

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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(Including W. W. Lesson Quarterly where requested)

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== Now at the Half ==

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THE WORD AND WORK, PUBLISHERS

Baxter Station, Louisville, Kentucky.

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"WHAT SHALL IT PROFIT A MAN?"

Recently a man who by hook and crook came about as near as anyone ever did to gaining the whole world, died in embittered and miserable old age. It was Sir(!) Basil Zaharoff—the "mystery man of Europe" who thrived upon war and bloodshed and nourished his heart in a day of slaughter—the purveyor of arms and ammunitions to belligerents on all sides in the wars of the past sixty years. How much he had to do with fostering such wars and armament racings that led to them will never be known; for on his death his faithful servants fulfilled their pledge to their master and burned some tons of papers and documents, whose smoke, we doubt not, smelled to heaven. His wealth must have been computed by billions. Out of the world-war alone he is reputed to have made a billion and a half. After all—was it worth while?

"There creeps into the terminal the man who had his day—
But I wonder, Oh my soul, just what his God will say."

* * *

WHEN GOD IS FORGOTTEN

Strangely in all the discussions back and forth as to the rights of the king of England to marry the twice divorced Mrs. Simpson, and the advisability and possible consequences of such a step, never a mention is made, so far as I have seen and heard, of *God*, and *His* will and *His* law as to such a matter. *He* seems to be entirely out of the picture. He seems to have no word, no say-so, no consideration. No one seems to ask what God's mind and attitude and judgment might be regarding such a thing. Whether the king has a right to live his own life; whether he has as much "right" as a private citizen to do as he pleases; whether he is to be bound by "outmoded customs" and by "traditional ideas and ideals"; whether he should submit to the precedent-fettered conventions of the British court, whether he should allow "the clergy" (who are represented as perhaps fearful of their prestige and power) to control him, or not; whether the British cabinet will dissolve; whether the king should abdicate; whether the masses of England and of the Dominions will hack him up—such and such like are the questions that were raised. But what such a step would mean in God's sight; whether such an example set by the sovereign of an empire will tend further to break down God's law as to the sanctity of the marriage vow; what God Himself may say and do about it all, comes in for no discussion. He is ignored. But was it not said to the monarch of Babylon on the night when the hand wrote on the wall—"the God in whose hand thy breath is, and whose are all thy ways,

hast thou not glorified"? The same God still lives; *He* has not abdicated *His* throne, nor will He.

* * *

PERSONAL TOUCH

Benevolent institutions, charitable organizations, relief-bureaus, government agencies, and such like forces do a good work; and those who receive help from them in time of distress do no doubt feel some appreciation. But rarely or never can such concerns call forth any love or fervent gratitude from human hearts. The reason is that they are impersonal. Corporations have no souls. One does not fall in love with a piece of machinery however useful it may be. Even the church, if its good works are to accomplish their end, must not act officially as a society, or through commissioned agents but through warm-hearted brothers and sisters. It is often easier and more convenient to help by proxy and indirectly. But it is the personal work done from a heart of love in Jesus' name that brings the real results.

"There are delicate perfumes," says old Dr. Guthrie, "that owe their fragrance to elements so volatile and ethereal, that much of their virtue is lost when they are poured from one vessel to another. So it is with charity. Those kind looks and tones, which bespeak the feelings of the heart, you can't transmit with the goods or gold, the meat or message, which you sent through the medium of servant or society. As far as possible every one should be the almoner of his own charities, and carry the sunbeam of his presence into the homes of the poor."

So did God. He did not save us at long distance, through agencies and cold natural or spiritual laws: He came down Himself in the Person of His Son and Jesus became one of us. He Himself bore our sins, He shared our sorrows, He carried our burdens, so that we might know Him and love Him. And it is through the personal touch of His true disciples that men are won to Him. Nor will we ourselves ever know real salvation so long as we regard it as a process, or a series of steps, or as some "plan" or "scheme," obedience to abstract conditions and requirements, rather than a personal trust in and personal dealings with a loving and mighty Savior, who gives His all to us that we may be wholly His.

A MASTER MISSIONARY

A perfect illustration of the grain of wheat that fell into the earth and died and brought forth much fruit was William Carey, the great missionary to India, and "the father of modern missions." It will pay any of us to read the record of that remarkable life. But I predict it will make us feel small enough to crawl into a mouse-hole. Here was a real man, a man of God, a man wholly given up to God's will and work, who thought no cost too great that he might fulfil his course and ministry, who spared himself no toil or labor, trouble, loss, or pain, if only he might do his Lord's work to testify the

gospel of the grace of God to souls in darkness and in error bound. The life and work of such a man as Carey, along with such others as Judson, Paton, Williams, Mackay, Livingstone, J. Hudson Taylor—such and such like, make us feel that we have only played at missions, and that we don't know the meaning of sacrifice and devotion. We hold back too much. We are too tenderly concerned for our own well-being. We shrink from the cross. We know exactly how missionary work should be done, but don't do it. We are adepts at criticising, poor at setting examples; fine at theory, void at practice. But it is only the Spirit of God, and the love of God shed abroad in our hearts through the Spirit that is given unto us that makes missionaries. Who wants it? Who will hold out his hand for the unspeakable gift and take the consequence? God needs *men!*

* * *

HIGH IMPROBABILITIES

The revelations of the Lord's word in time past were generally high improbabilities. What could have seemed wilder to Noah, for example, than that God told him of the condition of the world, the nature of its impending doom, the way of salvation (what a grotesque contraption that Ark must have been in human eyes and to human judgment!) and how highly improbable the thought that of all the teeming millions that populated the earth, only the few souls that should seek refuge in the Ark should be saved! All that seemed perfectly ridiculous. Yet so it was and so it came to pass, even as God had said; and blessed was the man that believed His word. How absurd it must have seemed to Abraham, old and as good as dead, that his seed should be as the stars of heaven for multitude! How insane it must have seemed to an eighty-year old shepherd with nothing in his hand but a rod, that he should bring his nation up out of Egypt! How perfectly inconceivable it must have seemed in the eyes of Israel that in David's house, of David's flesh, a babe should be born whose name should be the Mighty God! Or that the Messiah should be a man, subject to death, yet would live and reign for ever! How wholly incredible seem to the ears of men today the predictions of Christ's personal return from heaven and all the prophecies of its attendant circumstances! But as God has spoken so will He do; and as He has declared, so shall it be, whether it seem plausible or impossible to man. Believe Him, trust Him all ye people. He will bring it to pass.

"WATER AND THE SPIRIT"

There is a two-foldness in our salvation—two sides, two necessary elements, answering to the "water and the Spirit"—the one having to do with the blotting out of sins; the other with the renewing of the inward man. In the 51st Psalm for example runs the petition for pardon on the one hand, and for inward renewal on the other. "Blot out my transgress-

ions," the psalmist prays; and "Hide thy face from my sins, and blot out all mine iniquities," and, "Deliver me from blood-guiltiness, O God, thou God of my salvation." But along with that, another petition, which has not to do with the record of sin and guilt which stands written against him, but rather with the man himself. He pleads for such a change in his own nature and character (a change God alone can make) that he may not go on and do the same evil things again. It is not only "blot out my transgressions," but "wash *me* thoroughly from mine iniquity, and *cleans* *me* from my sin." The word "cleans" is precisely the same as that used in connection with leprosy—the cleansing of the leper. For leprosy was a deep defilement which permeated the whole flesh, and could not, like the superficial ceremonial uncleannesses, be removed by the ceremonial washing of one's clothes and bathing of the flesh. It required a "cleansing" that went to the inmost being. And it is not only such washing the psalmist cries for, but he needs and wants a new heart: "Create in me a clean heart, O God." It must be "created" (and only God can create) for the heart is the source whence spring all the issues of life—and what a fountain-source that heart must be from which come such deeds of violence and wickedness as he had committed! He needed not mere forgiveness and pardon: he needed a new heart and a right spirit. He must become a new creature. For that he prays.

In the same tenor speaks the prophet who foretells Israel's regeneration (Ezek. 36:25ff.) "I will sprinkle clean water upon you, and ye shall be clean." The reference is to the symbolic meaning of the water of cleansing, Numb. 19, mingled with the ashes of a heifer sprinkled upon the unclean, sanctified to the cleanness of the flesh (Heb. 9:13). But the work of salvation does not stop there: "a new heart also will I give you, and a new spirit will I put within you . . ." And, finally, "I will put my Spirit within you and cause you to walk in my statutes." Not the water of purification alone, (else the sinner unchanged in nature, will be as "the sow that was washed," which returned "to her wallowing in the mire"), but also a new heart, and a right spirit, and the Spirit of God indwelling—this is required to fill up the profound need of sinful man, if he is to be saved.

This two-foldness, and two-sidedness of our salvation, too often overlooked (for many want only "pardon," and hope to get by with that) is clearly marked in the gospel. Repent and be baptized . . . for the remission of sins," is joined with the promise of the gift of the Holy Spirit. The "washing of regeneration," is followed by "the renewing of the Holy Spirit." (Tit. 3:5-7.) It is the water that washes away our sins, as it were (Acts 22:16); it is the Spirit that makes new. "Ye were washed . . . ye were sanctified . . . ye were justified, in the name of our Lord Jesus Christ, and in the Spirit of our God." (1 Cor. 6:11.) In the case of Nicodemus the two ele-

ments were separate—the water, which stood for repentance and remission, in John's baptism; the Spirit which was to be given through Christ, after He was glorified. But for us they must be held and sought together. Justification and sanctification are both instantaneous and inseparable. The one is the foundation of all subsequent Christian life; the other is given us in the beginning and is perfected in us by development and growth into the likeness of Jesus Christ our Lord. We are washed once for all, though there is a washing that goes on to the end. And we are also made new creatures in Christ; but the renewing is a continuous process till we stand perfect before Him.

* * *

SEARCHING THE SCRIPTURES

What do you mean by "searching"? About a year ago, a paragraph in *Words in Season* made mention of the work of the French scientist, Jean Henri Fabre, student of all nature, but most especially of the insect-world. The stories he tells us of insects are fascinating in themselves. The marvels they reveal are stranger than any fiction or fairy-tale, and no less interesting. But their chief worth perhaps is the example and lesson of the truth-seeker. If a man should go about searching the Scriptures with the same patience and labor; with the like passion for fact and truth; with just such an open heart and single eye; with the same careful and thorough examination and accurate observation; with that same honesty and fairness, just as free from prejudice and party-blindness as that humble scientist exemplified in the ascertaining of the truths of nature—surely the Word of God would yield up its wealth to such a one. Read after Fabre, and bow your head. Follow his assiduous labors, his prodigious toil, his steadfast perseverance; his unwillingness to be content with guesses and appearances (for he must dig down to the bottom at all costs, and get into the heart of things)—see his sacrifice of time, of comfort, of sleep, of means (meagre as they often were) in order to attain his purpose; his watching, waiting, hoping, yearning, wondering; his refusal to accept failure, his loyal devotion to his task, his unshaken continuance to the end of his quest, and see what endeavors a true man is capable of! And yet that was only for earthly truth! How much more is God's word worthy of such earnest searchings! "My son," says Solomon, in the scripture that reasoneth with us as with sons—"if thou wilt receive my words and lay up my commandments with thee; if thou incline thy ear unto wisdom, and apply thy heart to understanding, . . . yea if thou seek her as for silver, and search for her as for hid treasures: *then* shalt thou understand the fear of Jehovah, and find the knowledge of God." (Prov. 2:1-5.)

Help us reach the goal! 1000 new names on our paid subscription list to begin 1937.

Be sure to read the Second Cover Page!

NEWS AND NOTES

(January, 1937)

From Abilene, Tex.: "Please report in Word and Work that Brother Frank M. Mullins will begin regular work at the South Side church January 1, 1937."—E. P. Mead.

New names, 50c; this month only!

From Toledo, Ohio: "I have just finished reading practically all of the December issue and I am impressed anew with the fact that it deserves a place in every Christian home. I sincerely trust and pray that many Christians already acquainted with the Word and Work will put forth special efforts to secure at least one thousand new subscriptions.

"Some recent events here in connection with the Lord's work have given us renewed courage and hope for 'greater things for God' in Toledo. We are praying that God may use us to glorify His name."—Robert B. Boyd.

Highland Home-Coming Jan. 31.

The officers of Highland church, Louisville, are extending invitations to all members of the congregation and their friends, as well as to all former members and friends, and to all who can come, to be at Highland church Lord's Day morning, Jan. 31. They want to make the day a kind of Home-Coming and rallying day, and an occasion of encouragement and welcome to Brother E. L. Jorgenson who (after 14 years of labor elsewhere) resumes the Highland ministry on that day by unanimous call. Brethren in reach who are free to come are asked to help make the meetings of the day a time of great fellowship in the Lord.

From Winchester, Ky.: "My health is so much better that I expect, D. V., to begin preaching again after New Years. I shall not take full charge of a church, but I hope to fill appointments. I will also continue my shut-in work, sending sympathy cards, gospel literature, etc., to sick, afflicted, or aged persons. I will appreciate the names of shut-ins who are not in public institutions."—M. D. Baumer.

Push the 1000 New Names offer.

From Detroit: "The article on 'Praying Through' in December

number is excellent. What a spiritual awakening we would see if it were realized and applied by even a small percent of Christians! A power in transforming the life of the one who prays and a magnitude when used in the priestly office of praying for others—both Christians and sinners."—E. A. Arnot.

From Gallatin, Tenn.: "The work here has been real good. Have a fine class of young men on Sunday nights and a fine class of young women on Monday afternoons. Mrs. Fitts has a good class of the older women on Wednesdays. I have a mixed class of about 30 young people, mostly married, on Sunday mornings.

"Have had additions by membership and restorations practically every Sunday since the meeting.

"I am sending you check as per your offer on 50c subscriptions, and hope you get 99 more so the thousand new names will materialize!"—H. L. Olmstead.

Read the Second Cover Page!

From Harrodsburg, Ky.: "I want to confess the mistake I make when I get the Word and Work. I am so hungry that I try to read it all at once. In that way I always read it too hastily, so have to turn around and read it all over again!"—Mrs. L. D. Duggins.

From Chicago comes the following "warning": "Be warned concerning a cross-eyed 'George McMahon.' He has given a fictitious address here and is apt to beat you out of any amount, tell any story, or give any name. He claims membership at Danville, Illinois."—Dan J. Ottinger.

Read the Second Cover Page!

From Pekin, Ind.: "I certainly enjoy the Word and Work. I just sit down and read and re-read it as soon as it comes. It is full of spiritual food."—Mrs. Nora Phillips.

From Searcy, Ark.: "Bro. J. E. Blansett of Dallas, preached for the college congregation Sunday morning and Sunday night. His lessons were wonderful. They stirred our hearts, strengthened our faith and renewed our hope. We are grateful that the Lord made it possible for

Brother Blansett to come our way.”
—J. D. Allen.

Push the 1000 New Names offer.

From Charlton Station, Ontario: “I am continuing mission work in this far-north country. We have had some cold weather for the early part of winter. It was 23 degrees below zero in November. I am feeling well and enjoying the work.”—Chas. W. Petch.

From Johnson City, Tenn.: “The church work in Johnson City is doing well, attendance and interest very good. Recently we have put concrete floor in basement of the church and have finished one large room in basement for special classes. Offerings are splendid for our membership. Some have placed membership recently.

“I preached the funeral of Brother Sam Rowden at Central Church at Chattanooga on December 22.

“The Word and Work continues most excellent. Blessings on your forces during the new year!”—E. H. Hoover.

Read the Second Cover Page!

From Linton, Ind.: “I believe the Word and Work is the best paper of its kind published and I would regret to miss even a single copy of it.”—Gary B. McKee.

From Jefferson City, Mo.: “Here is hoping the Word and Work has a most successful year, and that all those connected with it may enjoy the best of everything.”—Salome Ogden. (Miss Ogden was a most capable secretary in our office for years.)

New names, 50c; this month only!

We have in type an article by the editor that goes to the root of things touching the condition and needs of simple disciples. Watch for it next month under the caption, “A Fatal Lack.”

A group of relatives and friends met and welcomed Brother J. M. McCaleb upon his arrival in Louisville, Dec. 24. He is now in Nashville for an eye operation.

“I have some very old song books, with notes—some American books reaching back about 100 years. If any of our readers have such books, please correspond with me. Also, I especially desire the hymnal (without notes) arranged in three parts by A. Campbell—not the later edi-

tion published in 1865, by Errett and Pendleton, which I have.”—E. L. Jorgenson.

Read the Second Cover Page!

W. L. Brown of Africa, and family (except Robert) are due to arrive in New York on January 13.

Can some one send us one copy May 1934 Word and Work?

From Caldwell, Ida.: “Glen C. Wade, who in 1931 quit the use of the instruments of music in worship, is now advocating its use. I debated him on the question four nights at Hermiston, Oregon, where he is preaching for the ‘Church of Christ.’ He had the brethren taught his way on the subject before the debate came off. The vote is to be taken Sunday. Greek meaning of the word which is translated ‘psalm’ was his main contention. His next strongest was the use of the prophets. He was good-natured and competent, from his point of view. I relied on the English translators (who were Greek students) and the historical evidence. Also built up a case against going beyond what we are guided to do.”—Arthur B. Tenney.

New names, 50c; this month only!

From Lexington, Ky.: “We had a fine trip to Florida and had a great little meeting with the Woodstock Park Church of Christ. I baptized Bro. and Sister Mick in the Atlantic ocean. They had been members of the Methodist church and the heavy burden of the church-house when the Methodists disbanded from that place fell upon him. He is a great Christian gentleman and his good wife is a wonderful Christian character, spiritual and sincere. We feel that their coming into the Body there in obedience of faith will be a great asset to the work of the Lord in that place.”—H. N. Rutherford.

New names, 50c; this month only!

G. F. Gibbs of Lawrenceburg, Tenn., held a good, short meeting at Borden, Ind., recently.

This month Brother Boll begins a series of studies in Romans. There has been much desire for more expository writing from our editor, and this series will be welcomed. Be sure to start in, with Bible before you; and tell others!

Push the 1000 New Names offer.

CHRISTIANS AND THE LAW

R. H. B.

From the earliest times and all the way down to the present there have been "*Judaizers*," men who sought to bring Christians under the law. The first converts to the gospel were of course Jews. At first the only distinction between them and other Jews was that they believed in Jesus, crucified and risen, as their Messiah (the Christ); that they "continued stedfastly in the apostles' doctrine," had Christian fellowship with "their own company," observed the Lord's Supper, and "called upon the Name"—that is, they prayed to, and in the name of, the Lord Jesus Christ. In all other matters they did as all other Jews did: they circumcised their offspring, they kept the law, they observed all the ordinances, they continued in the temple worship and in the synagogue meetings, along with the rest of their country-men. The Lord did not forbid or interfere. But one fact stands out in that early history: namely that though they continued in the observances of the Jewish religion, they no longer relied on it for salvation. This is shown in Peter's speech at the Jerusalem conference (Acts 15:10, 11); also in Paul's reproof of Peter in Gal. 2:15, 16. But no Divine objection was raised against the Jewish brother's adherence to the law and all their long-accustomed religious practices. However, when Jerusalem was destroyed a great change came, and even before that, as the teaching of the letter to the Hebrews shows, the light of God prepared them for an entire abandonment of the Old Testament economy.

The matter was quite different, however, when *Gentile* converts were induced to subscribe to the law and to accept circumcision. Then Paul though so tolerant toward Jewish brethren in their law-observances (yea, himself participating with them in them) became thoroughly aroused. To the Jewish Christian those practices were merely the continuance in national custom and privilege; but when a *Gentile* believer adopted them it was a leaving of the ground of the gospel, as though Christ alone were not sufficient, and they needed to add something more. Timothy, of Jewish blood, Paul himself circumcised (Acts 16); but as to Titus, who was a Greek—Paul would have resisted to the death before he would have allowed him to be circumcised (Gal. 2.) For that, in the case of a *Gentile*, meant something entirely different: it would have been the renunciation of the work of Christ and of the gospel of the grace of God (Gal. 5:2-4).

Moreover to these *Gentile* Christians as well as to Jewish brethren Paul gave clear teaching concerning their relation to the Law and to Judaism. They were dead to the law, he declared, through the death of Jesus Christ on their behalf (Rom. 7:4, 5) and completely discharged from it. They were no longer under law but under grace. The law has dominion

over a man (he declared to them) for so long as he lives. But *they* had died, had been buried, had been raised, together with Christ (Rom. 6:4f). Having died to the law, they were in position to live unto God (Gal. 2:19). Now when a man is dead to a thing he is *dead* to it: all vital connection and communion with that thing is broken.

* * *

Judaizers of our day—notably the “Seventh Day” people—would make a distinction between “the law of God” (by which they mean the Ten Commandments) and “the law of Moses,” under which they include all ceremonial laws and ordinances; and would tell us that we are freed from the latter, but not from the former—that we are all under the “unchangeable moral law” of the Decalog. But neither will such a distinction stand, nor does the direct teaching of God’s word countenance such doctrine. In 2 Cor. 3 the apostle announces himself as minister of a New Covenant, and then draws four contrasts between the Old Covenant (2 Cor. 3:14) and the New (2 Cor. 3:6). The old is “the letter which killeth”; the New, “the spirit which giveth life.” The Old is “the ministration of death, written and engraven on stones”; the New, “the ministration of the Spirit,” which, he tells us, is not inscribed on tables of stone, but on tables which are the hearts of flesh. The Old is “the ministration of condemnation”; the New, “the ministration of righteousness.” Finally the Old is “*that which passeth away,*” and the New “*that which remaineth.*” (2 Cor. 3:1-11.)

* * *

The Ten Commandments are essentially the covenant of Sinai (Deut. 4:13) and Mount Sinai is that bondwoman that is to be cast out with her children. But we are children of the free woman, that is to say, of the New Covenant (Gal. 4:21-31). The question is asked sometimes, why, if we are not under the Ten Commandments, do we not steal, kill, bear false witness, etc? The answer is that we do not refrain from such things because the law forbids them. We have guidance and teaching of another and superior sort—namely the teaching of the gospel and the leading of the Spirit, which, if a man follow, he will not fulfil the lusts of the flesh. (Gal. 5:16f.)

* * *

The challenge is often thrown out by Seventh-Dayists for anyone to furnish proof that we are to keep Sunday instead of the Sabbath. Such talk would not have been possible except for the illogical and untenable doctrine of some other denominations who teach that Christians are under the Ten Commandments but that the Fourth Commandment has been changed from Sabbath to Sunday; or, even (which is still worse) that the Sabbath has been changed from Saturday to Sunday! Of course such foolish teaching furnishes an easy mark, and a valiant Seventh-Day warrior can no doubt de-

molish that as easily as any little child instructed in elementary gospel teaching could. This whole doctrine rests on an assumption, and the assumption is a mistaken one. For neither is the Christian under the Decalog, nor does he keep the Sabbath, nor does he keep Sunday or any other day in place of the Sabbath. What then of the first day of the week? It is the memorial day of the Lord's resurrection, in which Christians met to break bread and to worship together. (Acts 20:7; 1 Cor. 16:2.) There is never an example of a *Christian* assembly convened on a sabbath-day. Nor is there any injunction anywhere to Christians to keep the sabbath day—only an admonition to be tolerant toward those who are weak in the faith (perhaps Jewish brethren) who would think one day above another, in the sense of a holy day (Rom. 14:5); and the warning to let no man bring us into bondage or judge us as to "meat or drink, of a feast day, a new moon, or a sabbath day" (annual, monthly, or weekly days)—"which are a shadow of things to come; but the body is Christ's." (Col. 2:16, 17.)

BEN'S BUDGET

Again, by the longsuffering of God, we enter another year. If we have not been faithful in watching and waiting for the coming of the Son of God from heaven, we should not fail in such now. That wondrous event must be nearer than ever. This whatever "view" one may have of it.

I am thankful for the fact that God has given me being. That, alone, entitles Him to my everlasting gratitude. But if I trifle with His grace, as the multitudes are doing and will be doing when He appears for His chosen, it were infinitely better if I had never seen the light.

Continued meditation on what I find revealed of God and myself, convinces me more and more that God assumed no improper right when He created me. Fair thinking leads inevitably to the conclusion that God incurs no proper blame if He rewards the righteous and punishes the intentionally sinful. Not only is there compelling inducement to live to His pleasure; but the obligation is otherwise plain. Wherefore man is without excuse. God will hold such as are accountable that way. Such rights as man has been given will never be abused by the Father who gave them. The Judge of all the earth will do right. But there is no moral justification for rebellion against the very highest authority, which was enacted in purest love.

Out of respect for ourselves, as well as for the holy Beings who seek our good, let us constantly, prayerfully "live soberly, righteously and godly in this present world."

Grace and peace be on all God's Israel.—Ben J. Elston,
De Ridder, La.

New names this month, 50 cents in clubs of 10.

KEEP THE PRESS PREACHING

STANFORD CHAMBERS

"The sons of this generation are wiser than the sons of light" in the matter of advertising through the press, as well as in many other matters. Every industry and every enterprise strives to reach the eye through the printed page. If people are "sold" on any product they must be made to know about it. All businesses have learned how to sell. The liquor traffic spends millions in its educational program to get the American people to drinking again as they once did. It means money to the producer and the distributor. And the method of thus educating the people is through advertising.

People must be "sold" on the Gospel. Their method of being "sold" on spiritual things is in nowise different from that with reference to other things. They must know of the Gospel and must be made to feel their need of it. "How can they believe on Him of whom they have not heard?"

The Lord Jesus chose messengers to go forth advertising Him. They were men who knew the value of their product. They believed in Him. They knew they had the indispensable article. People are "sold" by such advertisers. His people to-day are His only salesmen.

But these lines are written to say "Amen" to the endeavor to extend the circulation of Word and Work. It has many friends, and many warm friends. But a general feeling seems to prevail that the magazine should sell itself. No, even liquor, with the advantage of having fleshly appetites on its side, does not do that satisfactorily, and so the brewers and distillers keep up their missionary work among the people persistently. So does the tobacco business. Bakeries and dairies keep pressing upon the people their need of bread and milk. Even a good thing has to be pushed, and good things should be pushed. Word and Work preaches Christ. It contends for "the faith once for all delivered to the saints." It stands for "the whole counsel of God," and in a faultless spirit. Could its friends push it as such a medium for teaching God's word deserves to be pushed? Think of the thousands of homes of church members without a religious paper of any description! Nothing to counteract the infidel propaganda they are everlastingly reading in their secular books and magazines! Why not buy up the opportunity to do some needed missionary work in the homes of irreligious church members?

Distribute tracts. There are thousands of them teaching sound doctrine lying up on shelves because of the lack of willing distributors! Testimony there is in abundance proving the value and efficacy of tracts in soul winning and yet many Christians have not come to realize what great work can be done by this method. People of every walk of life have been turned to the Lord by a tract: railroad men, traders, fishermen, lawyers, miners, doctors, soldiers, sailors, housewives,

hired servants, outcasts; and at what little outlay of time or means! Tracts are not published for money. What tract ever paid for its printing? They are published for the good the writer hopes they will do. Ask your nearest printer for an estimate of the cost to put out twelve issues of Word and Work. Ask him if he could run his shop on the profits to be made on Word and Work at the rate you can now offer it to your neighbors! Moral: God's people should be buying up the opportunity the press affords for reaching the lost and for building up the saved.

"REDEMPTION DRAWETH NIGH"

FLAVIL HALL

A disciple editor writes: "Notice that Brother Boll says, 'When such things ["signs in the sun, moon and stars;" "distress of nations" on the earth; "perplexity" because of sea conditions; fainting because of fear of such things—Luke 21:25, 26] begin to come to pass, . . . the time of their redemption is at hand.'"

How deplorable is the necessity of saying that Boll is not the one who said this, but that Jesus, the Christ, gave this very assurance to His disciples in verse 28, following the foregoing reference—"When these things begin to come to pass . . . your redemption draweth nigh"; and every word of the said editor's critical comment that follows is against Christ (not the one he is criticising). He says: "What a forlorn and distressing state for the human family! No 'redemption' until the second coming of Christ!"

He then quotes Eph. 1:7 and Col. 1:14 to prove that Christians have redemption in Christ, knowing, too, that no brother denies that we do have primary redemption in Him. And thus he arrays Christ against Paul and Paul against himself, for the latter wrote thirty years after the church was established that salvation "is nearer" to faithful ones "than when we first believed." Bible scholars have always understood "salvation" here to mean that which follows the second coming of Christ, and so have they generally thought of the "redemption" of Luke 21:28. Certainly no reputable commentator has located it earlier than the destruction of Jerusalem, about forty years after the Pentecost of Acts 2, and several years after Paul wrote Eph. 1:7 and Col. 1:14 concerning our present redemption in Christ. If "redemption" in the words, "When these things begin to come to pass" means primary redemption (as that editor represents it) then there could have been none for two-score years after the said Pentecost, if it pertains to the destruction of Jerusalem, and none until the Lord comes; if He is talking about that time!

We can supply your Bibles, commentaries, literature, maps of Bible lands, etc. Write us your needs. Address Word and Work, Louisville, Ky.

AN INTRODUCTORY LESSON ON "ROMANS"

R. H. B.

On the title page of the letter to the Romans Paul sets down his name and his degrees. He has two degrees. The first is "Servant of Jesus Christ." The special word for "servant" here used means a bond-servant, or plainly, a *slave*. Yet not a slave by compulsion bondage: he is, as we shall soon learn, Christ's love-slave. His other degree is that of an *Apostle*. That is his official place and standing. Now an apostle is "one sent"; a messenger. But not just any kind of messenger. An apostle is a messenger authorized to act for those who sent him—a representative, an envoy, an ambassador as we may call him. Say, for example, the U. S. sends an ambassador to some foreign country to negotiate a treaty, or to conclude some sort of agreement with that foreign government. If the latter receives him in this, his representative capacity, it is as though it had received the U. S. government, for he is its accredited and authorized ambassador. To reject him would be to reject the government that sent him. Such an ambassador has powers (which are conferred on him by the government he represents) to say yea and nay, to bind or to loose. Whatever he sets his name to, his government stands bound to fulfil. Whatever conditions he may stipulate, or whatever concessions he may make, his government ratifies all. Needless to say, the ambassador's power can not be arbitrary; he cannot make just any sort of pacts or compacts, as he may like; but is in all things strictly bound by instructions from his home-government.

Such messengers were Christ's apostles. Sent forth and empowered by Him; and having received the Holy Spirit, that they might be able to speak precisely and unerringly the things their Lord gave them to say—no more, no less—their word carries all the authority of Jesus Christ, which is *all* authority in heaven and on earth. (Luke 10:16; John 13:20; Matt. 28:18f.) "He that is of God heareth us," said John, "he that is not of God heareth us not. By this we know the Spirit of truth and the spirit of error." (John 4:6.)

And such a messenger and ambassador was Paul. He was an apostle "not from man, neither through man; but through Jesus Christ and God the Father who raised him from the dead." (Gal. 1:1.) At the outset of our study of "Romans" we must settle that in our mind. For as we go along we shall find things that are so amazing, so contrary to all natural thinking, and so different from our conventional religious notions, that we shall wonder and look back again to see who it is that says these things and *dares* to say them.

For "Romans," the greatest and most fundamental of all Paul's epistles (since its teaching is presupposed in all the rest) is mightily revolutionary. Even if we have studied it before, it gives us a new shock every time we take it up again. Things that do not fit into our general conceptions we readily

forget, and a teaching which runs counter to our ideas quickly fades out of our consciousness, unless we make special effort to hold it fast. Chrysostom, the famed preacher of the fourth century, had "Romans" read to him twice every week. "If I do not do that I forget it," he said. "Nothing so conclusively proves its necessity as the fact that it so soon ceased to be understood," says James Denney. (Expositor's Greek Testament.) "It always requires to be re-discovered again." Likewise Godet (Introd. Commentary on Romans) says, "Coleridge calls the epistle to the Romans 'the profoundest book in existence . . .'" Luther in his famous preface says, 'This Epistle is the chief book of the New Testament, the purest gospel. It deserves not only to be known word for word by every Christian, but to be the subject of his daily meditation day by day, the daily bread of his soul . . . The more time one spends on it the more precious it becomes. . . .' Metanchthon, in order to make it perfectly his own, copied it twice with his own hand. The Reformation was undoubtedly the work of the Epistle to the Romans, as well as of that to the Galatians. And the probability is that every great spiritual revival in the church will be connected as effect and cause with a deeper understanding of this book."

But this great epistle does not need testimony and commendation from men. It needs only to be studied with an open heart and a willing mind. And this let us do. The space in Word and Work is so restricted that only the briefest notes and helps toward an understanding of the book can be given. This may make our little articles the more welcome to the general reader who has not time to take up long discussions and treatises. But even a brief, sketchy study of "Romans" is a great undertaking. Yet it pays big. When done I believe everyone who has followed these studies through will testify that it has been abundantly worth while.

It will be a month before the next Word and Work. During this time will you read Romans over at least once? And if possible several times? That helps greatly when we come to the real study of it.

In this general reading you will perhaps notice several marked divisions. Evidently at 6:1 Paul takes up a new line, and again at 9:1. Then at 12:1 he begins with a long stretch of "practical" teaching, based on all the "doctrinal" portions that went before. The reader may also notice three "Therefores" that tower like mountain-peaks into the air—one at 5:1; one at 8:1; one at 12:1. Just as continued survey of a landscape reveals more and more of its chief features, so the general reading and rereading of the whole epistle brings out its main outlines and demarcations.

And for a more particular study, in preparation for the next lesson, take up the first three chapters down to verse 20 of the third chapter. The epistle has a "key-text," which should be memorized: it is 1:16, 17.

With this look ahead we conclude our introductory lesson.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

(Matt. 16:28 (concluded))

Matt. 16:28 is paralleled by Mark 9:1 and Luke 9:27; and Plummer in commenting on Luke 9:27 says, "The principal interpretations are: 1. The *Transfiguration*, which all three accounts closely connect with the prediction (most of the Fathers, Euthymius Zigabenus, Theophylact, Maldonatus); 2. The *Resurrection and Ascension* (Cajetan, Calvin, Beza); 3. *Pentecost* and the great signs that followed it (Godet, Hahn); 4. *The internal development of the Gospel* (Erasmus, Klostermann); 5. *The Destruction of Jerusalem* (Wetstein, Alford, Morison, Plumtre, Mansel); 6. *The Second Advent* (Meyer, Weiss, Holtzmann)." ¹Plummer further makes the observation that the expressions "the kingdom of God," "the kingdom of God come with power," and "the Son of man coming in his kingdom" cannot refer to the *parousia* (i. e. the Second Coming), for the expression "shall not taste of death until (*ou me geusontai thanatou eos*)" implies that they will taste of death after they see the future events referred to, a condition which will not be true of those who live to see the *parousia*, (cf. 1 Cor. 15:51 and 1 Thess. 4:17).² Since this reasoning seems to be correct, it seems best to eliminate 6.

What then is the interpretation? We can say that the events referred to most naturally would be in that generation, for there is no indication that Jesus meant that any of those hearing him should have a miraculously long life.³ Furthermore Matt. 16:27 is not contemporaneous with v. 28. Vs. 24-27 form a natural sequence, and then Jesus makes the very forceful statement that the kingdom will begin to take shape even in the lifetime of some standing there. It is to be noticed, however, he does not say that the kingdom will be complete in their lifetime nor that the events of v. 27 will take place in their lifetime. Clearly there are three things that "some of those standing here" would see: The kingdom of God (Luke 9:27), power (Mk. 9:1), and the Son of man coming (Matt. 15:28). To find the interpretation of these words of Jesus we must find an incident that contains *all three* of these things.⁴ Under the circumstances none of the five remain-

1. Plummer, *The Gospel According to St. Luke* (International Critical Commentary); New York, Scribner's (1896), 249.

2. *Ibid.* 250. Some have doubted this argument, but to the writer it seems valid.

3. Jn. 21:22 is clearly a rebuke of Peter and not a promise of longevity to anyone. V. 23 explicitly says that Jesus did not say that the disciple mentioned should not die. Now if Jesus had intimated that this disciple would actually remain until he returned, that would have been tantamount to saying he would not die (1 Cor. 15:51; 1 Thess. 4:17).

4. Jesus' statement was longer than the account of any of the three evangelists recorded (cf. Jn. 21:25), and each of the three evangelists recorded that part of the statement that seemed (under the guidance of the Holy Spirit) best from his point of view. Thus we have the

ing interpretations cited by Plummer will fill the picture full. The Transfiguration (1) contains no intimation of the kingdom. Some have thought that 2 Pet. 1:16-18 identifies the Transfiguration with "the power and coming of our Lord Jesus Christ" (v. 16); but, as a matter of fact Peter is using the Transfiguration as evidence only of his having seen Jesus' majesty and God's approval of Jesus (v. 17f.). Peter is simply saying, "I have not been telling you about Jesus' power and coming on the basis of hearsay, but with my own eyes I saw him supernaturally transformed and heard God's own voice approving him. Now from this personal experience I know that he has the power and approval of God and is able to do what he has promised." Furthermore, if "coming (Gr. *Parousia*)" in v. 16 did refer to the Transfiguration, this would be the only place in the New Testament where *parousia* (in connection with Jesus) does not refer to the Second Coming.⁵ The Resurrection and Ascension (2) do not show the kingdom part of the picture. Even if someone should contend that Jesus in the Ascension was on his way to take his seat on his Father's throne and thereby to become King, yet it would have to be admitted that this would be "going into his kingdom," not "coming in his kingdom." Pentecost (3) has some of the kingdom and power aspects, but the Son of man was not seen on Pentecost. So also the internal development of the Gospel (5) lacks the actual visible presence of Jesus. The destruction of Jerusalem (6) shows none of these three necessary things. Also some have thought that John's vision of the *parousia* and of the kingdom in Revelation fulfilled these words of Jesus, but it must be remembered that Jesus said "some (*tines*) of them" (i. e. plural) and *only one person*. John, saw this vision; therefore John's vision could not have fulfilled Jesus' words.

As far as we have any record, the only event that seems to fill the picture full in the three aspects mentioned above is the Triumphal Entry (Matt. 21:1-17; Mk. 11:1-9; Lk. 19:29-46). There is an actual coming of Jesus, hailed as "the King that cometh in the name of the Lord (i. e. of Jehovah)" (Lk. 19:38), and also a prophecy (Zech. 9:9) regarding the coming of the King to Jerusalem is quoted (Matt. 21:4f.) and the Jews spread their garments beneath him as they once before had done for a new king (Matt. 21:7f.; Mk. 11:27; Lk. 19:35f.; 2 Kings 9:13). The power aspect is there, too: the fact that the ass and the colt were secured on the basis "the Lord has need of them" (Matt. 21:2f.; Mk. 11:2-6; Lk. 19:30-34); the fact that the city was "stirred" (Matt. 21:10); the fact that the necessity of the triumphal acclaim was so strong that if the crowds had kept silent, the very stones would have cried out (Lu. 19:39f.); and the fact that Jesus cleansed the temple with

three accounts given from three points of view. They offer no contradiction, but rather supplement each other.

5. Cf. **Word and Work** for 1935, p. 77, for the writer's brief discussion of *parousia*.

authoritative power and without apparent resistance (Matt. 21:12f.; Lk. 19:45f.). It is noteworthy that Jesus gave his complete approval to all this acclaim of him as King (Matt. 21:16; Lk. 19:39f.) Who knows but what the Kingdom would have been set up in its fulness had Israel nationally accepted Jesus on this day as their King? Cf. Lk. 19:41-44.

BEING TOLERATED

There is no child so forlorn as the one that "doesn't belong." For some reason the crowd won't take him to its bosom. It may be because of some peculiarity of the child, or because of some whim of the crowd. At any rate, the poor unfortunate does not belong. He is only tolerated. He might better be excluded entirely insofar as the ache in his heart is concerned.

The process of just tolerating carries over into mature life. It retains the same characteristics of childhood, only it is much more cruel. Grown folks can be more thoughtless than children, and they learn more guile. The hurt goes deeper and the wound takes longer to heal.

The blight of being tolerated creeps even into God's dear family. In spite of the new birth, the new life and the new walk, some of God's children are just tolerated. They don't seem to belong. How great the pain of mind and anguish of soul, only God knows. There is comfort in the promise that God knows those that are His. There is solace in the knowledge that the love of the Father covers all of His children, and that there is healing in His wings.

There is no more effective way to crush a man's soul than to just tolerate him. There is no surer method of ruining a man's effectiveness, and to cast a shadow across his every pathway, than to just tolerate him. How careful we should be that we, God's children, do not fall unwittingly, unknowingly, unconcernedly, and carelessly into that subtle trap and evil habit of just tolerating.—J. H. McCaleb, in *Chicago Christian*.

THE SUBSCRIPTION CAMPAIGN

We are greatly pleased that the special effort for an increased reading of Word and Work has met with such a fine response. It is highly encouraging. It inspires to further effort. Some have succeeded beautifully in getting *large* lists. Let the good work go on. Let many others bestir themselves to secure ten or more subscriptions. Many can secure a good list and then pay for several more for persons who need such a clean, wholesome journal void of wrangling and unseemly thrusts. Some who have helped with ten names will repeat or even exceed that substantial figure. Doubling the circulation would more than double the opportunity for doing good. My personal wish is that every reader do what he may to give the general teaching contained in Word and Work a wide reading.

Don Carlos Janes.

LEARN CONTENTMENT

ROBERT B. BOYD

The true Christian, one whose prayer and determination is to follow in the steps of Jesus, possesses intangible wealth in this life that is often disregarded and overlooked. It is unnecessary for such a one ever to be unhappy or of a discontented attitude. The Christian that manifests a spirit of discontentment has failed to take advantage of the good things that are rightfully his. Such a man has not tasted as deeply of the grace that God is so willing to bestow as he should, and has failed to learn the great lesson that was learned by Paul and should be learned by every Christian—the lesson of how to be content in whatever state one finds himself. (Phil. 4: 10-13.)

It is well to notice that this contentment that Paul possessed was not inherited; it was something that had to be learned. Of equal significance and importance is the fact that this feeling of contentment did not come as a result of anything he possessed of a material nature. For by reading the passage referred to above we can see that he was as content when he had nothing, as when he abounded; when he was hungry as when he was filled. And besides, we must not forget that Paul suffered an uncomfortable thorn in the flesh (whatever that may have been), and that he suffered physical mistreatment and deprivation many times for the sake of his God.

Whence came this feeling of contentment, so necessary for happiness and joy in Christian living? The answer is that it came from a heart of confidence and trust in a heavenly Father and Savior who would keep the promise "that all things work together for good to them that love the Lord." It was the result of a faith that knew God and knew that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"; and from a child-like trust in the promise, "Lo, I am with you always, even unto the end of the world." "I can do all things," said he, "in him that strengtheneth me." (Phil. 4:13.) From this same source we may obtain this same attitude.

We merely need to learn that lesson of faith in a God that is our Father. We need to realize that "godliness with contentment is great gain" (1 Tim. 6:6), and that godliness without contentment is not the greatest gain. We need to believe that "having food and covering we shall be therewith content" (1 Tim. 6:8); for this is not our home, but merely a strange land through which we are passing on our way.

Let us accept our Savior's statement, "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you," at face value, and trust him to fulfill the the promise contained therein. For, says Paul, "my God shall supply every need of yours according to his riches in glory in

Christ Jesus"; and David has testified "yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37:25).

Thanks be unto God for His great love and His many beautiful promises to the faithful!
Toledo, O.

THE CONVERSION OF A CATHOLIC

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."—Matt. 5:6.

This story is a true story of hunger, not for physical satiety but of a spiritual need.

I was a devout Catholic, such a good one that I received communion every day for seven years. I did not realize that my anxiety to be devout was a yearning after something which Catholicism could never give. My mother and I went to Europe to make our home for some years in Milan, Italy, to further my study of vocal music and languages. On the boat going over we met a rich young man. His traveling companion was a Catholic priest, a most charming man. We four became good friends, and from Naples we continued together through Italy, up to Milan where the most famous maestri of singing in the world are to be found. We were fortunate to have this learned priest as our guide. He had studied in the American College in Rome for 12 years, and knew Italian customs, "The Vatican," "St. Peters," "The Catacombs" and the various historical churches. Being a devout Catholic, I wanted above all else to meet the Pope, The "Holy Father," which was arranged through the influence of this priest. After the audition we were conducted through Vatican City—all tourists are allowed to visit it. We enjoyed seeing "St. Peters" with its golden dome, rightly named "The Church of Gold." Through the under-stories and crypts we were shown the vaults with their costly contents locked and sealed from the world's gaze. The aged monk who was our guide narrated the priceless nature of these treasures—the contents of one chest alone was the equivalent of two billion dollars—uncut jewels, rarest sapphires, purest pigeonblood rubies, blue diamonds, purest gold, filigree of the most intricate workmanship, an accumulation of treasures from as far back as the first years of Christianity, all intact and in good condition, lying in satin containers. One of these contained of value enough to ransom a king!

But from the glory of the Vatican and St. Peter's we came out into the drabness of every-day life; abject poverty, babies crying pitifully for milk that was not to be had; the church exacting even the daily needs of the poor. We soon saw an example of this. My maestro had started his summer schools in Naples and Rome, commuting between the two cities. Mother and I, with a Mrs. C. and her daughter Josephine

(friends we had met in Milan) lived in an old Villa, beautiful, but in need of complete repairs. The padrone and his wife, Carmella, and their baby, were typical Italians of the peasant type—joyful, and grateful to have us as summer renters, the first for many months. These simple folk needed clothing, food and necessities. One week later Carmella's husband, Paolo, came to my mother, and hesitatingly asked for more rent in advance. I said, "Why, you were paid four weeks in advance a few days ago." Tears came into his eyes and he said, "Yes, you are right, and my shame is great, but the priest says we are so far behind in our offerings we must raise more money (soldi) to please the Holy Father." He told us that he had given almost the entire amount—keeping barely enough to buy a small milk goat for the baby; we had expected repairs, screens, and needed cooking utensils to be purchased for our apartment. Instead, in fear, this poor man had given his very body's need to a church whose gold no king could equal. He was only one of millions under that bondage! (Read Rev. 17:1-18). My heart chilled that day and I never voluntarily entered another Roman Church! But from the day I "lost my religion," I kept seeking, craving, and even investigating different cults, Christian Science included. I continued restless and unsatisfied.

Time went by until one day, with my mother, I met a lovely girl and her mother. They came to see one of the small apartments in the building which I owned. Thus we became acquainted, and through this young lady's fine musicianship and my vocal interests, we became friends, soon afterward. The husband and father of this family passed away after a long illness, and at this dear man's funeral I sang my first hymn—"Not now, but in the Coming Years." The sweet simplicity of these people, together with those we met on that day (especially one, Brother E. E. Beck) made me realize the infinite mercy of Jesus Christ, and what it means to turn to Him in the hour of death. Through the daughter's firm but gentle speaking, I became interested in evening Bible reading and discussion, especially the book of "Revelation." I saw how misguided I had been in my search for true religion; and early in October 1936, my mother and I were "buried with Christ," through baptism into death, at the hands of Brother Beck at Cornell Avenue Church of Christ, Chicago. Since then, we have been using one of our apartments for a Mission, with Bible study every day at 4:30 P. M., and breaking bread on Sundays.

May the blessings of our Lord and Savior be upon all who read these words!

"He that overcometh and keepeth my works unto the end, to him will I give power over the Nations!"—Rev. 2:36.

—Mrs. Elizabeth Vitale.

915 Irving Park, Blvd., Chicago.

Help us reach the goal: 1000 new names by January 31!

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

I have begun reading a missionary book through for the forty-first time. It is the Holy Bible. * * I begin these notes for their twenty-second year with a sad heart. We have *too few* missionaries. There are *too few* interested churches—possibly one in twenty (5%). Most missionaries or all are poorly supported. To our shame, several have turned to part-time secular work. A number of them are in debt—some probably will lose property on this account. And there are *too few*, known to us, expecting to go to the field. But for the strenuous efforts of a comparative few, the case would be much worse. * * Even if you should carefully read the foregoing as much as twenty times the solemn awfulness of such an unscriptural situation among people distinguished for their announced purpose of “taking the Bible as their guide” might not sink into your soul as heavily as it lies upon my heart, where it has long been grinding. The situation could with great ease and unspeakable joy be more than a hundred times better. If all who profess simple, New Testament religion gave even very moderately, they could readily support in good style 2,000 missionaries! How sad to think how many million more souls will ceaselessly writhe in endless hell, suffering the eternal torments of the damned, through our failure to have other possible missionaries out there where the needs are the greatest and the helpers are the fewest! * * And I am sad because most of my friends, who are also the friends of missions in some degree, seem not to care a copper that our missionaries suffer. I cannot be aware of this sinfully bad condition (through lack of information, through selfishness, worldliness and indifference) without losing sleep over it; and I know that just a few men, stirring here and there, now and then, can never make the church of today a real missionary people. “The Brethren Will Do More Missionary Work When They Are Taught More.” If you believe in a teaching effort on a large scale; if you sympathize with Jesus in his missionary program; if you are dissatisfied with the financial handicaps and sufferings of our missionaries, and want better things, please write me at least a card. The address is 1046 Dudley Avenue, Louisville, Ky. Of course, you *may* care, and you may be doing much more than I know; nor do I profess any authority to require an expression from you; but it would be great encouragement, in my urgent desire to increase missionary activity, to hear that you are concerned: Do *you* then care a copper that the hard-working people who risk land and sea, wild beasts and disease, who make tents betimes to ward off hunger and cover their nakedness—do you *care*, that they suffer, and do you wish for better conditions? Shall I have a card “shower” or a drizzle?

FROM THE MISSIONS

BIXLERS BACK IN JAPAN

We arrived safely Nov. 12. Our voyage was a good one. Our accommodations were as good as could be expected for steerage, but our boy weakened and was sick for a week after we landed. We especially appreciate the prayers of so many of you and remarked many times en-route that our Father must be hearing and answering your prayers. None of us were sea-sick.

Perhaps you are wondering how we found the work. We were prepared for the worst, remembering that Jesus' disciples forsook him at the crucial hour. I will tell you.

Our boat sighted land at 8:30 in the morning. We ran out of a rough sea and wind into a perfect calm. Our boat pulled up to the pier after inspection at 2 P. M. An acquaintance had field glasses which I borrowed. I found loved ones among the crowd waiting on the pier—brethren from our home and from Tokyo and Yokohama. It was indeed a joyful time. Our 18 years of co-operative labor in the Lord rushed back into our hearts, and it seemed only yesterday since we left. Once more we were home—so far as our work is concerned. It took several minutes to land. It was a happy meeting. Besides the several Japanese brethren Miss Cypert had come down from Tokyo and the Rhodes—now living about 2 miles from the pier—were there and welcomed us to their home. They are all able to be at work. We enjoyed being with them. Bro. Rhodes and I have worked together in one way or another since 1912.

We arrived at our home Saturday evening at 4 P. M. The road had been widened to accommodate passing cars. The bank in front of our house was mowed and beautifully green. The little pines on the bank had grown and are pretty. We walked up the path around the corner and into the yard. It was also nicely kept. A nice bamboo grove had grown up in one corner of the front yard. The English walnut trees had grown from mere sprouts into young trees. White clover covered much of the yard. We were struck with the smallness of the house. It also shows the need of paint. The front steps of wood had rotted away and must be replaced. Bro. Takamatsu, the secretary of the industry, had lived in the house but gave us the key at the boat. He had kept it nicely. The hardest part of our separation from Dorothy and Jane came as we were faced on every side by their toys and books and belongings which seemed to cry out because their mistresses had not come. Then our judgment spoke out and shamed us reminding us of the loving hands and hearts that are sacrificing to help them take advantage of the opportunities so much greater for them there than here in preparation for their life's work.

Our next day was Sunday. 15 years ago, at our first meeting, one man came. We wondered how many would be out on this day. At 10 o'clock we went down to the church. There we saw coming to meet us 3 families from Omiya church—6½ miles away where Bro Rhodes had worked. They were all close friends in the work. It was joyful to the soul. By the time we had greeted all we found the number to be around 40. There were members from 4 of our groups. Four women had walked out from our mission in a town 5 miles north-east. 3 women and 2 men walked over from our mission 4 miles east. One sister walked and carried a 2-year old girl most of 7½ miles from the south-west. A hotel keeper, whose daughter was the first to accept Christ in that town, rode his wheel the 5 miles. The postmaster of the town walked over. Neither are Christians yet, but have helped much in the work. So our welcome meeting was indeed encouraging.

We have some most faithful brethren. Our own Dr. Hiratsuka, nephew of our Senior Evangelist, and brother to the manager of our industry, has recently completed his necessary work for his Ph.D. in medicine. Through the years he has worked in fear and love of God, often kneeling by the sick and praying. Now he reveals that he has been studying and preparing for work in T. B. Sanatorium. It is said one out of seven has T. B. Three of Bro. Fujimori's children are stricken. Many

other brethren are suffering. Now we have a GREAT opportunity staring us in the face. We can do a great work in saving souls and letting the light of the Lord shine through services to these helpless, sick multitudes. We are ready. The equipment is not at hand. \$2,000 would start us off. We are not soliciting, but stating facts.

Last but not least, I found that the brethren have done fine with the cereal industry with a nice balance for enlarging the work.

So we have every reason to say that we have had a great welcome!
914 Nagasawa, Shioda Mura, Naka Gun, Ibaraki Ken, Japan.

CANTON

(To J. W. D. S.)

We have been having special evangelistic meetings for the past two weeks and now Brother Lowell Davis is teaching a special class of some thirty or forty who have expressed their desire to study and learn how to become Christians. We pray for good results.

Roy Whitfield.

RHODES REPORT

Brother McCaleb has been with us for a month and we have enjoyed him so much. We shall miss him and his quiet ways, indeed. We thank the Lord for this association with him and know that those who entertain him in the homeland will be blessed by his presence. He sailed November 29.

We were very glad to see the Bixlers again and enjoyed having them in our home a few nights. We enjoyed hearing of their visits among the churches and also hearing of the welfare of some of our friends whom they met.

The work here is interesting. The Sunday morning class for children is increasing in numbers. The Lord's day meeting is at night. I have a Bible class in English on Sunday morning and another on Thursday afternoon. Two have been baptized since moving to our present address.

May the great love of Christ move us, as it moved Him, to give our all for the sake of lost souls bound for eternal destruction.
35, 2 chome, Hongo-cho, Nakuku, Yokohama, Japan. E. A. Rhodes.

FOREST VALE

Through the goodness of God I am again able to write you about the work here.

Molly and her husband have been married a month, and are now living within three minutes walk from us. They are nicely settled and hope to be a great help to us here. Molly's husband for some time past has had an interest in the work here, with other brethren who come out from town to help us. I miss my dear husband, it makes it hard for me being alone, as I spent thirty-five years on the field with him and always my partner to take the lead and responsibility; so you can see how I fully appreciate the help of these brethren in the work we are endeavoring to do.

The meetings on Sunday and through the week are well attended. Molly has promised to help me with the women's Bible class. She is going to start a singing class too; perhaps you have already heard how fond of singing most African natives are, and what good voices the men folk usually have.

The Nyasaland work is going ahead, although they find it very hard to be able to spend their whole time in the work without receiving any help. They say they need clothes and food, and I cannot help them much. I had to get a new tube and tire for the car this month, and it cost \$21.50—wholesale price. It was more than we received for support for the whole of last month. Petrol costs 50 cents a gallon. I find it very difficult to keep going some months. Besides these expenses I have to keep up the church requirements.

I found the only way to keep the natives on the place and to keep in close touch with the children was to open a day school, and I have the Native Commissioner's word that so long as we have this school the natives

will not be removed from the property to the Government Native Reserve. These natives have also particularly asked both of me and the Native Commissioner if they might stay here. Brethren, I feel very anxious to do this, for if they were removed to the Native location some would find the temptations of the world too great to resist. But all this means more expense. There is the teacher's salary which is \$7 per month, as well as the up-keep of the school. The Bible is taught for at least an hour a day in the school. Won't you make it easier for me to carry on and keep this work going?

I would like to thank all those who have so far helped in this work, for we very much appreciate it, and pray God to bless you.

Emma Sherriff.

Forest Vale Mission, Box 907, Bulawayo, S. R., S. Africa.

GRATON LETTER CONCERNING RODMAN

Brother O. T. Rodman, who went out from the Graton congregation to take the gospel to the Philippine Islands, has proved his worth as a missionary. He is a sound teacher, a tireless worker, and a self-sacrificing servant. Many souls have been brought into the fold, and hundreds are being reached through his efforts.

The rented home, in which Brother and Sister Rodman lived, was expensive, inconvenient, and very unsatisfactory. So Brother Rodman bought a lot and built a house on it, which, in comparison to those of that section, is good, though it is quite plain and unpretentious. A part of the amount required to build the house was furnished by Brother Rodman himself, but it was necessary to borrow an additional sum of \$300.

Some of us have decided to give the proceeds from one day's work to apply on the debt incurred. Those who cannot afford to give that much are giving what they can. The church at Graton has taken hold of this proposition for we believe in sending the gospel to all the world, and have the utmost confidence in Brother Rodman as a worthy vessel to bear it. The young people of our congregation have solicited the different members, and have received \$80 in cash. However, it is too great a task for the Graton church alone. By many co-operating in it, the interest of all is united in the work.

Please take up this proposition in any way you see fit: by special contribution, by a specific donation from the church treasury, by one Lord's day contribution, or by "the day's work" system. Whatever you can and wish to give will be greatly appreciated by us and by Brother Rodman. Send all contributions to A. C. Lentz, Graton, California.—Dell Davis, G. A. Marshall, A. C. Lentz, Elders.

PEARLS OF TRUTH

It is a mediocre comment, but too often in the present age do we see the re-enactment of Calvary. Our Lord is despised and rejected by the ruthless indifference of the many who are smugly self-satisfied with their attainments in this life. We crucify Christ afresh by dishonoring Him with our materialistic ideals and carnal attitudes.

We are in danger of overlooking the fact that ordinary, everyday life, prosaic and uneventful as it may seem to us, is rich with privileges and opportunities for service if we will but keep our eyes open.

We all have an influence that can be used in the service of our Lord and we can all find some occasion for doing good in His name with every passing day. But it is well to keep in mind that the day comes but once, and when it is come, it is gone for ever.—Arthur Graham, in *Pearls of Truth*.

To Our Agents and Clubbers

HUNDREDS of regular subscriptions to this magazine expired with the year-end, and are now due for renewal. Many of these are in large club blocks, and wait for the agent's invitation. Please do not fail.

In clubs of 4 or more, remit 75 cents each.

Agents may properly take all subscriptions at \$1 each, and retain 25 cents commission; or they may give their friends the benefit of their commission and take the names at 75¢, remitting the full amount collected.

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We are sending this January issue to all December Expirations, to give agents the month of January to make up their lists.

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