

FROM THE MISSION FIELD

RODMAN'S LETTER

(To. J. W. D. S.)

We appreciate your note in behalf of Virginia. Five dollars came for her from a class in Nashville. That covers all the present expenses. When Sister Baylor went back to Manila she began sending things and asking more advice of the doctors. We also got good advice from the head nurse, who is most experienced with infantile paralysis at Los Angeles. Consequently, we put a new plaster cast on Virginia's left foot and ankle, today. It is doing fine and she is no trouble at all. She can walk with it on, but rather awkwardly. The fine thing is that she walks with that foot straight and keeps the outside flat on the floor, which she did not do before. She had improved a great deal without a cast, but might have grown crooked if left alone very long. We hope this treatment will really remove the limp from her walking. There is no further treatment that would be worth while without expending hundreds of dollars on a trip to America—which we don't have.

One of the chief progressive steps of the work here lately is the beginning of baptizing by two brethren, Soliba in Bohol and Serna in Negros. The convert in Negros was a sectarian preacher who has a good report from Bro. Canonigo, who used to know him as a fellow-worker. So we expect him (Dequito) to make good. We failed to raise local support for Bro. Marcario Pones, but sent Bro. F. Soliba instead, as he is single and can live on very little. The significant thing is to establish the practice of self-support for the Visayan evangelists.

All of us are well and happy in the service. Pray often for us. Cordial greetings to you and others who are interested.

O. T. Rodman.

Note: If Virginia Rodman needs this trip to America so that she may not be a cripple, what are we "loyal" Christians going to do about it? Is our Christianity worth anything in our brother's need or is it just platitudes and talk? We could easily bring the Rodmans home if we wanted to.—J. W. D. S.

SHALL GARRETT'S HAVE A HOUSE?

You will remember our appeal to you more than a year ago, for our Bro. Garrett and family, faithful servants of the Lord on the foreign field in Africa. In response to that appeal we received about \$500—not enough to pay for the ground on which he is building, as land and building material is two or three times the price of materials in this country.

We are sorry to make another appeal, but we are asking you in the name of our Lord who died for us, and has cleansed us of our sins, to help us aid Brother Garrett who has bought the lot and paid for it, and has the building about half completed. This will accommodate our Brother Garrett and family with living quarters; also a place in which the church may meet. There is needed twelve or fifteen hundred dollars to complete the building.

Are the efforts that Brother Garrett and family are putting forth, and the souls of men and women worth it? Last year Brother Garrett baptized 81 and restored 2 to the Lord who had been withdrawn from. Who in our land baptized 81 in his own congregation?

May the Lord bless you in helping this worthy family finish procuring a home. If you desire further information, or in sending your gift, address Sterling L. Yeager, Minister, Ormsby Ave. Church of Christ, 1616 Grinstead Drive, Louisville, Ky., or C. W. Smith, Treasurer, 1319 Lydia Place, Louisville, Ky.

"Let the condition of the ostensible, professed people of God, at any given time, be what it may, it is the privilege of every true-hearted man of God to adopt and act upon this immortal decision: 'As for me and my house, we will serve the Lord.'"—Sel.

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Poem: The Old Hymns	189
Words in Season—R. H. B.	189
News and Notes	192
"Out of Self and into Thee"—J. H. McCaleb	194
Relying on God—E. A. Rhodes	195
Ben's Budget—Ben J. Elston	196
Eighth Lesson on Romans—R. H. Boll	197
Whither Bound?	198
The Resurrection in the Last Day—Flavil Hall	199
On with the Good Work—Leslie G. Thomas	201
Studies in the Original Text—Jonah W. D. Skiles	202
Christianity in a Changing World	203
Why and How of Bible Reading	204
Michigan Mission Work—C. B. Clifton	205
Hebrew Mission Work—Stephen D. Eckstein	205
On Foreign Fields	
Missionary Notes—D. C. J.	206
From the Field: China, Africa	207, 208

"LET US MAKE MAN"

R. N. GARDNER, Editor

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THE WORD AND WORK

THE OLD HYMNS

(Sent by Mrs. Marvin Wigginton)

There's a lot of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to
know

I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of land of light and shining streets of gold;
And I hear 'em ringing—singing where Memory dreaming
stands,

"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the
ways;

And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book
through!

We din't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings
flow."

An' so I love the good old hymns; and when my time shall
come—

Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh

To "Canaan's fair and happy land, where my possessions lie."
—Frank L. Stanton.

WORDS IN SEASON

R. H. B.

BLOOD-THIRST AND HATE IN WAR

Recently died in England a general of the British forces who had served in the World-War. In his later years the monstrous gory business of war-slaughter must have weighed on his mind. His book of memoirs, entitled, "Men I Have Killed," is a veiled psalm of regret and bitter arraignment of the cruelties and bloodshed of war. Incidentally he says some remarkable things, true and terrible—terrible because true. The minds of the people and of the soldiers (he says in substance)

must be inflamed to hate and blood-thirst by false and slanderous reports—such as the stories of German atrocities in Belgium for example—and these deceptions must be kept up in order to maintain that spirit of hatred and animal bestiality in the people, which is so necessary to successful warfare. For this purpose the governments use many sorts of agitators who scatter baneful propaganda and arouse blood-thirst among the population. Especially *preachers* are depended on, as perhaps the most effective agitators. It is a wondrous sight, he comments, to see a minister with his Bible in his hand, stirring up his hearers to passions of hate and blood-thirst!

So it surely is an appalling travesty of the gospel of Christ which these preachers were supposed to proclaim to the wretched, sin-cursed sons of men! There were some preachers (a goodly number, yet all too few) who cannot be charged with the reproach which the British general cast upon "preachers." The hour is drawing near when war, more universal and more cruel and brutal than any of the past, may break in upon the world. In that war there may be none of the exemption to "conscientious objections" which was (somewhat reluctantly) granted in the last. It may even be that prison death will fall to the lot of those who preach the truth of Christ, and of enlisted men who refuse to defile themselves with blood. But as thy days are, so shall thy strength be. We need climb no hills before we come to them. When or if the time comes God's grace will be found sufficient for us.

NOT A PACIFIST

No more that he would strive to stir up blood-thirst and war-spirit in the hearts of men, would the faithful Christian participate in the modern "pacifism," which now many preachers think it their duty to sponsor, a movement which, not unjustly, we think, is suspected to emanate from "Red" sources. A Christian who knows his place and God's word will neither agitate for war nor for pacifism. He claims no part or right in the affairs of governments of this age. He neither tries to arm or to disarm the nations. He knows that wars are inevitable, and that a country unprepared will simply become a prey to others. But as for himself, he knows that though in the world he is not of it; that his Lord has imposed upon him the duty of submission and obedience to "the powers that be"—a duty never to be refused on any account until an act contrary to God's revealed will is demanded of him. Then it becomes his duty to "obey God rather than men." And even then he will show his submission and respect to the civil authority by accepting whatever punishment may be laid upon him, for Christ's sake, in meekness, without rebellion.

THREE CHEERS AND A FOURTH

A well known worker among sailors, the late Thomas Bone, once told his hearers of three good cheers, each of which was enjoined by the Lord Jesus Christ. The first is the cheer of

forgiveness, as our Savior said, "Be of good cheer; thy sins are forgiven thee." The second is the cheer of companionship, as Jesus said, "Be of good cheer: it is I; be not afraid." And the third is the cheer of victory: "Be of good cheer; I have overcome the world." These three cheers cover the whole life, for it is a striking fact that they deal with our past, present, and future. The sin of the past is blotted out for the Christian, the continual fellowship of Christ is offered for the present, and the future will reveal Christ as the Conqueror over the world.—*S. S. Times*.

To this let us add a fourth cheer—to sinners the most cheerful: "Be of good cheer: rise, *he calleth thee*." (Mark 10:49.)

FIVE THINGS "WE KNOW" * * *

1. That the judgment of God is according to truth against them that do evil. (Rom. 2:2.)
2. That the Son of God is come and has given us an understanding that we may know Him that is true. (1 John 5:20.)
3. That all things work together for good to them that love God, to them that are called according to His purpose. (Rom. 8:28.)
4. That if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal, in the heavens. (2 Cor. 5:1.)
5. That if He shall be manifested, we shall be like Him, for we shall see Him as He is. (1 John 3:2.)

THREE COMPARISONS * * *

In that sweet and precious Psalm of praise—the 103rd—there are three wonderful comparisons, following one another in succession, and marked by the words: "as," "as far as," "Like as"; "So . . . So . . . So." The first sets forth the measure of the greatness of his love and goodness toward us. The second the perfection of His forgiveness; the third the tenderness of His care. Here they are:

1. "*As the heavens are high above the earth*"—How high is that? to the clouds? the stratosphere? or even unto the incalculable depths of space beyond? Well—higher than all these human measurements: "*So great is his lovingkindness toward them that fear him.*"

2. "*As far as the east is from the west*"—How far is that? A poet speaks of two angels who were sent out in the morning of creation, one to go east, the other west. They flew on lightning wing and they sped on and on past worlds gone to ashes through eons of time; and still they fly on, nor has either reached as yet his goal. What is so far as the east is from the west? "*So far hath he removed our transgressions from us.*"

3. "*Like as a father pitieth his children*"—A kind and loving father? Yes, in fact as the best father that ever lived, and better than that—"*So Jehovah pitieth them that fear him.*" Such is His mercy, His care, and His compassion.

NEWS AND NOTES

(October, 1937)

From Berkeley, Calif.: Brother Ralph Wilburn, formerly of Santa Rosa, has begun work with the Berkeley church and is getting good support. We are all hoping for great progress."—Wm. M. Green.

From Johnson City, Tenn.: "We had good meeting at Mackville, Ky., five baptized. Meeting good here at Cynthiana, crowds and interest fine. Five baptized and three placed membership so far. We are to close Sept. 23."—E. H. Hoover.

"Brother G. A. Klingman is to be in Clay City, Ind., from Oct. 10 to 24; then to Atlanta, then to south Texas."—R. A. Zahn.

From Gallatin, Tenn.: "I have been helping some with the Sumner County Sesqui-centennial for this fall, but will hold a meeting at Winchester some time after 3rd Sunday in October.

"Our meeting begins here Sept. 19. Things are good here. Baptized another last week."—H. L. Olmstead.

From Louisville, Ky.: "The Revival at the Ormsby Avenue Church was a spiritual feast to the church and community. Brother Rutherford's preaching will be a sacred memory to all who heard his Spirit-filled messages. There were 14 added to the body, 13 by baptism, 1 from another congregation. All were young people but one."—S. L. Yeager.

From Calgary, Alberta (to E. L. J.): "I was busy with summer school at Omagh, Ont., in July and since then have been in our great West. Have visited in Seattle, Vancouver, Blundell Church at Lulu Island, and Calgary. I leave here for Regina tomorrow morning, and then (Sept. 19 to Oct. 10) to Winnipeg; Oct. 17 to end of month at Hamilton, Ont."—Alex M. Stewart.

From Toronto, Can.: "I believe the missionary rally of three nights here did good. We enjoyed the Reeses and Miss Helen Pearl Scott very much. I was away most of their stay in Toronto.

"I am back in the work again at Strathmore, and we are beginning to shape our plans for this fall and winter. Pray for us that our work

may be approved by the Lord."—J. Scott Greer.

"On Aug. 1 a tent meeting was begun at Beechmont, Louisville, continuing through 5 weeks. Brother Austin, of Munfordville, Ky., did the preaching. Good interest prevailed throughout, and of the 22 responses, 4 were for baptism. Meetings now held in private dwelling with interest growing, two more taking membership on Sept. 26. These earnest brethren will greatly appreciate fellowship of neighboring churches."—M. E. Holloway.

From Mackville, Ky.: "The church at Mackville has been greatly blessed by having Brother E. H. Hoover come our way. He has just closed a 12-day meeting here. Five confessed Jesus as Savior and were baptized into Him. In every sermon Bro. Hoover magnified Jesus Christ, and urged us to give him the place He should have in the church and in our lives. Bro. D. H. Friend was with us one night. We were glad to have him. So we thank the Lord and take courage."—C. T. Gabhart.

From Winchester, Ky.: "Our meeting in October with H. L. Olmstead has been announced. We must have your new song book. Enclosed is order for 125 copies.

"Our Home-Coming Week at Dugger, Ind., some time ago was fine. Meetings two times per day. There were 20 congregations represented on Sunday afternoon. We were glad to see again, and have fellowship with, Gary McKee, C. G. Vincent, J. R. Clark, and many others."—Charles M. Neal.

From Los Angeles, Calif.: "The Central Church, 12th and Hoover Sts., Los Angeles, Calif., reports 19 by membership and 3 restorations for the month of September. Their great building, which has been a glory to the church since 1930, is now just about filled. Central has revived the budget plan and hopes to carry on this time to perfection. The church school work is being revived. George Pepperdine College has opened and many of the students are with us, in whose care they will find a home and be welcome."—James L. Lovell.

From Portland, Ore.: "Thirteen have been added to our membership since middle of July. This new congregation which started a year ago with a handful of 9 members is steadily growing. We are incorporating and from now on will go under name of Portland Church of Christ, formerly known as the Alberta Street Church of Christ. Now occupying our new church home—a nice chapel on which we have taken a lease for a year. The location is 717 S. E. Sixth St. (near Morrison and Grand). Hope soon to outgrow this, as the chapel seats about 100. Our Lord's day morning attendance now is sometimes sixty. Brother Harry Garber is our song leader—strong and capable in this work. We are blessed with members who are willing to labor and sacrifice for Christ. Brother J. C. Bunn comes for our fall meeting starting about November 1."—Wm. Wayne Allen.

Recent Song Rally at Highland Church, Louisville, taxed the capacity of the house.

Total sales of "Great Songs of The Church" for September were the largest for any month since publication of the first edition in 1921.

S. L. Yeager began meeting with Highland Park church, Oct. 11.

Howard Marsh continues meeting with Jefferson St., Louisville, with fine interest and several confessions. Plans are for Duncan, Yeager, and Stinnett to follow with a week each.

Great Songs Press can allow 15c each for 100 to 150 used copies "Great Songs of The Church," No. 1, (cloth) on trade for No. 2. They must be in first class condition for used books.

Order Moser's "Are We Preaching the Gospel" from this office. Price 10c each, and worth much more.

Sister W. P. Ferguson of Chattanooga is so grateful to all who have had her in their prayers during her long illness. The cast has been removed and she hopes now for full recovery.

From Amite, La.: "In August a two weeks' meeting at Stringtown, Miss., resulted in four baptisms. A week's meeting in September at Big Creek resulted in nine being added to the church. Last night we closed

a meeting at Snow Creek where five were baptized and plans laid to erect a place of worship in the immediate future. Bro. Chambers was with us for four nights at Snow Creek. We hope to go right on holding meetings during the winter. We are also planning an all-day meeting with dinner on the ground for Thanksgiving Day."—A. K. Ramsey.

Brother Boll is in meeting at Fair Park church, Dallas. He begins meetings at Lexington, Ky., Oct. 25, and with Highland church, Louisville, Nov. 14.

Brohtré Boll will be at Portland Avenue, Louisville, Oct. 24.

From Portland, Ore.: "We had a baptismal service at the Knight St. church, with a basket lunch following, and then a good Song Service at 3:30 P. M. All were edified and we are considering having this Song Service alternate between the two meeting places.

"We are quite pleased with our progress in our new location. Are having more than 45 adults at our morning services and a goodly number in the evenings, also at the mid-week service which we have recently started. This group has only been meeting about a year now and have increased from 8 members to 42 now, with a regular preacher only since Brother Allen came. Not counting the Allens, seventeen have come in since Brother Allen started with us July 11. We rejoice at the interest.—Mrs. Mary E. Garber.

From Long Beach, Calif.: "It is a feast to our souls to read the W. W. I am thankful and happy, though all was lost in the depression; but let's translate "depression" to "press on"; and if we be with the Lord, and if the Lord be with us, all is well."—Clara B. Dickinson.

From Osceola, Iowa: "We received the song books ("Great Songs of The Church") and are well pleased with them."—Mrs. J. S. Gearhart.

From Amite, La.: "May God's blessings rest upon the good Word and Work and all who help to make it so good."—A. K. Ramsey.

From New Albany, Ind.: "Enclosed find \$1 for renewal for the best paper I read. I have never missed an issue."—Mary D. Babb.

"OUT OF SELF AND INTO THEE"

J. H. McCALEB

"For all have sinned and fall short of the glory of God." Rom. 3:23.

All of us make mistakes. Most of us make too many. We continue to fail with such regularity that we wonder whether there is any good thing in us. To wonder is a sign that the spirit is still alive. To cease to wonder is to die. A careful searching of the heart will reveal its secrets. Do we fail because we are dishonest? Do we fall short continually because we have set ourselves presumptuously against God? Are we merely careless, or is it that we fail to understand the extreme sinfulness of the flesh?

You have heard men utter great truths but with apparently little power to move the audience. The message has been sound and well prepared. The subject has been timely and has been presented without venom or personal thrust. And yet it has failed to move. The gospel is the power of God unto salvation. The good news is Christ. If Christ is lifted up He will draw. We have God's word for that. Therein must lie the answer. It must be that Christ has not been lifted up. The words have been true and the presentation correct. And yet the Lord has not been lifted up.

Christ cannot be lifted up unless He has the preeminence. The gospel may be preached ever so truly, but if the one who presents the story intrudes himself into the picture of the Christ who died for our sins, there is at least a partial failure. Most people have an uncanny perception when it comes to detecting in us the things that do not ring true. This perception functions with particular acuteness in matters of religion. No truer words have been uttered than those which state that only God is good. When man appropriates unto himself that absolute and divine attribute, the falseness of the position is apparent immediately.

"For all have sinned and fall short of the glory of God." When a man realizes the truth about himself he knows that his only hope is in God. The mercy of God through Jesus Christ is the only refuge. There is no room for boasting in human attainment and the best that man can do is not good enough. To realize that all is lost without God is the beginning of a new light. It places us in the position where God can help us. We have taken ourselves out of the way.

When our influence begins to fail and our power in the Lord begins to wane, it is time to examine ourselves. "For all have sinned and fall short of the glory of God." If we cast our own shadow in front of the cross, our own shabbiness mars the picture. Will we let our selfishness stand in the way of our salvation and of our friends' as well?

2311 W. 23 St., Chicago.

"Honor all men. Love the brotherhood. Fear God. Honor the king."

RELYING ON GOD

E. A. RHODES

"Who is among you that feareth Jehovah, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God." (Isa. 50:10.) This was spoken to give encouragement to Israel because they had said, "I have labored in vain, I have spent my strength for nought and vanity." (ch. 49:4.) Again, "Jehovah hath forsaken me, and the Lord hath forgotten me" (ch. 49:14). But the Lord had not forgotten them; neither had He forsaken them. (Read chapter 49.)

Many times the child of God today is inclined to think as Israel, that the Lord has forsaken or forgotten him. But it is not so. He never forsakes us neither does He in anywise fail us. (Heb. 13:5, 6.)

Jesus Christ is our example in all things: we must look unto Him. In the fifteenth chapter of Isaiah we have Christ pictured in His sufferings, His trials, also His confidence in it all. (Read verses 1-10.) He met with the smiters; with those that "plucked off the hair"; with those who knew no shame and even spit in His face. But in all of these and many other trials His confidence was, "The Lord Jehovah will help me." His confidence was so great in God that He was not confounded on any occasion. He was not perplexed or astonished at His enemies in anything that they did unto Him. He was always ready for them, to answer their questions, to escape when they were trying to kill Him, and in many instances He put them to shame by His wisdom and prudence. He says, "I shall not be confounded, therefore I have set my face like a flint, and I know that I shall not be put to shame."

He was in the midst of men who follow customs, traditions and the doctrines of men. It was His great task to bring light into the world, and to accomplish this, He must set His face like a flint; He must tell the truth as God gave it to Him, without fear or favor of men; He must meet opposition, and in it all, He must be merciful, meek, patient, forgiving, sinless, that He might be a perfect man and that all of His followers might find in Him consolation and a stronghold in every time of trouble.

We see His confidence in God in verse 8: First He says, "He is near that justifieth me." Now if God was justifying Him all those who would contend with Him must necessarily be put to shame. Therefore He said, "Who will contend with me? let us stand up together: who is mine adversary? let him come near unto me." This reminds us of some of those Old Testament worthies: David, when he fought Goliath; Gideon, when he went against the Midianites; Daniel, when they found fault with him regarding his praying. Jehovah was near unto them and fought for them and delivered them. So Jesus could say, "God is on my side; let mine enemy come on."

We have the same privilege of trusting in God as did Jesus.

We have the same confidence that He had, the same assurance that we too may overcome. Yea, it is written for our comfort and consolation: "So that with good courage we may say, 'The Lord is my helper; I will not fear: What shall man do unto me?'" (Heb. 13:6.)

But some one will say, "Did not the enemies of Christ overcome Him? did they not kill Him?" Yes, but that was a part of God's plan. From the beginning of His life, from the time he was born, He was persecuted, but the Lord saw Him through. When He delivered Himself up, He did it voluntarily. He said, ". . . I lay down my life . . . No one taketh it away from me but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). So the enemy had no power over him. On the contrary, through death, He overcame death and him that had the power of death.

So let us take good courage. If we fear Jehovah and obey His voice and find that we are pressed on every side and have no light, then let us trust in the name of Jehovah and rely upon our God. He will bring us forth to the light and we shall praise Him.

Yokohama, Japan.

BEN'S BUDGET

BEN J. ELSTON

I suspect that, in giving to God's grace its rightful place in human salvation one may, in that direction, overstep in statement. To say God was in no sense obligated to do what he could for man when man fell is more than I feel warranted in saying. My conception of God's estimate of man's worth or value is higher than that. Man's fall was a total loss, without favor, to man; but the amazing gospel is proof (I think) that that fall did not involve total loss to God. His wisdom, "past searching out," could devise a proper way to recover something from the wreck which was so calamitous to man, so grief-bringing to God. Out of this sadness was born that unmeasurable "so loved that He gave." Without remotely hinting at any folly or moral impropriety on the part of God when man was created, did the Father assume no obligation further than a cold, graceless legality, which could witness unspeakable, eternal consequences following a single sinful act? God was aware of the inevitable temptation, of man's weakness "through the flesh"; and, like Jesus, "loved to the uttermost His own that were in the world." As I see it now, my adoration of God would suffer if I felt forced to feel that He felt no real obligation to show even bosom-bursting love in giving Jesus. The very height of love is shown in suffering with others. God has suffered with us, even for us! This feature of God's character He would have us "likewise," good Samaritan-like, show to all who are in distress. God's example, so little understood and heeded, when learned and practiced, brings joy of fullest measure to all concerned, in earth and heaven.

EIGHTH LESSON ON ROMANS

R. H. B.

Romans 5:1-11.

The Blessedness of the Justified

After the great faith-and-grace chapter, Rom. 4, follows a paragraph of eleven verses, rich and sweet, which tells us of the believer's new position in Christ and the blessings that spring from the "justification by faith" which he has received. Seven items stand out:

1. He has peace with God through the Lord Jesus Christ (Rom. 5:1.)
2. He has access, through Christ, by faith, into this grace in which he stands. (v. 2.)
3. He rejoices in hope of the glory of God. (v. 2.)
4. He rejoices in his tribulations also, for they bring strength and hope to him. (vs. 3, 4.)
5. The love of God is shed abroad in his heart through the Holy Spirit which is given to him. (v. 5.)
6. The knowledge of this love is his assurance of salvation. (vs. 6-10.)
7. He rejoices in God, through the Lord Jesus, through whom he has now received the reconciliation. (v. 11.)

These seven items require more particular notice.

1. When we are justified (i. e., accounted righteous) by faith in Jesus Christ, then there is perfect peace with God. All cause of controversy, alienation, fear is removed. We have this peace in fact, and by covenant, though not always in our feeling and realization; for many who stand upon this ground of peace with God through Christ allow themselves for one reason or another to be troubled by fears and misgivings. (This may account for the strong preference given by some to the reading "let us have peace," which indeed is found in many of the Greek manuscripts, but seems out of place at this stage of the apostle's argument. For here Paul is **declaring**, not exhorting.)

2. The justified man stands in grace. Not only was he saved by grace through faith (Eph. 2:8), but by this same faith in Jesus Christ, he has now obtained entrance into the realm of grace. He stands on a grace-footing with God.

3. This being the case, he foresees the victory, and therefore rejoices in hope of the glory of God—i. e., of sharing His likeness and glory. (Comp. Rom. 8:18.)

4. Even tribulations, such as Christians must always suffer (Acts 14:22) can not dishearten him but rather add to his joy; for the standing of such tests confirms him in patience, and bring to his heart a sense of God's approbation, which in turn results in a new and firmer hope.

5. This hope, he knows, can never be "put to shame"—i. e., end in disappointment. For through the Holy Spirit which is given him, a realization of the love of God is shed

abroad in his heart. (Here is the first mention of the Holy Spirit in reference to the Christian.)

6. The proof of the love of God (which he describes and contrasts with human love) is that when we were yet without strength, aliens, sinners, and enemies, Christ died for us. If He loved us that much then, certainly now that we are justified, will He save us to the uttermost and will not let us perish. (Rom. 5:9, 10.) (How save us by His life?) John 14:19; Heb. 7:25.)

7. Now, since through the Lord Jesus we have received the reconciliation, God Himself is our joy. The time was when the thought of God was unwelcome. It filled us with dread and terrors of judgment. But now, having received the "reconciliation" (which is the work of Christ who broke all barriers down), the justified man rejoices in God.

These verses are worthy of our most earnest thought and meditation. Commit them to memory: they will come to your help in many a time of need. Here we have the Christian's blessed state—far greater and better than aught the whole world can give. If Christians generally fall short of this blessedness which is described in these verses, it is not because they cannot have it. The apostle sets forth facts. These things are ours, by grace. God's word is true, and the promise is to us who believe. Let us take possession by faith in Jesus Christ our Lord.

* * *

Our next lesson covers the rest of Romans 5 (verses 12-21). Go over it with care. At first reading it may seem difficult to take in. Note how in v. 12 the apostle begins a sentence, which is never finished. With a little thought any one of us might be able, however, to finish it. Try and see. Verses 13-17 can be looked on as an excursus—a sort of side explanation. His main thought is resumed in v. 18. Note the contrast that runs through these verses between Adam and Christ; and how the whole argument turns on the connection between "the one" and "the many." Also the triumphant conclusion in vs. 12, 20.

WHITHER BOUND?

The life we are now living, with all of its glamor, glory, achievement, fame, and desirability, must have an ending eveneually. The almighty God has spoken it! He has said, "What is your life? For ye are a vapor that appeareth for a little time and then vanisheth away." (James 4:14.) Also He has said, "It is appointed unto men once to die, and after this cometh judgment." (Hebrews 9:27.)

Surely no one can afford to be indifferent to the issues at stake. This life is not the finality. The grave is not the goal. Despite the honors or successes a man may attain in this life, if he is an unsaved sinner, if he is out of Christ, if he is not a Christian, not a member of the church, he goes into the great Beyond without God and without hope.—Arthur Graham.

THE RESURRECTION "IN THE LAST DAY"

FLAVIL HALL

Brother John, editor of a near octogenarian paper, thinks he finds in the tidings of John (chapter 6, verses 30, 40, 44, 54 and chapter 12, verse 40)—thinks he finds here insurmountable proof that the righteous and wicked will be raised at the same time. He thinks he argues so conclusively that those who differ from him will give it the "silent treatment." But kindly and in search of the truth, we respond.

In these verses Jesus says those *given to Him*, those *believing on him*, those *drawn to him*, and those who *eat his flesh and drink his blood* will be raised by him "in the last day." This is a special promise of resurrection at a certain time to those in Him, and to *no others*. It is a promise of resurrection, and this alone, to the worthy in the statement quoted by Brother John from these verses. Suppose the Governor of the state should promise pardon to all prisoners of the state on the last day of the year on certain conditions of behavior. Would this mean that all who met the conditions and those who did not would all be pardoned at the same time—pardoned on that day? To ask this question is to answer it, and is to make clear the absurdity of any effort to prove that the saints and wicked will be raised at the same time—in the day ("last day") when Jesus says *His own* shall be raised. Is not the "last day" here the last day of the retention of Christ in heaven (Acts 3:20, 21) when he, as David Lipscomb says, will come to earth again, following which the earth will be restored to its primeval state and the will of God will be done on earth as in Heaven (Queries and Answers, compiled by Shepherd, page 360)? Brother John tries to find the general and last judgment alone in John 12:48, where Jesus says his words will judge the Christless one "in the last day." But this is unwarranted. His promise of a resurrection in the "last day" to those who accept him will judge in that day those who shall have rejected Him and will exclude them from the resurrection of his own, just as the words of the governor in the above illustration would judge and exclude from pardon, at the end of the year, those who had not complied with the conditions of the proposition. And, though the wicked will be raised for the "white throne" (final) judgment of Rev. 20:11-15, as Brother John says, the words of Christ will still judge them and exclude them from the new earth and the new heaven, and leave them to suffer the eternal fires of retribution.

Jesus speaks of a resurrection of which worthiness is the condition and those who meet the condition are called "the children of the resurrection" (Luke 20:35). Paul was striving to "attain unto the resurrection from the dead" (Phil. 3:11), and renowned critics and commentators say the Greek here means "out from among the dead," that Paul was aspiring unto the resurrection of the just from among the rest of the dead. Wescott and Hort's Standard Greek text at this verse

reads *exanastasin ten nekron*. The first of these words, according to Thayer, means "resurrection," the second "the," the third "out from," the fourth "dead ones," being plural, so reads, "resurrection out from the dead ones." Thayer's Lexicon, under *anastasis* (resurrection) says: "*he anast. he prote* in Rev. 20:5 (second sentence) will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind, Rev. 20:12 seq." Grimm is then quoted as an authority on Paul's believing "in two resurrections, separated from each other by a definite space of time." Brother E. G. S. was in good company when he wrote as quoted herein. Jamieson, Fausset and Brown, also Rotherham's emphasized Bible, and many other eminent works of recognized merit, chime in accordingly. If the coming hour of resurrection for the just and the unjust in John 5:28, 29 be quoted, look at verse 25, same chapter, and ask if the coming hour for hearing the gospel word means that this hearing had to be at the same time for every one. If not, why assert that the hour of resurrection for the good and the evil has to be at the same time?

It is crystal clear, as seen above, that "they that are Christ's have promise of a resurrection at a time when the wicked shall have no part in it. This is called the "first resurrection" and Rev. 20:1, 4, 6 declares that this will be at the beginning of the 1,000 years, when, as chapter 19 teaches, Christ will come to reign with his saints. (See also "at his coming," 1 Cor. 15:24). This chapter is no more figurative than John 6, and each should be allowed to shed light upon the other. There is no figure in either chapter that does not comport with the fact it is intended to represent. Brother E. G. Sewell, editor of the Gospel Advocate for more than 40 years, wrote about 20 years before his death that the King James Version makes it clear that the martyrs will be raised at the beginning of the 1,000 years, that the Revised Version reads so as to admit of the resurrection of all the redeemed in Christ, at least up to the time of writing, but that it is equally clear that the unsaved will have no part in that thousand years' reign. How deplorable that any one should now try to make readers think that all are heretics who teach the views quoted from these princely men in this reply—D. L. and E. G. S. No concordance lists a passage with the word "resurrection" that has ever been taken to mean other than a resurrection from the literal grave, except this one passage in Rev. 20, and even here Brother John and other exceptionists do not apply their exception to the resurrection of the wicked in verse 5 (the verse coming between the two verses (4 and 6) which tell about the resurrection of the redeemed at the beginning of the thousand years)! Such distorted interpretation is perilous to true scriptural light, yea fatal—so Brother John would say, if it were from "sectarians" about the first principles of the Gospel. Holiness preachers do as well in arguing that the baptism "into

Jesus Christ" in Rom. 6:3 is "Holy Ghost baptism" but that the burial in baptism, verse 4, is "water baptism." Well might Chas. H. Spurgeon say the Holy Spirit does not jumble metaphors and facts in such a manner. (Memorial Spurgeon Library, Vol. 7, page 364.)

ON WITH THE GOOD WORK

My efforts to compile an accurate mailing list of the churches of Christ of America has met with a hearty response. Brethren from coast to coast and from border to border have sent in names and addresses by the thousands. My list is now in order and has been checked against the most accurate lists available, and the result shows that hundreds of new names and addresses have been sent in, which heretofore have not been listed. But a further check has revealed that my list is far from containing all the names and addresses of the congregations in the United States.

For years I have read the religious papers published by the brethren, and as a result I have been somewhat familiar with churches and preachers throughout the world, and especially in this country. (And just here let me say that I know of nothing better for brethren, from the human standpoint, than to be readers of gospel papers. One can get information from them which he cannot get from any other source, and the cost is insignificant when the value received is considered. It should be a pleasure therefore for any church leader to encourage such reading, for it goes without saying that the better informed one is, the better he is fitted for the service he is supposed to render.) A recent check in the news section of a single issue of one of the papers showed twenty-six congregations which were not in my list. Many of them were rural churches, with no post office address given, and I, of course, have no way of telling where they are, except to ask the brethren. If preachers and other brethren who report such information will send me the names and addresses of the congregations they know about, which they have not yet sent in, together with the name and address of at least one leader in each congregation, we will soon have a list of churches and leaders that every one will be proud of, and which some day may prove very beneficial to all. Therefore let me urge every reader of this paper to send me the names and addresses of the congregations and leaders in his part of the country, which he has not already sent in. It is now comparatively easy for me to check against duplications. Let us continue the good work until the name and address of every congregation and a leader in the land has been reported. Address me: Leslie G. Thomas, 104 S. 14th, Corsicana, Texas.

MODERN FOLLY

We learn from the Bible that the people of Israel who lived in days before Christ our Lord came to this earth were often rebellious toward God and indifferent to His teaching. But as we read in the Bible more of the history of these people we learn also that they suffered much for their sins and paid dearly for their iniquities. Their disobedience to God always brought them grief, for punishment always follows sin.

It is indeed sad to think that when Jehovah God, the faithful and righteous Creator, spoke to the people of Israel through the prophets in olden times, men paid little or no attention to Him. Yet, are people today very much different in their natures and attitudes in this respect? With shame we must confess that in spite of our material progress and scientific enlightenment, we are, as a whole, woefully lacking in spirituality, stolid in our indifference to Christian teaching and ideals, and defiant of Divine authority! This is folly indeed.—Arthur Graham.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Does the Hebrew by the use of the dual and plural numbers show how many married daughters and sons-in-law Lot had? Could the whole family have consisted of ten and thereby, if righteous, have made up the ten righteous persons to save Sodom (Gen. 18:32)?—Kentucky.

The questioner apparently conceives of Lot's family as consisting of Lot, his wife, his two daughters who were saved (Gen. 19:8, 15f., 30-38), and two or more daughters and their husbands who were lost in the destruction of Sodom (Gen. 19:14). He wonders if the expressions for sons-in-law and daughters in v. 14 are in the dual (i. e., the number that some languages have for representing two or a pair) or in the plural number, and if in the plural, whether they would show that there were at least three married daughters and three sons-in-law. Such a calculation would show at least ten people in Lot's family.

We cannot decide anything in this passage by the use of the dual or the plural. The word used for *daughters* throughout chapter 19 is plural, even when referring to the two daughters in vv. 8, 15f., 30-38. So also the word for *angels* in v. 1 is plural, even though two are mentioned. In fact, the dual is usually used only of two objects which belong together and complete each other, such as *ears, nostrils, a pair of shoes, folding doors*, etc.¹ Therefore, we cannot say that when the plural is used, three or more is meant. The word for *sons-in-law* throughout ch. 19 can be either plural or dual, since in all instances it has a pronominal suffix (i. e., a possessive pronoun is used with it) and the dual and plural forms of most masculine nouns (including *khathan*, "son-in-law,") are the same when used with suffixes. There is no reason, however, to consider the forms here other than plurals.

In my opinion, there were only four in Lot's family—Lot, his wife, and their two daughters. The sons-in-law of v. 14 were apparently sons-in-law by betrothal to the two daughters mentioned throughout the chapter, and the marriages had not yet been consummated. Such a state of affairs would fit Lot's statement about his daughters in v. 8 and also the fact that he had to go out (v. 14) to speak to his sons-in-law. The expression "thy two daughters that are here (*benotheicha hannimts'oth*)" does not necessarily imply "as opposed to thy daughters elsewhere," but probably shows antithesis to the sons-in-law who were out in the town and who did not believe Lot. The particle *loqekhei* (v. 14) translated "who married" could just as well be translated "who were to marry" (as the margin of the R. V. has it). Josephus (*Antiquities* 1, 202), the *Vulgate*, and the commentators Tuch, Dillman, Driver, and Skinner take the latter meaning, but the *Septuagint*, the *Targum of Jonathan* (a Jewish compilation of the 8th century A.

D.) and the commentators Abraham Ibn Ezra (12 century A. D.) and Delitzsch take it that they were already married.² As a matter of fact, I do not think it matters which translation we use provided that we remember that among the Jews from the moment of the betrothal-contract, the couple were considered legally married even though the girl remained with her family and the marriage was not consummated for some months or even years.³ The following scriptures will illustrate this legal status: Ex. 21:7-11; Lev. 19:20-22; 20:10; Deut. 20:7; 22:22-28. Notice also that in Matt. 1:18-24 Joseph is referred to as the husband (v. 19) and Mary as the wife (vs. 20, 24) upon the basis of betrothal (v. 18) even though they had not yet lived as man and wife (vs. 18, 25). These Jewish marriage customs throw light in Matt. 1 and in Luke 1 and 2 on the fact of the Virgin Birth.

² John Skinner, *Genesis* (in the *International Critical Commentary*): New York, Scribner's (1910), 308.

³ *The International Standard Bible Encyclopedia*: Chicago, Howard-Severance (1915), III, 1997f., "Among the Jews the betrothal was so far regarded as binding that . . . the young woman could not be married to another man until she was liberated by a due process and a paper of divorce. . . . The betrothed parties were legally in the position of a married couple, and unfaithfulness was 'adultery,'"

McClintock-Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*: New York, Harper (1872-81), I, 729, "From the time of espousal . . . the woman was considered as the lawful wife of the man to whom she was betrothed: the engagement could not be ended by the man without a bill of divorcement; nor could she be unfaithful without being considered an adulteress."

Of course, both of the quotations and the scripture passages cited in the text refer to conditions under the Mosaic Law, and Lot lived hundreds of years before the Mosaic Law, but the customs were probably the same at both periods, for social changes occur very slowly among Semitic peoples.

1745 Deer Lane, Louisville.

CHRISTIANITY IN A CHANGING WORLD

If the world has grown indifferent to Christianity and to the church it is because Christians have become indifferent to their obligations. The church has been a power only when Christians made sacrifices. The world admires the spirit of sacrifice, for sacrifice reveals sincerity.

The idea of sacrifice has been dropped from the working creed of Christians. They will worship when it costs little. They will give when they have much left. They will serve if it is convenient. Unconcern, indifference, carelessness have taken the place of interest, wholeheartedness, zeal.

The church and the world need a new generation of Christians who will make sacrifice a motivating fact, who will recognize that a religion which had its birth at a cross must live its life in sacrificial service. Such an appeal should find a response in every young man and young woman who wants to do hard things, and who realizes that he is not a creditor, but a debtor—a debtor to all men, to the universe, and to God.

The fundamental principles of life have not changed with the changing conditions. The world's heroes will always be those who sacrifice. The essential rule of greatness is still the one which Christ proclaimed: "He that is great among you shall be your servant." The world of 1937 needs servants rather than masters. The Gospel of Christ offers this cure for the ills of today, but men and women must apply the remedy.—Harry E. Bartow, in *Vinewood Reminder*.

¹ W. H. Green, *A Grammar of the Hebrew Language*: New York, Wiley (1879), 229.

WHY AND HOW OF BIBLE READING

Do you know that the Bible is the greatest book in the world? Great because it has outlived its enemies. Great because it has survived the neglect of its friends. Great because it has produced every permanent spiritual urge and has inspired every enduring moral surge. Transformation of individual life and reformation of society have been brought to pass by this Book.

It contains the world's best literature, but it is more than a rare literary production.

It is a best seller.

It has strange character-making power. It has made drunkards sober and thieves honest. And it has had an unweighed power in saving youth from becoming either drunk or dishonest.

It contains comfort for the fearful and companionship for the lonely.

It is inexhaustible. Did you ever stop to consider the multiplied thousands of books written on it and the millions of sermons preached out of it? But it is as fresh and new as tomorrow's sunrise.

Because this Book—God's Book—is priceless, and yet you have a copy of it in your possession, you should give time and attention to the daily reading of it, and you should encourage this reading on the part of others.

But it is read so little!

It is true that more Bibles than ever before are being printed and distributed. How many of them are being read? What percentage of church members read the Bible daily? We do not know. If we did, all of us might be alarmed. And yet it is God's Word, written to us "that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4), and "the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.)

The Gideons have done wonderful work placing Bibles in hotels. The next job is to get them read. The writer was in some fifty hotels within a year. In forty-five of them the Bible had been placed in a bureau drawer. It may be a matter of taste, but the writer brought out the Bible and put the ash tray in the drawer!

There seems to be an unintentional conspiracy to keep the Bible from the common people. Let us avoid the tendency to minimize the Scriptures. Let us begin to magnify God's Word. Expository preaching will help. Bible teaching in place of current events discussed in Sunday School classes will help. Bibles for the pews, with all sharing the reading, the giving out of portions for individuals to read—these will help.—Moody Institute Circular.

MICHIGAN MISSION WORK

A few months ago I sent out a call for isolated brethren living in Michigan. Quite a few responses have come. As a direct result of this the worship will begin in Alma, Mich., Sunday, September 26, in the home of G. L. Gooden, 517 Walnut St., at 11:00 A. M. Other brethren have been located in Muskegon, with a fair prospect of the worship being started in the near future. Other points where brethren have been located and are anxious to contact other brethren with the view of beginning the worship of the New Testament church are Mt. Pleasant, West Branch, Escanaba, Bay City, Saginaw, and some other points. Churches have lately been started in Lansing, Owosso, Oxford, and Shelby. If you know of brethren living in or near any of the above places or elsewhere in Michigan, and have not located a convenient place of worship, and will send their names and addresses, I will gladly contact them and do what I can to assist them in finding the nearest place of worship.

The new oil fields are bringing large numbers of people to Michigan, and among them are some of our brethren. You may do your friend a service by sending name and address to me.
403 West Cornell St., Flint, Mich.

C. B. Clifton.

HEBREW MISSION WORK

Stephen D. Eckstein.

I spent September 6 and 7, Rosh-Hashonah (Jewish New Year) near the synagogues. That particular section was literally thronged with Jewish people. Hundreds who came in from the nearby town and country for memorial of departed souls helped swell the ranks. Their sad expression clearly evidenced that they had gathered in the midst of apparently terrifying circumstances.

In all my years of Jewish evangelization work, I have not encountered such hostility and indignation against the Jewish Christian missionary as the Jews are showing at present. That the intellectual and educated Jews are the hardest to reach, is beyond dispute. In my discussions with them, I have noticed that there is not much point in their elaborate contentions against the Divinity of Jesus.

The church has little conception of the darkness which envelops the mind and soul of my race. They are governed more by the tradition of men than by the word of God. The Lord gave me unction to bear testimony to those where I had opportunity. I unhesitatingly told them that their frightened personal sense cannot be stilled by "penitence, prayer, and charity" formulated by their wise men, and read from prepared Hebrew prayer books, to remove their sin. That, according to prophetic illumination, crumbles into disillusionment and is "tohu and bohu" (waste and void).

I elucidated that they must come through the Great High Priest, Christ, the Sin-bearing Messiah, and obey the commandment of righteousness by being baptized. Thank God, "the blood of Jesus Christ His Son cleanseth us from all sin." It was nerve-shattering as several Jewish women stood opposite us in their window glaring at me in disgust, scorn, and defiance.

As my work is typically Jewish, so my discussion was, as usual, in Yiddish. Notwithstanding their fanatical hatred toward Jesus, the church must be faithful to Christ's commission concerning His brethren according to the flesh, knowing His word and His power "shall distil like the dew."

My knee, which was bruised from a blow a Jew gave me with his cane while I was in a Jewish store bearing witness for our blessed Redeemer, has completely healed, for which I am very thankful. For some time it aggravated me considerably. My vision of a higher calling is too real to be constrained by fiery persecution. I have a definite and unescapable task as I serve Him according to the New Testament. By the grace of God I shall continue whenever and wherever I have opportunity to lift up the One who "grew up before the Lord as a tender plant" among the Jewish people. **Pray for me.**

Kansas City, Mo.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

It is natural to tell another of something which has particularly benefited you. It is also scriptural, for Jesus directed his disciples to preach the gospel to all men everywhere. Thus by a sort of double obligation (or natural prompting and Christ's command) we should be passing the gospel message on to others. This is true of the homeland as well as of the foreign lands.

By a circuitous route including Hankow, Canton, Hong Kong, Vancouver and Seattle, Bro. Charles Gruver has reached friends in the U. S. after an absence of over eight years. * * A. B. Reese, his wife and son, and Helen Pearl Scott have reached Abilene, Texas, where they are pupils in Abilene Christian College under the presidency of Bro. James F. Cox. Some young people of the college have done beautifully by the returning missionaries.

Religion is a quantitative something. Literally it is a re-binding (to God), but we seem to be bound with ties of different degrees of strength. Some Christians soon fall into a state of indifference. Some break away to the world. Others endure temptations and persecutions, with life in peril and yet hold on to God. They are better tied, or they have strengthened the bonds relating them to God. On mission fields practically the same degrees of faithfulness and of indifference are found as at home. We have not such great things to boast of in this line.

On Oct. 4, Bro. Roy Whitfield, wife and infant son sailed from China for Santa Rosa, Calif., to see her father, the beloved O. W. Gardner, who is very seriously ill. Follow them with your prayers. * * Sister Mattley tells how Hong Kong has been filled with war refugees and how prices have advanced, so we should both pray for the missionaries and endeavor to give them more expense money to save them from suffering. * * Bro. S. D. Garrett, of Southern Rhodesia, who is working hard to get his house under roof before the rains, has been sick and is never in rugged health. Pray for him.

A Christian who did not know who built the ark would not be thought a well informed member. Suppose he did not know who was the fore-runner of Jesus, where the church was "set up," who was "the great apostle to the Gentiles," then what? Do we not all know there should be weekly communion? Yes, that is perhaps universally understood—and note that the frequency of the Supper hangs upon a single verse! If we can all or nearly all know that so well, why do we not all or very nearly all know that the New Testament eminently and strongly teaches missionary work? Is it not a reflection on us as Bible students that we know so well the controverted point of when the Supper is to be served, though indicated in

only one verse, and multitudes of us are wholly indifferent to the missionary obligation so extensively taught, especially the foreign missionary obligation?

FROM THE WORLD FIELD

OUR CHINA MISSIONARIES

As the field of operation in the Sino-Japanese conflict has increased in extent and especially as the Canton area has become seriously affected, many people have expressed concern about our missionaries at Canton.

I received an air mail letter from Brother Whitfield at Canton yesterday. This letter was mailed from Canton only ten days ago. It reported a very grave situation. Heavy airplane bombardment was taking a heavy toll of lives in this great southern city. Brother and Sister Oldham, Brother and Sister Whitfield and Miss Bernard were urged by the American consulate to evacuate at once. They were further urged not to stop in Hong Kong or Manila, but to return to the United States.

The letter stated that they would all leave South China for the United States as quickly as passage could be secured. They are probably on the water now. The letter stated that the government was willing to lend money for the passage but would expect the money to be refunded after the missionaries arrived in America.

Faithful Chinese Christians are continuing to look after the Bible School property and continuing faithfully in charge of the religious services in the city. They deserve our prayers. The Chinese Government in its effort to avoid danger through the assembling of audiences will not allow the Bible School to open this fall. The property, however, will be guarded in every possible way, and will also serve as a meeting place for religious services.

Our immediate concern at the present time is for money to meet the traveling expenses of our missionaries who must come home. We would have money at the coast to help meet their needs when our missionaries arrive in a few more days.

I shall be glad to receive funds for this purpose and urge those who can to send immediately to me at Harding College, Searcy, Arkansas.—Geo. S. Benson, in **Firm Foundation**.

LOWELL DAVIS LETTER

(To. J. W. D. S.)

We have just arrived here (at Harding College), and will spend the year in school. Odessa is planning to take up her freshman work, and I will likely be able to get my degree if I am able to continue the full two years that we had planned. We plan to return to China at the end of the second year in school here. I feel that we can return much better prepared for our work than when we went the first time.

There seems to be a large enrollment here, and we will know more about the number later. We are pleased with the way we are getting started in the work.

We will be glad to hear from you at any time. We will be busy with the school work and with preaching, but we will try not to let that hinder our writing to those who write. We shall be glad to know of your work and of the progress you are making.

We are indeed sorry to know of the situation in China and of the bombing of Canton. Let us all pray for that school and for the safety of the Chinese brethren and our dear American workers over there. I know, in reason, that they are safe, but I do not know of the safety of the Chinese brethren. The bombing was in a section where we will have a number of Christians. Several of them had gone to the country before the bombing took place, and the work will necessarily be at the lowest ebb now. I am afraid it is at a standstill. We pray that it may not be entirely destroyed.

Searcy, Ark.

Lowell B. Davis.

AFRICA
SALISBURY MISSION

In spite of our mistakes and failures the Lord has blessed the labor of our hands. So far this year we have had about 35 baptisms. The church at Malimba had to move because the owner of the farm objected to brethren from other places coming there for services. Their new meeting house (now being built) is only 6 miles from town.

The Darwendale church which was started last year has not made much progress, due to lack of capable leaders, but Bro. Mirimi is now spending some time with them and we pray that leaders may be developed. The Umswezwe church recently selected elders. Here in Salisbury the work seems to be putting on new growth after a very sever "pruning" last year.

Bros. A. Msada and G. Nchena have recently returned to their old homes in Nyasaland. The latter expects to return soon but Bro. Msada has not planned on coming back. We will miss him much, for his unselfish devotion to the Lord's work, purity of life and wise counsel made him a pillar of strength in the church. We expect him to preach Christ wherever he goes.

For nearly seven years we have prayed that we might be enabled to get out gospel literature in the Chinyanja and Mazazuru languages. The cost of printing here made it impossible for us to hire it done. A year ago I found an old job press for sale and tried to buy it. The deal did not go through, but it did arouse interest among the native brethren and a "press fund" was started which slowly but surely grew as those whose hearts the Lord moved brought their gifts—each one small in amount but great according to the ability of the giver. Recently Brother Jones called my attention to a small printing outfit advertised for sale. "Us white folks" helped what we could on the fund but it still seemed inadequate, as the owner wanted "half as much again" as we had to offer. A few days later, he decided to accept our offer though he had the outfit ready to ship away. We now need a good font of 10-point body type so that our tracts can be left in type and printed as needed.

Box 807, Salisbury, S. R., S. A.

S. D. Garrett.

NAMWIANGA HOME

Helen Pearl Scott, if no ill has overtaken her, is in England, soon to sail for Montreal. By Aug. 14 they should be among brethren in Toronto, and soon with many through the States.

As California was for a number of years the home of Reeses and of Helen Pearl, the new Pepperdine College has great appeal to them as a place to winter.

The Reeses have left no special financial burden for us, as have Namwianga and Kabanga, but of course, the oversight, paying the teachers, visiting schools, and answering government required reports and statistics of all kinds require management and work. This country has more things to ask reports on than we can keep up with, and for four places, three missions and our home, we need an extra stenographer.

The Lord has lightened our burdens, which were extremely heavy. He has helped Bro. Scott back to nearly normal health; helped round up the fare for Helen Pearl so that we did not have to borrow; helped us to keep our expenses met and now has given us some extra good natives to help about the work which makes us more able to turn to full-time with teaching and similar works. We are deeply indebted to brethren for prayers and cooperation.

The government is pushing us for more workers or else give way to others. This report came in since I began this letter. If any one feels the need of more, we surely do and we offer much help on this side once they arrive.

Kalomo, N. R., S. A.

Mrs. G. M. Scott.

"The whole business of the whole church is to preach the whole Gospel to the whole world."

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Poem: The Morning Star	209
Words in Season—R. H. B.	209
News and Notes	215
Willetts Versus Paul—S. C.	220
Ben's Budget—Ben J. Elston	221
A Correction	221
We Too?—J. H. McCaleb	222
My Contribution Toward Unity—D. C. J.	223
Ninth Lesson on Romans—R. H. B.	224
John's Apocalypse—Flavil Hall	225
Studies in the Original Text—Jonah W. D. Skiles	228
Book Review—S. C.	231
On Foreign Fields	
Missionary Notes—D. C. J.	232
Cerinthus, Again	233
Holiday Book Lists	234-240.