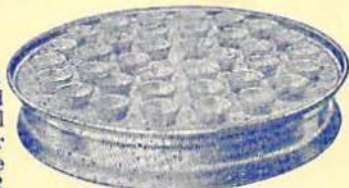
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