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THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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"He expounded the matter, testifying the kingdom of God."

"He abode two whole years, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ."

A Misunderstood Subject

The following is copied from the Author's Preface:

"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterance on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expurging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom teaching of the Bible. We shall not go astray in so doing.

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DAILY RENEWAL

Each morning lean thine arms awhile
 Upon the window sill of heaven
 And gaze upon thy risen Lord;
 And with the vision stamped upon thine heart,
 Turn—strong to meet thy day.

—Selected.

WORDS IN SEASON

R. H. B.

WHILE YE HAVE THE LIGHT

It is the commonest notion that light once enjoyed remains forever. We think we can never lose it, we can never forget truth once learned. The fact is that nothing vanishes more quickly. Light once received must be jealously guarded and treasured. Play fast-and-loose with your convictions and presently you will have lost them, you will not know how. You even come to wonder why you ever held them. It is not only by memory that truth is held, but with the heart. Not by contrary teaching, not by infidel-attacks, but by a gradual fading of the sense of its importance and authority does the precious truth depart from the disobedient soul. The infidel's argument may come in at the last to give it a finishing stroke, or it may not. At any rate the light will have vanished. And this is true of nations and countries as well as of individuals. The only way truth can be kept is by the use of it, by walking in it. "Walk while you have the light that darkness overtake you not," said the Savior; "and he that walketh in the darkness knoweth not whither he goeth. While ye have the light believe on the light that ye may become sons of light." (John 12:35, 36.) In Europe, and in America also, the light so long enjoyed, so little used and appreciated is dimming and fading and darkness is breaking in upon the lands that once were blest by the gospel light. Every man and nation that has not received the love of the truth will be wrapt in by the shadow of the coming great delusion, as foretold in 2 Thess. 2:10-12.

FOUR TYPICAL PAIRS

The Bible not only reveals God to man, it also reveals man to himself. Its searching rays lay bare the reins and the heart. Its character-studies are marvelous. With a few strokes the inspired writer sketches a representative type, with all its light and shadows. You will not read long nor far before you find *yourself* in the old Book. "It is the book with a million eyes," said a noted man, "and it looks you through and

through." The Author of that book knows me, and you, and all men. (Psalm 139.)

In Genesis, the first book of the Old Testament, we find in the course of narrative the portrayal of four pairs of characters, each two a contrast, under which wellnigh or altogether all religious humanity is classified. They are as follows:

1. *Cain and Abel.* (Gen. 4; Heb. 11:4.) These represent two kinds of worship, two ways of approach to God: the one in self-will, the other by faith; the one coming by God's way, in confidence in the Divine promise, by God-appointed sacrifice; the other following his own mind and taste, and bringing a bloodless offering. These two men represent two types of religion, both of which exist in our day and country.

2. *Abraham and Lot.* (Gen. 12, 13.) They journeyed together for a while, but their inward principles were diametrically opposite. For the sake of God's promise Abraham left his home and went forth to the land which he was to receive for an inheritance; "and he went out not knowing whither he went." Lot went with Abraham. But the inevitable separation came. Abraham continued a stranger and pilgrim on the earth, looking for the city which hath foundations, whose builder and maker is God. But Lot for the sake of earthly gain "pitched his tent toward Sodom," and at last settled down in that notable and notorious city. These also are two common types of religious life.

3. *Isaac and Ishmael.* Both of these were Abraham's children, the one by a bond-maid, the other by a free woman; the one born after the flesh, in the course and power of nature; the other after the Spirit, in the power of the Divine promise. They illustrate the difference between the fleshly-religious, and those who have been "born of God"—a difference of origin, and therefore of life and destiny.

"The brook, though changing water, bed, and course
Remains that brook: it cannot change its source."

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (Gen. 17:15-21; Gal. 4:21-31.)

4. *Esau and Jacob.* The prophecy concerning these two, "the elder shall serve the younger," and "Jacob have I loved, but Esau have I hated," had reference, not to the two individual men, but to the two nations descended from them. But the nations derived their station from the two men from whom they sprang. Both Esau and Jacob had evil traits. If anything Esau's was the more attractive character. But he was a man of the flesh, controlled by his passions and appetites, and he willingly sold his birthright for a mess of pottage. The redeeming feature in Jacob's life was his faith. God's promise was his greatest desire. Through many trials, toils, and by many chastenings, in mercy and in judgment, God led him to his desired haven at last.

Among these four pairs is your case described? If it should be found on the wrong side, must it be so? And must

it so remain? There is no fatalism in the matter to us. If you have been Cain, the false worshipper, you can by the grace of God turn and draw nigh by the blood of Christ, which speaketh better things than that of Abel. If you have left the pilgrim's path like Lot and turned aside to settle in Sodom, return, and you may walk again in the steps of the faith of Abraham. If you have never been born from above, you can become a child of God through faith in Jesus Christ, in acceptance and obedience to the gospel. And if you have made an Esau bargain—the door of repentance is not necessarily closed to you. God calls you yet to renounce the world, the flesh, and the devil, and Jesus invites you nigh to His salvation and His rest.

THE POWER OF THE WORD

The word of God is different from the words of men. Its commandments carry power; its teachings and exhortations come with authority and enable men to do what they demand. When Christ says to the impotent man at Bethesda, or to the palsied man, borne of four, "Arise, take up thy bed and walk"; or to the man in the synagogue, "Stretch forth thy hand"; or to Lazarus in the tomb, "Come forth"; or to Peter on the sea, "Come"—the power of God goes forth with, and in, and through His spoken word. This is true in the moral and spiritual sphere also, in the case of those who receive His word in faith. "God's biddings are enablings." "Lord, give what thou commandest, and command what thou wilt," said an ancient writer. This is one of those secrets which the wise and prudent cannot understand, but which are revealed unto babes.

BE NOT ANXIOUS

When God tells His people to weep not, to sorrow not, or "fear not," or "be of good cheer," He never means (as men often mean) that we should merely suppress those adverse feelings, or to assume an artificial cheerfulness. He never tells us to be comforted or to rejoice, unless there is good and solid *reason* for it—reason, which if we knew, we could not but be comforted and be glad. So also when, through His apostles He says, "In nothing be anxious"—He means not merely that we should banish anxiety from our minds, but that there is real good cause and reason back of the exhortation. There is something more to it than the mere exhortation; there is something behind it, an actual fact which makes anxiety really unnecessary, yea, foolish and wrong. There is something on which He bases this admonition, "Be not anxious;" and if we knew and believed that fact we not only should and could, but naturally *would*, rest in peace. This is the fact that God in answer to our request takes the matter into His hands, will manage it, adjust it, and direct it to a happy issue. We need not ask can we do it; we need not doubt whether He will do it (for He has promised). As we often leave the care of some earthly concern in the hands of an attorney whom we know to

be able and trustworthy; or as we leave the case of a sick child or dear one in the hands of a physician of whose skill and earnest care we have no doubt, so may we commit our troubles into the hands of the faithful Father, and experience the same (and greater) relief and assurance. "Casting all your care upon Him," says Peter, "for He careth for you." In nothing be anxious, but in everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (1 Pet. 5:7; Phil. 4:6, 7.)

"AND BE YE THANKFUL"

"As your God is, so is your thankfulness" said a wise man. Even so. If you have a God who loves you, who knows and cares, whose wisdom never lapses, whose interest never fails, who directs all things and who is able to make all things, good or bad, work together for your good, you will give Him thanks always for all things. The brethren to whom Paul wrote Thessalonians (1 Thess. 5:18; Ephesians, Eph. 5:20; Colossians, Col. 3:15) had little to be thankful for, as the eye of flesh would see. Life in a heathen city was not sweet and pleasant in any case; less so for a Christian. The cares were many, the trials keen; the temptations fierce, heartaches, persecutions, sufferings, plentiful. With the warfare without and within, their hope and their strength would seem, in many cases, to be nearly gone. What then? Paul says, "Be thankful; in everything give thanks." Oh, if you knew—if you could see behind the veil, could see what God is doing, the loving wisdom that marks every detail, that guides every circumstance, that weaves every thread, dark or bright, into the picture of a glorious pattern, you would be filled with wonder, love, and praise. For He is good, and His loving kindness endureth for ever, and His faithfulness to all generations. Do you trust Him? Give thanks then. However strange your lot may seem, He is ordering all for your blessing and your joy. Some day you will see (yea, even here and now) how in faithful love He has wrought all things for you; how He has delivered your soul from death and your eyes from tears, and your feet from falling; and has lifted you up from the gates of Sheol that you may walk before Him in the land of the living. Oh, give thanks unto the Lord, for He is worthy.

THE BLACKEST ONE

"And the parson made it his text that week and he said likewise,

That a lie which is half a truth is ever the blackest of lies;
That a lie which is all a lie may be met and fought with
outright,

But a lie which is part a truth is a harder matter to fight."

—Tennyson, "The Grandmother."

NEWS AND NOTES

Toronto, Can.: "Our young people's meetings have just closed for the summer months. Senior Young People, 15 years and over, 52 members. Junior Young People, under 15 years, 15 members. Both meetings are very encouraging."—A. M. Simpson.

The United meeting of Young People at Highland Church on Tuesday night, May 31, was highly inspirational, with a house well filled. Thirteen churches were represented.

Portland, Oregon: "The church at 717 S. E. 6th Ave., Portland, is growing steadily. Eleven recently added. New visitors each week. Come through Portland this summer and worship with us Lord's day and Wednesday night! July 10-15, great gospel song rally, Bro. E. L. Jorgenson, director, sponsored by the two churches of Christ in Portland. Three services Lord's day, July 10, at 8120 S. E. Knight Street. Evening services, Monday through Friday (July 11-15) at 717 S. E. 6th Avenue."—Wm. Wayne Allen.

To Brother Boll: "I feel I must not neglect writing you as to article on the 'Making of a Sect' in May Word and Work. You may have criticism on this, and you need to know how some of us feel about it. It seems to me all who care for our liberty in Christ ought to speak out and commend the stand you take. If we do not take such a stand, then our people can no longer claim congregational independence, but are under the worst sort of dictatorship. Just as Germany and Italy, so among us, the people and preachers fear to speak out. The more I see of this, the more thankful I am that I took my stand against it more than 20 years ago.

"May the Lord bless you many years yet, for more of such work as you are now and have been doing. Pray for us."—E. H. Hoover.

Louisville, Ky.: "We had a good meeting at Jefferson St. church. Bro. Reader kept the record of numbers who came forward: 12 baptisms, 6 by letter and one or two to rededicate their lives.

"The church is a real live body, and is doing good work under leadership of A. C. Reader. Since the

section they are in is to be torn away to make way for new buildings, the church is casting about for a location. Pray they may be well located. The Lord blessed us abundantly in the meeting, and may He continue to do so."—S. L. Yeager.

Brother Boll had a great meeting with J. R. Clark at Dugger, Indiana late in May. 13 baptisms, 8 added otherwise. Interest grew more and more. It is estimated that a thousand came in the rain on Sunday night to hear the word. The congregations of the district attended in large numbers: Sullivan, Linton, Jasonville, Berea, Ellis, Summer-ville, and others.

Ypsilanti, Mich.: "Our 2-week's meeting closed Sunday night, May 15. Three additions by baptism. Bro. Thos. H. Burton, Portland, Tenn., was the evangelist."—Ray Chamberlain.

Elm Grove, W. Va.: "I am wondering if you people of Word and Work staff know about the church of Christ radio program being broadcast over WWVA, Wheeling, each Thursday afternoon at 5:00, E. S. T. Our local minister, C. D. Plum, speaks three evenings each month and the Moundsville church takes the first Thursday of each month. So far we have had very favorable comment from the new work and we hope and pray much good may be accomplished."—Mrs. Oral Wells.

Williamsburg, Mich.: "We have made arrangements to have the town hall for a meeting in June. Bro. Clifton is seeing about a preacher for us, or he may hold the meeting himself."—Ruth E. Day.

Lexington, Ky.: "I delivered the graduation address at Middletown, where Jim Bill McInTeer graduated lately.

"Bro. Olmstead's wife, Verna, was operated on lately at Nashville. She underwent a major operation, but last report was to the effect of a favorable condition."—H. N. Rutherford.

Oyster Point, Va.: "Your booklet on Revelation by Boll has been to many a devotional and concise commentary on the Book of Revelation.

I do not know just how many people secured copies from me, but since 1933 I have put out quite a few. Some have been taken to our foreign missionaries in Africa and South America, perhaps India too.

"May God bless you in your great work for our Lord is my wish and prayer. I pray that he may enable you to reprint another edition of the Revelation."—Orrie D. Yoder.

Hollywood, Calif.: "The church of Christ in Hollywood was established April 24, with S. E. Witty as minister and O. B. Curtis as song director.

"The meetings are held in the beautiful Southland Masonic Temple, 5970 Santa Monica Boulevard, where an atmosphere of peace and tranquility is blended with dignity and sincerity. The auditorium is one of the finest in the brotherhood, being air-conditioned and sound-proof. The young people's classes are held in a spacious lounge adjoining. We also have plenty of Bible-class room with facilities to accommodate all ages.

"The interest and attendance are increasing with each service and about 40 have already become charter members of the congregation."—The church of Christ in Hollywood.

Abilene, Texas: "I have just returned to Abilene after spending one month in La. in four short meetings: Glenmora, Turkey Creek, Oakdale, and Forest Hill. Splendid interest shown by church members and meetings well attended by 'outsiders.' Twenty responded in the four meetings—8 baptisms and 12 restorations. Brother Sidney Mayeux works regularly with these four congregations and is being greatly used of the Lord in this field. Besides trying to take care of these four congregations, located from 3 to 30 miles from his home, he must labor hard on his farm to support himself and family. Brother and Sister Mayeux and their children are truly doing a great work for the Lord and need the prayers of God's people continually. They are overtaxed in trying to do the work that would give three men plenty to do, either in the Lord's field sowing the seed of God's word, or on the farm sowing seed to sustain the physical man.

"Brother and Sister Ivy Istre, of

Jennings, La., about 70 miles away, attended the meetings at Glenmora, Oakdale, and Forest Hill several times, proving a great blessing in the song service, both by bringing special songs and in Brother Istre's leading. Brother Gabriel Istre and two of the younger boys from Estherwood, the French congregation in the Jennings section, also were present and sang several special songs to the blessing of all present each time. It causes one "to thank God and take courage" to behold the zeal, faith, and love of these brethren of the Lord. Let all remember them in prayer continually.

"The South Side church in Abilene was greatly blessed by having Brother Boll here a few days while I was away. Remember us when you pray. Expect to return to La. in June and am to begin at Jasonville, Ind., July 3, the Lord willing."—Frank M. Mullins.

Johnson City, Tenn.: "On May 1 we closed a good meeting with preaching by Bro. H. N. Rutherford of Lexington, Ky. He gave us fine messages from the word, and gave them in fine spirit. His singing also was highly appreciated. He endeared himself to our people. There were 4 baptisms and 9 to put their membership with us during the meeting. The work here is getting on very well. Sunday Bible school best ever in the last few months.

"The Word and Work continues excellent in every way."—E. H. Hoover.

Brother Chambers' tract, "The Whole Counsel of God on Baptism" is the finest thing available on the subject: every scripture quoted in which any form of the word occurs—without human comment. Price 5c each. Uniform in size and price is the same author's discussion of the subject: "Baptism—What It Involves."

H. J. Fox off for Japan

Herman Fox and family left Louisville June 13 for San Francisco and Japan. It is a courageous step: may our Father look upon their zeal and faith and send them on their way in safety, providing every need. Let the churches that have fellowshipped these workers begin anew, to hold up their hands by gifts and prayer!

LEADERSHIP

J. H. McCALEB

"But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all."—Mark 10:43, 44.

There is a woeful lack of leadership in every walk of life. Always there are many problems and many things to be done, but seldom is the work accomplished as it should be. What little is done—and man generally does little in comparison with his ability—is performed only after a long wait for some one to come along who is able to lead the way.

The world does not lack for those who would be leaders. Apparently we all have the desire, to some extent, to bask in the warm sunshine of a public approval that shines brightest on the highest pinnacles. The "Oh's" and the "Ah's" of the multitude have a subtle attraction for our mortal fileres. But when it comes to accomplishment, there is a different story to tell. The wish only does not bring fruition. Quite often we have climbed to the heights through a back door. Instead of sunshine, we are subjected then to the merciless hail-storm of a frustrated public expectancy.

The reason for our failure is that we strive for high position without giving adequate service to arrive there. Many rules for success have been offered, but none can be effective unless it is based on great service. No man can reach the goal unless he is willing to pay that price. One may attain a certain artificial glory through some subterfuge, but that false position soon fades when the searchlight of life's inflexible reality plays upon it. Men have tried to evade this truth—and continue to do so—but the facts do not change. There is no real accomplishment without great service.

It would seem that the church would be free from this error. Of all places where unselfishness is rightfully expected, the church stands supreme. Its very life-beat is service and sacrifice. It seems strange, therefore, that within the sacred walls the search for true leadership should be so intense. Apparently, there is the same disinclination to pay the price. Some have the desire. Few, relatively, have the real spirit of service. There should be no difficulty in selecting church leaders. They should select themselves. Their very lives shout out the choice. Their ballots should be written automatically in the hearts of their associates.

True leadership is not a matter of much talking, great noise and a frantic waving of the hands. It consists, rather, of a fervent and prayerful spirit, that seeks to be of service day by day. If you and I do not qualify, is it not because we do not want to pay the price?

Chicago.

"No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier."—2 Tim. 2:4.

CHURCH IDENTIFICATION

STANFORD CHAMBERS

A big religious "machine" is in the offing, in fact in the making, which will far surpass anything of the kind since the dark ages, and which will eventually far surpass the ecclesiasticism of those days. Even now the matter of fellowship is becoming a problem. Many there are who believe in the infallibility of the Scriptures and yearn for the full freedom to live and love and serve according to them, but they are "out classed" by those whose minds are too modern for the "Old Book" and for those who take its teachings seriously. Directly they find themselves as "speckled birds," tolerated yet, perhaps, but oftentimes only for the sake of the budget, and there springs up in them a hunger for the divine family fellowship.

Moral: Let every congregation of people committed to that "Old Book" as its guide *clean house*. Clean the inside of the cup. Yes, as to the matter of a converted membership, to be sure, but individual hearts need cleansing and then filling. When individual lives are consecrated the whole house is so.

Let every such congregation *warm house*. It is the responsibility of every congregation to be so dedicated to Christ and so full of His love that every born-again man, woman and child, and every hungering heart will feel so welcomed and warmed that he will rejoice in having found a home therein. If the New Testament does not produce just such an atmosphere and such a refuge in these days of crisis, the fault lies with some very empty profession and not with our Spirit-breathed Guide Book.

WARS UNTO THE END

In dealing with a query in the May issue as to whether the next war will be Armageddon, we made the statement, in connection, that wars will continue to the end, and gave as a reference Dan. 9:27. The reference should have been 9:26. So close is it, however, to the one given that we might rest with the thought that it would be read anyway; and likely so, yet by some likely not, hence this correction.

The 27th verse in nowise detracts from, but strengthens the point referred to in the 26th. The "one week" is the last one of the seventy (as the reader will note who does not read carelessly), and is separated from the "sixty and two weeks" and the previously distinguished "seven weeks" by a period of time. The "he" of verse 27 is the "prince" of verse 26, whose people "shall destroy the city and the sanctuary." This part of the forecast was fulfilled A. D. 70. The people who destroyed Jerusalem were the Romans, as all know. But Daniel's "prince that shall come" and who "shall make a firm covenant with many for one week" was not Titus nor the Cæsar that then was, nor any Cæsar since, certainly. He is a future prince of the Roman people, therefore, and the 70th week of the prophecy is yet future. The two verses are, therefore, to the effect that unto that "end" there shall be war. A further not-

too-careless reading, taking in other passages on the same momentous events, will reveal that the "firm covenant" (treaty) is violated "in the midst of the week," the abominations come in in their fulness, and the desolations of "the time of trouble," the "tribulation" (Matt. 24:21; Dan. 12:1) ensue. The 70th week, therefore, embraces the tribulation, and that is immediately followed by the appearing of the Son of man. See Matt. 24:29 and following.

New Orleans.

WORSHIP

Because worship occupies so important a place in our lives, the church should provide for every one an experience in worship. True, anyone may worship anywhere, in the home, in the woods and fields, at his tasks, on the ocean shores or on the mountain tops. It is one thing to worship alone and a fine thing. But it is quite another thing, a bigger and more significant thing, to worship with others. The church must provide and cultivate an experience in social worship. In worshipping together the worshippers are welded together in thought, desire and aspiration. They learn the unity of need and the oneness of purpose. By thus blending spirit with spirit, being led by the great Spirit, each one may gain a wider vision, higher aspiration, more complete self-abnegation and a fuller, richer, deeper communion with the Eternal. To this end are the commandments of God. "And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct; not neglecting—as some habitually do—to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ drawing near."—(Heb. 10:23-25.)

It is important to note that one who builds a program and leads in the worship of God must first of all himself be a worshipper. He must be a godly man, but he must also be responsive to human needs. To know God and what God requires, then to have a sympathetic knowledge of the needs of the worshippers—those things are fundamental. It requires much spirituality, much wisdom, much patience and knowledge to direct the minds of people in their worship to God. Hence the necessity of careful preparation for every service.—William P. Reedy, in *Peoples Bible Advocate*.

COLLECTIVE PRAYING

This has been the Heaven-given privilege of God's children from the beginning. There is the individual privilege, to be sure, and let no one discount that, **never**; but our Lord said, "Where two or three are gathered in my name, there am I in the midst." Again, "If two of you shall agree . . . touching anything that they shall ask, it shall be done." (Matt. 18:19, 20.) Of course these two or three are not an exclusive two or three, feeling no need of others. And if two or three can thus obtain for the asking, two or three hundred or thousand all the more easily. "They continued steadfastly in . . . the prayers."—S. C.

BRIEF NOTES ON JAMES

A. C. HARRINGTON

Chapter 5

Vs. 6. Here are the things that are to bring the judgment of God on the earth. It has been said that the love of money brought men to crucify the Lord. It is a terrible thing when conscience becomes stultified into silence because thoughts of Christ, which destroy men's sinful pleasures, are no longer allowed to affect it.

The remedy for all this is the coming of the Lord Jesus. Waiting exercises patience.

Vs. 10-12. What a heartening truth it is to know that the most spiritual prophets suffered most!

The end of the Lord is His revelation of Himself and the resultant blessing for man, both temporal and spiritual.

Sins of irreverence spring from a man's not having any sense of what he is—weakness itself.

Vs. 13-15. The presence of God is to be sought in every circumstance.

Vs. 16. How great confidence in a brother we need, to confess our faults to him! How little worthy we are of what is often entrusted to our hearts! In the present tumble-down state of the church I suppose this is not always advisable: but where one can have confidence and brethren can be trusted, this is a very helpful thing when the sufferer seeks peace of conscience rather than the good opinion of men. Others have remarked to this effect. It is very just.

Vs. 19-20. These closing verses show how a man can have communion with the Shepherd and Bishop of souls in service. Oh, that we knew more of it!

A CALL TO WAR

You would not think it, to see some Christians, that there was much of a battle on. There seems to be an idea abroad that when we are born again, we are put into a handbox, and labeled for Heaven, and marked, "This side up, with care." But the Christian experience is not a mere picnic. There is a war on, and the world, the flesh, and the Devil, and all the forces of darkness are against us when we take our stand in this world to please Him. And, therefore, it is well that we should face up to this battle.—Selected.

L. T. LOGSDON

Brother Loyd Thurman Logsdon, dear to all who knew him, passed away at his daughter's home in Texas in May, and was buried at the old home at Vine Grove, Ky. Brother Logsdon was almost 75 years old. One son, Lawrence, of Louisville, and one daughter, Mrs. Grover Ditto, of Denison, Texas, survive him.

For years, and until his death, he was an honored member of Highland Church in Louisville. Brother D. H. Friend of Fifth and M St. church, Louisville, and Brother Herman Fox on behalf of Highland Church, conducted the service at Vine Grove.—E. L. J.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

REV. 10:6

What is the meaning of the word in Rev. 10:6 translated "time" in the A. V. and "delay" in the R. V.?—Kentucky.

Here the Greek word is *chronos*, which according to Liddell and Scott (ed. of 1882) means "(1) time, (2) a definite time, a while, period, season"; also "delay, loss of time" (cf. Demosthenes 651. 26 *chronous empoiein* "to cause delay"; Theocritus 21. 25 *chronon d'ai nuktes echonti* "the nights cause delay"; Demosthenes 392. 18 *oud'epoiesan chronon oudena* "they made no delay"). Preuschen-Bauer¹ among other meanings gives *der Frist* ("a period of time, respite, delay") and refers to Rev. 2:21 and 10:6 and to Josephus' *Wars* 4, 188 *an hemeis chronon domen* "that we might give time, i. e. delay."

I have quoted at length the evidence that *chronos* may mean "delay" because I am quite sure that the R. V. is correct here. I find, too, that both Robertson² and Charles³ concur in this view.

The meaning "a period of time" is clear in a number of New Testament passages.⁴ The meaning "delay" may be seen in Acts 18:23 *poiesas chronon tina, exelthe* "having spent some time there (literally—having made some delay there), he departed," and in Acts 27:19 *hikanou de chronou diagenomenou* "and when much time was spent (i. e. when much delay had occurred)."

Mention of periods of time in subsequent passages of Revelation entirely obviates any possibility that *chronos* here could mean "time, the measurement of time," i. e. in the sense we have heard so much about in Einstein's theories. Measurements of time are mentioned in the following subsequent passages of Revelation: 11:3, 6, 9, 11, 13; 12:6, 12, 14; 14:7, 11, 15; 17:12; 18:17; 20:2, 3, 4, 5, 6, 7, 10; 22:2. The last passage is quite important, for we read "the tree of life, bearing twelve manner of fruits, yielding its fruit every month," and the time is in the New Heaven and the New Earth—Eternity. The nearest place to Scripture, in my knowledge, where cessation of time is taught is in the first stanza of "When the Roll Is Called Up Yonder," which was probably written under the influence of the A. V.'s erroneous translation of Rev. 10:6.

1. Breuschen-Bauer, *Griechisch-Duetsches Woerterbuch zu den Schriften des Neuen Testaments und der Uebrigen Urchristlichen Literatur*: Giessen, Toepelmann (1928), s. v. *chronos*.

2. A. T. Robertson, *Word Pictures in the New Testament*: Nashville, Baptist Sunday School Board (1913), VI, 732.

3. Charles, *The Revelation of St. John* (International Critical Commentary): New York, Scribners (1920), I, 263f.

4. Cf. Matt. 25:19; Mk. 2:19; Lk. 1:57; Jn. 5:6; 7:33; Heb. 11:32; Rev. 2:21; 6:11; 20:3.

"For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, . . . —1 Thess. 5:9,

SIXTEENTH LESSON ON ROMANS

R. H. B.

The apostle has now vindicated God's right to choose and to reject from among the nation of Israel whomsoever He pleases to choose or to reject, be they many or few. It must not, however, be inferred that He does that *arbitrarily*, even though He does not always set forth the reason for His actions (as in this case He did). For there is no unrighteousness with God. Were He disposed to do any of us a wrong or injustice, we would not have a shadow of a come-back. But, blessed be His name, He never does anyone a wrong. God is light, and in Him is no darkness at all; God is love, and it is not in Him to do evil. Just and right are all His ways. Israel must not dispute His right to reject any part of the nation, or call in question His faithfulness because He did so.

Having now shown this, the apostle goes on to vindicate God's action in the choosing of Gentiles. He touches upon this theme first in verse 24—"even us whom he also called not from the Jews only but also from the Gentiles." From here on Paul shows that God had foretold in the prophecies of old that Gentiles would come in for the great privileges of the new covenant, and of Israel only a small remnant. (1) From Hosea he adduces scripture proof that God would call them His people who had not been His people. In the connection in which this prophecy stands (Hos. 1:10, 23) Hosea is speaking of Israel; but if (as Hosea shows) Israel had been rejected so as to be no longer God's people ("Lo-ammi," Hos. 1:9) they stood in that respect exactly where the Gentiles stand, and vice versa, the Gentiles stand where Israel stands. Hos. 1:10, 23 therefore is as applicable to the Gentiles as it is to Jews, and the apostle used the scripture in Hosea accordingly. (Comp. 1 Pet. 2:10.)

In vs. 27-29 he points again to the prophetic scriptures (Isa. 10:22 and 1:9) to show that only a small remnant of Israel would be saved; yea, as Sodom and Gomorrah, (which were destroyed because not even ten righteous persons were found in them) so would the entire nation of Israel also have been swept away, had it not been for that "seed," the faithful remnant which was found in Israel.

The conclusion then is this (vs. 30-33) that—strange though it may seem—the Gentiles who had never sought after righteousness, so to say, stumbled upon it (see 10:20); but Israel, who so earnestly followed after a law of righteousness (comp. Acts 26:7) failed to attain to it. What was the reason of this their terrible failure? It was because they sought it by works, instead of accepting it by faith. They hoped by law-keeping, to make themselves worthy—to *earn*, so to speak, their right to the great promise, that as a matter of debt (comp. Rom. 4:4, 5) they could demand it of God. But not so could it be obtained. It could, as the Scripture declared (v. 33) be had only by faith (see 4:16) and thus by grace. Not

as proud workers who claim their reward on grounds of merit and desert, but as humble suppliants who receive it as a free gift by faith, could they obtain the long-promised blessing and salvation.

This thought the apostle elucidates still further in the tenth chapter, which we shall take up more particularly in the next lesson. Note his petition for Israel in v. 1; the recognition of their zeal and earnestness in v. 2; the cause of their failure in vs. 3, 4. Then the description of the law-way of attaining righteousness (v. 5) as contrasted with the *faith-way* (vs. 6-10). From verse 11-17 he explains that this saving faith ("believing") comes through the hearing of the gospel message. Finally, in vs. 18-21, he shows how abundant was Israel's opportunity, and how, despite all warning and long-continued pleading, Israel rejected it.

THE FOURTH OF JULY

(One hundred and eight years ago.)

A number of disciples, principally members of the church of Christ, in Pittsburg, agreed to have a *love-feast* on Monday, the fifth of July, instant. They chose that day *in honor of the fourth of July, 1776*. Grateful to Heaven for the blessings which that day vouchsafed the citizens of this country, they thought that Christians participating in them ought *religiously* to call to mind the goodness of God in granting that deliverance. While the children of *this* world, with voluptuous joys and noisy mirth, are regarding the day because of the *political* privileges which they inherit, we know of no good reason why Christians may not, if they please, consecrate the day to the Lord as a *free-will offering*, and convert the occasion into one of joy and rejoicing in the Rock of their Salvation, giving glory to the Governor of the nations of the earth, that they are made *free* citizens, not only of a free government on *earth*, but of the kingdom of *heaven*.

More than a hundred and twenty disciples, with sundry visitants and many children, dined together in an arbor about two miles from the city. The day was spent in joy and gladness of heart, singing the praises of the Lord, and in conversing about the good things of the heavenly country. I had the pleasure of pronouncing the following oration immediately before dinner. After the oration, the following song was sung:-

Behold! the mountain of the Lord
In latter days shall rise,
On mountain tops above the hills,
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
"Up to the hill of God," they'll say,
"And to His house we'll go."

The beam that shines from Zion's hill
Shall 'lighten ev'ry land;
The King, who reigns in Salem's towers,
Shall all the world command!

Among the nations he shall judge!
His judgments truth shall guide!
His sceptre shall protect the just,
And quell the sinner's pride!

No strife shall rage, nor hostile feuds
Disturb those peaceful years!
To ploughshares men shall beat their swords!
To pruning hooks their spears!

No longer host encount'ring host,
Shall crowds of slain deplore!
They'll hang the trumpet in the hall,
And study war no more!

Come, then, O house of Jacob! come
To worship at His shrine!
And, walking in the light of God,
With holy beauties shine!

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. Thus closed one of the most joyful anniversaries of our national independence which we ever witnessed. Every incident of the day was pleasing and agreeable, and the whole celebration was well adapted to promote the edification and comfort of every disciple of the Prince of Peace. All was conducted in the simplicity, decency, and good order, which become the Christian profession.—*Alexander Campbell*, "*Millennial Harbinger,*" 1830, pp. 299, 300.

BEN'S BUDGET

If I am entitled to fuller hearing while the publisher is away, I will say that I believe there is no righteous occasion for a dissolution of fellowship over the fact that men honestly (as I must suppose) differ in interpreting the Bible. I know of no really distinguished writer that I can think is rankly dishonest. But for one I need to watch when I attempt to criticise. Is the matter I am about to launch into the brotherhood sea, something that can beneficially float there? Granting that there may be some good, am I sure there are no elements of evil to do their unsuspected damage? Of evil I am to "abstain from every form"—"To do no evil," "speak evil of no man." I fear to be rash with these serious texts. It is not difficult to start that which it is impossible to stop. A good while ago a

good writer, and I think a good man, wrote to me that he had written things which later brought him deep sorrow, things he could never undo. I am not conscious of having ever intentionally written a false paragraph. But it is different as recalled now. The way to the blessed, desirable unity for which Jesus prayed, and about which some now seem serious, has its origin in the "honest and good heart," thence leading to pen and tongue and deed.—Ben J. Elston.

AN OUTLINE STUDY OF THE HOLY SPIRIT

The Personal Indwelling of the Spirit

D. C. J.

Believers were to receive (John 7:39).

He shall be in you (John 14:17).

Ye shall receive the gift of (Acts 2:38).

Did ye receive . . . when ye believed? (Acts 19:2).

Received ye the Spirit by the works of the law? (Gal. 3:3).

Might receive the promise of the Spirit through faith (Gal. 3:14).

The Holy Spirit fell on all them that heard (1 Cor. 10:44).

We received the Spirit which is from God (1 Cor. 2:12).

Partakers of the Holy Spirit (Heb. 6:5).

The supply of the Spirit of Jesus Christ (Phil. 1:19).

He that supplieth to you the Spirit (Gal. 3:5).

God giveth His Holy Spirit unto you (1 Thess. 4:8).

God gave us the earnest of the Spirit in our hearts (2 Cor. 1:22).

Were all made to drink of one Spirit (1 Cor. 12:13).

The Holy Spirit whom God hath given to them that obey him (Acts 5:32).

The Holy Spirit which was given unto us (Rom. 5:5).

If the Spirit of God dwelleth in you (Rom. 8:9).

The Spirit which he made to dwell in us (Jas. 4:5).

If the Spirit . . . dwelleth in you (Rom. 8:11).

If any man hath not the Spirit (Rom. 8:15).

If any man hath not the Spirit of Christ (Rom. 8:9).

Ye received the Spirit of adoption (Rom. 8:15).

God sent forth the Spirit . . . into our hearts (Gal. 4:6).

The Holy Spirit which dwelleth in us (2 Tim. 1:14).

The Spirit which he gave us (1 John 3:24).

He hath given us of his Spirit (1 John 4:13).

The Spirit of God dwelleth in you (1 Cor. 3:16).

Your body is a temple of the Holy Spirit (1 Cor. 6:19).

Which is in you (1 Cor. 6:19).

Ye were sealed with the Holy Spirit (Eph. 1:13).

Who Receives Him and How?

Believers (John 7:39; Eph. 1:13).

Those who obey God (Acts 2:38; 5:32).

Those who ask God (Luke 11:13).

The praying church in Jerusalem (Acts 4:31).

Peter and John prayed that Samaritans might receive the Holy Spirit (Acts 8:15).

By laying on of hands (Acts 8:17).

Jesus breathed on them and saith (John 20:22).

Poured forth (Acts 2:33).

The Holy Spirit fell on all them that heard the word (Acts 10:44).

On the Gentiles also was poured out the gift of the Holy Spirit (Acts 10:45).

LUKE 21:28

When the shadow rests most sadly
Over earth and all is fear,
Lift we up our head in triumph:
Our redemption draweth near.

—Selected.

"SEND THE LIGHT"

The world lies in wickedness. Nation is arrayed against nation. Another World War is imminent. Treaties are lightly trampled under foot. World dictators are trying to destroy religion. Our educational institutions spread their unbelief. Immorality is on the increase. Our loose divorce system gives us successive polygamy. Preachers of the denominations have not enough faith to preach the Judgment as it is in the Bible. Luxury has worked havoc and given us a spineless people. Many churches of Christ have drifted into the general decay and are floating with the current. Ease, indulgence, pleasure—together form a god which is worshipped by many professed Christians. The only hope for the world is the faithful, vigorous, persistent preaching of the life-giving Word of God by tongue and pen and life. "Come over into Macedonia and help us." We must do this for the following reasons:

1. "Christ was rich, yet for our sakes became poor, that we through his poverty might become rich." "He died for all, that they who live should not henceforth live unto themselves, but unto Him who for their sakes died and rose again."

2. Christ said in the Great Commission: "Go into all the world and preach the gospel to every creature." The spirit of advancement in this applies to all Christians. We must spread this life-giving word.

3. It is said that Christ came into the world to "Seek and save that which was lost." People are not going to accept the truth in droves, but we must "seek" them. By talking and distributing literature among people we may find one now and then who will listen to the truth.

4. The apostolic disciples were accused of "filling Jerusalem with their doctrine"; and it is said they "went everywhere preaching the Word." That is the reason so many accepted the gospel in the apostolic days. The churches of Christ have the apostolic doctrine *but not the apostolic zeal*. When we get the latter, let us see if we do not have apostolic results.

5. "Let us not be weary in well doing, for in due season we shall reap if we faint not." But if we faint we shall not reap. It took much teaching to convert us, and we cannot expect others to accept the simple teachings at once. Why not again and again supply them with tracts and papers through the mails, or by house to house distribution?

6. Jesus will not say, "Well done, thou good and faithful servant," unless we have done something, and done it well.

7. "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "In my Father's house are many mansions . . . I go to prepare a place for you. "In thy presence there is fullness of joy, at thy right hand are pleasures forevermore."—D. A. Sommer, in *Macedonian Call*.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

In early days, it is said, the Indians upon being supplied with axes, hung them about their necks as ornaments, thereby failing to get the chief service for which axes are made. Apparently many Christians of today do not know that the chief work of the church is to make Christ known among the Christless millions. * * The Linns were expected home from Japan on June 9th.

"On account of the great number of persons" "of all ages and of every rank" Roman governor Pliny in the year A. D. 90, suspended court proceedings against the Christians while he wrote to headquarters for instructions. * * Lowell B. Davis and wife of Canton, China, and Searcy, Ark., with W. O. Davis and daughter Carolyn, of Martin, Tenn., recently spent several days among churches of Louisville and southern Indiana. * * Herman J. Fox, after much serious thought and earnest prayer is making preparation for early sailing to Japan. * * So rapid was the spread of the gospel in the early days that Justin Martyr wrote in A. D. 167, "There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered in the name of Jesus the crucified to the Father and Creator of all things."

"My wife," writes Bro. Cassell from Manilla, "is still wrestling with her weakness and extreme nervousness. She is barely able to get around the house and do a few odd jobs. . . . She has so much desire to be doing something that it grieves her not to be able to do things." * * The Reese family and Helen Pearl Scott are headed for the west coast. Bro. and Sister Reese have lately been in Okla. and Mo. The Tenth and Francis Streets church in Oklahoma City will sponsor their future work in Africa, a step we are glad to see being taken. * * A missionary writes that he can use small quantities of lesson picture cards and wall rolls from time to time. A large amount of this material is available for the missionaries, and we welcome gifts to our postage account for shipping these and other supplies to the field. * * If his health permits, George Johnson is expected in the states shortly. * * Bro. and Sister Alvin Hobby and Sister Myrtle Rowe, who go with the Browns to Africa this summer, and the Davises have recently been supplied with brand new typewriters for use in mission work. * * "We are but of yesterday, and lo, we fill the Empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum."—Tertullian (160-220). Sister Elizabeth Bernard is caring for some Chinese children whom it is believed will become valuable in the Lord's cause.

FROM THE WORLD FIELD

RODMAN PHILIPPINE MISSION

Mr. Rodman is now beginning to improve from his attack of malaria and seems to be almost over his reaction to the quinine. I don't know why he should have such an aversion to quinine by mouth but many people do, and when they do it is next to impossible for them to continue to live in a malarial country. Fortunately, I could get the capsules of quinine and could give it by intramuscular injection, which he can stand in very small doses, but we can't go on giving it like this indefinitely. The places where the medicine is put in become very painful and sometimes make abscesses. It is claimed that when one gets malaria he has to keep on with the treatments if he lives where there are mosquitoes: we can't do that, since he can't take quinine by mouth. So, it looks as if it will be necessary for us to come home. We weren't quite prepared to think about coming home this year, though we do need a rest from the extreme heat.

Virginia and I are both well. Miss Bernard arrived as expected and is a great help to us.

% A. C. Lentz, Graton, Calif.

Verlie G. Rodman.

BULAWAYO

We have here some good, faithful members who always help to look after the weak ones. All our meetings are well attended, especially in the village. Children's school, after 7 weeks holidays, this week 42 present. I love to see the children about. Theodora has a class two or three times a week for 2 hours. She also teaches them to be useful; to sew, and make their own clothes. This is their good opportunity to learn more about Jesus. Several were baptized last year. Here and at Bulawayo Mission, about 40 children took a stand. Bro. Hadfield is in charge of the Bulawayo work. They are supported by New Zealand brethren.

I thank God many times for my two girls, and to know they are both missionaries. Although Molly is married and has her own home and baby she is always willing to do her part. Theodora helps me here always. Molly's husband helps with the meetings. I hope one day God will raise up a missionary husband for Theodora, so they will be able to carry on the work after I am gone.

Mrs. Emma Sherriff.

BOOK NOTES

The Second Coming of Christ, by Mark A. Matthews, L.L.D. 96 pages. Cloth. Price \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

A great scholar and a great preacher has produced in beautiful simplicity a treatment of this important New Testament topic, of much value to the masses of believers today. It is particularly good for those beginning to investigate the subject, and very suitable as a gift.—D. C. J.

REVIEW OF A MAGAZINE ARTICLE

J. D. Adams, **The Collapse of Conscience** (Atlantic Monthly, January, 1938). Mr. Adams argues as follows:

Personal conscience has fallen to a new low. It has been obscured by generalizations about the social conscience. But the true social conscience is the sum of individual conscience. Lack of personal conscience is shown in dishonest advertising copy, laxity in ethical requirements for governmental policies, and short-lived indignation at wrong conduct. The philosophy of Marxian Socialism is partly responsible, and so also are the totalitarian states, and the decline of faith and the failure of the churches. There is no way out except by the rekindling of faith and the assumption of individual moral responsibility. Where personal conscience dies, freedom is lost.

Jonah W. D. Skiles.

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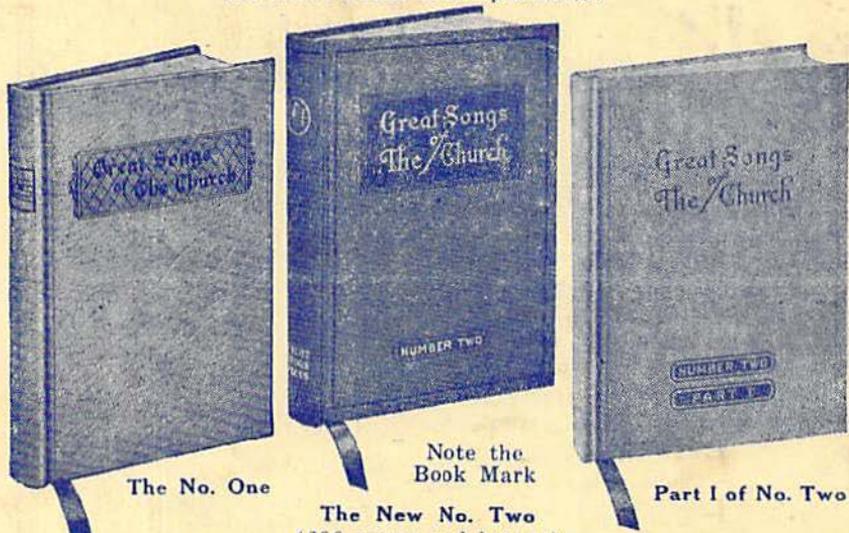
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