

# THE WORD AND WORK

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## AS NOAH'S DOVE

Bewildered in its search,  
Bewildered with the cry  
"Lo here, lo there the Church!"  
Poor, sad humanity,  
Through all the dust and heat  
Turns back with bleeding feet  
By the weary road it came,  
Unto the simple thought  
By the Great Master taught,  
And that remaineth still:  
*Not he that repeateth the Name,  
But he that doeth the will.*

Longfellow.

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## WORDS IN SEASON

R. H. B.

### LAW AND GRACE

The Law comes natural to a man; but the grace of God is foreign to our ideas. It is much "plainer," and we understand much more easily when we are told that "he that doeth the righteousness which is of the law shall live thereby," and "he that doeth them shall live in them," and "cursed is everyone who continueth not in all things that are written in the book of the law to do them." (Rom. 10:5; Gal. 3:10, 12.) It is as "second nature" with us to take up with such self-evident principles as those. But when we read that God justifies the ungodly "freely, by His grace," through faith in Jesus Christ, by virtue of the atoning blood of Calvary (Rom. 3:24; 4:5); and that He was made unto us wisdom from God, and righteousness, and sanctification and redemption—that seems somewhat vague and hard to grasp. Such love and mercy is too wonderful for us. Such thoughts are beyond us. Like David we must say, "It is high, I cannot attain unto it." Truly God's ways and thoughts *are* higher than ours, by as much as the heavens are higher than the earth. Yet in this wondrous grace of God and the free promise of the gospel lies all our chance and hope.

### SLIPPING BACK

Even those who have once understood the grace of God are prone, even unconsciously, to drift back under the principle of the law. When we become aware of failure and unworthiness, like as not, we may be found trying to work ourselves back into the love and favor of God—very much like a little boy filled with forebodings of trouble, becomes sud-

denly so noticeably zealous and "good" as to arouse mother's suspicion. Under our misgivings and consciousness of God's disfavor we begin to do this and that good thing in order to bolster up our worthiness and confidence. We hope to attain and keep to such a standard of Christian life and service that God could not justly condemn us, and might even be pleased with us. Now all this is wrong. It is the way of the law. It is an attempt at justification by works. It shows an ignorance and misunderstanding of God. It really attributes a mean character to Him, and ignores His real attitude and character which is *love*.

If you feel yourself at outs with God, do not try to curry favor with Him. Look for the cause of the trouble. It is always *sin*—either in act, or in attitude—unbelief, self-will, disobedience; some sin unconfessed and unrepented of. Turn from it in your heart, and come to God, just as you are, for free forgiveness. Accept His full love and favor, freely given, and your perfect cleansing as promised—realize it, and make *that* the basis of all your life and work, yea, and of all your hope.

#### THE PROMISE

The "promise" of God is always concerning something God alone can do, and something which He purposes to do, freely, for those who will simply believe Him and step out on His offer. God never offers you by promise what you can accomplish by human strength; nor will He give you what He has promised so long as you attempt to attain it by human strength. It is to that conscious helplessness which trusts wholly and solely in God that the promise is given. Thus Abraham, fully aware of the natural impossibility of that which God promised, without being weakened in faith considered his own body, now as good as dead, and the deadness of Sarah's womb; and looking unto the promise of God wavered not through unbelief, but waxed strong through faith, giving glory to God; and *being fully persuaded that what God had promised He was able also to perform*. (Rom. 4:19, 21.) Our salvation through Christ is on exactly the same principle—a free promise to the helpless, hopeless, apprehended by faith. (Rom. 4:22-25.)

#### THE PLACE OF SALVATION

Salvation is always localized. It is to be found not any and everywhere, but only in a definite place, within certain limits, inside of an enclosure carefully fenced about. Thus in Noah's day salvation was only in the ark. At the destruction of Egypt's firstborn, salvation was exclusively behind the blood-sprinkled doors. In Jericho, the city of the curse, the only place of salvation was Rahab's house, the dwelling that was marked by the scarlet-line (Josh. 2:18, 21.) Our salvation also is within certain confines, to wit *in Christ*. "In whom

we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace." (Eph. 1:7.) "If any man is *in Christ*"—only if that—"he is a new creature: the old things have passed away, behold they are become new." (2 Cor. 5:17.)

And how do we enter this Refuge, this Haven of Salvation? The answer is, "By faith." "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ." (Gal. 3:26, 27.) Here baptism is identified with faith, because it is "the obedience of faith," the outward step by which faith is expressed and known, and by which we are united to Christ. (Rom. 6:2-5.) Thus we come to be "in Christ."

And, for us, is not that also the same as being in *the church*, "which is his body, the fulness of Him that filleth all in all"? (Eph. 1:21.) In that Body men are reconciled unto God through the Cross (Eph. 2:16), and Christ is Himself the Savior of the Body. (Eph. 5:23.) "And the Lord added to the church daily such as should be saved." (Acts 2:47, A. V.)

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#### THE GOD OF JACOB

Jehovah is "the God of Abraham, and of Isaac, and of Jacob," but oftener than He is called by the names of the first two of the fathers, is He called "the God of Jacob." In his relation to Jacob God gave a peculiar revelation of Himself. God found Jacob in the waste howling wilderness, homeless, alone, a wanderer, a fugitive, sleeping on the ground, a stone for his pillow, in the desolate rockwaste of Bethel. There He made Himself known to Jacob, and made him good promises. He went with him into his exile, watched over him, protected him; brought him back to the land of his fathers; wrestled with him at the fords of the river Jabbok; saved him from the sword of Esau, his brother; tided him through many vicissitudes; over-ruled, while chastening, Jacob's meanness and perverseness, making all things work together for good to him; and giving him happiness and a clear sunset in the end, and the hope of a better morning. The story of Jacob, though we must confess it with shame, fits our case better than that of Abraham or Joseph or Daniel. We feel that "the God of Jacob" is the One we need and can trust in—for He finds us in our weakness and sin and takes us up and follows us with a "love that will not let us go."

"Jacob have I loved, but Esau have I hated." But looking at their lives we would have judged that Esau was the beloved. Was not Esau successful, a powerful chieftain, a man who got the most out of everything in life? But Jacob confessed to Pharaoh, "Few and evil have been the days of my pilgrimage." Nevertheless Jacob blessed Pharaoh. And without contradiction the less is blessed by the greater. Strange

contrasts and paradoxes! See in the mighty monarch's glittering court the old shepherd, worn out with inhuman toil, bent with long and bitter sorrow, a stranger and sojourner, a failure in life, as men count it; yet conscious of his high place in God, the heir of the promise and of the wondrous covenant of Jehovah. O God of Jacob and Father of our Lord Jesus Christ—that I may find a place in thy favor and abide under the shadow of thy wings and inherit thy promise!

"Jehovah answer thee in the day of trouble,  
The name of the God of Jacob set thee up on high!"

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### THE TARGET

When in the middle-ages a man was put under the ban and curse of the "Church" anyone could at any time and place smite such a one on sight. The sufferer had no redress, and no penalty was laid on the smiter for doing him injury. Times have changed. There has been a separation of church and state, and anyone doing physical violence to his fellow, finds himself face to face with the law. However, when a man is proscribed by ecclesiastical authorities nowadays—enough of the good old custom remains to make that man a common target. Every fellow that comes along feels free to take a fling at him, and however gross the falsehood, he is sure of applause—in fact the bolder and more barefaced the falsehoods the greater the applause. That is inevitable. Good old John Wesley suffered much from that sort in his times. "The report current in Bristol was [he says] that I was 'a Papist if not a Jesuit.' Some added 'That I was born and bred at Rome,' which many cordially believed. I have often inquired who was the author of this report; and have generally found that they were either bigoted Dissenters, or Ministers of our own Church [the Established Church of England]. And I cannot otherwise think, than that either they spoke thus from gross ignorance: they knew not what Popery was, they knew not what doctrines those are which the Papists teach; or they wilfully spoke what they knew to be false, probably thinking thereby to do God a service.—But how have ye not been afraid, if ye believe there is a God, and that he knoweth the secrets of your hearts, to declare so gross, palpable a lie in the name of the God of truth? I cite you all before the Judge of all the earth, either publicly to prove your charge, or by publicly retracting it, to make the best amends you can, to God, to me, and to the world."

John Bunyan, Charles Spurgeon, indeed every man who tried in any wise to press on toward God, has had the same cross to bear. Not every persecuted man is a true man; but if a man is true and faithful he may count on it that he will be slandered and maligned. It is part of his fellowship with the Lord.

## NEWS AND NOTES

Those who receive this issue as a sample are invited to subscribe. The price is \$1 per year, including the Word and Work Lesson Quarterly free upon request; 75c in clubs of four or more. All new names sent in now will receive December and the full year of 1935.

From Houston: "I like 'Great Songs of The Church' and have been trying for some time to have it adopted, not only in the Height's church, but in all the other churches in Houston as well, and I am glad one baptism, both at Amite.

From Dallas: "Recently returned from Louisiana where I was in meetings at Amite and New Orleans. Two responses, one restoration and

"Spent one night on return trip at Jennings, La., with Bro. Ivy Istre, who is doing a fine work there in the surrounding territory. He has a wonderful helper in his fine Christian wife. It is always a pleasure and a profit spiritually to be with these men, and we hope the Lord will use our feeble efforts as a blessing and encouragement to them. They need our prayers, they are laboring in large fields widely separated from one another and have very little opportunity for fellowship with other preaching brethren.

"The work at Mt. Auburn continues with fair interest. One baptism since my return from Louisiana. We are constantly in need of God's help and therefore desire your prayers."—Frank Mullins.

"Thank you so much for continuing to send the Word and Work. We do not intend to let it stop. It has been worth so much to us."—E. W. Lynch.

From Birmingham, Ala.: "I verily believe your book to be the finest selection of the 'Great Songs of The church' ever compiled, and no congregation can make a mistake in using this book."—R. L. Mosley.

"Glad to see Bro. Skiles' 'Studies in the Original Text.' Is this to be put in booklet form? If so give me the price per copy and I shall

advertise it for you in the Old Paths Advocate. I have been trying to find a book on the Hebrew and Greek names.

"I have just closed a fine meeting at Spring Hill, W. Va., with five baptisms. Am now at Uneeda, W. Va., with two additions so far. I go next week to Rock Creek, near Foster, W. Va., then to Stanaford, W. Va."—J. D. Phillips.

From Birmingham, Ala.: "The song books ordered July 16 were received promptly, and our congregation at Tarrant City, Ala., is delighted with them.

"In my humble opinion you have rendered an inestimable service to the cause of our Lord, in assembling such a splendid collection of scriptural and sacred songs and compiling them in such a serviceable and substantial manner in 'Great Songs of The Church.'"—R. W. Turner.

From Nowata, Okla.: "We hear lots of murmuring about the drouth and poor crops, but the Father has blessed us wonderfully with material things as well as spiritual.

"We had a sixteen-day meeting at a school-house and five came forward confessing Jesus Christ as their Savior. Four of them were baptized the first Sunday in September. The people have expressed the desire to have me preach regularly each Lord's Day beginning January 1, 1935."—R. E. Cooper.

"This is the first time I have ever read your magazine. You don't realize how I have enjoyed reading and studying these two issues."—Hayden Gower, Tennessee.

H. N. Rutherford begins protracted meeting at Shawnee church, Louisville, on Nov. 19.

The time is upon us to decide whether to restore the "Lord's Day Lessons" department, (Boll's notes on the International Lessons) to the monthly magazine for 1935, or whether to continue sending the separate Quarterly free to subscribers, upon request. If our readers have a preference, please let us know now.

We have ventured, by faith, to send this issue of the Word and Work to an extra list of 2,000. We shall appreciate subscriptions from new names—\$1 for the next 13 months, including the Quarterly free; 75c in clubs of four or more. Christmas orders from the book lists herein will aid us also; and gifts, from those who rejoice in the wider dissemination of this, the November message, will be received with profound gratitude.

"May God bless the work of Bro. Boll and all helpers."—Wm. M. Hunt, Texas.

Brother Olmstead has been with Highland church, Louisville for the past 10 or 12 days bringing nightly messages of power and timeliness.

"Am enjoying the quarterly."—Mrs. W. P. Maury, Missouri.

Select Christmas gift books from the advertising pages in this paper. Or write us what you want and we will make suitable selection at best possible price.

From Fayetteville, N. C.: "We like 'Great Songs of The Church', fine. They have proved satisfactory in every way."—W. M. McLaurin.

Brother S. M. Jones of Beamsville passed away early in October. He had not failed to renew yearly to The Word and Work for eighteen years.

"All are pleased with the new song books at Ebenezer. They are the acme of all attainment in hymndom, both in the contents and mechanical makeup."—H. N. Ruth-erford.

From Dallas: "Our work at Fair Park is coming right along. We are having around one hundred ten to one hundred twenty-five in Bible classes now. We have already moved out one side wall and extended the building twelve feet, and at one end eight feet. We have not gone into debt for any of the repairs but are paying cash as we go. It is wonderful the way people will work when they are at peace and all pulling together. The membership is now about one hundred fifty-two, and all seem to be vitally interested in building up the work here."—Mrs. Ruth Meggs.

From Amite, La.: "Recently Bro. Frank Mullins of Dallas, Texas, was with us in a fine meeting. He gave us some splendid lessons and in the best spirit. His stay with us was helpful. Two responded to the invitations."—A. K. Ramsey.

From Dallas (delayed): "On July 16 I mailed a special delivery letter to Word and Work with an order for one hundred copies 'Great Songs of The Church', and on July 20, 11 A. M., the books were delivered to my door in first class condition. Thank: for the unusual service and speed. The entire congregation was highly pleased with the books."—Jas. F. Layton.

A meeting is on at Burnett Ave. colored church, Louisville, with a different white preacher every night. Interest is on the increase.

From Gorham, Me.: "We always enjoy reading Word and Work, and always look forward to its coming. We wish you success and pray God's blessing upon you and your work."—M. B. Waning.

R. H. Boll begins a meeting at Longfield Ave., Louisville, Nov. 12.

"I am sure that hundreds of souls have learned precious truths through the Word and Work that they never would have learned without it, so of course it will live."—Mrs. E. S. Pruitt, Texas.

Our December issue will contain a very interesting article, now in type, "The Outlook of the Times," by the editor. Send new clubs in time. They will be marked to run through 1935.

From Houston: "We use 'Great Songs of the Church' at Central Church and appreciate it for its real worth. The book is in a class by itself. It is also used by Norhill Church here, and by others."—Mrs. Maggie Dailey.

From Whitewright, Tex.: "Please send Word and Work. We have missed it and will try not to neglect it any more!"—J. M. Parrish.

From Henning, Tenn.: "I am sending check for the year's supply of Quarterlies. We appreciate them more and more the longer we use them and the more we study them."—Mrs. L. K. Harding.

Be sure to read the timely editorial "Campbell's Fears for the Church of Christ," page 216.

From Tacoma, Wash.: "I need some good song books to use in my work, but I like the 'Great Songs of The Church' better than any other book published."—Lloyd Smith.

Bear with us if our December number of this magazine is late. Our printing is done by a small, though efficient shop—the Janes Printing Company. With the limited hands the work may be "slow but sure." Our Quarterly publication and literature business is constantly on the increase, and these must have precedence over the monthly mailings, to be on time.

From Oklahoma City: "I am a member of Twelfth and Drexel Ave. church here. We are users and lovers of 'Great Songs of The Church.'"—Roy B. Harris.

From Gallatin, Tenn.: "Bro. E. H. Hoover of Johnson City, Tenn., was with the church at Gallatin in a 12-day meeting which began October 7. Our day audiences were the best we have ever had. Night audiences were good notwithstanding

many counter attractions and much sickness. There were 23 responses in all: 13 by baptism, one restoration, the rest by membership and from the denominations who claimed scriptural baptism. Bro. Hoover's work was of the highest order."—H. L. Olmstead.

From Everson, Wash.: "We have not so large a church here in numbers but a faithful little group, I think, and one that is willing to work. At the last meeting we decided to send regularly to foreign missions. I think they had done this before, but for some reason had given it up for a while."—Gordon A. Himes.

"I feel I couldn't get along without Word and Work. Good wishes."—Beatrice Welsh, Texas.

Brother Boll's Bible Class at Highland Library began Nov. 8, with the Second Psalm as opening lesson.

From San Antonio: "Most of the churches are using this book here and I believe that we are having better singing than we have ever had in San Antonio."—Fred R. Foster.

### THANKSGIVING PROGRAM AT HARDING COLLEGE

As has been our custom for more than twenty years, we are planning for our Thanksgiving program. We cannot send an individual invitation to every one, so we are adopting this method of inviting all who may read this notice.

Our hearts are fuller of thanksgiving than ever before. At least, we do not remember when our gratitude was more deeply felt than now. God has always been good to us, but as we planned for this program last year at this time, with our large increase in enrollment last fall, we were really distressed about the future growth of the school, for we could find no way by which we could build more room for our growing institution. We felt that something had to be done.

At that time we knew nothing of the possibility of the plant at Searcy, Ark. Almost without an effort this splendid plant on which the Methodist people spared no pains or money, for years, in making it

serviceable, has become ours by our assuming a small obligation at terms almost unbelievable. So we have never been happier and we are anticipating a great Thanksgiving.

Some of the strongest men in the great brotherhood are on our program, and others are being invited. It is your chance to enjoy and experience some great spiritual feasts.

Come over and spend the week with us. We'll take care of you while here and promise you the greatest time, perhaps, of your life in heavenly places in Christ Jesus.

James L. Cox, President of Abilene Christian College; G. H. P. Showalter, Editor and Publisher of Firm Foundation; A. R. Holton, of the University of Oklahoma and minister of the church at Norman, Oklahoma—all have promised to be here. You cannot afford to miss this meeting. Meeting begins Monday of Thanksgiving week and extends to Thursday night.

J. N. Armstrong, Pres.

## PASTORS — WHO ARE THEY?

STANFORD CHAMBERS

"And he gave some to be . . . pastors and teachers." (Eph. 4:11.) Pastors then are also divinely bestowed gifts to the church, and pastorless churches are not enjoying all the blessings their Lord intended for them. Paul's word means "a feeder." God's people are His flock and His "pastors" are shepherds. Jesus, seeing the multitudes in their distress, was moved with compassion because he saw them "as sheep without a shepherd." This need, peculiar to no age or dispensation, God has made provision to meet from of old. Moses was one of His shepherds (pastors); Joshua another; Samuel another; David another; Ezekiel and Jeremiah and others. Jesus is "the Chief Shepherd." All others are undershepherds.

It is quite generally conceded that the "pastors and teachers" of our text are to be identified with the overseers, that is, the elders or bishops—the presbytery of the church. Jesus is "the Shepherd and Bishop of your souls," and those whom the Holy Spirit hath made bishops (Acts 20:28) are to "feed the church of the Lord," hence pastors. Elsewhere they are exhorted to "tend the flock of God." In former articles, therefore, in which we considered the qualifications and duties of elders, qualifications and duties of pastors were considered. Therein, too, it was noted that the developed congregation of New Testament times had its plurality of elders, that is to say, pastors. A "one-man-pastor system," wherever it may be the system, is a thing the New Testament does not sanction.

This is not saying that a congregation not having qualified pastors cannot function, but having them it can most surely function better. A congregation of any proportions needs a plurality of shepherds. It does not follow, however, that if there is not the plurality, one man so qualified cannot serve; even where the plurality is needed, one shepherd is better than none. Moreover, as previously pointed out, a church may utilize "imported" talent. Ephesus did, as did also Philippi and Antioch and even Jerusalem. Nor does it follow that because a church has an elder (pastor) laboring "in word and in teaching," counts him "worthy of his hire" (1 Tim. 5:17, 18) and supports him, it is therefore practicing the "one-man-pastor system." It may be; some evidently are, but the abuse of a scriptural order does not argue against the scriptural order. A supported laborer and a hireling or professional are not necessarily identical. Instances in which they are so are doubtless exceptional rather than general. One such instance is one too many. The writer has observed more professional evangelists and deficient evangelism. Without a doubt either class of public servants has its peculiar temptations and should have the benefit of the earnest, fervent

prayers of all the saints of God all the time. So is God's will.

"Simon, son of John, lovest thou me? . . . Tend my sheep." Given this qualification (none other need apply to the Lord) along with the others looked for in one to be recognized as shepherd, and this love for the Lord will insure love for His sheep rather than love for himself, and this will insure the proper care and shepherding of the flock. This, rather than a particular set-up, however scriptural outwardly, is the Chief Shepherd's chief concern. Only the man who shepherds the sheep is a pastor.

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## THE "GOLDEN RULE" AND THE GOLDEN PROMISE

EARL C. SMITH

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Here, the Lord demands compassion of us. This means sympathy, and then something done to help. It is the same as the second greatest commandment: "Thou shalt love thy neighbor as thyself." It is impossible to the flesh, hence the "therefore." Whenever we see that word we must look above. "Ask, and it shall be given you . . . All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." What would a boy do if his mother gave him free access to a bushel of apples? Why, he would carry one to each child on the street. But suppose the mother limited him to one apple a day? In that case his conduct would likely be much less generous. Even so those who are unbelievers with respect to this prayer-promise cannot keep the "golden rule." But suppose we believe this tremendous promise in a practical way? Ah! Our lives will be bigger, broader, deeper, and higher! Then we will be moved with compassion as our Lord is. The "golden rule" cannot be detached from this golden promise. The "therefore" forever connects them. No legalist or infidel has ever yet kept the "golden rule," nor ever shall. The "golden rule" calls for giving, and there is no giving until there is first receiving. Faith is the empty, receiving hand, while love is the full, giving hand. Faith precedes love and is essential to it, for "love is from God." "All things are yours; . . . and ye are Christ's; and Christ is God's." Let us use them to the glory of God in Christ.

Abilene, Texas.

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Give us this day our daily bread, we pray,  
 And give us likewise, Lord, our daily thought,  
 That our poor souls may strengthen as they ought  
 And starve not on the husks of yesterday.

—Phillips Brooks.

## TWO THINGS NEEDFUL

H. L. OLMSTEAD

According to the parable of the Sower, Luke 8:15, only those who receive the word in a good and honest heart are fruit-bearers. Nothing is so important as the right attitude toward God's truth. To approach the word of God in the wrong attitude is fraught with dire and deadly consequences.

### I. *The "love of the truth" is essential.*

"And then shall be revealed the lawless one, whom the Lord shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the *love of the truth*, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie and be judged who believed not the truth but had pleasure in unrighteousness." 2 Thess. 2:8-12.

The Satan-energized being and system which the apostle describes here, predicting that he shall be destroyed only with the manifestation of our Lord's coming, exists because men receive not the *love of the truth*. It is the judgment of God upon a world that has approached the truth of God in the wrong attitude. God sends a "working of error" that they should "believe a lie." Explain it how we may, either as the natural result of dishonest dealing with God's word or as a direct judgment of God, the fact stands out that God lets men be deceived by error if they do not have a love of the truth.

One who loves the truth will approach it *reverently* as the word of God and not the word of man. He will approach it to search it thoroughly that it may search him thoroughly. A lover of the truth does not expect God's word to yield up its rich treasures unless he digs for them. When people say that the Bible is so "plain" it arouses a suspicion they either do not appreciate it at all or else they have combed only the surface. People who do not love the truth enough to make a real effort to understand it are as likely to be deceived by a "working of error" as others. To study the Bible in order to justify one's actions or religious views is as sure to lead one into error as if he disbelieved it. If a man does not study the Bible and search the truth because he loves the truth, the Lord will allow him to find what he wants to find. Men justify their sinful actions and erroneous religious views by the Bible. The strange thing about it is that the Bible to them seems to teach what they want to teach and practice.

Another evil that follows as a result of not loving the truth is the evil that comes of loving just *some* of the truth. This is the most prolific cause of partyism and denominational cleavage. Certain truths of God's word are made the rallying

cry. God's people over-emphasize and distort them out of all true proportion to other teaching. The minds of Christians become absorbed in them and they have no place for other wholesome truths and vital doctrines of the faith. Result, an unbalanced Christian life and oftentimes fanaticism. "A working of error" has taken hold of them so that the distortion and disproportion in which the truth is held in relation to other truth becomes virtually the "believing a lie." They want to see only what they have seen and to believe only what they have believed. If other truth should modify or change their view of the truth which they already hold the new truth is either rejected or explained so that it "fits" into the erroneously over-emphasized doctrine.

II. *Man must will to do God's will in order to understand the truth.*

"If any man willeth to do his will he shall know of the teaching, whether it is of God, or whether I speak from myself." John 7:17.

Smart men, educated men, scholarly men are those who are supposed to know. But the "knowing" ones according to our Lord are those who "will to do his will." It is often said on the one hand that only the scholars can understand God's word, while on the other it is said that anybody can understand it. Both views are wrong. It is neither confined to the scholars nor so easy that just anybody can discover it. It is for *any man* who wills to do his will and it is restricted to that class alone. To study the Bible with no idea of allowing it to guide one definitely will lead to all sorts of vagaries, "lies" and "workings of error." Such a person reads it with a "veil lying upon the heart" and the eyes of real understanding darkened. It takes something besides an education and college degrees to "know of the teaching." It takes a surrendered will and a moral and spiritual vision to see the things which have been freely given us of the Lord. To take this attitude toward God's word is dangerous also. The flesh is in danger of being crucified, one's pet theories are in danger of being abandoned; it endangers our theology and quite often endangers our fellowship with those who are not willing to follow where He leads. Such an attitude on the part of all believers would endanger all denominational lines and many a person's good job which a religion of expediency secures.

Nothing can take the place of a good and honest heart that deals sincerely with the word of God and there is nothing which will so liberate and enrich the life as to love the truth with a heart surrendered to the will of God. This is why knowing the truth makes one free. He cannot really know unless he wills to do it. This surrender sets one free from the domination of men, of cliques, parties, influences, circumstances and fear, and real boldness in the gospel results.

## CAMPBELL'S FEAR FOR THE CHURCH OF CHRIST

R. H. B.

The best thing and the right thing is difficult to attain, and just as difficult to maintain. So Alexander Campbell found, in his lofty striving for the ideal of the undenominational, non-sectarian New Testament church—the fellowship of the saints constituted upon the principles of the New Testament. Anent a discussion of some mooted questions he says,

“I am truly sorry to find that certain opinions, called Arian or Unitarian or something else, are about to become the sectarian badge of a people who have assumed the sacred name Christian; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of ‘the Church of Christ’. I do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name Christian will be as much a sectarian name as Lutheran, Methodist, or Presbyterian.”—(*Christian Baptist*, p. 381.)

Campbell's fears were not groundless. It is as easy to have a sect denominated “Church of Christ” as any other. It is fatally easy to slide from the high vantage ground of common Christian unity on the Bible alone, the “one faith, one Lord, one baptism,” to the level of a sect which holds peculiar, distinctive views on certain points (prophecy for instance) as a sectarian badge. The demonstration of that is going on before our eyes today. There are not lacking self-appointed ecclesiastical lords who attempt to dominate the faith of God's people, on pain of boycott and ostracism. “And the mean man is bowed down, and the great man is brought low,” as Isaiah says. But every true, nonsectarian Christian is bound to disown the authority of such lords who would usurp authority over God's people and turn the church of Christ into a sect. He can not bow to their ecclesiastical yoke, nor wear their badge, nor subscribe to their articles of faith on prophecy (or whatever other creedal demand) in order to be permitted to hold fellowship in the creed-bound human denomination they are creating. We desire no membership in any human sect by whatever fair name it may designate itself. Nor shall we ever make a sect of ourselves by requiring brethren to subscribe to certain prophetic convictions, in order to fellowship with us. The brethren of the Word and Work, and others, who have been made objects of misrepresentation have never elevated, and never intend to elevate, the prophetic views they hold, to the position of a distinctive doctrine, necessary to fellowship, or as a badge of sectarian unity. But some opposers have not been satisfied with anything less than assent to their speculative views, or at least an attitude of determined ignor-

ance as to the whole matter. The ecclesiastical hegemony which has risen up to subdue free Christians to those tenets, is doing precisely the thing which Alexander Campbell fore-saw and feared; and the prophetic views which they thus demand and enforce will necessarily become the "characteristic of a people who have claimed the high character and dignified relation of 'the Church of Christ'."

But (to quote again from Campbell)

"The principle which was inscribed on our banners when we withdrew from the ranks of the sects was *'Faith in Jesus as the true Messiah, and obedience to him as our Lawgiver and King, the ONLY TEST of Christian character, and the ONLY BOND of Christian union, communion and co-operation, irrespective of all creeds, opinions, commandments, and traditions of men.'*"

And again his declaration that

"Our opposition to creeds arose from a conviction that, whether the opinions in them were true or false, they are hostile to the union, peace, harmony, purity, and joy of Christians. . . ."—(*Christian System*, pp. 8, 9.)

Another, not so great as Campbell, but equally in earnest to preserve the high vantage ground of non-sectarian New Testament Christianity, wrote, fifteen years ago:

"When I say that I stand absolutely and foursquare upon the word of God, all of it and nothing but it—not on any creed or theory of any man, either my own or any other's, and that by that Word and with it I am content to stand or fall—I am declaring the fundamental position of the church of Christ, and of many thousands of simple Christians, my brethren in the Lord. If there be any organization that stands for less or more than this; if there be a party holding articles of faith and tenets of man's deduction and manufacture as a creed and standard of doctrine, written or unwritten—I do not belong to such a party-organization, let its name be what it may. If, for example, there is a body of religionists who, in order to fellowship and unity with them, would demand submission to tenets such as—that Dan. 2:44 was (or was not) fulfilled on Pentecost; that the church is (or is not) the equivalent of the kingdom; or that Christ will not come until the world is converted; or, perhaps, that certain portions of scripture (say, the prophecies) are not to be taught—or if taught not to be insisted on for what they plainly say and mean in simple, faithful acceptance of the inspired words—if, I say, there were such a body demanding submission to such or such like articles of faith, on pain of ostracism and excommunication from their brotherhood and fellowship—they do well to count me out; for indeed I belong to no such sect.

"But from the people who call themselves simply and only Christians—with whom I am wholly at one in all understanding of all that is required to make a man a Christian, and in

all matters of congregational practice; who stand upon the whole word of God, willing to test all things by that word alone, in brotherly fellowship with all who stand thus upon the same broad (and narrow) basis—from them I would not be severed or distinguished for any consideration, nor for all the world excluded from their Christian fellowship. To that following I belong; of that people I am one, though the very least and unworthiest. Were I cut off from them I should be at a loss indeed for I have no other plea than theirs, and nothing else to preach or teach, nor any sort of distinctive doctrinal principles to found a sect upon, even if I were capable of so evil a thing—which, I trust, I am not.

“It is the irony of things that so great and good a word as unity should ever be used as the cudgel of sectarian tyranny. Unity, we are told is precious—therefore leave us undisturbed. Say nothing except what all of us have always said, lest it cause trouble. We have about all the truth that is essential. What we have not found is not essential. If any man should try to teach anything beyond our acknowledged doctrine; or should dare to differ from anything the brethren have always held and taught, or which they dispute and resent, let him be anathema; he is a disturber of peace, a disrupter of the unity of the church.

“Think of it! And if we are to be controlled by that sort of principle, what in the end would be the difference between the “church of Christ” and any other sect? Would not that current accepted doctrine of ours (that must not be interfered with lest unity be disturbed) be the equivalent of an authoritative human creed—the accepted human standard of doctrine? Will it not finally be left with a few leaders to define and say what this, “our doctrine” really is? Would we not have to ask them what is the proper thing to believe and teach? Will not every teacher and preacher have to set himself square with this standard, or else be stigmatized as a divider and heretic? Just what would be the essential difference between such an arrangement and the common creedal authority, or other forms of ecclesiasticism among the sects of Christendom? Just what would be the distinction, in such a case, between the endorsement bestowed by those leaders in the church of Christ and, say, the “*imprimatur*” of Rome’s authority? Clearly no more effective weapon could be put in the hands of ecclesiastical lords, nor an instrument of religious tyranny more potent than just that false unity plea. Behind it can hide all power of human ecclesiastical domination. Woe to those who do not line up with its demands! What the “*odium theologicum*” can accomplish in the way of branding and ostracism such unity advocates will use upon all who will not unconditionally submit to them and to their creed. And where, then, will be the freedom wherewith Christ has set you free? And where each

Christian's individual and inalienable right to search and find, to believe and speak, to prove and practice his Master's word. Surely those who subscribe to any doctrinal control other than the whole counsel of God forfeit their name as simple Christians; and the church that adopts a human standard of doctrine, whatever it is, is in honor bound to wear a corresponding human name.

#### UNITY IS PRECIOUS

"Now as for unity—unity *is* precious. And it is not possible for us to have unity and fellowship in the Lord, except we be agreed in Scripture teaching of the things that make a man a Christian: the all inclusive confession; the gospel of Christ; the obedience of faith. In order to worship together we must also be at one as to congregational practice, and must therefore stand together upon the simple New Testament ground. In order to live and work together we must all stand upon the supreme and sole authority of the word of God.

"But within these limits there may be—nay, inevitably there will be, much variation in our conception of things—differences due to stages of growth, diligence in study, temperament, development, personal aptitudes—for the truth of God is manysided and inexhaustible; no man has ever taken in all of it and it takes all the church to get the manifold truth. So long, then, as a man among us stands upon the Rock-foundation, holding himself subject to the verdict of the Scriptures, and leaving his teaching subject to each man's individual judgment and Bible-taught conscience in the sight of God, no line may be drawn against him. Those who draw a line against such a man, draw it against themselves.

#### NO GROUND FOR DIVISION

"Nor could any teaching put forth by such a Christian upon these principles justly cause division in the church of Christ. To call in question, to voice dissent, to discuss, to correct one another, if all be done in love, is perfectly good and in order; and indeed by this the church grows in knowledge of the truth. But it would be an indictment against a church that any part of the word of God should have to be suppressed. The sectarian spirit only, not the Christian spirit, fears the effect of the truth, or dreads an interference with its creed; and the sectarian spirit alone is unwilling to think, search, weigh, learn, correct and be corrected.

"Unity based upon suppression is worthless. If we comply with the demand to conformity once—have we gained peace then, and unity? No—only until the next time a man should find or teach something distasteful to the leaders. Then the same trouble would arise again, and another demand for silence and submission would have to be yielded to—and so on till in all points the creed of those human authorities is established. Then we would be *united*, alas!

"As for myself—in the fear of God, in love of the Lord and the brethren, I beg the privilege to study and teach and preach, as God may give me ability and opportunity, and as faithfully as by His grace I may, the whole counsel of God. For this is my fundamental portion and birthright as a child of God in God's house, the one and only church of which I am a member and to which ever I intend to belong."\*

\*The reprinted portion is from the tract, "The Church I Found and How I Found It," by R. H. Boll, 2c each in any quantity.—Pub.

#### FROM THE DIARIES OF JOHN WESLEY

That men revile me and say all manner of evil against me, that I am become as it were a monster unto many, that the zealots of almost every denomination cry out, "Away with such a fellow from the earth"; this gives me, with regard to myself, no uneasiness; for I know the Scripture must be fulfilled. "If they have called the master of the house Beelzebub, how much more them of his household?" But it does give me a concern, with regard to those who, by this artifice of the devil, are perverted from hearing that word which is able to save their souls.

\* \* \*

When at first men began to lay to my charge things I knew not, I often thought, "Had I two or three intimate friends who knew what my life and conversation were, they might easily speak what they had seen and heard, and all such aspersions would fall to the ground." But I perceived my mistake as soon as I had two or three who were my friends indeed, not in name only. For a way was easily found to pervert their being of any such use as I once imagined they would be. This was done at a stroke, and that once for all, by giving them and me a new name: a name which, however insignificant in itself, yet had this peculiar effect, utterly to disable me from removing whatever accusation might for the time to come be cast upon me, by invalidating all which my friends were able to say in my behalf: nay, which any others could say. For how notorious is it, that if any man dare to open his mouth in my favor, it needs only be replied, "I suppose you are a Methodist too," and all he has said is to pass for nothing.

Hence, on the one hand, many who knew what my conversation was, were afraid to declare the truth, lest the same report should fall upon them; and those few who broke through this fear were soon disabled from declaring it with effect, by being immediately ranked with him they defended.

"Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days meditating. In meditation the source of strength is oneself. But when one prays he goes to a source of strength greater."—Madam Chiang Kai-Shek.

## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

1 Timothy 6:10

*Ridza gar panton ton kakon estin he philarguria* is translated by the Revised Version "For the love of money is a root of all kinds of evil." The Authorized Version translates, "For the love of money is the root of all evil." It will be noticed that neither of these follow the Greek exactly, but that the correct translation is in the margin of the Revised Version—"For the love of money is a root of all evils," in other words the love of money does not cause all evil (as the A. V. says) nor is it merely a cause of various sorts of evils (as the R. V. implies), but the love of money is one of the causes (or sources) of every kind of evil thing. I think this is the idea the translators of the Revised Version meant to convey, but the ambiguity of the expression "all kinds of" (meaning literally "all," but in common speech "various") obscures this idea.

1 Timothy 2:14, 15.

"But the woman being beguiled hath fallen into transgression: but she shall be saved through her child-bearing (*dia tes teknogonias*), if they continue in faith and love and sanctification with sobriety." The correct translation of *dia tes teknogonias* is not "through her childbearing," but is that found in the margin (R. V.) "through *the* child-bearing." The Greek article *tes* might be translated *her*, if the entire context of the whole Bible were not at variance; and so we should translate literally "*the* child-bearing" and refer it to the most important child-bearing, the birth of Jesus Christ. This passage simply means then that in spite of woman's subjection (v. 11) because of her being first beguiled (v. 13), she has salvation through the Lord Jesus Christ. It may be that Paul made this specific mention of woman's salvation (v. 15) to prevent some heresy reading women out of heaven (as the Mohammedans have done).

2 Timothy 3:16.

The Greek reads: *pasa graphē theopneustos kai ophelimos, etc.* The Revised Version translates, "Every scripture inspired of God is also profitable, etc.," with the marginal reading "Every scripture is inspired of God and is profitable, etc.," which is also the reading of the Authorized Version.\* Though the Greek might be read either way, I am inclined to believe

\*The writer wishes it clearly understood that in numerous places the Bible makes the claim to inspiration (and he believes in "plenary inspiration," i. e. that the Bible is inspired word for word by God), but that this passage was intended to teach the **value**, not the **inspiration** of the Scriptures. Cf. Ex. 6:2; 8:1; 20:1; Is. 1:2; 44:24; 49:8; Jer. 1:4; 34:1; Ez. 33:1; Am. 1:3; Hag. 1:1; Zech. 8:1; Matt. 5:17, 18; Rom. 1:2; Gal. 1:1; Col. 1:1; Heb. 1:1; Rev. 1:1, and many other passages.

that the Revised Version has the correct rendering, for Paul is not discussing the inspiration of the Scriptures, but their value and use (vs. 14-17). The word, *scripture*, here then does not have the restricted meaning of "Holy Scripture," but the general meaning of "writing, written document." The following seems to be the real meaning, "Every piece-of-writing that-is-God-inspired is also profitable, etc."

### WHAT SHALL WE BELIEVE?

The world today is full of people who do not believe in God. They may accept some supreme being, but whatever conception they have is pretty much of their own making. The truths of the Bible receive scant attention because the Bible to these folks is just another book. It is no wonder, therefore, that so many people are willing to concede that all religions are good and that even the heathen worshipers are searching after the same goal and after the same supreme being—only in a different way. It is the grand old bally-hoo for unity which condemns nothing and covers every religious thought and act with the mantle of a pure objective.

Apart from the Bible there is no God that answers adequately all of the questions of the human mind. Without doubt every concept of a supreme being that may be held throughout the world is but a faded and imperfect memory of the God of the Bible who made man in the beginning and has been dealing with him ever since.

To the open and unprejudiced mind there are countless evidences that the Bible is God's Book; that it contains all the fundamental truths; that it is the Book of Life. But even that acceptance does not constitute faith. The faith that saves must believe that God is and that He is the rewarder of them that seek after Him; and to seek after Him means to love God and keep His commandments.

The Bible is the whole key. One reads it and is convinced of its truth by its own testimony; one reads it and learns the truths that can lead to salvation. Faith comes by hearing and hearing by the word of God. Do you read your Bible?—J. H. McCaleb, in *Chicago Christian*.

I earnestly exhorted those who had believed "To beware of two opposite extremes: the one, the thinking while they were in light and joy, that the work was ended, when it was just begun; the other, the thinking, when they were in heaviness, that it was not begun, because they found it was not ended."—John Wesley.

"I would rather be defeated in a cause that will ultimately triumph, than to triumph in a cause that will ultimately be defeated."

## WALTER SCOTT ON PROPHECY

"After dinner Brother Walter Scott delivered a very interesting discourse on *The great and notable day of the Lord* which is to introduce the millennium. Many citizens assembled to hear the discourse; after which we proceeded to the river, where five persons were immersed into the ancient faith."

Alexander Campbell, "Popular Lectures and Addresses," p. 368, footnote.

Again we would remind the reader (for some seem to misunderstand this) that we do not quote the pioneer preachers as authority. Christians acknowledge no authority save the Word of God. But references to the utterances of A. Campbell and others are given to show how earnest and thoughtful brethren taught freely on such prophetic themes. There was no "division" over the subject then because no sectarian party had arisen in the church seizing the reins of power and drawing lines on brethren who differed with them on such matters, and attempting to dictate the faith of their brethren.

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 PERSONAL FEELING IN THE WAY

I have most always been able to prove to my own satisfaction that the differences that kept me separated from others were justifiable, and that I was most always right. But at times, when I've been explaining the affair to others. I've noticed that they didn't seem quite so convinced as I was. So I'd explain again. Still my explanation didn't seem to register with them, and I'd go my way convinced that they did not have as high appreciation of the difference between right and wrong as I had, and were not so much concerned as I was in seeing Truth prevail. Then some day the same people would come to me with a tale of woe: some one had misrepresented them, or some one had done them what they considered a grievous wrong. I'd listen, and, to save me, I couldn't see what there was to make such a fuss over. Then I began to understand that troubles between brethren and friends seem to be unreconcilable and most grievous only to the ones involved directly. And it was right then that I began to learn one of the hardest lessons that I ever had to learn, and which I haven't quite learned yet. Maybe some day I'll learn that difficulties are going to be hard to settle so long as the personal feeling is allowed to remain. The best way is the scriptural way every time, and the scriptural way is the fair way every time.—C. W. S. in *Apostolic Review*.

If you are troubled with Russelite-Rutherford doctrine in your vicinity we recommend a little pamphlet on the "Millennial Dawn Heresy" by M. P. Hunt. Price 25 cents. Lower rate if ordered in quantities.

## PRINCIPLES OF UNITY

It is high time we take inventory of our affairs. We need to re-examine the grounds of our confidence and the basis of scripture unity. It seems to me to be self-evident that our Lord's prayer for unity has little practical effect in these days, even among those *who profess* to have solved the problem of organic unity. The brotherhood is grouped into a number of contending parties, each proclaiming their panaceas for the discord so prevalent. I do not enumerate the many groups or factions at this time, nor seek to specify any one of them. However, I hold that certain cardinal principles, as advocated by the Reformers, would do away with all of them, if heartily adopted and practiced. In matters of *faith, unity*, in matters of *opinion, charity*, and forbearance, is a fundamental program in the restoration of the apostolic teaching and practice.

—A. M. Morris in *People's Bible Advocate*.

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### R. W. JERNIGAN

My father, R. W. Jernigan, passed to await his reward at 4:30 P. M. on August 3. He had preached the Gospel of Life, Love, and Salvation for forty-five years!

He was born at Bradyville, Tenn., September 3, 1866. He received his education at Old Winchester, Tenn., Normal-College, where he graduated in 1889. Shortly after finishing school he entered the evangelistic field in west Texas and Oklahoma. Father taught school in these states in those early days; preaching on Sundays, and holding meetings as his school work would allow. In 1892 he met, and was united in marriage to Miss Ella Nora Pettigrew. To this union were born seven children, four boys and three girls. Father is survived by my mother and all the children.

In 1896 father and mother moved to Tennessee, near Bradyville, where he preached the gospel and taught school until 1909. We then moved to Orme, Tennessee where he was employed as principal of the city schools until 1913 at which time he decided to devote all his time to the preaching of the gospel of Christ. This he did until the day of his death, making Bridgeport, Alabama his home. Many church buildings stand in southern Tennessee, northern Alabama, Texas and Oklahoma as a monument to the sincere efforts he manifested in the great cause of our Master. In the past twenty years father conducted many mission meetings without compensation.

It was my pleasure to have him with me during the entire month of June in evangelistic work at Sherwood and Anderson, Tennessee.

The funeral services were conducted at the meeting house of the Church of Christ, Bridgeport, Alabama. Dr. J. L. Meadows, minister for the South Pittsburg, Tennessee, Church of Christ and principal of the Jasper, Tenn., High School had charge of this service assisted by Brother Gardner of David Lipscomb College and the writer.

We are all filled with sorrow with his passing; yet we know that in the sweet by and by we shall meet him over there, to be with him throughout the ceaseless ages of eternity if our lives are well pleasing to the Redeemer. Father's life was an open book for all to read. Indeed "He spent his life as a tale that is told." And that story will help us all in our journey to the Home over there.

His son, Willis G. Jernigan.

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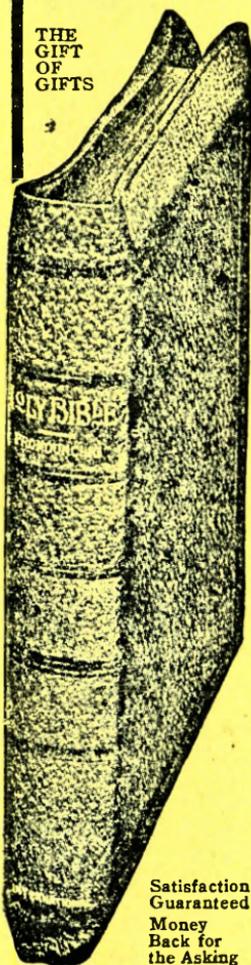
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# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.



Dewitt Garrett

"I can help the mission cause by praying and giving some money I would like to use for a new tie, pair of hose, or box of candy." \* \* A small denomination in U. S. gave \$703,042 to foreign missions last year. A much larger group of professedly un-denominational Christians in the same era, claiming a high degree of fidelity to their Master probably contributed not more than \$50,000 \* \* "The work is moving along nicely in the three towns here with great opportunities."—Sarah Andrews.

"This tract may help John and Mary to feel their responsibility to help the Lord get His glorious gospel to the world." \* \* A certain denomination has more than 10,000 evangelistic laborers. A much larger group of Christ-followers have very many less than this. \* \* "Say, Sam, this fellow says that if our brethren spared the Lord's missionary work the equivalent of a postage stamp a day per member it would make over \$600,000 a year." "Yes, yes, and I understand the best we've ever done would be perhaps no more than one tenth of that." \* \* One baptism at Brown's station; 8 baptisms reported by Bro. Broadus; 2 baptisms in Brother Rhodes' field; and Herman Fox has baptized another convert. \* \* We are glad Sister Andrews has found relief for the headaches from which she has suffered so much. \* \* There is considerable interest manifest in mission study groups in various quarters. \* \* A good, practical set of lessons on this subject would be of much value to all these groups.

"I never was so busy. Two babies make a lot of work."—Sarah Fox. \* \* Ethel Mattley, of China, is sojourning in Louisville, making acquaintance and lending a hand helpfully in forwarding the work. \* \* Have you noticed that all the stress in present evangelization is on being saved. Would it not be well to indicate very clearly that being saved carries with it some obligations? In Paul's day and in his ministry people turned away from dumb idols "to serve a living and true God." If our converts were consciously *saved to serve* it would not be difficult to find men to do the public work. No, nor the private work either.

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## THE MISSIONARY DISTRESS FUND

Due to the fewness of churches and individuals giving to foreign missions, to diminished contributions, to adverse exchange rates, to neglect, indifference, etc., many missionaries have been falling behind with their running expenses for two or three years. When the Reese cable about being \$500 in debt, no meal and no credit, came it was a signal to set to work to improve the situation and we announced his urgent needs would first be cared for and then relief passed on down the line as needed and funds permitted. You will be interested to know that his debts have been met; his eye operation cared for; help given Bro. Brown on an overdraft and other urgent demands; \$100 each sent to Bros. Garrett and Short; two travel debts have been wiped out; balance due on two typewriters that had long been doing service on the field have been paid; \$100 were sent to the Scotts to help them with doors, floors, etc. needed in their house; and other matters provided for to such an extent that it is believed \$1,250 more will practically wipe out all the debts and shortages on missionary housing, and other obligations some of which reach many hundreds of dollars. Out of long experience, I beg to say readers of this notice can clear all these from one Sunday to the next—announcement one Lord's day, *offerings gathered and mailed by the Monday morning following the next!* Offerings have been numerous and generous; only one or two large items; very few real small sums. Gifts of any size from amounts expressed in cents upward are welcome.

Calls by direct mail cost money and labor. Please make further calls unnecessary by acting with promptness and generosity. Currency risked in plain letters should be very well wrapped or enclosed between cards. An illustrated 8-page circular upon request. Prompt action is needed.

1046 Dudley, Louisville, Ky.

Don Carlos Janes.

## TUNG CHEN

After several months of loss in seed sowing, very costly in groans and heart-aches and in physical and spiritual strength, the dawning of a beautiful day last Thursday was to witness an event the first of its kind in the village. The coming of the evangelist in Ningtsin, whose native village this is, and the arrival of two Christian women from the same city gave us no little comfort. And after a short service, 10 men and boys were buried with their Lord in baptism. Our yard was almost filled with the villagers as witnesses. May the good Lord lead them to a like step.

There are those who undergo a wilderness trial after their admission into the kingdom of God. But two of our number endured the trial immediately preceding their new birth. For two of the men helped in carrying water for the baptistry. And whereas the Samaritan woman found the Messiah at the well, these two found a stumbling block of Satan in their path, for the tongues would wag in a very discouraging way as they made trip after trip for the water. In China the words of one's fellow-villagers have great power. Hence, it is our trust that since they met the first trial so bravely they will henceforth make straight paths with their feet.

The four or more women and girls who were to render the like obedience to the Master, disappointed us. They were not able to withstand the pressure of the unbelievers. We hope, however, that soon they too will overcome by the power of the Son of God.

The Lord's Supper was observed here today (Oct. 7).

There are two thoughts concerning the above that move me deeply. One is that because of lack of zeal on the church of God it has taken about 2000 years since the Great Commission was given to spread the Lord's table before an audience of believers in this village. The other is: Just why it is that my unworthy self should have the honor of a small share in the work.

Bro. Gruver, not having a bicycle at hand just now, was not privileged to share the activities of Thursday. N. B. Wright.

## FROM SEATTLE EASTWARD

Since reaching Seattle in June this year I have been too busy enjoying the blessings of my native land to say much about it. God's people, who for the most part were those whom I had never met face to face, have been very hospitable, kind, and helpful to me. At the request of the various churches I made the trip from Seattle to Vancouver, B. C. stopping over at Bellingham and Nooksack. Then on the way east to Newcastle, Wyo., where my brother met me and took me on to Deadwood, S. Dak. by automobile, I visited Wenatchee, Spokane, and Billings, Mont.

For fifteen years I had not seen my brother and the beautiful Black Hills. He and his family took me all over the spruce and pine covered hills but I missed a real New Testament church in which to worship. However in that altitude and surroundings we did not feel the intense heat of the plains around us. On the way to the Century of Progress in Chicago I spent four days with the congregation at Davenport, Nebr., and also visited cousins in Lincoln. I enjoyed a week in Chicago, not only seeing the Fair, but also the privilege of meeting with two of the churches there and telling them something of our work in China. Now I am in Louisville, Ky. and would like to get acquainted with the Lord's people in as many places as possible. Can't you arrange a time when I can speak to the women of your congregation?

Although I am enjoying every minute, still from time to time there comes an intense longing to be back in China encouraging the Christians and telling the "old story" to the Chinese women and children. Please pray that the Lord will restore my physical strength, and supply the means for my return to the field next year.

1046 Dudley Ave., Louisville, Ky.

Ethel Mattley.

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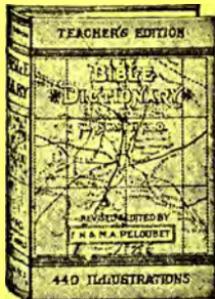
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