

THE WORD AND WORK

OUR GREAT HIGH PRIEST

He prayed for all His own; He prayed for each.
 The sins, woes, wants and cares of everyone
 Oppressed His heart, engaged His willing mind,
 And had their issue in long nights of prayer.
 When Peter fell, he fell to rise again:
 His courage failed but not his faith: for One,
 That knew him better than he knew himself,
 Had been before with God; forestalling so
 The dark sad hour of treachery and shame.
 Satan might seize and sift, "but I," He said,
 "Have prayed that thy faith fail not." So prevails
 Christ's intercession for the feeblest saint.

—A. E. Knight.

WORDS IN SEASON

R. H. B.

TWO WAYS

There is a lot of difference between attaining and obtaining; between achieving and receiving. It is all the difference between the law and the gospel, and between "works" and "grace." It is in fact the difference that marks two opposite religions—the one of the flesh, the other of faith; the one natural the other supernatural; the one a religion of (attempted) self-salvation, the other a faith in the salvation of God. "All the world-religions," says Sir Monier Williams, "however widely they differ in form and creed, are based upon one common principle, namely the principle of self-salvation by works and merit." For that idea is natural to the fleshly man. It chimes with all his notions and inclinations. Even Christians easily forget (sometimes seem never to have understood) the foundation of grace on which they stand, and seek to reach their hope by earning it and by "acquiring merit." They want to deserve it, for that is the only way they think they can ever get it. But "to him that worketh the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4:4, 5.) For "faith" is the only thing that is not meritorious, being simply the reliance of the lost person on One who is able to save, and who saves freely all that come to Him. "Therefore it is of faith that it may be by grace"—i. e., by unmerited favor. (Rom. 4:16.) "For by grace have ye been saved, through faith; and that not of yourselves: it is the gift of God; not of works that no man should glory. (Eph. 2:8, 9.)

FIGHTING FOR A FOREGONE VICTORY

There is, too, a great difference between striving to attain a goal, and striving to take possession of what is already one's own. In the one case you seek to achieve something for yourself; in the other you appropriate what has been given to you. In the one case you are fighting to gain a victory; in the other you are fighting on the basis of a foregone victory, already yours and secured to you, in the confidence of which you go forth conquering and to conquer. Does the idea seem difficult to grasp? Let us illustrate. There is Joshua, for example, on the eve of crossing over the Jordan into Canaan to face seven nations more powerful and warlike, "greater and mightier" than Israel. Now the victory was already his by grant of God, and already envisioned by "faith's discerning eye." "There shall no man be able to stand before thee all the days of thy life," Jehovah said to Joshua; "as I was with Moses so will I be with thee." And, "Every place that the sole of your foot shall tread upon, to you have I given it." (Josh. 1.) It was not as though God had said, "Go over and fight, and if you win the victory you shall have the land"; but "I have given you the land: go over and take it." They must fight indeed, and did fight; but not as uncertainly. Nor did they think that it was by their fighting that they had acquired the land. It was, they well knew, by the gift of God, not by their power and efforts, that they obtained it. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them." (Ps. 44:3.) This assurance beforehand, far from making them lax and careless, caused them to fight all the more lustily and confidently. "See, I have given into thy hand the king of Ai, and his people, and his city, and his land," said the Lord. (Josh. 8:1.) But how carefully they followed instructions, and how energetically did they carry them out! So does faith always act. But it makes a world of difference whether you are battling with a view to victory or whether you are fighting by faith on the strength of a foregone victory, already secured to you by definite gift of God. In the former case the victory is your own achievement; in the latter case it is of God. Wherefore also the glory and praise belongs to Him alone.

WORKING ON THE BASIS OF A GIFT

This principle runs all through the gospel. It is in fact the distinguishing principle between Law and Gospel, and between "Works" and "Faith." For "the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:7). And "Moses writeth that the man that doeth the righteousness of the law shall live thereby." (Rom. 10:5.) The righteousness which is of faith, on the other hand, says that "if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead thou shalt be saved." (Rom. 10:6, 9.) In the one case salvation is the end to be worked for; in

the other it is the gift granted freely from the start, to be worked out. (Phil. 2:12.) Thus are all the gifts bestowed in the gospel-order. Christians receive the free gift of righteousness (Rom. 5:17) that they may "follow after righteousness," and do righteousness. They are freely sanctified that they may "follow after sanctification," "perfecting holiness in the fear of God." In Christ they are *dead* to sin, and on that basis they "*put to death* their members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry" (Col. 3:3, 5). They have already put on Christ (Gal. 3:27), and therefore thenceforth they will be putting on Christ day by day. (Rom. 13:14). They are children of God, destined to be like Christ when He shall appear; and everyone who really has this hope set on Him will begin right here and now to "purify himself even as He is pure." (1 John 3:1-3.) Because the gift and the calling is his, and the outcome is sure, he takes up the battle unto certain victory.

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"IT IS WRITTEN"

This is the sure anchorage of our faith: the written word of God. It is the certain proof of the spirit of error when men begin to exalt themselves above the written word; when they lay claim to some inward illumination which makes them independent of the Scriptures; or some supposed "Christian consciousness" by which they can discount or even discard what the Bible says. No one could more justly have relied on inward impressions and consciousness, but to the Lord Jesus, the "It is written" was final, the last and only court of appeal, against all the pleas of Satan. And when the latter tried to use the same argument, the Lord Jesus, far from denying the validity of the words which Satan quoted, by another "It is written," countered his misapplication of Satan's quotation. (Matt. 4:5-7.) So to the Christian also "It is written" is a rock-foundation. A modernistic infidel likened the gospel to a composition of Mozart's music from which some would get one impression, another another; but no one a definite, final one. This is the attempt to destroy the authority of the written word, and the unfailing tell-tale mark of the cloven hoof. "He that is of God heareth us," says John; "he that is not of God heareth us not. By this we know the spirit of truth and the spirit of error." (1 John 4:6.) And every effort to darken, to detract from, to change, to discredit God's written word, is the mark to that extent of that same evil spirit.

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AN EVIL TIME

Everything seems calculated to put men to sleep. The mirth, the music, the laughter: the gaiety of sinners, the prosperity of the wicked, the indifference of the great world toward the things of God: the sage opinions of the "wise"; the optimism of false prophets (who for ever cry "Peace, peace, when there is no peace"); the many differences of "views" and "interpretations"; the venality of preachers; the luke-

warmness of churches; the pride and boast of skeptical learning and science; the glory of the great (all regardless of God), the successes of the shrewd and the powerful, and the hopeless doubt and uncertainty that hangs over all—for how unlikely it seems to the casual hearer that the Bible is God's word, that God gave His Son, that Jesus came and died for us, and rose from the dead; that the gospel alone is God's power unto salvation; and how impossible that all who are not Christ's are lost, or that Jesus will come again and will render to every man according to his works—all, all combines today to paralyze men's souls, and to dope them into slumber, the while they are drifting on in the general current. Why should they not eat and drink and be merry? Life is short, and then comes death; and who knows but that too is well? In such a time as this God calls aloud to all who will hear: "*Watch and pray!*" (Luke 21:34-36.)

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IN THE CONGREGATION OF THE WICKED

One of the bitter recompenses of sin is that you must go with those who sin, as if one of them. If you do evil you must join the evildoers. You will be numbered among the transgressors as one of their sort and like. It is a dreadful development. The sinner does not realize beforehand what it means; but after his fall it comes home to him that now he belongs to that class and category; that he is one of the company of the fallen ones; that, since he has cast his lot with them, they are now to be his familiar associates, and that with them he must travel the bitter road to final retribution. Yea, and that in the end, because he is become like him and them, he must be cast into the eternal fire which was "prepared for the devil and his angels," and forever shut out from the home of the pure and the good. "Gather not my soul with sinners," the psalmist cries, "nor my life with men of blood, in whose hand is wickedness." (Psalm 26:9, 10.) Let me be numbered among thy people, O Lord, with those whom thou hast redeemed by thy blood; and let thy saints be my fellows and friends in whom is all my delight!

THE SECOND DEATH

The great negative blessing of the "first resurrection" is exemption from the Second Death. "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.) Whatever is comprehended in that "second death" must be something incalculably worse than ordinary death. To the church in Smyrna the Lord Jesus says, "Fear not the things which thou art about to suffer. . . . Be thou faithful unto death, and I will give thee the crown of life He that overcometh shall not be hurt of the second death." (Rev. 2:10, 11.) The common death which men die, even if under the most horrible circumstances, is not anything to be compared

with "the second death." "Be not afraid of them that kill the body," said the Lord Jesus to His disciples, "but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Matt. 10:28.) The word for "hell" here is not "hades," but "gehenna," which always stands for the place of punitive retribution. To avoid *that* no present suffering can be too great; for nothing a man can suffer here is to be compared with the second death. Again, in Rev. 20: 14 the second death is identified with "the lake of fire"; and Rev. 21:8 tells us who goes there—"the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars." "*Their* part," it goes on to say, "shall be in the lake that burneth with fire and brimstone; which is the second death." Into that lake, the first to be cast (so far as the record shows) are the Beast and the False Prophet. (Rev. 19:20.) That occurs before "the thousand years." A short season after the thousand years Satan joins their company. (Rev. 20:10.) The beast and the false prophet who were cast into that lake of fire a thousand years earlier are still there when Satan is cast in; "and they shall be tormented day and night for ever and ever." After that follows the judgment of the Great White Throne, when books are opened, and another book is opened which is the book of life"; and if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:15.)

Such is the second death. God gave His Son, His Chief Beloved, to save us from it; and the Son gave Himself. It is good for the Christian to remember what he has been saved from; what he has been saved *by*; and what he has been saved *for!* And what shall it profit a man if he shall gain the whole world, if at last he has to go into the second death?

"There is a death whose pangs
Outlast this fleeting breath.
Oh what eternal horror hangs
Upon the second death!"

THE CHALLENGE TO THE YOUNG

Our young people would do well to stand for Christian principles of their own accord. Ho whappy we would be to learn of young people giving up the Sunday night show, and even withdrawing from school organizations that practice and encourage dancing. There are enough Christian boys and girls in our community to make the Christian stand popular. It may mean a sacrifice for you but if you really love the Lord you can do it. How well He will be pleased, and what a help it will be to the church! How many have already taken such a stand? How many will take such a stand?—J. R. Clark.

Our greatest need is a deeper consecration to the will of God, that through us the world may see Jesus.—Elmer Ringer.

NEWS AND NOTES

From Terre Haute comes an interesting letter, signed by a ninety year-old man and his daughter, in appreciation of a radio address, WAVE, March 30. The letter was addressed to Highland Church of Christ, Louisville, whose minister was the speaker—not "E. M. Borden," as it sounded to the dear old man in Terre Haute. It would appear that the minister of Highland Church is a preacher of that "ancient gospel," which Bro. Boatman and Sister Swadener love! Here is the letter:

"Highland Church of Christ, Louisville: While listening to the radio one afternoon last week we became intensely interested and aware of the speaker, a minister, was one not commonly heard on the air.

"My father, who will be ninety years old next October, was a listener and the trend of the lesson taught was so devoid of the usual 'lenten' sermon, and so overflowing with gospel truths, that we soon felt we were hearing a preacher from the Church of Christ.

"Our surprise and pleasure was unbounded to hear Bro. E. M. Borden's name announced. We have read his writings and have his book, Jacob's Ladder, but we have never known him personally.

"We would be pleased to know about your broadcasts and if Bro. Borden will be heard again. Our minister, Bro. D. M. Mathis, broadcasts from WBOW, also a Bro. Peck and Bro. Johns are heard from WBOW. Time of broadcast, 8:00 A. M. Sundays. Their contract expires May 1.

"Surely the radio is a wonderful means of spreading the gospel, but, as Bro. Borden stated, it was carried to all the world by the early church without any of the modern conveniences.

"I am enclosing a card for reply."
—Jas. P. Boatman, and Iva B. Swadener.

The next United Song Rally will be held at Sellersburg church third Thursday night, April 20. This is the final Rally for the Louisville area this season.

These monthly gatherings for

practice and praise in song have been delightful, with capacity attendance everywhere. They will be resumed in the autumn.

Rochester, N. Y.: "Work has recently begun in Rochester with just a few members. We had our first meeting, with Bro. Hugo McCord preaching. There were four additions."—Thos. N. Page.

Who will stand (to Bro. Janes or to this office) to help clear a deficit of \$224 in the Fox Travel Fund? This borrowed money, required because of unexpected and emergency expenses during the Fox return to Japan, must be raised and repaid.

The beautiful little book for home reading or Home Worship, advertised in this issue ("God's Purpose") carries a sermonette by Bro. Boll, also one by Bro. Straiton of Fort Worth: pages 127 and 187. Price, 60c each. In art leather, gift box, \$1.50. There are 365 "sermonettes," one for each day in the year, all written on request, by 365 "eminent men."

Metropolis, Ill.: "You may publish the following in Word and Work, copied from Firm Foundation"—Ivis Paisley:

"On June 6 I am to begin a discussion with G. D. Knepper at Metropolis, Ill. We will discuss Premillennialism. The propositions are to cover: (1) The Reign of Christ on David's Throne; (2) Return of the Jews to Palestine; (3) A general Resurrection and Judgment for all the world; (4) A Thousand Years' Reign of Christ on Earth. There will be four days' discussion, with two sessions each day."—W. C. Porter.

Charlton, Ontario: "We are putting up a church building at this time, and we expect that it will take about \$200 to make the building suitable for meetings. As there will no doubt be many brethren who read the Word and Work interested in this forward movement, any who wish to make gifts may send to Bro. G. A. Leach, Sellersburg, Ind. All gifts should be marked 'Charlton Building Fund.'"—A. M. Simpson.

Don Carlos Janes is on a missionary promotion trip, south and southwest.

The new alphabetical hymnal, issued by Great Songs Press a year or more ago, is in high demand. Even foreign lands have ordered: Bulgaria, South America, England, India, Africa, Bolivia, and others.

Read Ben Elston's Budget this month without fail!

Toronto: "The work here is progressing some. We have had 5 baptisms since the first of the year and have prospects for a number of others soon. We still have cold weather. Plenty of snow and ice in places yet."—J. Scott Greer.

Bro. J. R. Chamberlin of Ypsilanti, Mich., has prepared an excellent Scripture Index for the 1938 Bound Volume of Word and Work. The book contains also the usual Topical Index. Price \$1.50 prepaid.

Comes Bro. Chambers, originator of the Word and Work (and still a regular editor), with a fine-looking new paper, **Truth Advance**. Subscription price 50c per year. That Bro. Chambers' part in it, at least, will be unusual and spiritual goes without saying. More power to you!

Yes, our friend, Chas. M. Neal, of Winchester, Ky., has found his match, when it comes to making bricks without straw. We had never seen the likes of Neal at beautiful, inexpensive printing (by mimeograph or something) until Arthur Graham's package reached us yesterday from Boston. Actually, his "**Cambridge Commentator**" and "**Pearls of Truth**" are as easy reading as the best-printed book! The publisher of W. W. would be thankful for "copy" half as easy to read.

Ethel Mattley is back in Hong Kong. She writes in China Chimes, just received:

"I have not space nor time to tell you of my trip through Indo-China but will some time in the future. Since reaching here we have been busy finding something to wear in civilization and having some dentistry work done. Every minute has been full. It was good to get mail after so long a time and you will all receive answers and acknowledgements of money sent. Many thanks to you all."—Ethel Mattley.

Rejoice with us, you readers and givers! The Word and Work (at last) is in the clear financially. No "unpaid bills," and (almost) no

"Cash on hand"! Remember us—"if summer comes"—in prayer and gifts. The summer is always impossible, except for the goodness of God in the gifts of friends.

Song rallies, E. L. J. and H. N. Rutherford leading, are announced for Lexington, Ky., evenings of Wednesday, Thursday and Friday, April 12-14.

The editor's "Romans" articles, concluded this month, are to go into book form right away.

Ocean Park, Calif.: "The Venice Church held a four-week's revival Jan. 22 to Feb. 19: Samuel E. Witty of Hollywood first week; Hugh M. Tiner, Dean of Pepperdine College, second week; T. W. Phillips, formerly of Southwest church, Los Angeles, the last two weeks. This was a missionary meeting, all the ministers donating their time. Much good was done, two were baptized, six placed membership, and every member was strengthened by the good gospel preaching.

"The attendance has more than doubled here the last six months. We now have 30 members, 35 to 40 in Sunday School, about 50 present for Sunday morning worship, about 30 at night, 20 to 25 present on Wednesday night. The Lord has been good to us, prospering the work here, and we thank Him from the very depth of our hearts.

"Bro. and Sister Yake from Toronto are spending the winter here. They are a good help in the church wherever they are.

"We are all well pleased with the new song books ('The New Number Two.') We plan to meet one night each week for a while to get acquainted with the book and learn new songs. Wish you could come in to help us out. The Lord of heaven will surely bless you for giving such a book to the church. We miss the song rallies with you and the fellowship of all the home brethren. Remember us to our Christian friends and pray for the work we are trying to do."—Elmer and Bertha LaMaster.

We can still supply W. W. Lesson Quarterly for April, May, June The price is 9c each. Also we have all the other usual helps.

Bro. Jorgenson is to preach in Ormsby Church, Louisville, Sunday night to Friday night, May 7-12.

JUSTIN AND THE JEW

S. C.

Justin Martyr to Trypho (Dialogue, Sec. 34): "For Christ is said to be a king and Priest and God and Lord and Angel and Man and Captain of the Host and Stone and Child that is born, and that He was first to be exposed to sufferings, and then to be taken up into heaven, and to return from thence with glory, and to receive an everlasting kingdom, as I can prove from the Scriptures. But that you may the better understand what I assert, I will recite the words of the psalm, which are these": (The 72nd Psalm follows, which read.)

Trypho to Justin Martyr (Dialogue, Sec. 39): "For that the Scriptures foretold that Christ was to suffer, and to come again with glory, and to receive an everlasting sovereignty over all nations, all the kingdoms of the world being made subject to Him, you have abundantly proved by several passages."

That point settled upon, the conversation passes on to other topics. In Section 89 we have Justin informing the Jew as follows:

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day also Jesus Christ our Savior rose from the dead. For He was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to His apostles and disciples, and taught them what we now submit to your consideration."

Justin Martyr was not an inspired teacher or writer, but his writings show how he had understood those who were inspired, and whom he had heard. They are, therefore, interesting sidelights which we are glad were preserved from that earliest day of Christianity.

BEN'S BUDGET

I find it little difficulty to love one who honestly, even seriously, differs from me. But when I am conscious of no mental or moral dishonor in my conclusions and life, then, so far as I know, the best I can do is to have no further controversy with any or all who thus discount me. I feel too deeply the responsibility under which God has placed me, to pretend to *think* that which it is utterly impossible for me to think. I could but abhor myself were I (to please any or all others much as that naturally appeals to me) to outwardly conform myself to the conduct of those by whose reasonings and interpretations I am unconvinced. I would have God's way, if I can recognize it. The fuller the real, divinely revealed unity among all who love God, the happier I will be. I would stand with, or apart from, any one just and only as such one stands with or apart from Christ. And if any word or note of mine is sensed as harmful to any who are or may become children of God, thus injuring any who may read this magazine, I hope

Bro. Jorgenson will not let it get into print. I shall try harder than ever to hinder no one's influence for good. And I can hinder no one's influence for *harm* by pursuing an unchristian course with him. God control my pen and tongue!—Ben J. Elston.

THE SOLEMN COMPACT

J. H. McCALEB

“Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.”—Matt. 5:33-37.

I was talking not long ago to a friend who is interested legally in seeing that contracts are lived up to. He told me of a recent incident when he had used some of the verses above to establish the righteousness of his insistence that a man keep his word. It seems to me that no better argument could be used. When a man goes back on that which he has promised, he violates a law of God. One does not need a long list of detailed laws in this connection. The principle established is enough.

Today the matter of protecting ourselves against the unreliability of human promises has become a major task. Legally, there are so many loop holes that it is almost impossible to tie a person down without the use of many paragraphs and pages. Apparently, some people feel perfectly justified in repudiating their word provided the law can be satisfied in a technical manner.

Perhaps we are inclined to do the same thing in our religious lives. For some reason it appears difficult to give unselfishly of our time and our money. When enthusiasm is at a great height, and when there are applauding crowds to spur us on, we are prone to make great protestations and to use big words of promise. But the performance is not always so good as the words. We are likely to forget even as we are prone to forget our more simple debts. When we name the name of the Lord, it is done in a very simple manner. There are no oaths to swear, nor long, binding documents to sign. The allegiance, however, is a binding one. It means giving one's entire life and all that it contains. It is a simple assent to a lifetime of unending devotion.

How many really take this step seriously? Upon how many hearts does the burden of the Lord's work lie heavily? Giving, generally, is not anywhere near the level indicated by our protestations of allegiance. It is often difficult to find sufficient funds to carry on even the simplest work. The only conclusion possible is that the “yeas” of some Christians have not meant “yea” and that there is a repudiation of an unwritten contract.

“JOHN THREE SIXTEEN”

E. L. J.

Our text is that familiar, most memorized and inexhaustible verse, John 3:16, the “golden gospel,” we call it, the “golden text of the Bible”: “For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.”

Almost every word in the verse is a great word. There are at least ten great words, in five pairs—and then an eleventh. Two words have to do with the God-head—“God” and “Son”; two words tell us what God did: “loved” and “gave”—as love always gives; two words state the objects of God’s love: “world” and “whosoever”—the one is a collective word, “world”; the other is a distributive word, “whosoever”; two words state in a general way the human side in salvation; “believe”—with all that means in the New Testament—and “have”—the result of believing; two words state the extremes of human destiny: “perish” and “life”—the two ends of the way, or rather the ends of the two ways, the broad way and the narrow way, perdition and salvation; and there is nothing between the two: it is life or death, salvation or perdition, for every one of us. Finally, there is that big, little eleventh word, “so”.

Now, this verse teaches three main things:

I. The first is this, that God’s love was world-wide, that God loved *the world*, the whole of it. Not some race, the white, black, yellow, red, or brown; but all of them and all the Christless shades between. Not some nation, the Jews alone, or Gentiles only, but all. Not some class, the high or low, rich or poor, educated or illiterate, refined or unrefined, good or bad, but all of these. Not some city or county, or country, or continent, but the whole wide world. That is the first thing: God loved *the world*.

And because God’s love is world-wide, Jesus said to His disciples: “Go ye therefore, and make disciples of all the nations”; “Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved”; and then those parting words that come floating back to us almost from the air as He ascends, “Ye shall be my witnesses . . . unto the uttermost part of the earth”—because God bears in His bosom the whole wide world, and the uttermost parts of the earth on His breast.

II. But the second thing is this: While God’s love was world-wide, universal and general, it was nonetheless individual, particular and personal. The word “whosoever” shows that. As Wm. Bradford of the Plymouth colony used to say, “I’d rather have ‘whosoever’ in that verse than my own name; for then it might mean some other Wm. Bradford, but now I know it means me.” I know it means *me* too, as Paul used to say, “Who loved me and gave himself for me”; and I know it means you, too. God never goes by crowds, but He acts on

principle, and every person counts one with God.

What a wonderful thing it is, that though God's love was spread out over so many millions, yet it didn't grow thin! Think, friends! There are now living, in round numbers, two billion persons. Two thousand million; two million thousand! We can't take in that figure. There are living today more human beings than the richest man on earth has dollars. Let us say that they would average each three feet in height, counting children and all: if they could stand on each other's heads they would make three columns to the moon, which is 239,000 miles away. If they could somehow take hold of hands and feet as acrobats do in the circus, they would wrap around the earth fifty times—25,000 miles each time. If they were stretched one after the other along the Lincoln Highway, they would reach from coast to coast two hundred times; and if they could be stretched along a single line, one might drive ten hours a day, 400 miles per day for more than 5 years to pass them! Yet these are only as a drop in a bucket to those who have already lived and died. Some one published an estimate that the earth must have been dug over its entire surface the equal of a hundred times or more to provide graves for the countless numbers who have lived and died. And God has loved them all, each and every one, with a profound and measureless love; and over every swaying cradle, and over every baby born, His grace has hovered, to bless it, and bless it, and bless it.

III. But there is a third thing in this great verse: It is not enough to say that God loved the world in the universal sense, and every human being on earth in the personal sense; we must add that "God so loved the world"—and there now is that big, little eleventh word. "The most expressive word in any language," said Spurgeon, "is the little word 'so' in the English of John 3:16." True, for it undertakes to state *how much* God loved us, yea, "while we were yet sinners." And if we are no longer sinners He loves us—is it possible—as dearly as He loves Jesus Christ Himself! (John 17:23.)

How much then did He love us? (1) Enough to save us from perdition—"that whosoever believeth on him *should not perish*." It is better never to be born than to perish; yea, I had rather be wiped out, annihilated, and be as if I never had been, than to perish. It is good for men to think on what it means to be lost. It is bad enough to be lost in a western blizzard, or in the desert without water, or in a storm at sea without chart and compass, or in the woods at night, or in some mine or cave, as a man was once lost in Mammoth Cave—so they say—when reason trembled, tottered and fell from her throne; when the hair turned gray in a night, and the poor man went raving wild in madness and fright—this is bad enough; but to be lost, not in body but in soul; not for time alone, but for all the endless ages to come! God loved us enough to save us from that!—"that whosoever believeth on Him *should not perish*"!

But, (2) on top of that salvation, God's love has added the gift of eternal life—"that whosoever believeth on Him should have eternal life." We all love life. You may be old, sick, crippled, alone and poor—but you do not want to die. All that they own almost, will men give for life; for *this poor life*, with all its pain and sorrow, its disappointment and discouragement, its sickness and its tragedy of sin. But when Jesus comes to fashion our bodies anew; to make them like His own in that last swift change; when the first things are passed away—tears, mourning, crying, pain and death—when these have passed away, think what life will mean *then!* When days shall become weeks, weeks change to months, months shall change to years, years to decades, decades to centuries, centuries to millenniums, millenniums to ages—and O, there shall be no end!

(3) But there is a third proof of God's love in this verse—in fact, the supreme proof: In order to save men from perishing, in order to bring them eternal life, God "gave His only begotten Son." That ancient Christian who drew upon the wall of his prison cell the figure of a great cross, writing "height" at the top, "depth" at its foot, "length" and "breadth" at the two ends of the cross-beam—he was right; for Calvary, the cross on the skull-shaped hill, the end of the long, long, stony road, where Jesus went to pay all the debts and back-dues of my life, that is the supreme demonstration of God's love in all its unknowable dimensions. God so loved that He gave—as love always gives; not something He could spare, but His best, His Only Begotten, the best-beloved of His Soul, His other self, His very heart, the Son who had lain from eternity on His bosom, hearing the inmost beating of His pulsing, throbbing heart. That is the supreme evidence of His love.

And now this closing word—what are we going to do about God's love? By coincidence there is another "John three-six-teen" which states the proper measure of human response: "We ought to lay down our lives for the brethren." (1 John 3:16.) "We love because he first loved us"—*do we?* Or is our love in word and with the tongue, but not in deed and truth? (1 John 4:19; 3:18.) It is easy to *say* we love God (1 John 4:20), but He has given us a test: "If ye love me, ye will keep my commandments." (John 14:15.) When Simon professed and protested his love, Jesus gave him the test, "Feed my lambs," "Tend my sheep"; for as love is the condition of acceptable service, so service is the sure evidence and test of love.

It cost God much to love; it always costs to love.

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow,
May richer, fuller be.

And now—wherever you are, whoever you are—busy in

the home or shop, driving on your way or lying on some bed of pain—may the great world-wide, yet personal and intimate love of God our heavenly Father; the grace, free and undeserved, of our Lord Jesus Christ, and the fellowship of the great comforter, the Holy Spirit, be with you all!

THE SECRET KEY OF EDUCATION

O foolish one, that thinkest to make Christians of thy children! *Thou* canst make nothing of them greater or better than whited sepulchers. Only appearance canst thou produce and semblance; but spirit and life can come from One alone. This One, constrain thou Him to come into thy home, into thy children's nurseries. Cast thy little ones into *His* arms with fervent prayer; give Him no rest till he breathes upon them and lays His hands upon them. Thus shalt thou find the secret key of education and shalt work miracles of pedagogy.—Translated from Krummacher.

Plain Questions and Answers

Brother Boll: In view of the fact that you are often accused of causing strife and division, I desire to ask you a clear-cut question and would appreciate a clean and clear-cut reply.

1. Have you at any time, any where, made your position on prophetic problems, with any individual or congregation, a test of fellowship?
2. Have you at any time, or any where, directly or indirectly, divided any church?—A friend.

Answer: 1. I have never at any time or anywhere made my teaching on any prophecy a test of fellowship.

2. I have never at any time or anywhere, directly or indirectly, divided a church. I have on several occasions helped to re-unite congregations where division existed or threatened.

R. H. Boll.

SISTER ETTIE PRUITT

Sister Pruitt was one of the noblest and truest of God's children. She was a member of the little church at Celtic (near Sherman), of late times of the church at Howe, Texas. She was a woman of faith, humble and prayerful; sweet and gentle in her Christian life, earnest and zealous in the service of the Lord. To all who knew her she was a strength and a source of comfort; in all her walk faithful and good. Nearly twenty years ago I saw in her home a framed sheet of paper hanging on the wall. Around the edge of it were pasted the baby pictures of all her children, and in the blank center, in her own handwriting, these words:

"How terrible it would be if one of these should be lost because of my failure to teach him and lead him in God's way."

Such was her concern for her own. At the end of her pilgrimage, she had the happiness of knowing that all those children were Christians, and God-fearing men and women. Sister Pruitt knew what it was to toil and suffer, and had her share of sorrows, for none of God's children can get through without conflicts and heartaches. But for her, as to live was Christ, so to die was gain, and to depart and be with the Lord was very far better. In her life-time she was one of those who looked for that "blessed hope"; and though it was her lot to fall asleep, on that morning when the dead in Christ shall rise, she will find the realization of all her hope and longing. "We shall be satisfied then."—R. H. B.

“WHERE THE RAINBOW NEVER FADES”

Flavil Hall

It cannot be that the earth (in its present condition) can be man's only abiding place. It cannot be that our life is a mere bubble cast up from eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our heart are forever wandering and unsatisfied? Why is it that all the stars who hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings which now pass before us like shadows will stay in our presence forever.—George D. Prentice.

That is beautifully and eloquently said. And yet how dim would be the light of immortality, in a blissful state, had not Jesus the Christ come and entered upon his ministry and his redemptive work by the door of prophecy and so risen from the dead, flashing that light in its glory upon mankind, and giving the assurance to his own: “Because I live, ye shall also live.”

One of the most cheering thoughts that the hope of life beyond gives us is that in that realm where the rainbow's beauty shall be perpetual and perfect, the misunderstandings that mar our peace, while encumbered with the weaknesses of the flesh, shall never cast their shadow upon our pathway.

“When the mists have rolled in splendor
From the summit of the hills,
And the sunshine, warm and tender,
Falls in beauty on the rills,
We may read love's shining letter
In the rainbow of the spray;
We shall know each other better,
When the mists have cleared away.”

It seems to me that Paul in 1 Cor. 10:12 compares our limited knowledge of one another while in the flesh, and of things in the divine kingdom, to the better understanding when we are “absent from the body and at home with the Lord.” If by the expression, “When that which is perfect is come,” the apostle means the completion of God's revelation as it is in the Bible, we should remember that it was thirty years after Paul's martyrdom that the apocalypse was written. And so he could say, “When that which is perfect is come—the revelation of God in its complete written form is finished—I will no longer be looking through a glass, but will be beyond the

shadows of earth and will see face to face the redeemed over there and shall know them fully—not only recognize them, but understand them better.” If some have misrepresented me and never corrected it, on account of not understanding me or themselves, and have passed to the land of perfect day, they now understand me and themselves better.

Let us understand the will of God the best we can and strive to be faithful thereto, also to understand ourselves and one another and be true to the golden rule while we live in the flesh, so that what we lack God may reveal to us and make it clear, in the “sweet by and by.”

IMPORTANT WORK FOR ALL

Robert B. Boyd

A church that is truly Christ's is His in spirit as well as in name. And a church that is Christ's in spirit is mission-minded to the very core. It is a missionary organization that recognizes, not only that the word of God is the seed of the kingdom, but also that the field where the seed is to be sown is the world—the whole world. And before seed will bear fruit in the whole world, it must be planted in the whole world!

Recently Bro. Don Carlos Janes began printing the new enlarged *Missionary Messenger*, a paper that is full of good things, and one of the finest forward moves along missionary lines yet. It can do good only to the extent that it is read, believed, and acted upon. There are many congregations, no doubt, that believe in doing missionary work but are unable to do as much as they would sincerely like to do. The writer of this article would like to make a suggestion that will enable any congregation to have a part in accomplishing “greater things for God” in the field of missionary activities.

No doubt there are congregations not far from the congregation where you hold membership and worship regularly that ought to be doing missionary work—congregations that are able to do much, yet do none. Such churches need teaching, but because they are not interested in missionary work, naturally they will not subscribe for papers such as the *Missionary Messenger*, or send for preachers who emphasize such work. Therefore, if they are to get teaching along these lines, someone must send that teaching to them. That is where *you* and *your congregation* enter the picture.

Let churches who are interested in missionary work send a bundle of *Missionary Messengers* to a church or churches that are not manifesting any interest. Who can tell the good that might result! And for how little! Send 20 copies per month for a year for \$5 and it may be that that \$5 will gain other \$5 over and over again for publishing abroad the kingdom of God. Read this and act. This presents a good work for congregations with limited means, and by no means excludes congregations that are giving abundantly already from taking part in this work.

FINAL LESSON ON ROMANS

R. H. B.

Romans 16

We might be tempted to take the last chapter of this epistle as unimportant, and of no special interest to us. But we would miss much if we passed it over lightly. Those salutations which at first seem little more than a list of strange names, give us an insight into the dear esteem in which Christians held one another, and the fine appreciation of any good work, or of excellence in any of the brethren. True, it is Paul's spirit and attitude we see here; but that was also the standard for all, and reflected among all.

First of all Phœbe, who no doubt was the messenger that brought this epistle to the church in Rome, is commended to their love and regard. She is a servant (literally, a "deaconess") of the church at Cenchreæ, Paul tells them; a helper of many and of Paul himself. Receive her therefore "in the Lord" and "worthily of the saints," and give her all the assistance she may need. Phœbe need have no fears as to her welcome after that! Then follow those loving greetings, full of real and warm affection and appreciation. First Prisca (Priscilla) and Aquila. They were Paul's "fellow-workers," not subordinates, not underlings, not mere assistants, but, though Paul is an Apostle, these two common folk are equal partners with him in the work of the Lord. He also brings to remembrance their deeds of heroism on his behalf—concerning which we know nothing more except the reference given here—how on some occasion they risked their lives for Paul. Then, too, they sheltered a church in their house—one of the four instances in the New Testament. (1 Cor. 16:19; Col. 4:15; Phm. 2.) Then a salutation to Epænetus, Paul's "beloved," to whose everlasting honor it is recorded that he was "the firstfruits of Asia unto Christ." Then there is a "Mary" who had "bestowed much labor" on them. How had Paul learned that? And how was it that he remembered such a thing? Ah—it well deserved mentioning, for it was no small matter to him, nor in the Lord's sight. Then to Andronicus and Junias—kin of Paul; fellow-prisoners of his, too, they had been; of note among the apostles; and who had been Christians longer than himself. That is to say, while Paul was still "breathing out threatening and slaughter against the disciples," they were already worshipping and serving the Lord Jesus Christ. Of Ampliatus he can say nothing in particular, but that he is his "beloved in the Lord." Urbanus is his fellow-worker in Christ, and Stachys is, again, just his "beloved." Apelles is "approved in Christ"—who must have stood some special test; for a man is first "proved," and then, if found true, he is "approved." And so on. Some "labor in the Lord"; another "labored *much* in the Lord." Rufus is "the chosen in the Lord," and his mother had been a mother to Paul also. Name after name follows. Finally,

before an interlude, "All the churches of Christ salute you."

Now comes an interlude—a^{*} warning against certain parties who are causing divisions and occasions of stumbling among them, contrary to the doctrine which they had learned—possibly Judaizers, like those of Acts 15:1; or men, who, like Diotrophes, desired to have pre-eminence, and cast their brethren out of the church (3 John 9, 10); or like those who, turning away from the truth, had taken to "profane babblings," such as "Hymenæus and Philetus, men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. 2:16-18); or, perhaps, like some in Corinth, who said "that there is no resurrection of the dead" (1 Cor. 15:12); or like those who ate heathen sacrifices in idol's temples, proudly asserting their right and liberty to do so, although thereby they caused the downfall of brethren (1 Cor. 8). All such were to be marked and avoided, for they were not really servants of the Lord Jesus Christ, but served their own belly (i. e., were out for their own carnal advantage only; cp. 2 Pet. 2:1-3) and by smooth and fair talk beguiled innocent hearts. The warning of Christ in Matt. 7:15-20 is in the same line.*

Verse 20, (which recalls Gen 3:15) points forward to the final of Satan through the faith and faithfulness of Christ's servants.

Perhaps here Paul had meant to conclude the epistle, for he writes the usual benediction: "The grace of our Lord Jesus Christ be with you." But he resumes and adds salutations from his companions, Timothy and others, Tertius, the amanuensis who wrote the epistle at Paul's dictation (comp. Jer. 36:17, 18) also enters his own salutation.

The finale of the epistle is, as it were, a grand diapason, the solemn and majestic closing chord of a doxology, ascribing praise to Him who is able to establish us according to Paul's gospel, according to the revelation of the secret of the ages (cp. Eph. 3:4-7) now by inspired writings, according to God's commandment, made known to all nations "unto obedience of faith" (Rom. 1:5)—"to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen."

Let us now look back over the way we have travelled—a path beginning in deep darkness, but like unto the dawning light which shineth more and more unto the perfect day.

I. Following the introductory portion (1:1-17) Paul sets forth the awful ruin into which sin has plunged humanity—the masses of the Gentile world (1:18-32); the better classes of the Gentiles also, and the Jews who prided themselves on

*It should hardly be necessary to point out that those who take this passage as their justification in casting out their brethren for any and every difference of view in the scriptures are greatly perverting this passage and are showing themselves worthy to be classed among those who "cause divisions and occasions of stumbling" contrary to the teaching.

their religion and their moral superiority (chap. 2); then summing up all together, that every mouth might be shut under the judgment of God (3:9-20).

At this point begins the revelation of that "righteousness of God" which is set forth in the gospel (1:17) and which is by faith in Jesus Christ, and which consists of our "being justified freely, by his grace, through the redemption that is in Christ Jesus." This runs through from 3:21 to 5:11.

(5:12 to 21 may be regarded as a bridge of transition to the new division which begins at 6:1.)

II. The Way of the Christian life—the victory over sin and the new life in the Spirit is set forth in chapters 6 to 8; in which it is seen that no more than a man can be justified through works of law (3:20) can he be sanctified by the keeping of the law. (See esp. 7:1-14.) Deliverance and power comes through the Spirit.

III. The great and important question of God's dealings with Israel is taken up in chapters 9, 10, 11. In chapter 9 it is shown that God's rejection of Israel was no breach of God's faithfulness to Israel—that mere fleshly descent from Abraham, Isaac, and Jacob, gave them no claim on God—that in any case God bestows His mercies as He sees fit, not according to human dictation. In chapter 10 it is seen that Israel's rejection was not due to any arbitrary decree of God, but to their own perverse choice, against all God's pleadings with them. In chapter 11 Paul shows that God's dealings with Israel are not yet closed, by any means. He looks forward to a day of Israel's national conversion, which in its effect upon the world at large will be as "life from the dead." (See esp. vs. 12, 15, 25-29.)

IV. The practical conclusion and application begins at chapt. 12:1 and runs through chapter 15. Christian living in general is the theme of chap. 12; Christian conduct with reference to civil governments, and toward our fellow-men in general, is taught in chapt. 13; the righteous attitude toward special church difficulties which threatened the unity of Christ's people, is discussed in chapters 14 and 15.

Chapter 16 contains salutations, and concludes with a sublime doxology.

. . .

A great Bible-teacher once said, "If you get "Romans," God has got *you*." This is surely true. So let us go back over Romans—study it thoughtfully, earnestly, praying all along that the eyes of our understanding may be enlightened, and that the great truths it sets forth may mold our thoughts and lives.

Our first great task is not to serve our fellow men, but to serve our God, by studying His Word, learning His will, and **then** doing it. Our first circle of responsibility is not toward strangers and distant acquaintances, but our own home. Our chief ambition should not be the proclamation of Christ with our lips, but the preaching of Him by our lives—A. W. Pink.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles
"Speak" and "Say"

What is the difference between "And Jehovah said unto Moses" in Numbers 27:12 and "And Jehovah spake unto Moses" in Numbers 27:6? —Kentucky.

The word for "And . . . said" in v. 12 and the word for "And . . . spake" in v. 6 are exactly the same (*wayy'omer*). The reason for the difference in the English is that our English idiom does not allow us to use the verb *say* (or any of its parts) without an object (in the form of either a word or a quotation); i. e., we can say *he speaks, he spoke (spake)*, etc., and stop, since *speak* is an intransitive verb most of the time; but if we say *he says, he said*, etc., we expect something to follow, since *say* is always a transitive verb. In vv. 6f. we read, "And Jehovah spake unto Moses, saying, The daughter, etc.," when the *spake* does not have an object; but in v. 12 "And Jehovah said unto Moses, Get thee, etc.," the command is the direct object of *said*.

Generally, however, the words translated *speak*, etc., and *say*, etc., represent two different words in the Hebrew. *Say*, etc., is *almost always* a translation of 'amar (of which *wayy'omer* above is a form), and *speak*, etc., is *usually* (but by no means regularly) a translation of *dabhar*. The difference between these two words is that 'amar is mostly transitive and is generally equivalent of *say* (but oftentimes is translated by *speak* in order to avoid awkward English, and sometimes is translated by *answer, call, command*, etc), while *dabhar* is usually intransitive and is generally the equivalent of *speak* (but sometimes translated by *answer, command, declare*, etc.). An examination of these words in Strong's *Exhaustive Concordance* will make it clear to the reader that the above statement gives the *general situation*, but that there is apparently some overlapping in the meaning of the two words. My old edition of Gesenius' *Hebrew and English Lexicon* (1844) likens the use of the two words to the use of German *sagen* and *reden*, respectively, and of Greek *lego* and *laleo*, respectively. The Latin *dico* and *loquor*, respectively, are similarly used.

Thou, Thee, Thy and *Thine*; and *Ye, You Your* and *Yours*

Since the reason for the use of certain pronouns in the English Bible is confusing to many, it may not be out of place to explain a few of these words.

Thou is nominative singular, e. g., "Thou art the man." *Thee* is objective singular, e. g., "I saw thee" and "In thee I am pleased." *Thy* is always a singular possessive adjective and is used only before words beginning with a consonant (excepting *h*), e. g., "thy words." *Thine* is used as a singular possessive adjective before vowels and *h*, e. g., "thine army" and "thine house," and as a singular possessive pronoun, e. g., "I am thine." (Incidentally, *my* and *mine* are used in exactly the same way.) These words are used in the English Bible where

we today would use *you, your, and yours*. The reason is that when the definitive English translation was made in 1611, both literary and colloquial English made a distinction between the singular and plural of the pronouns of the second person, a distinction which we today have lost except as we use the language of the Bible.

Ye, which also belongs to older English usage, is nominative plural, e. g., "Ye are the salt of the earth." *You* is objective plural, e. g., "They hear you not" and "I say unto you." *Your* is a plural possessive adjective, e. g., "your life." *Yours* is a plural possessive pronoun, e. g., "All things are yours."

These words are *always* used as indicated above. Today in Modern English three words, *You, Your, and yours*, take the place of these eight words. We have gained a great deal in economy of vocabulary and grammar but have lost some exactness.

"SCRIPTURES WE HAVE OVERLOOKED"

Sometimes we emphasize one passage of Scripture and overlook another very important passage. For instance, Paul says, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Again the apostle Paul says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Again he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Again he says, "That their hearts may be comforted, being knit together in love. If these admonitions were taught and practiced as they should be, the church would soon come into the unity of the faith.

The most discouraging aspect of the church today is the discord and confusion among our own people. Ye are fighting and devouring one another. James says, "Where jealousy and strife is, there is confusion and every vile deed. Factions and parties are born and nurtured by this lamentable condition. Again James says, "The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Every evil work follows in the wake of discord and division. There are no good fruits harvested from strife and confusion. The Lord will disown the man that sows discord among brethren.

Personally, I do not think we need super-critics in the church. The Lord included none in the divine program. However, he did give some wholesome advice to would-be critics when he said, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." It is not bad taste for a man to examine him-

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self. The man who assumes to take oversight of all the churches, and all the colleges, and all the benevolent work of the church is assuming a burden too heavy for one man. The Lord never created the office of critic in the church. It is taught, however, that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith." The church can never attain unity as long as we bite and devour one another. Anybody can find fault, and especially so with the other fellow. The man who would write down my faults would need many extra sheets of paper. He would need much time. But, after all, when he has recorded all my faults and published them to the world, what has been accomplished? Has the church been edified? Has it perfected the saints? Does it encourage the spirit of Christianity for one preacher to hold a brother-preacher's faults before the church?

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"See that ye love one another with a pure heart fervently."

"Confess your faults one to another, and pray one for another."

"Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous."

"Not rendering evil for evil, or railing for railing: but contrariwise blessing."

"These things I command you, that ye love one another."

- Tillet S. Teddlie, in *Firm Foundation*.

The endeavor on the part of a group of people to be simply *Christians*, and to constitute simply a *church of Christ* in the New Testament sense and of the New Testament type is a worthy endeavor. How could any endeavor short of that be commendable?—S. C.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Three of the fine sons of Harry and Pauline Fox are enjoying the opportunities in David Lipscomb College. ** "I'm still going back to Africa some day," says Zelma Lawyer of Harding College, and Africa will receive a blessing the day she arrives. ** Eagerly Helen Pearl Scott looks to the summer when it is time for her return to her parents and her mission work in No. Rhodesia. Gifts for the trip may be sent to her at Sta. A, Abilene, Texas.

We know some missionaries who need new glasses. They would have had them before this but for one thing. If you wish to help along that line, we shall be glad to forward your gift and any accompanying letter or note you send, and the service is—of course—free. ** Sister Cassell, of the Philippines is not very well. ** "I like the work very much. It is pleasant to work with the natives," says George Hobby from Kalomo, in No. Rhodesia. ** Bro. Merritt is issuing a creditable little news-sheet from the mission press given him while sojourning in the states. ** While out of China, Bro. Oldham is working in Washington and Bro. Whitfield in California.

Before Sister Sherriff's natives got through the granite in deepening her well, the heavy rains tilled it up and operations had to cease for a while. ** Some mail from Herman Fox, of Japan, seems to have been much delayed in transit. ** A good man fits most anywhere. Harry Fox, absent from Japan first from health reasons and latterly from other considerations is being blessed in his California work. ** Too bad about George Johnsons having a destructive fire in the chicken house. A fire in this writer's garage recently cost the insurance company nearly \$200. ** Bro. Orville Bixler has made an extensive trip down through Texas, attending the Abilene lectures and going on into Louisiana and back to Searcy, Ark. ** "My work is moving on all right although I have some hardships for I have too many places to take care of with the money that I receive," writes Bro. M. Kang, who has started six churches in Korea, but in that innocent looking sentence lies a tremendous error. He should not have to take care of any of those churches "with the money he receives" from America. Salvation is free and there is nothing the gospel requires of converts in any land which they cannot supply. They may not be financially able to provide the architecture they wish or that their preacher may wish, but they can be everything and do everything God expects of them without depending upon money from this country! ** 1682, Kowloon, Hong Kong, China. "Have lots of space and sunshine for the children." —Elizabeth C. Bernard. ** Have you made a gift to the Rodman Auto Fund? Address Calvin Lentz, Graton, Calif.

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GOD'S MESSAGE

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“BE YE ALSO READY”

“Do you remember the words of our Lord in Luke 12? We have here the parable of the ‘rich fool.’ He had much goods laid up for many years; ‘take thine ease, eat, drink, be merry.’ But God said: ‘Thou foolish one, this night thy soul is required of thee; and the things thou hast prepared, whose shall they be? Do you feel the force of the question? Then our Lord gives advice that saves us and shows us the road to preparedness. Listen to him: ‘Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.’ How timely the admonition! And what a joy it brings when we take it and live it! ‘Treasure’ here undoubtedly refers to earthly holdings. If we will take it and put it in the cause of Christ our hearts will also be in the cause, for where our treasure is, there the heart is to be found. But too many of our hearts are in our pockets or bank accounts, for there our money is found. Better than this we must do, else be wholly unprepared to be called away suddenly.

“It seems that I must go on with what Christ says. Immediately following the statement above, he says: ‘Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may open unto him immediately.’ Do we know what it is to open *immediately*? This means there is no hesitation. This means you are perfectly ready. Let us put our all in the hands of the Eternal God. Let us give him all we possess. When this we do, we can open when he calls ‘immediately.’ If you will allow the expression: ‘We have packed and ready to go.’ But those who have been resting in their holdings, as did the rich fool, are not ready, and when the end comes, they will not have time to get ready. *Therefore be ye also ready.*”—S. H. Hall, in *Friendly Visitor*, 1924.



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