

THE WORD AND WORK

THE HOPE

LUKE 21:28

MRS. E. S. LASSETTER

The hope of His blessed appearing
 Still steadies my heart for the day,
 With confident anticipation;
 And gives me sweet peace on my way.

I have learned to look over the burdens
 That tower before me each morn;
 And view in the light of His coming
 All my cares, as each new day is born.

I am able to bear all serenely
 The contempt with which He is received,
 For I know, as His word hath assured me,
 We are nearer than when we believed.

So "look up"! The Divine admonition!
 Is sufficient to still every sigh;
 And "Lift up your heads," for redemption
 Is hastening and drawing nigh.

Abilene, Texas.

WORDS IN SEASON

R. H. B.

FORGIVE US OUR DEBTS

Years ago an old brother, who had the reputation of being a bit "queer," came to me and said, "You know the eight dollars you lent me a while back." "Yes," I answered. "Well, please forgive me that debt—Just forgive it, like the Lord told us to do." That was a quaint idea—just forgive it. That would be a convenient way to settle the troublesome matter, so that there would never be any more trouble about it. However, that way, I would have to bear the loss. That kind of "forgiving" means assuming the debt for the debtor. When such a debt is forgiven somebody must pay for it, and must bear the loss.—But, on further thought, is not that precisely what God does when He forgives? For His forgiving is not like our sort—the mere relinquishing of grudge or enmity, or the agreeing to forget past insult or injury. There is a profounder aspect to the case. With God right is right, and everything must be done upon a basis of truth and justice. Now

sin is a violation of the moral order of the universe and of God's own righteous principle. It necessarily entails a just judgment and consequence; a due which cannot be evaded, but *must be* faced and paid if the heavens are not to fall. Now when God says "I forgive" — that does not of itself alone settle the matter. When He forgives He agrees to assume the obligation and to bear the awful loss that attaches to sin, and to make good the account. We may think it a slight and easy matter for God to forgive — something like drawing a pencil across a bill of charge and marking it "paid." But the right to forgive us our sins cost God more than anything else ever did or could again. To us the pardon is free; but for Him it involved the supreme sacrifice; the gift of the Son of His love, whom He did not spare but delivered up for us all; and who, on His part, "gave Himself for our sins." (Gal. 1:4.) Upon Him Jehovah did lay the iniquities of us all; and He bore them in His own body upon the tree (Isa. 53:6; 1 Pet. 2:24). God's forgiveness is free, but it cannot be cheap.

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A HARD THING TO BELIEVE

The love of God is altogether the most difficult thing for us to get hold of. We are conscious of sin; we can believe in judgment and justice; we can see reason for righteous retribution. We live in a world of sowing and reaping, of sin and suffering. It is more natural for us to see God's wrath and to dread the day of accounts than to see His love. It is far easier, too, to believe in law than in grace. The natural man takes to law and merit, not to the free mercies of God. That is why he is for ever commending himself and bolstering up his virtues and good deeds, for that is the only hope he sees. Some profess to believe in the love of God, but their idea of love is easy-going sentimental kindness that takes no account of the enormity of sin; and that is but a pipe dream, not God's great love. The love of God is a revelation. Eye has not seen it, ear has not heard it, neither has it entered into the heart of man. It was revealed by the Spirit and given to us in His word. It is manifested in Christ. (1 John 4:9, 10.) Whoso receives and believes it is begotten of God.

THE CHURCH'S ONE GREAT TASK

The man on the outside can not know the love of God. In most cases he can not believe it when he hears of it. It seems strange and impossible. It is contradicted by the facts of human life. His reason pictures out a God who made the world and leaves us to get through as best we can, and woe to him who falls and fails. But *love*? Not that; not what *we* mean by love. Now it devolves on the church of the Lord Jesus Christ, because she has tasted and believed and known the love of God (1 John 4:16), to hold forth that revelation of God's love to men, not only by word and preaching, but in its attitude and dealings with men; that by the love manifested to them by God's children they may come to know and be-

lieve the love of God. This is the light of the candlestick. (Rev. 1:20.) If *that* does not shine forth from the church—if it comes to the pass that the world cannot learn the love of God from us, the light is out, and the candlestick will be moved out of its place.

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PAULITES, APOLLOSITES, AND CEPHASITES

Some weeks ago a man asked me one of the strangest of questions. "Is there not a danger," said he, "of the Protestant church becoming Pauline instead of Christian?" "If they were truly Pauline they would be Christian," I answered. And certainly if they were truly Christian, they would also be "Pauline." For what was Paul, but the spokesman and apostle of Christ? And what was Paul's message but the one and only authoritative gospel; than which, if he himself or anyone else preached another, "let him be anathema." But the very oddity of the question asked by the stranger was thought-provoking. It recalled the word from First Corinthians (1:12)—"Each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered, but God gave the increase. . . . Now he that planteth and he that watereth are one . . . (1 Cor. 3:5-8). Yet, from the human viewpoint, there was some excuse for those Corinthian distinctions; more really than for many party-lines of today. For Paul's message was peculiar and distinctive in its way; so much so that the unbelieving critics of modern times found excuse to call him the founder of a distinct religion, which today goes as Christianity; and certain "ultra-dispensationalists" hold that Paul's was a new gospel, distinct and different, which superseded all earlier teaching, and which alone is valid for us today. These conclusions are utterly unsound and untrue; yet they could not have been drawn without at least some semblance of a reason. Next take Apollos—an Alexandrian, so by early education of the Grecianizing, philosophical school; an eloquent man, and mighty in the Scriptures. How different must have sounded his rendition of the deep fundamental gospel-truths, how strange his manner of presentation, his peculiar emphasis and applications of the word of salvation to those who had only heard Paul heretofore! It is no great wonder that some declared themselves as followers of the brilliant Alexandrian in contradistinction to Paul, who sometimes was charged with crudeness of speech, and who preached, without glamor or show of wisdom, the cross in crucified style. Sects and parties have been formed over much smaller differences than these two represented. Then it would be easy to see how some could say, "Paul was never one of the original twelve that walked with Christ in His earthly ministry. But Peter was the chief of Christ's twelve, to whom also He committed the keys of the kingdom. For my part I stay by Ce-

phas." Yet another might say "I hold by Christ. All authority in heaven and on earth is His. He is the One in whom we believe, and Him alone we follow"—but perhaps meaning this, not in a universal, scriptural sense, but in a party-spirit, as opposed to the Paul, or Apollos, or Cephas party. For the right name is valueless when wrongly applied.

So there was plenty of occasion for division and parties in Corinth. But what saith the Holy Spirit? This, that despite differences they must preserve the unity of the Spirit in the bond of peace; that they must all "speak the same thing," and "all be perfected together in the same mind and in the same judgment." By this unity, this speaking the same thing, being perfected in the same mind and in the same judgment, however, is not meant a dead uniformity, but a heart-agreement of those who stand together upon the great foundation truth of the gospel. It was obviously not to be a "unison," but a "harmony" ("being of *one accord*, of one mind," Phil. 2:4). There is no other way in which Christians could "speak the same thing." "Oh, if they all would speak as the Bible speaks they would all speak the same thing," says one. Good. Now tell us what you mean: are they merely to *quote* the scriptures? Certainly not. But if men are free to expound, to illustrate, compare, reason on, the scriptures there will inevitably be striking differences of teaching. How then shall they all "speak the same thing"? Shall the mature Christian, who has studied long and deeply say just what the babe says? Or shall the babe repeat what he hears a maturer Christian say? Or perhaps shall some one, or a committee, get up model sermons for all to copy and repeat verbatim? Of course this is absurd, and I mention it only to show that by "speaking the same thing" the apostle means not mechanical sameness and uniformity, but that deeper unity in one Lord, one faith, one baptism, one God and Father of all; all standing together in mutual tolerance and helpfulness and joined in the bonds of brotherly love. This principle the Corinthians had violated.

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SUBJECTIVE REASONING

A most fruitful source of error and blindness is that very common method of making one's own capacity and power of comprehension the arbiter of God's truth. This is what I mean: God *says* something, but *I* do not see how it can be. Therefore it cannot be as God says it is, but must be "explained," which generally means twisted or dissolved into thin vapor, or absolutely nullified to make it conform to my standard of comprehension. That is a fatal principle of exegesis. To illustrate, (one out of many like instances) in an article on the Holy Spirit the writer seeks to set aside the direct scripture-teaching of the indwelling of the Holy Spirit in the Christian. Because *he* cannot *see* what good it can do, or really *how* it can be; and because *he* cannot *see* that the indwelling Spirit could do anything which the Word of God is not said to do; and because to *his* mind, to take God's decla-

rations on the subject just as they stand would be leaning toward "abstract operation" — in a word, because *he* does not see how it could wisely and rightly and safely be the way God *says* it is, therefore it isn't that way and can't be. He simply denies it and "explains" it to mean something else. That is a wonderful way of handling God's word. Thus my natural reason and power of comprehension are made the means and the limit of God's truth and revelation. Everything beyond that must be reduced to make it fit into my little frame. My brother, enlarge your borders; set out your stakes. See first of all what God *says* and set it down in your heart that it is *true*. Wonder, if you must, and bow your head and worship. But do not try to teach the Bible, let the Bible teach you. Take it for granted that God's truth is greater than your mind. Try to widen out the latter to take in more of the former; but don't try to shrink God's revelation down to the size of your mind. And if, like Nicodemus, you are staggered, and have to ask "How can these things be?" it is well — only so you may never say "These things cannot be because I cannot see how they could be."



A SINNER SAVED BY GRACE

The man who is saved by grace knows that he was *not* saved because of any good work, any deserving act, or because of any worthy trait or virtue of his; that he is but a brand plucked from the great burning; that he was no different from others in so far as his lost condition was concerned; and that he did not get out of his lost estate by any ability of his own or any valiant effort of will and power. The realization of having been saved by grace profoundly affects the outlook and bearing of a man. All pride and boasting is gone. Unless he had "forgotten the cleansing from his old sins," he could never take a superior, a "holier-than-thou" attitude toward others. The knowledge of God's exceeding goodness to him, so free, so undeserved, makes him kind toward the sinful and erring. A great mercy and compassion (such as God's was to him) fills his heart toward the lost. He will not speak evil, he will not condemn, he will not be overbearing or contemptuous toward sinners. And above all, knowing what the Lord had done for him, he will despair of no man. Such is the permanent effect of salvation by grace upon those who are so saved, who realize it and forget it not. "Put them in mind . . . to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. *For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.* But when *the kindness* of God our Savior and *his love* toward man appeared, not by works done in righteousness which we did ourselves, but *according to his mercy* he saved us, by the washing of regeneration and renewing of the Holy Spirit which he poured out upon us richly through Jesus Christ our Savior; that *being justified by his grace* we might be made heirs according to the hope of eternal life." (Tit. 3:1-7.)

NEWS AND NOTES

Erin, Ontario: "We recently returned from Manitoulin Island where the Lord gave us for Himself four conversions and baptisms."—H. L. Richardson.

Brownwood, Texas: "We have just moved into our new building and are now known as the Vine Street Church of Christ. Enjoying a steady growth and are all happy in a great band of congregational unity and love. Jay Gumm is now with us and, of course, our singing is improving. Still full of praise for the new song books."—Bernice Gumm.

Ypsilanti, Mich.: "The church at Ypsilanti has engaged Bro. Paul McAllister of the Dearborn church to work with us regularly. He has moved into the vicinity and, although employed by P. W. A., expects to do much personal work. This is just what we need here."—J. Ray Chamberlain.

Cynthiana, Ky.: "Brother E. H. Hoover gave us a wondrously spiritual series of revival sermons during our Salem meeting. Crowds were better than during any meeting in recent years, despite two other meetings in progress in the neighborhood at the same time. Ten were baptized and three placed membership.

"Sunday school attendance for 1938 largest average we've had during our nine years ministry at Salem. God is good in showering His blessings upon us."—N. Wilson Burks.

(Bro. Burks ministry with Salem church has indeed been fruitful. During the nine years there have been 104 additions to the congregation, 72 of them by baptism, 32 by membership. The annual revival meetings have of course yielded the most of these additions. How important is the annual meeting! And how important is the regular preparatory work!—Publisher.)

Gatchel, Ind.: "Our efforts at Lily Dale and vicinity resulted in 14 baptisms, one restoration, and two by membership. Bro. Ringer and I cooperated in the preaching and some visiting work. Part of the preaching was done at Middle Heights, a mission place near Lily Dale.

"I just read the report of your 'Seven Weeks in the West, in Word and Work. I'm glad to see the devil losing ground on the matter of division. The devil is a bluffer after all."—Chas. E. Gruver.

"Courage Brother, do not stumble, Though the path be dark as night; There's a star to guide the humble; Trust in God and do the right."

Sent by Sister W. Manton,

Long Beach, Calif.: "Our work here at 12th and Alamitos is progressing splendidly. A number have been baptized and otherwise added since last report.

"Recently T. A. Phillips, wife and son, placed membership with us here. Bro. Phillips is former minister of a church at Flagstaff, Ariz., where instrumental music is used. He made his own statement before the congregation in clear terms and urged all brethren to follow the 'infallibly safe way.' Correspondence with Bro. Claude F. Witty helped Bro. Phillips to decide to take this stand."—Ernest Beam.

"The Jefferson St. church of Christ, formerly at 638 E. Jefferson St., has moved to the corner of Chestnut and Hancock, 542 East Chestnut St. The move was made necessary because of the Government restricted area. We have now been in our new location six weeks. The work is still very encouraging. The most of our members living within the radius of the Government Housing program have moved as near as possible to our new location. We have more favorable quarters in almost every way as compared to the old location. We believe God's hand is in the work and that it will continue by His grace to grow. We welcome visitors of any of our neighboring churches. Come and encourage us with your presence.

Sunday School, 9:30; Worship, 10:45; Evening Services, 7:45; Prayer service, Thursday, 7:45."—A. C. Reader.

H. N. Rutherford is to begin a meeting at Ormsby Ave., Louisville, on Sept. 26. Fine interest is reported in his tent meeting now going on at Lexington.

George R. Johnson's book of experiences in Brazil makes interesting reading. Price 30c. Johnson, now in America, in poor health, needs the proceeds.

It was our error, not Sarah Fox's, in August W. W.; to report bread in Japan 40 yen a loaf. Sister Fox said 24 sen. But this is very high.

There is a shortage of \$322.16 in the Fox Travel Fund. Who will help to make this up? Brother Fox is now back in the work in Japan, in good health, and in high spirits about the possibilities there. The officials of his home town, Daigo, received him like a king. See his letter elsewhere.

George A. Klingman preached twice at Highland church, Louisville, on Aug. 21. He is much improved in health.

"Are We Preaching the Gospel?", tract by K. C. Moser, 10c each, from this office.

Readers who receive this magazine as a gift from some friend will naturally receive an expiration notice when their year is out. We hope they will renew, or at any rate will take no offense at the notice.

Holy Bible Institute announces a series of radio addresses by the president, Will H. Houghton, on the general theme, "Let's Go Back to the Bible." These broadcasts will be heard over WMBI, KFEL, WHN, WSAI, CKLW, WAAB, WOL, WCAE, and WFIL. The hour is 1:30, central standard time. The announcement carries this fine paragraph:

"Dr. Houghton, Chicago, is profoundly convinced that the greatest need of America in this critical hour is a return to the counsels of the Word of God and to the faith of our fathers. He will look into the history of our country, bring forth information that is fast becoming veiled in the hurry of materialistic living, and the addresses will move forward logically to instruct and inspire all who hear to a new devotion to the old standards of faith and life."

Hollywood, Calif.: "The attendance and interest in the newly established work in Hollywood continues unabated.

"Lord's Day, August 14, there

were five additions by membership, including two from the Christian Church, Brother George Bullock and his wife. Brother Bullock has preached for the Christian Church for twenty-three years, having been educated in the Johnson Bible College at Kimberlin Heights, Tenn. He is a man with a pleasing personality, great ability, and earnest desire to be loyal to the word of God.

"On Aug. 21 there were six more by membership, three of whom made confessions of wrongdoing.

"Plans are being formulated to begin a special 10-Lords'-Day revival starting Sept 11 and concluding Nov. 13. While there will be services only on the Lord's Days, they will be evangelistic in nature and all the preparation will be made the same as for an ordinary revival. Some who are not members are already attending and we hope to reach many others during this special effort.

"We are being favored by the presence of visitors from various sections of the country and extend a cordial invitation to any who are passing through Los Angeles to visit the church of Christ in Hollywood which meets in the Southland Masonic Temple, 5970 Santa Monica Blvd., Hollywood."—Samuel E. Witty.

"Bad Wolf" Circular

We received one copy of the "Bad Wolf" circular, but who its intrepid author is we do not know. No one related to the Word and Work office, or to Great Songs Press, had even the remotest knowledge of, or connection with, the preparation and mailing of the circular.

Brush Arbor Meeting

Dallas, Texas: "Father and I have lately returned from a 10-day brush arbor meeting in the hills of Carroll County, Tenn. The crowds were enormous, no way possible to seat them. Some estimated the crowds as high as 700 at the night meetings. Three were baptized in the native waters of a nearby lake. The old-time brush arbor was certainly a unique sight. We had four gasoline lanterns for lighting, and seats for possibly 500. These were always filled at night. This meeting was held near my father's birthplace, four miles out from Hunting-

don. Many old people attended who knew him as a boy running up and down those red clay hills. My part in the meeting was to have charge of the song service."—Horace E. Wood.

Valrico, Fla.: "We are glad the New Union Church in Indiana decided on 'Great Songs.' They are delighted with the song books."—H. C. Hinton. (They got "Part I," the evangelistic section of the New No. Two.)

Seoul, Korea: "I like to tell you that I enjoy so much the Word and Work."—Moonsuck Kang.

Mackville, Ky.: "We can get by without some of the temporal blessings of this life, but just can't get along without Word and Work, as it is food for our souls. It builds us up in the most holy faith and makes us better Christians."—G. W. Young.

Our Hotel Advertisements

The publishers of W. W. commend to the notice of traveling readers the hotel advertisements which appear from time to time in our pages. We have been able to turn these ads into a welcome and needed source of cash revenue for the W. W., some of them as much as seven or eight dollars per page. Friends who can use these hotels will do us a favor, therefore, and encourage continuance of the advertising, by mentioning the W. W. when registering. Our office is in position to answer any inquiries concerning the service of these hotels, and perhaps to secure special rates or concessions.

Brother Janes' "Outline Studies on the Holy Spirit," omitted this month, will be resumed. The same is true of the editor's "Romans" Series, and also of Brother Skiles' "Studies in the Original Text."

The annual homecoming at Dugger, Ind., Sept 4, was — as usual — a fine affair. Twenty-five churches were represented and the speakers were Elmer Ringer, Bro. Pittner, Bro. Brewer, Jas. Edward Boyd, Don Carlos Janes, Charlton Beck, Bro. Dugger (only living charter member), and others. Bro. E. E. Beck conducted the singing and Julius R. Clark announced the program. There was a basket dinner at the park.

"The members of the Waterford church of Christ would like to thank each member of Brother Jorgenson's Chorus for their response on the annual Home-Coming Day at Waterford, fourth Sunday of August.

"Since it would be an impossibility to thank each one in person we want to take this means, through our good paper, the Word and Work, to thank the chorus and their very able director, Bro. E. L. Jorgenson, for their contribution to the success of the meeting."—Waterford Church of Christ.

Fisherville church reports a good meeting last month, preaching by Bro. Warner. Fine young people's meetings going on regularly.

Michigan Missions

Flint, Mich.: "I am again asking brethren everywhere for the names and addresses of brethren who are known to be living in Michigan anywhere outside the Detroit area.

"The Michigan industries, chiefly the automobile and oil, have brought large numbers of people to the state from different parts of the country, among them some of our brethren. Some of these have not found a loyal church where they can worship. Others have settled so far from such a congregation that it is not practical for them to attend the meetings of the church. In some instances several families have been found living in the same community without any knowledge of the presence of each other. Where this is the case it is not difficult to get them together and begin the worship either in some home or hall. In this way congregations have recently been started in Lansing, Owosso, Oxford, Shepherd, Muskegon, and Saginaw.

"If you know of an isolated brother anywhere in the state, you may do them a favor and help advance the cause of Christ by sending the name and address to me at once, and I will gladly do all I can for them.

"I have a complete list of all the congregations in the state, giving meeting place, hours of service and church correspondent, which will be sent for the postage. If you contemplate touring Michigan this directory may be of use to you."—C. B. Clifton, 6209 Branch Road.

"ON THE TRAIL OF THE MISSIONARIES"

J. H. McCALEB

[By the time this reaches our readers, our correspondent may be back in America; but it seems well to begin with this article, written on the outgoing trip. More will follow.—Pub.]

On my way back to Japan!

To many readers of this magazine I am sure this information will be of peculiar interest. Word and Work readers generally are a mission minded crowd. And to them the field is the world. To have a broad vision of all mankind is like having a strong heart beat. There is nothing that so stimulates one's love for the Lord as to be interested in His children. It is a sure sign that one is in the family.

It is natural that my interest in Japan should remain keen. It is the land of my birth, and my earliest impressions were gained in that country. The years of childhood are precious ones, and the mind skips the intervening time with readiness. Familiar scenes and familiar sounds are pleasant to regain. There are landmarks that time does not efface. The real country remains.

There is still keen interest that is stimulated by added years. Through no fault of my own I have been connected with missionary work since birth. My father was a missionary then. He still is one. It is natural, therefore, to want to see what is going on in that line. Something positive must have been accomplished because there is ample evidence to that effect. I, myself, have met and conversed with many whose new birth has been due solely to that work. There must be many others whom I do not know. The percentage in any country is not great relatively. Surely, Japan, with the comparatively meager effort expended there, does not suffer by comparison.

Wars and disturbances have always been handicaps to quiet thinking and to the spread of love. War does not thrive on love nor does it stimulate that feeling. Some may feel that it is useless to run against that kind of tide. And yet thousands are born and thousands die regardless of the conditions in the world surrounding them. It is my conviction that there is never any better time than "now" for the person living now. Tomorrow—he may be dead.

You do not expect me to find in Japan thousands of churches with thousands of members. That growth rarely happens as a result of the effort that we on this side have spent on Japan. Nor do you expect me to find every congregation up and doing. You are too familiar with conditions in certain sections in the United States where perhaps more effort has been spent but where there have not been enough active members to keep the flame of life constantly fanned.

What do you expect me to find then? Certainly not absolute death. Surely some Christians who are earnest and faithful. Doubtless the need is great today. Sometimes the blood

may run a little cold, and the pulse miss a beat. But God is still all-powerful and all-mighty. He can do the most when the need is the greatest. All things are possible in Him through faith.

How many have been truly converted? I do not know. Surely there have been more than one. But who can put a finite value on even *one* soul?

BEN'S BUDGET

The present plight of the Bixlers, recognized by all the older readers as long-time missionaries to Japan, calls for earnest prayer in their behalf and such material help as God's people are enabled to give. Sister Bixler, the two daughters and their son are in Kansas City, Kansas. Three tonsil operations and one appendix removed, besides other physical disorders make their trials heavy. Torrential downpours in Japan made property losses there reach up "into the hundreds." These facts, which I am not instructed to publish, make their own appeal. God and the reader are left to decide the result of the appeal. She and son think now of an early return to Japan. God only knows how little time is left; all real service for Him is now attended with much difficulty. Malignant, resourceful, deceitful is our adversary. The contest with him, unhelped by Him, is a losing one. But labor, any labor, "in the Lord," can never be vain. We may be unable to "keep the unity of the Spirit in the bond of peace"; but, for the asking, we will be given the grace to "endeavor" to do so. Here truly, "not failure, but *low aim*, is crime." There are missionaries abroad striving heroically, whom God will not, and His people ought not, to forget.

Sincerely, Prayerfully.—Ben J. Elston.

DeRidder, La.

COMPENSATION

"Every act rewards itself" wrote Emerson in his Essay on Compensation. "Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed . . . A certain compensation balances every gift or every defect. . . . Every sweet hath its sour, every evil its good. . . . For everything you have missed you have gained something else, and for everything you gain you lose something. . . . The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of conditions tend to equalize themselves. . . ."

The great truth inherent in this reflection is fundamental to all accomplishment, all success, and all happiness worthy the name. Understanding of it admits no pessimism, no doubt to the mind of its possessor.—Thos. J. Watson, in "*Think*."

THE COMMANDMENT THAT INCLUDES ALL

R. H. B.

(II John)

“And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that we should walk in it.” (2 John 5, 6.)

The apostle beseeches and commands in one and the same breath. The commandment he writes to “the elect lady” (surely a church of Christ, comp. v. 13) is not a new one, but the old one, that is ever new. (See 1 John 2:7, 8)—namely that we are to love one another. He proceeds to tell us what is the proof of our love: “that we should walk after his commands.” Already in his first epistle he told us “this is *the love of God* that we keep his commandments: and his commandments are not grievous.” (1 John 5:3; comp. John 14:21). The keeping of His commandments is the true expression of real love, both toward God Himself and toward one another. If we would distinguish, we might say that to love God is to keep the commandments that have to do with our conduct and attitude toward Him; and to love one another is to keep the commandments that concern our relationship and conduct one toward another. But the two cannot be separated. It was really in concession to man’s weakness that the Lord added to “the great and first commandment” a “second, like unto it” (Matt. 22:37-39). The real love of God necessarily includes the love of our fellow-men, and most especially the love of the brethren, God’s children. For “whosoever loveth him that begat, loveth him also that is begotten of him”; and “if a man say, I love God, and hateth his brother, he is a liar.” (1 John 4:20, 21; 5:1). And, vice versa, “hereby we know that we love the children of God, when we love God and do his commandments.” (1 John 5:2.)

This, then, (he tells us) “is the commandment, even as ye heard from the beginning, that ye should walk in it”—namely that we should love one another—the new commandment which the Lord Jesus left with us on the night of His betrayal, by the keeping of which we should be known of all men to be His disciples. (John 13:34, 35.) But in giving us this *one*, He gave us *all*. For *love* is not just one thing among others, but it is the sum which includes everything. It demands *all* that is *right*, *all* that is kind and good and pure and honest and honorable. Every sin is a sin against love. Every wrong action is a violation of the supreme principle of love. God is light because God is love; and love and holiness are in the final outcome the same. And as with God so is it with us: he who is perfect in love is right in all things, and pure and holy before God.

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The Law (I speak of the moral aspect of it) demanded by code, in statute and precept, just those things which love would of itself do (Rom. 13:8-10). The New Dispensation surpasses the Old in this, that instead of demanding of us by law the things that pertain to love, it gives us love itself—implants it in our hearts and bids us walk by it. This is the higher law, a law of life and of liberty, not written and engraven upon tables of stone, but written upon the fleshly tablet of the heart, by the spirit of the living God. (2 Cor. 3.) In the gospel “all God’s biddings are enablings.” Its compulsion is not from without to inward, but from within outward. Its obedience is the manifestation of the power of a life within. The Christian’s walk is the directed impulse of indwelling love, that

“Love Divine, all love excelling”;

For “the love of God is shed abroad in our hearts by the Holy Spirit which was given unto us” (Rom. 5:5), and “we love because he first loved us.” (1 John 4:19.) And this love is the root from which springs all true obedience.

• • •

The rest of “Second John” is intimately connected with this central point. The message of the deceivers, the anti-christ, who deny “Jesus Christ is coming in the flesh” is Satan’s effort to undermine the great truth of God’s love which begets love in us. It was the deadly error of the Gnostics (Gnosticism also flourishes today in such cults as “Christian Science” falsely so called, “New Thought,” “Unity,” “Theosophy”) and the final outcome of these systems of falsehood is that man was not lost and ruined, that God did not send His only begotten Son that we might not perish, that Christ did not suffer and die for us on the Cross, that He did not bear our sins, that His blood was not shed for the remission of our sins, that He did not rise from the dead. But these things constitute the essence, the love-message of the gospel, which alone can beget us unto a new birth, and alone can generate love in our hearts by the reception of the love of God which is proclaimed to us in the gospel. Therefore the man who bringeth not *this* teaching—this teaching that Christ cometh in the flesh—is not to be received nor bidden God-speed.

ENTANGLED

There is a fish caught in the meshes of the net and that fish can no longer swim out into God’s boundless ocean. There is a lark caught in the snare of the fowler; and it can no longer rise into God’s azure blue, and pour out its song of liberty. So Christian men and women may become so engrossed with the things seen and temporal as to neglect the things which are not seen and which are eternal. Men and women may be so enmeshed, and so entangled with the things of the world that they cannot live the life that is pleasing to God.—Selected.

THE BIBLE

FRANK M. MULLINS

"Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime,
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he said; then said with twinkling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone!"

FACTS ABOUT THE BIBLE

Since the world began no man, nor set of men, in any age including our own day which some claim is the most enlightened age of man's history, have been able to produce a book that is even worthy to be compared with the Bible either as to contents or circulation.

"During the World War, from August, 1914, to the end of 1919, the American Bible Society distributed 6,808,301 copies of the Bible among the armed forces of the belligerent nations. And during the 144 years of their existence (as of 1929) it has issued 216,198,915 volumes of Scripture"—*New Standard Enc.* As we note these astonishing figures, and that up to 1929 one organization of the hundreds throughout the world was responsible for the distribution of almost a quarter billion copies of the Bible, we get some idea of the enormous and unparalleled circulation of the Scriptures. God alone can estimate the number through the centuries taking into consideration the churches, missionary organizations and other Bible Societies throughout the world, some of which have been distributing the word of God even longer than the one mentioned above. The Bible is printed either as a whole or in part in more than 770 languages and dialects—surpassing all current fiction combined in circulation—and in printed form or by word of mouth is known in every nation on earth and among most of the people of earth's heathen races.

The Bible has achieved this incomparable supreme place in spite of the opposition of the most relentless enemies and the most determined efforts to blot it out of man's consideration. Text books of schools and colleges are normally changed every ten years, current fiction dies the year born, but the Bible remains supreme above the books of the world through the ages—"The anvil is unharmed—the hammers gone."

The Bible is supreme because it is God's word; it abides through the ages because God said, "Heaven and earth shall pass away, but my words shall never pass away." (Matt. 24:35.)

Bible Literature is supreme. "Almost every form of literature is represented in the Bible, from the war song, the lament, and the lyric, to the rhapsody and philosophical dialog. Parables, fables, enigmas, proverbs, stories, biographies, epistles, orations, and prayers are all found. And it abounds in passages and contains some books which are recognized unsurpassed for their vigor or dramatic force, beauty or grandeur"—*New Std. Enc.* Thus do secular writers compare it with the literature of the world and declare it supreme. It has been revolutionary in its effect upon the English language and so far surpasses man's writings as to testify to its Divine authorship.

Bible History is the most ancient and the most accurate. Sir William Ramsey, D.C.L., LL.D., Litt.D., D.D., noted British archaeologist, said, concerning his preparation for making a map of Asia Minor in ancient times, "I had at the time only one absorbing and overmastering interest, namely, that of making the map of Asia Minor in ancient times. I took every ancient writer simply at his face value in respect of this purpose. As I read I found—just as many scholars even in the last thirty years have been discovering, but perhaps a little more thoroughly than any of the rest—that whatever Acts says about the constitution, the condition and the administration of towns and provinces, it is always right to a degree of exactness that is quite remarkable. I could name books published in the last few years by distinguished and honored scholars, in which titles of the Governors of Provinces in the East are misstated. That is never the case with Acts. Acts never makes a mistake." This is but an example of the accuracy of the history of the Bible as verified manifold times by archaeological discoveries through the centuries and almost daily in modern research work in Bible lands.

Bible Philosophy surpasses all in depth of thought and width of scope. Some of the most brilliant minds of all ages have bowed low in humble recognition of this fact. Some of the most blighted heathen races, steeped in ignorance and sin, have grasped its message and have become learned and alive above the wisdom and power of man. The lowliest servant and the mightiest monarch, the simplest mind and the most brilliant intellect, with one voice must exclaim, "Its thoughts are higher than man's thoughts as the heavens are higher than the earth." Its psychology is flawless. It meets the need of all people, of all nations, of all time.

Bible Principle is the highest, holiest rule of life known to man. It is the basic foundation of the laws of the civilized world. "Bad men could never have written so holy a book, and good men would never have written it if it were an imposture"—Fausset. Its principle applied always lifts man to a nobler life; its principle abused always brings man to degeneracy. Its principle cannot be truly applied except in the power of God.

Bible Influence. No single thing in all the history of the world has wielded so great an influence on man nor played so great a part in the making of man's life as the Bible. Whether received or rejected, man has had to recognize it as a major consideration throughout the centuries. Chief Justice Taft, after a visit to China, said, "The only hope of China and civilization is Christianity." Seeing China in her misery and distress he realized that the only thing that would help China or maintain any civilization was that which had made and kept our nation. Christianity is based on a Person, Jesus Christ the Son of God. The Bible reveals God to fallen man and shows how God met the need of man in giving His Son on our behalf. Its transforming power is found in the fact that it brings man to God through Jesus Christ His Son.

It was this transforming power radiating from the word of God that caused Darwin to become a donor to foreign mission work. In his travels he had seen a tribe of naked savages concerning whom he concluded it would take centuries of training and development to lift them out of their savagery and uncivilized condition; and yet he was witness to the fact that in a few short years they were living on a high plane of civilization. Thos. Bridges, a missionary, had gone into their midst with the word of God. Darwin concluded that he wanted to have fellowship in the teaching of the Bible among such people because of the transformation wrought.

Throughout the civilized world countless thousands of individuals testify to that same regenerating power in their own lives when they were brought to the God of the Bible through the Christ of the Bible.

The Bible has swayed the destiny of nations. It has brought the cruel cannibal into the presence of his enemies in meekness and love. It has reached the mighty monarch on his throne and brought him to his knees in humble recognition that all power is from God. It has reached the slave in the dungeon and brought him life and hope. It has broken the pride of the haughty, and lifted the lowly to heights of glory in deep humility. It has brought comfort to the broken-hearted, assurance to the fearful, and songs of praise from those passing the dark midnight of sore trials. It has brought hope to the hopeless and held them as an anchor through the storms of life. It has brought rest to the weary, and peace to the troubled heart. It goes beyond the grave and says, this is not the end: there is yet fulness of joy and pleasures forevermore. It is the only book in the world to lift the veil and give man hope beyond his appointment with death. It has "brought life and immortality to light through the gospel." It brings man to know the Only True and Living God and His Son Jesus Christ.

Abilene, Texas.

"For ever, O Jehovah, Thy word is settled in heaven. Thy faithfulness is unto all generations."—Ps. 119:89, 90.

QUALIFICATIONS OF ELDERS

If a group found themselves shipwrecked on an uninhabited island they would require a house of some kind. If no carpenter happened to be in the group they would do the best they could with workers there. "Where two or three are gathered together," though pastors, teachers, elders, and deacons are absent, yet the Master has promised to be there. His presence hallows all his appointments for work and worship. The weakest brother is better qualified to lead in true worship than some profligate who once had hands laid on him. . . . They that were scattered abroad went everywhere preaching the Word. They did not have apostolic authority, but they saw the need and did what they could. Making known the Gospel to a lost world was not then the prerogative of a special class; each was to let his light shine. That the newly-made Christians should meet together was natural. The sharing of the wonderful promises and the new bond of brotherhood set up would have promoted unity even if there had been no persecution. That the early church did meet and develop brethren into good material for the eldership, is shown in Paul's letter to Titus, who was to set in order things left undone among the churches. Either these men were developed outside the church or they were trained in the work of the eldership by doing the work as well as they could. To this agrees the command, "Let these also first be proved."

Elders and deacons were chosen by the church. "Look ye out among you men of honest report whom we may appoint," was the method used by the apostles who appointed the seven. It is a safe precedent to follow. The whole church as well as the evangelist passes on the qualifications of the overseer or deacon before he can claim or use "authority." The humble worker will back up all his teaching with authority of the New Testament, and the mature elder is never free from that obligation. That a church may not grow and function as a church when not fully set in order would be equal to saying a child cannot live until all its muscular powers and mental faculties are developed. Elders and deacons will do well to hold themselves to a strict standard. None will be found perfectly fulfilling all qualifications. He will always find room to grow in grace and knowledge. The congregation can well be more lenient in their judgments. When the congregation shows the spirit "Here am I, send me," there will be less need of the elders' saying to the member, "Do this; and he doeth it." Yea, all of you be subject one to another, and be clothed with humility. We do not have any preachers, papers, elders or evangelists to whom we may accord dictatorial powers. The man who is right, who is humble, who is good, will be given all the authority he needs to do his whole duty.—J. E. Lindsey, in *Apostolic Review*.

"When the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."—1 Peter 5:4.

THE MASSACHUSETTS CALL

A church after the New Testament order was established at Cambridge, a suburb of Boston, in 1921, through the efforts of brethren attending Harvard University that year. Since its inception the congregation has continued to assemble regularly and now meets in Phillips Brooks House, Harvard University Yard, each Lord's day. Preaching of the word, however, is conducted very irregularly and it is not unusual for several months to elapse between preaching services. The Cambridge church today is comprised of about ten families, numbering about twenty-five people. These are hard-working and spiritually-minded persons, but they are poor in this world's goods, and progress in the church has been slow. Being unable to offer sufficient support, the Cambridge brethren have been denied the services of a preacher to put his time to the work and lead the congregation in advancing the Cause of Christ in Massachusetts.

Nevertheless, the church at Cambridge has been making plans to enlarge their work and develop the congregation into a self-supporting condition able to carry on an aggressive program of evangelistic work in spreading the pure gospel of Christ in the territory of Boston and vicinity. To this end, the church has asked for and secured the definite promise of my services in its field. Everything is in readiness to begin a real work, to the glory of God, in this previously neglected field, except for one thing — sufficient funds! Thus, I am joining with the Cambridge congregation in appealing to you and others who have a genuine interest in the extension of Christ's kingdom and the welfare of human souls to lend assistance in getting this work started and to help support it for two years if possible, but not less than one year, and actually with five years as an ideal, if it is at all feasible for you to do this.

For more than a year now I have been interested in the Cambridge field because of the earnest, appreciative, cooperative, zealous spirit of the Christians there.

Besides the faithful and courageous character of the Christians in this field, the **great need of the territory** has been an impelling force in persuading me to forsake other opportunities and refuse other offers in order to go to Cambridge.

Many well-organized churches, of course, carry on a full financial program but I urge you to give the Cambridge matter serious and wholehearted consideration and if it should be that you just cannot promise support at this time, perhaps you can later, or perhaps you can refer us to other churches who are in a position to render aid at this time. Please let me hear from you promptly; or write to the Secretary of the Cambridge church, Paul H. McNiel, 69 Westbourne St., Roslindale, Mass., and he will gladly furnish details. I would like to say, however, that Cambridge has doubled its contribution in order to put forward this program.

69 Westbourne St., Roslindale, Mass.

Arthur Graham.

NEVER DOUBT GOD

A warning which needs to be reiterated is that the cares of this world, the deceitfulness of riches, and the lust of other things entering in will choke all that God puts in. We are never free from the recurring tides of this encroachment. If it does not come on the line of clothes and food, it will come on the line of money or lack of money, of friends or lack of friends, or on the line of difficult circumstances. It is one steady encroachment all the time, and unless we allow the Spirit of God to rise up the standard against it, these things will come in like a flood.

Be careful about one thing only—your relationship to Me, says our Lord.—Oswald Chambers.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

After terrorizing Brazilians for 20 years, Lampeao, ten of his men and a woman have been killed. It was he who seized and robbed Virgil and Ramona Smith and to whom Virgil plainly gave his message. ** Bro. Jimenez is joyful over five more baptisms. ** Bro. George Johnson is trying to regain his health in Ark. ** First word from the Browns, Hobbs, and Sister Rowe, of Africa, will be eagerly read. ** Four days after hearing of Jane's condition, Sister Bixler was on the sea and 14 days more, she was in Kansas City. Jane has been operated on for appendicitis; Sister Bixler, Dean, and Dorothy had tonsils removed. Lowell Davis has also experienced tonsilectomy. ** Have you seen the latest (study) number of World Vision? Too good to miss. ** A thoughtful John Smith or Kitty Brown in each o-missionary congregation could do the Lord, the heathen, and the church a fine service by interesting brethren in becoming obedient to the missionary teaching of the Book we say we "go by". It is one thing to "go by" the Bible and quite another thing to "go by" it without seeing or caring for what it says about where to take the gospel and what to do with it. ** If a standard magazine were to offer a first prize of \$100,000 for the best answer to "Where does Christ want the gospel taken and to whom does He want it preached?" what would be your answer? If there was a second prize of \$75,000 for the best explanation of the answer, what would be your explanation? ** Please pray for the physical health of Sister Cassell and the Garretts. ** Remember Robert and Ardath Brown, Jane and Dorothy Bixler, Elizabeth and Martha Fox, Iris Cook Merritt, Boyd Reese and Helen Pearl Scott—in the states for education. ** Another question: Is it possible that we could much better tell for \$100,000 what Christ wants done with the gospel than we can for the love of the Lord and the saving of souls from an endless, inescapable tormenting hell? Could we better explain the "Great Commission" for \$75,000 coined silver or freshly printed greenbacks than we can to exalt the church, honor Christ, and save from never-ceasing agony souls for which the Son of God was cruelly crucified on Calvary? ** With what words can preachers, elders, Bible class teachers, prayer meeting speakers, editors, writers and other Christians (including you) excuse themselves in the visible presence of the Great Judge for trifling along about the foreign missions question at such a rate that after nearly half a century half a million disciples have only about half a hundred missionaries on all foreign fields and some of these are right now hampered and crippled for lack of a reasonable support while we at the low estimate of a cent a day waste enough to support 2,000 workers in a fine way?

FROM THE WORLD FIELD

BIXLER LETTER

We have been back in Japan nearly two years. You have heard very little from us, for we have been very busy. I find that my two year's study in the States is proving very valuable as we continue to develop our program. The work goes on in the face of difficulties that you may well understand exist on account of conditions. Four have been baptized, and all the brethren seem much encouraged over our return and cooperation with them. Our finances have run about us usual through the years. We are glad to be able to make them meet our needs. We receive on an average of \$65 to \$70 per month.

Our greatest emergency in the 20 years of our sojourn in this land has just occurred. Our 16-year old girl, whom we left in America with her 13-year old sister, is in a rather critical condition physically. She has been having acute attacks of what some physicians say is appendicitis, but there are other indications of different trouble. If it were only a regular case of appendicitis she could do as her sister did last winter — have it out at once. Upon receipt of a letter from the doctor at Abilene College, where she is in school, my wife felt that she could stand it no longer. We made hurried arrangements for her sailing and she and our little boy sailed for home on July 28. We were able to secure 3rd class passage on a good British boat. Both tickets together were \$200 to Kansas City. She will be at my brother's, C. R. Bixler's, 4129 Eaton St., Kansas City, Kansas, and will appreciate hearing from any of our friends, I am sure. We hope medical attention will be complete and recovery sufficient for her return by end of September. I assure you the work and I both need her very badly. I have a strange feeling through it all, similar to the numb feeling that follows a serious accident before the pain starts. The Lord is sustaining us. As yet we are really spared from sadness, and I trustfully feel that we shall be.

We are thankful to the good Father for your love and cooperation through the years and believe that you shall be justly rewarded for it all.

Conditions here have affected us some, and the indications are not for improvement. The authorities in our state are lovely to us and our work. We have been asked to cooperate in the new health movement in our part of the state.

We are encouraged over the coming of the Herman Foxes. He was given a royal welcome by his city officials. They gladly exempted his car from taxation, as a car for Christian evangelization. Ibaraki Ken, Ota Machi, Japan.

O. D. Bixler.

(Since above letter, Jane Bixler has had her operation, and Sister Bixler, Dorothy, and Dean have all had tonsils out! All reports are favorable.—Pub.)

RODMAN

We are happy to announce that the Rodmans landed safely at San Francisco on August 4. This week Brother Rodman visited Graton while his family rested at her parents' home in Chowchilla, Calif.

Brother Rodman has had no more attacks of malaria, but needs to exchange his infected teeth for a whole new set. This dental work will likely cost close to \$100.

Winter clothing will soon be needed by the whole family.

An operation may be needed to straighten Virginia's foot that was twisted by infantile paralysis. They want to see a specialist as soon as they are assured of means to sojourn near a good clinic. Will you continue your support?

A full report of the travel fund will be printed in the papers soon. Can you not help us pay off the remaining deficit of \$70 and clear it all up now? Write checks payable to O. T. Rodman, Box 204, Chowchilla, Calif., but send to A. C. Lentz, Graton, Calif., for recording.

The greatest personal hardship of the Rodmans was the lack of a family to share this great field with them. Who will prepare to go back with them in 1939? — Dell A. Davis, A. C. Lentz, G. A. Marshall, Elders.

SALISBURY MISSION

I have a rather unique opportunity at present. A group of Brethren (Plymouth) recently broke away from their assembly here. As one of them expressed it: "We want to get away from the traditions of the fathers," and, "We do not want to be identified with sect or party." I have taken part in some of their meetings and they seem glad to have me. Instrumental music is the chief barrier between us and they do not use it at their breaking of bread service. We hope that they will drop it altogether. Pray with us that the simplicity of the gospel may prevail, and that we may speak the truth in love.

Work among the native people goes on about as usual. Quite a number are baptized from year to year and a few seem to be good-ground hearers.

Neither Dollie or I have been well for some months. I am feeling better at present but Dollie is just up after an attack of "flu." Recently, Robert fell and broke his right arm just above the wrist.

Box 807, Salisbury, Southern Rhodesia, S. A.

S. D. Garrett.

We fail not to praise God and thank Him for love and prayers of the brethren at home, and for their part in helping provide us a home here on this earth. It is indeed a blessing to live in a house this winter that the cold wind does not boom in and around and under every door and window. So far this winter we have had no sickness among the children. The three boys leave every morning at 7:20 for school. They have 5½ miles to cycle. The mornings are very sharp now, but by 1 o'clock when school is out, it has warmed up considerably, unless there is a cold wind blowing.

Just a month ago we got out the little job press and were planning to get out a letter to all our donors and those who have been sending on the house, but found the rollers had perished. We took them to the Herald print shop to have some molded. They could not get to them for two weeks. After they were finished they have to set awhile, so there are no letters out yet.

Monday, Tuesday, Thursday, and Friday afternoons from 2:30 to 3:45 Dewitt has a Bible study class for the leaders in the congregations that can come. Tuesday and Friday nights he has a meeting at the location. Wednesday afternoons he drives me out to the new place that was opened in February, for I have a Bible and sewing class for the native women out there. We leave at 2:30 and do not get back until 5:30. It is 12 miles from our home. Have good interest and have had as many as 20 women. Now the picinins of school age are getting interested and are coming. Lately I have been using the picture cards and they grasp things better. The women are much harder to teach than the picinins. They are so steeped in superstition and witchcraft.

So far this year we have had 23 baptisms and last Sunday one restored. She confessed to making beer. Dewitt asked her if she was sure that was all? There is usually more that goes with the making and drinking of beer. We have been having good crowds almost every Sunday in Salisbury.

Dollie Garrett.

"I WAS HUNGRY - - ."

Can't you, Dear Brother or Sister, do without some little luxury and send at least a dollar per month to keep a brother or sister alive over here until conditions are settled? If we get more than we need for the Christians we will help others who are suffering. Do not stop giving to the Lord's work; that is the most important, as the soul is eternal, and we are already getting too little for evangelistic and literature work, since we must give out the word of life to their dying souls. "Woe unto me if I preach not the gospel."

Think on this matter and pray about it. Send the funds as you do other contributions, but be sure to state what it is for. We will make a full report of what we receive and how it has been used.—E. L. Broadus, Box 692, Hong Kong, China.

HERMAN FOX TRAVEL STORY

(On Board Chichibu Maru, June 24.)

By the grace and mercy of God, and the love and kindness of brethren and friends, we are on board this fine ship, and fast making our way to the land of the Rising Sun.

Our journey to the Pacific coast was not entirely uneventful. You have been informed of the auto accident in Memphis. It was surely strange how that came about, and yet we apply Romans 8:28. No injuries on either side. I sustained but little damage. The police arrived at once, absolved me of blame, and spoke very kindly and sympathetically to me, whereas they strongly reprimanded the other man and threatened to arrest him. The crowd which always assembles likewise lent me their sympathy. By God's grace I remained calm and did not speak unkindly. But soon the man had my car attached! Then it was necessary for him to consult four different lawyers before he finally secured one who was willing to take the case. However, as such matters require much time, and we had to be on our way to make the ship, the best way out was to compromise and pay part of the damage, which, however, was no small sum, \$50.

I was completely fagged out as the result of tramping the streets back and forth in Memphis in connection with this trouble, but when I received legal release shortly before 4 P. M. on June 16, I thanked God and determined that, Lord willing, we would still make our ship. So that day I drove 329 miles after 4 P. M., and thereafter on three succeeding days I drove 578, 561, and 509 miles, and I did it only by the grace of God. By piling up this mileage we arrived at San Francisco late afternoon of June 20.

It is amazing the number of matters that must be attended to in boarding a ship! I called and received our passports. Then the N. Y. K. steamship office told me they had just received word from the main office at Tokyo to the effect that all aliens upon entry to Japan must show \$500 each. Well, the outcome was that they cabled to Tokyo and a favorable reply came, only about an hour before sailing time. Upon my arrival at San Francisco the N. Y. K. informed me that they had heard nothing of our shipped baggage, and even 10:30 on the morning of sailing the train had not arrived. Well, that baggage reached the ship and was loaded on just about 20 minutes before the ship sailed!

In the meantime I had contacted Bro. Trice, who kindly assisted me in many ways, and Sister Trice insisted that some kind of meeting be arranged. Although my fatigued physical condition said "No," I consented, and a small but delightful meeting was held in Berkeley.

The N. Y. K. line kindly advised me that the cabins we had chosen were not suitable and they consigned us to a much better cabin at no difference in cost.

A letter from the Bixlers awaited us at San Francisco and it expressed their approval of our return. We expect new difficulties and probable hardships, but surely these should not deter us in this urgent task!

Honolulu

Sarah has relatives here and they met us at the boat, and are entertaining us. It surely seemed that either the devil was doing his best to block our way or that God was testing us. In either event we thank Him for victory through Jesus Christ our Lord.

Karuizawa, Japan, July 27.

The rest of our voyage from Honolulu to Yokohama was uneventful, except that one of the male passengers went insane and the ship official placed him in a small room labeled "Custody" and barricaded the door with heavy timbers. Both the Bixler and Rhodes families were at the pier when our boat pulled in on July 7, and you can imagine how glad we were to see them again!

The Customs officials were very kind about our baggage, not only not charging any duty (except on the car), but also not requiring any unpacking to speak of. However, they have become quite strict about books.

We imposed for a time upon the generous hospitality of Bro. and Sister Rhodes, and they will probably never know how much we appreciated their kindness to us.

Bro. Bixler told us at the pier about the terrible floods this country had just experienced and that we would not be able to get to our place in the country, so we went direct to Karuizawa. It seemed quite strange again to be driving on the "wrong" side of the road, and I was obliged to continually remind myself of the change in order to keep out of serious trouble.

At Karuizawa I was told that I could reach Daigo-Machi (our home) by transferring from train to bus and maybe walking some over washouts. So without going to bed the night we arrived here I caught a 3 A. M. train and finally arrived at Daigo-Machi about 5 P. M. Ibaraki prefecture was hit very hard by the flood, but so far as I know none of the missionaries among us suffered damages. However, some of the native brethren did suffer some damage. The officials kindly granted me the necessary car numbers, and they fully recognized a document from Daigo and Ota which recommended immunity from tax on the car. This not only means quite a saving, but also, and more important, that they recognize the work we are trying to do among their people. I have been deeply impressed with the extent to which the people (especially the officials) have gone to render kindnesses and make special concessions to me this time, and it makes me more eager to render real service to them. Until conditions here become worse than they are now, it is still possible to preach the Gospel.

The government has issued orders to the Japanese people not to talk about the war, and I am glad to report that, with rare exceptions, they obey that order. Therefore, so far as the conduct of the people is concerned, one would not know a war was being waged, except when a drafted man is being escorted to the train by his friends, or for instance in Tokyo or Yokohama when one sees groups of young men marching in formation, or real soldiers marching to be transferred somewhere at the front lines. On the other hand, even the foreigner feels the effects of the war when he makes his purchases. Many articles have soared in price, while others have risen only slightly, some none at all, and some cannot be secured at all.

I sincerely believe that our return here at this time has won the good will at least of some of the people, and this is surely important and encouraging. The officials at Daigo accorded me a most hearty welcome, and the immunity from tax on the car was granted on the recommendation of the work we are trying to do here. So we are not discouraged, but thank God that He has again granted us the privilege of preaching the unsearchable riches of Christ to this people. We will try to take advantage of all opportunities for service.

I plan to get letters to both regular donors and donors to the travel fund at the very earliest opportunity now. Will also send a complete financial report of receipts and expenditures soon.

We always desire the prayers of the brethren on our behalf. We do greatly miss the unique fellowship that we were permitted to enjoy with you brethren in America.

We have been very pleased to hear that all is well with our two daughters, and our appreciation toward the Micous, who are caring for them, is unbounded, as well as toward the brethren. How gracious God has been to us! And how eager we should be to render acceptable service to Him.

Herman J. Fox.

Karuizawa, August 6.

Brother Bixler said the people treated Herman like a king. Said he was awfully glad one of the Japanese Christians went along with him and saw it. Wherever he has been the Japanese have treated him with unusual kindness. They were so glad to see him back. Herman says they have been kinder than ever before.—Sarah Fox.

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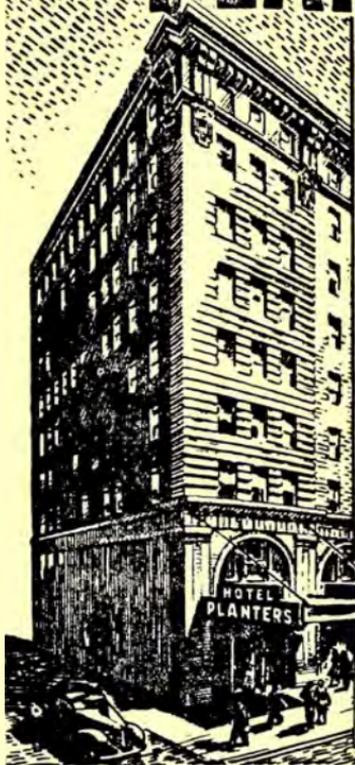
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