

THE WORD AND WORK

HAMMER AND ANVIL

"Hammer away, ye hostile bands;
 Your hammers break, God's anvil stands."
 Look forth and tell me what they do
 On Life's broad field. Oh, still they fight,
 The False forever with the True,
 The Wrong forever with the Right.
 And still God's faithful ones, as men
 Who hold a fortress strong and high,
 Cry out in confidence again,
 And find a comfort in the cry:
 "Hammer away, ye hostile hands,
 Your hammers break, God's anvil stands."

Older than pyramid or sphinx,
 Old as the stars themselves, the word
 Whereby, when other courage sinks,
 The courage born of heaven is stirred.
 For, when God made the world and knew
 That good and evil could not blend,
 He planned, however men might do,
 What should be, would be in the end.
 And, though as thick as ocean sands
 They rain their blows, the anvil stands

Oh, many a time has this vain world
 Assayed to thwart the mighty plan:
 Its fleets and armies have been hurled
 Against the common rights of man.
 But wrecked armadas, Waterloos,
 Empires abandoned to decay,
 Proclaim the truth they did not choose—
 What broken hammers strew the way!
 Though all the world together bands
 To smite it, still the anvil stands.

Thou knowest that thy cause is just?
 Then rest in that; thy cause is sure.
 Thy word is true? Oh, then it must,
 In spite of slanderous tongues endure
 As toward the crag the billow rides,
 Then falls back, shattered, to its place;
 As fans the breeze the mountain side,
 Nor fans the mountain from its base,—
 So, in all times and in all lands,
 Men's hammers break; God's anvil stands.
 —Samuel Valentine Cole.

WORDS IN SEASON

R. H. B.

THINGS GOOD TO REMEMBER AND KNOW

If you are discouraged and disheartened because of your circumstances or your failure, it will help you to realize that your difficulty is but the common difficulty of all. As far back

as records go (see the book of Job and the Psalms) human beings have labored under just such burdens as those which are troubling you. God must have had that in mind when He sent His Son to be our Redeemer, Savior, Helper. In Christ He provided for those characteristic needs and deficiencies of ours, which would cast us down. Have you sought His help?

* * *

When we feel keenly how short we have fallen, how unfit and unworthy we are before God it is good to remember that Christ came to save and to deal with just such folks as ourselves. It is a bad mistake to think that He came looking for noble souls and for strong, pure characters, and that He blesses such as are worthy—when in fact He came to seek and to save that which is lost, and died to save sinners. Your shortcomings and sins do not make you unfit for His salvation, but rather engage His help—just as a faithful physician will put his most earnest effort and care upon a patient most seriously sick.

* * *

If you are hopeless of attaining the high standards held up in the word of God, it is good to know that the Lord always meets us where we are, and takes us up as we are—not where and as we ought to be. His word is, “Him that cometh to me I will in no wise cast out.” (John 6:37.) “Many a curious ‘him’ must have come to Christ on that invitation,” said old John Bunyan. No doubt that was the inspiring thought of that great hymn, “Just as I am.”

* * *

If you feel that you are not good enough to be used in God’s service (and most of us may have had such doubt at one time and another) it is good to recall that God has always used imperfect instruments. There is no question but that He can use His truest, most consecrated servants to greatest effect. But while you stretch forth (as truly you should) to be a vessel sanctified, meet for the Master’s use, do not wait till you think you have reached the heights of perfection, but humbly, patiently, trustfully, seek to do His service here and now. Your feeble work done in faith and love is precious in His sight.

* * *

It may not be too little, but too much of righteousness, strength, or wisdom (of a sort) that hinders God’s help, and salvation. He will always take you up if you come to Him without pretense or excuse, just plainly and simply as you are. But if you have something of your own He then cannot give you the unsearchable riches of Christ. “Of him are ye in Christ Jesus who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord.” (1 Cor. 1:30, 31.)

* * *

It is good to know that God blesses every man to the extent of his faith and obedience, and as much beyond as is possible in righteousness. His very goodness would lead us to repentance (Rom. 2:4). And when we pray, how often do His

answers outrun our petitions and expectations! Even when He waits, it is that He may be gracious to us (Isa. 30:18); and He is able to do for us exceeding abundantly above all that we ask or think.

* * *

Many of our disappointments, failures, discouragements, unhappinesses can be traced to a divided heart. "Unite my heart to fear thy name" said David; "I will praise thee, O Lord my God, with *my whole heart*." (Ps. 86:11, 12.) To be torn up between conflicting motives means misery and defeat. Even a sage of this world told us that one felt relieved and gay when he had put his heart into his work and done his best; but what one does otherwise brings him no pleasure. "My son, give me thy heart." The heart is the man. What after all is it to God how much you do and give if He has not your heart? *He* is wholehearted toward us. His love for you stood back on nothing. He wants your heart—for how could He be satisfied with less? Are you afraid "lest having Him you should have naught besides"? But in Him you have all things. How true is the prayer of Augustine, "Thou hast made us for thyself; and our hearts are restless till they rest in thee."

* * *

THE LAMP OF PROPHECY

As if to forestall the half-contemptuous, falsely practical attitude toward the Word of Prophecy taken by some today, the Holy Spirit did very especially commend it to our notice. "We have the word of prophecy made more sure, to which ye do well to give heed as to a lamp shining in a dark place," says the apostle Peter—"until the day dawn and the day-star arise in your hearts." (2 Peter 1:19.) Again in 2 Peter 3:2, in Jude 17, in Rev. 1:3 and 22:7 it is urged upon our attention. It was one of the important features of the work of the Spirit that He would show us things to come. (John 16:13.) Paul preached the coming of the Lord not only to babes in Christ but even to outsiders; and during his brief sojourn in Thessalonica found time to instruct the Thessalonians on the coming of Antichrist. (1 Thess. 1:9, 10; 2 Thess. 2:5.) The Holy Spirit gave to the churches an account of things that must come hereafter and must shortly come to pass (Rev. 1:2, 19; 4:1; 22:6). Clearly then, whatever men may think or say, *God* did not regard the predictive prophecies of the Bible as superfluous or unimportant; nor did He likely so conceal His revelations of the future as to make them unintelligible to people to whom they were given. It is not (as has been said before) that *the word of prophecy is a dark place in scripture which we do well to avoid* (exactly the idea of some preachers and writers); but that it is a lamp shining in a dark place, to which we do well to give heed. And, as the context shows, the lamp is not a tail-light, but a headlight, illuminating the way ahead.

THE WORTH AND BLESSING OF PROPHECY

Here let us list some of the blessings which God intended for us through the word of prophecy. It is given:

1. *That we may not be caused to stumble.* John 16:1f. When dreadful things occur in the world, men in their ignorance are prone to question the wisdom or goodness of God. Some, as during the last war, for instance, have thrown all faith overboard. And even Christians often think it strange when some heavy trial befalls, as though some strange thing had happened to them. The light of the word of prophecy would prevent such stumbling.

2. *That we may be undismayed.* For if God foretold it He foreknew it, and the matter is bound to be in His hand. (Rev. 2:10.) Such passages as Psalms 46 teach God's people how to have peace in the midst of all storms.

3. *That we may discern the character of our times, and the indications of the nearing end of the age.* (Matt. 16:2, 3; Luke 12:54-56; 21:28-31; 1 Thess. 5:4, 5.) This has a far greater importance than we are apt to think.

4. *What that end will mean*—for the world, for Israel, for the church. The word of prophecy certainly explodes the world's false dream of progressive evolution and "improvement"; and the Jew's false hope of a national home and peace apart from his return to God and acceptance of his Messiah, the Lord Jesus Christ; as well as Christendom's delusive hope of world-conversion. The lamp of prophecy reveals the ultimate falling away, the rise of the self-deifying world-dictator, the Man of Sin (2 Thess. 2) the reign of the Beast (Rev. 13), the Great Tribulation (Matt. 24:21), and, immediately following, the Day of Wrath and Vengeance: the coming of the Lord Jesus unto execution of judgment (Matt. 24:29, 30; 2 Thess. 1.) Many details belong to this picture to which we cannot here refer; but this is the outline of coming things, as foreshown in the light of God's lamp on prophecy.

5. *That we may escape all these things.* Just to foreknow these things as surely coming, would be no advantage. In fact, if that were all the benefit to be derived from God's word of prophecy we might well count that ignorance were bliss, and 'tis folly to be wise. "The wise man's eyes are in his head; the fool walketh in darkness. And yet I perceived that one event happeneth to them all . . . and why was I then more wise?" (Eccl. 2:14, 15.) But the word of prophecy promises escape from the wrath to come, and also shows us the way of it. (See 1 Thess. 1:10, and 5:9 in its connection; Luke 21:28, 36; Rev. 3:10.) And it gives us a glimpse of the glorious hope that remaineth to the people of God, and a vision of the doom of the unsaved; so that every child of God may know "what he has been saved from, what he has been saved by, and what he has been saved for." The word of prophecy, as well as all scripture, is not for idle knowledge, but for practical life.*

*It may be added that last, not least, the study of prophecy will protect us from the wild speculations that, especially at such a time as this, are taught in the world. Also I am of the opinion that an honest and comprehensive study of the prophetic word, not for controversy, nor to "prove" something, but to learn the mind of God in truth, would come near settling the prophetic dispute in the brotherhood.

NEWS AND NOTES

Please see the "Book Shelves" in the advertising columns of this issue for your Christmas selections. "This year, give books."

Linton, Ind.: "Bro. Boll is doing some wonderful preaching here. Last night the building was packed to capacity. A great number of extra chairs had to be brought in.

"Ever since I have been in Linton we have had an excellent song leader, Bro. Frank A. Bailey, Sr. And now we have an excellent song book, 'Great Songs of The Church, No. 2!' To my mind it is the very best book obtainable. So with the combination of an excellent song leader and a book of fine spiritual songs, you may well know that we are having excellent singing!"—Robert B. Boyd.

South Louisville Church, where D. H. Friend has labored so successfully for some years, has just had a wonderful revival, Oct. 15-22. H. N. Rutherford, assisting Bro. Friend, was mightily used of God in soul-winning, and though he continued only 8 days, 13 confessed Christ as Savior and were baptized. About an equal number came forward for confession of sin and re-consecration—all on the eighth and last day.

One week later, on Lord's Day morning, Oct. 29, E. L. Jorgenson preaching, 4 more came up—2 for baptism and 2 for confession of sin. The whole church has felt the upsurge of the revival, and all are full of praise to God for the season of refreshing. That such a week was possible speaks well for the regular ministry of the church.

Did you notice the little news paragraph, northwest corner of page 172, August Word and Work? One good helper sent a gift of \$5.

Friends of this paper may wish to know that extra gifts amounting to about \$125 would put us in the clear for 1939. This is the smallest shortage in years, thanks to God for a few liberal gifts that were sent in last spring.

Salem Church, Cynthiana, Ky., is now putting out a "Good News" bulletin that is full of good news, and good teaching too. Wilson Burks is the active teacher-minister there. Elsewhere, under caption,

"A Good Record," we reprint a paragraph that may encourage others. And Salem is a country church!

Flavil Hall is now doing some mission preaching in Cincinnati, with some engagements ahead in Ohio and Michigan. Use this good man in preaching or song work!

Brother and Sister E. A. Rhodes of Japan are now located at 600 W. 78th St., Los Angeles.

Will not the friends and churches that appreciate Herman Fox's work in warring Japan send extra gifts this month to clear the old Travel Fund Deficit of \$92.50? Surely, we are not to carry this shortage into the new year!

Great Songs Press has just received 30 used song books (the No. 1) taken in on a trade for the "New No. 2." These will be sold at 10c each, prepaid, and are worth more.

Searcy, Ark.: "The Church of Christ worshipping in the auditorium of Harding College, Searcy, Arkansas, began its regular school-year broadcast Sunday afternoon, 4:30, October 8. It comes to you over KLRA, Little Rock, Arkansas. By remote control we come to you from our studio on the college campus.

"Turn on your dial to 1390 at 4:30 P. M. Sundays. Phone all your neighbors; get us a big crowd.

"College program over same station Thursdays, 4 P. M."—Church of Christ, by J. N. Armstrong.

Munfordville, Ky.: "We closed a good meeting at Shinar church, Whitley Co., Ky., Oct. 8, with five baptized into Christ.

"We would be glad to hold a few more meetings this fall if any church needs us."—Samuel H. Austin.

5970 Santa Monica Blvd., Hollywood, Calif.: "The attendance at both services in Hollywood was good Oct. 15. Brother U. R. Beeson of Santa Fe, N. M., preached a powerful discourse in the evening upon the subject, 'Where Are the Dead?'

"Recently there has been one baptized, and we have gained one by membership. The outlook for increased attendance and interest is encouraging.

"We are having many visitors

from various parts of the country and we extend a cordial invitation to all who are passing through Los Angeles to visit the Church of Christ in Hollywood, 5970 Santa Monica Blvd. If you know of members in the city, please advise them of our location and send us their names and addresses. For information, Phone HI 3380, or address the writer at 5333 La Cresta Ct., Hollywood."—Samuel E. Witty.

New Orleans, Oct. 7: "Wife and I just home from meetings with the little band at De Ridder, La., where live and labor brethren Elston and Forcade, who have turned many souls to the Lord and have touched the lives of many more, some of whom are deeply interested. Two were baptized in this meeting.

"A number of young men are developing under this leadership who, if the responsibility falls upon them, will carry the work on.

"Our Lord's Day afternoons were spent out at two country places, Boxwood and Hopewell. Closing at De Ridder Oct. 4, we were driven to Oakdale next day by Dr. Forcade, Bro. Elston accompanying, for a special service in which Steve Hazelton and John Burges were set apart for the ministry in which each has for some time been engaged. Bros. Sidney Mayeux and Ivy J. Istre joined us in this service and took active part. The former has labored hard and long on behalf of the Oakdale work. He now rejoices in this increase. Bro. Elston continues a few days longer there."—S. C.

Tulsa, Okla.: "It seems almost impossible for a publication to continue to have the good reading that Word and Work has time after time. But it's true, and God be thanked. Also, may God keep it that way."—L. A. Yowell.

Lockney, Texas: "Have had 3 interesting singing schools and some meetings in which 8 were baptized and 4 confessed faults. On my way home from Houston I visited four places, preaching Sundays to very appreciative audiences and meeting many old friends.

"A fearful slaughter is on! Have prayed for many months to delay such horrible suffering, as far as He wills in His great wisdom.

"Like Bro. Elston, I would like

to see full and free writings on whatever brethren have on the Millennium."—J. Frank Copeland.

Charlton Station, Ont.: "The brethren at Charlton are now enjoying the use of their new church building which is situated on the main street of the town and has a seating capacity of 60. We had our opening services in August with Bro. A. M. Stewart of Toronto as guest speaker. The opening services were well attended and there was one addition by baptism during the meetings held on the week following the opening day. Receipts for the building fund from the Southern Ontario brethren amounted to \$229, leaving an expense of \$70 still to be paid."—A. M. Simpson.

Chicago, Ill.: "The Cornell Ave. church moves steadily on and is looking forward with a vision to a greater work than ever. Plans are now complete for the establishment of a new church in the western suburbs of Chicago. This means that Cornell will sacrifice a few of its members whose fellowship we shall greatly miss, but our first joy is in the enlargement of the kingdom of His dear Son in the saving of souls. The Northwest church in Chicago is heartily cooperating with us in this work, offering their minister, Bro. Edw. J. Craddock, free of charge, for an evangelistic meeting with which to begin the work of this new church. Plans now are to begin this meeting Nov. 12.

"The Cornell Ave. church has recently launched forth into several new programs of activity, providing wholesome social and recreational life in an effort to more thoroughly Christianize its young people. Our aim is to provide a Christian atmosphere for every phase of the life of our youth.

"Our records show that 11 have responded to the invitation since my last report: 3 for baptism, 6 to place membership and 2 restored."—Ralph Wilburn.

The following enclosure in mail from publishers of **The Truth**, 3564 Faxon Ave., Memphis, Tenn., has the ring of sincerity:

"We are anxious to double the subscription list of **The Truth** and to make some needed improvements in the make-up and appearance of

the paper. We want to make it second to none in appearance and quality; a high-class publication free from the blight of jealousy and partyism. Will you please help us to do this?"

Has any one found any typographical errors in "Great Songs, No. 2"? If so, please let us know. So far, none has been reported or noticed.

Bro. Boll has returned from a fine meeting with Frank Mullins, South Side church, Abilene, Texas, and has gone to Linton, Ind., where Robert Boyd is minister. The Linton church ordered 100 copies of new No. 2 "Great Songs" for the meeting.

Brother Boll wrote this office on Oct. 13, of the Abilene work: "The meeting has been good, in attendance and interest, with 8 baptisms, some restored, and it's not over yet."

This office has two extra volumes of **Millennial Harbinger** (besides the complete set at Janes Printing Co. office): 1846 and 1847. The 1847 volume runs to page 708 and should run to page 718, besides Index.

Madison, W. Va.: "Eight were baptized in my recent meeting at Beatrice, W. Va. Preached a week at Winifrede, W. Va., recently without additions. Was at Prenter last Sunday. A fine, though new and small, congregation there. Will hold meetings there and at Foster as soon as I can get to them.

"Every disciple should have a copy of Bro. Boll's article on Carnal Warfare."—J. D. Phillips.

New tracts by R. H. Boll recently added to our list:

"Grace and Obedience," 4 pages; 5c each, 50 for \$1.

"Concerning Carnal Warfare," same size and price.

"Into What Then Were Ye Baptized?," same size and price.

"Sunday School Times" subscribers: Our club expires December 16. Please have your renewal here by or before that date. Price in our club, \$2.

We need 6 or 8 copies of the March 1938 Word and Work: who will send?

Dallas, Texas: "Another good old-time brush arbor meeting was held in Carroll County, Tenn. I

have been going back there for meetings for several years past.

"My grandmother, also my mother, were born there; lived, died, and were buried there. It was the place of my birth.

"This meeting began on Aug. 27, and continued for one week. We closed the meeting because another meeting had been previously announced to begin near us on the next Sunday, and we were using some of their benches.

"The crowds were large from the first service to the close. It was estimated there were about 500 present on the last night. They could not all be seated under the arbor. Three were baptized and three came forward to rededicate themselves to the Lord.

"Lord willing, I will return there in 1940 for another meeting, and we mean to announce the time well in advance so there will be no conflict. It is too bad to close when the interest is so intense as was the case in this one."—Eugene V. Wood.

There remains in our stock 560 copies of R. H. B's "The Kingdom of God": price 50c each, 3 copies for \$1.

The article on "The Millennium," which Brother Boll wrote by request for the **Christian Leader** some months ago, is in type and will appear in this magazine next month. It is of five pages and will be made available as a tract: 5c each, 50 for \$1.

The editor's Bible classes at Portland church, Louisville, begins Tuesday night, Nov. 7, 7:45 P. M. Highland Library Community Class begins Thursday, Nov. 9, 10 A. M.

Brother Blansett of Dallas orders 50 each of R. H. B's three new tracts: "Grace and Obedience," "Into What Were Ye Baptized," and "Concerning Carnal Warfare."

These tracts are all of uniform price, 5c each; 50 for \$1. The new "Millennium" tract will be ready within a week or two.

Valrico, Fla.: "I find The Word and Work more helpful than any other paper I have ever taken. I do wish that hundreds more now taking the paper would take it and derive the benefit from it that many of them need. God's blessings certainly are on the promoters of the Word and Work."—H. C. Hinton.

A GOOD RECORD ON GIVING

This is merely an added bit of information regarding our meeting. Salem contribution, in one form or another, amounted to over \$200 during the August revival: \$100 to Brother Friend; about \$65 (from over three sources) to Brother Johnson; \$40 to local support; \$12.50 to the care of the building. And right through the meeting money was being turned in to pay for the re-decoration of the building. All this after a twelve-month of contribution toward repairs and improvement of our church house! Over \$1200 improvements during that time, never slacking missionary support and local preaching. No begging, no pressure, no assessing, no special sales or requests for outside help. This is cheerful giving, scripturally done. What we *could* do here if we should set our hearts to the task—and our pocketbooks!—Wilson Burks, in *Salem News Letter*, Cynthia, Ky.

LET'S BE DONE WITH THIS!

Due to unexpected expenses, accident and emergency, when Herman Fox and family left America for Japan, it became suddenly necessary to borrow and rush to him additional funds for travel. This loan has never been entirely wiped out, and is drawing interest—the interest being paid by an interested disciple.

The deficit in the Travel Fund now stands at \$92.50, and we are asking friends and interested churches to help the home church to clear it up before this year-end.

The home church (Highlands in Louisville) supports two Fox daughters in school in Louisville and provides them a home. They have also carried the responsibility of Brother Fox's personal support, though most of it is drawn in from country churches near to Highlands with whom we are in regular contact. These churches began giving to Herman's work when he first went out, nearly twenty years ago, and they have the remarkable record of having kept up regular, unbroken fellowship with him ever since—at home or abroad, on the land, on the sea, in sickness, or in health, in poverty's vale or abounding in wealth—they never fail!

And now we hope that these churches, assisted by scattered friends who may read this call, will rise up and send little or much, over and above their gifts for personal support, that we may be done with this deficit for once and for all! Send to Brother Janes or to the writer.

E. L. Jorgenson.

The *Word and Work* goes regularly to every continent, every province in Canada and 44 of the United States.

The Chambers tracts, "Whole Counsel of God on Baptism," and "Baptism—What it Involves" are still available: 5¢ each, 30 for \$1.

HE KNOWS!

J. H. McCaleb

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."—Hebrews 4:15, 16.

A few days ago I saw in a newspaper a picture fraught with deep meaning. A street in Paris was the background. Along that route were walking two couples. Those in front were a young man and his wife. Immediately behind followed a young lad and an aging grandmother. The three young people were pushing forward vigorously and with spring in each step. The older woman kept pace with the rest, but there was no spring in her steps. Neither was there any joy or pleasant anticipation in her face. She was seeing her son off to war and knew all that it meant. She alone of the group had a knowledge of what was to come and the hopelessness and futility of the sacrifice. She had gone through it all during the last war and knew what to expect. It was no longer a great adventure but a horrible tragedy.

Most of us, however, have at the best only a limited experience with life and living. Our knowledge is scant and our perception narrow. Each new event in our lives, though ages old in the world's history, strikes us like a thunderbolt. Many times we are utterly confused and know not which way to turn. Our friends are equally confused and we find no one to whom we may go. Not only is our own perception and knowledge limited, but we find no superior understanding among our fellows.

How great is our hope through Jesus Christ our Lord! As we falter blindly around in our human gropings, we remember to turn to Him and to the sunlight of His unlimited understanding. In our weakness we turn to His strength and thereby are made strong. The Lord knows all about everything that could possibly happen to us. His knowledge is beyond anything we can imagine and cannot be measured. Better than that He knows and understands just how we feel and how sorely we are tempted. His experience includes all of our experiences—only the Lord never sinned.

It is that kind of high priest to whom we may go knowing that He will always understand. Full of compassion, earnestly seeking our good and having intimate access to the mighty power of the Great God of the Universe, Christ the Savior is ready to be our friend. He knows us and loves us.

Our patrons can greatly aid our publication work by selecting their Holiday books and Bibles from the advertisements in this issue. We carry these book lists in this, the November paper, to give readers abundant time for "Christmas Shopping." Any book ordered can be delivered within a week or less, from the time order is received. We pay the postage.

THE CHURCH AND HIGHER EDUCATION

We Christian educators have been practicing our profession under a continuous handicap. We believe in the supremacy of the spiritual, and we have been living and teaching in a world that has been overwhelmingly mechanical and material.

The textbooks we use, the printed matter that we read, describe life casually in terms of mechanical cause and effect. All is accounted for as the cumulative results of the operation of the laws of nature. And we are seeing in the world today the effects of these materialistic teachings. When men come to believe that they are merely parts of a great machine that grinds on relentlessly, without feeling, without purpose, they lose confidence in themselves and in each other; they lose faith, hope, aspiration; they are brought into cynicism, uncertainty, discouragement. Religion has been inclined to hold science responsible for the whole gloomy situation. But the scientist has gone on in his pursuit of reality until he has resolved the atom of the materialist into electrons, protons, centers of energy, whirls of force. Mass has become motion. He has dematerialized matter. We can, therefore, proclaim today the passing of the materialistic philosophy of life.

A second major change that must be taken into account by educators is the revolt from the dictatorship of reason. It was natural for man, intoxicated by pride in the attainments of his own reasoning powers, to enthrone reason as the arbiter of values, the ruler of life. There followed the conception of a mechanistic universe with reason as the supreme factor, and in such a universe reason might well be supreme. But with the passing of materialism there is coming a truer valuation of the real function of reason.

Reason is not the faculty by which we perceive truth. Reason may combine and compare and embellish and explain and deduce if given material upon which to work. But it can no more lead us to ultimate truth than can the press that stamps out coins in the mint produce the metal it stamps. May it not be that for pure souls the faculty of prayer, for communion with God, may be the means by which they perceive ultimate truth?

This glorification of reason has had a considerable influence in fostering our belief in the value of wide-spread secular education, and in determining educational methods. We Americans have always manifested an unjustified confidence in mental training as a remedy for political and moral wrongs.

Horace Mann, voicing his confidence in education, said in 1834, "Let the common school be extended to its full capability and nine-tenths of crime and lawlessness will become obsolete." How completely has this expectation been disappointed! As we consider present conditions we are forced to agree that secular education, the training of the mind, the

sharpening of man's reasoning faculties, have not solved our problems. If, as H. G. Wells says, "history is a race between education and disaster," it is by no means evident that education is running a winning race.

We have considered the prevalence of a materialistic philosophy and its results, and have found them unsatisfactory. We have considered the reign of reason and have been forced to conclude that the confidence we have placed in reason, however well trained, has been disappointing. But we have seen, too, that materialism has been overthrown and that a diminished but truer valuation is being placed upon reason. We Christian educators may, therefore, rejoice that these major handicaps have been removed; we may take courage and face the future with augmented confidence and expectation, for the way is open for a spirit-centered, a God-centered education as it has never been before.—Dean George B. Sweazey, in *Westminster College Bulletin*, Sept., 1939.

CULLED FROM CAMPBELL

"And first of all, be it observed, that in some churches there appears to be wanting a proper method of handling the Scriptures to the edification of the brethren. It is admitted by all the holy brethren that the Scriptures of truth, called the living oracles, are the great instrument of God for all His purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Everything, then, depends upon the proper understanding of these volumes of inspiration.

The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better. The discussion of any particular topic, such as faith, repentance, election, the Christian calling, may sometimes be expedient; but in a congregation of Christians the reading and examining the different books in regular succession, every disciple having the volume in his hand, following up the connection of things, examining parallel passages, interrogating and being interrogated, fixing the meaning of particular words and phrases by comparison with the style of that writer or speaker, or with that of others; intermingling these exercises with prayer, and praises, and keeping the narrative, the epistle, or the speech, so long before the minds of all, as is necessary for the youngest disciple in the congregation to understand it, and to become deeply interested in it, will do more in one year than is done in many on the plan of the popular meetings of the day.—*Millennial Harbinger*, abridged, Vol. 1, p. 475.

WHAT IS ARMAGEDDON?

R. H. B.

It has been quite the fashion to use the term "Armageddon" promiscuously to designate almost any kind of general fight, especially a conflict that promises to be decisive. As a figure of speech, a metaphor, this may be allowable. But to say that some definite battle or war is Armageddon—the Armageddon prophesied of in Rev. 16—is another matter. Adventists (for ever predicting, and for ever disappointed) hailed the outbreak of the worldwar of 1914-1918 as Armageddon. But, as events have unanswerably shown, it was not Armageddon. *Now* they confidently affirm and declare that the war which is at the present time threatening to engulf Europe certainly is that long-expected Armageddon. And not Adventists alone, but other religious teachers, some wilder, some soberer, have ventured to assert the same thing. But this war is not "Armageddon," nor could it be. A little examination of what is said concerning Armageddon is sufficient to show this. Note the following facts.

1. Strictly speaking no such thing as a "battle of Armageddon" is mentioned. Here is the account of it: Out of the mouth of the Dragon (who is defined to be Satan, Rev. 12:9); and of the Beast (the head and leader of the last wicked world-power, Rev. 13:1, 2, 7,) and of the False Prophet (the publicity-agent and general executive of the "Beast," Rev. 13: 11-18) come forth "three unclean spirits, as it were frogs," which are "spirits of demons, working signs," going forth "unto the kings of the whole world, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together in the place which in Hebrew is called, Har-Magedon" (King James Version, "Armageddon"). Rev. 16:13, 14, 16. Armageddon therefore is the gathering place, where these armies muster; not necessarily the field of battle.

2. The meaning of the term "Armageddon" (rather, "Har-Magedon") is "the mountain of Megiddo." Now Megiddo was a real place, a city situated at the strategic entrance to Palestine, at the river Kishon, at the opening of the great plain of Esdraelon, a natural battle-field from times immemorial. And though the *mountain* of Megiddo is nowhere else mentioned in the scriptures, the *valley* of Megiddo is spoken of (2 Chron. 35:22; comp. Zech. 12:11) and there can not possibly be a valley without a mountain. In the absence of any reason to the contrary then, we take Rev. 16:16 to mean that *there*, at the mountain of Megiddo, not in Germany or France or Russia, or anywhere in Europe, or at any other place, will the forces of the kings of the earth be massed for the great conflict. Only by fantastic figurative interpretations can Armageddon be located elsewhere than at the place plainly so designated as the mountain of Megiddo.

3. It will further be seen that "the great war of God, the

Almighty" for which the armies of the kings of the earth gather at Armageddon is not a conflict *between nations* at all. The nations here gathered are not arrayed against one another: they are *united*, in a common purpose. This becomes evident, not only from the fact that the Beast dominates the world, and that the kings of the earth, stirred up and deluded by demon-influences, have lent him their power; but also from the account of "the war of the great day of God the Almighty," given very impressively in Rev. 19. There the Beast, and the kings of the earth and their armies make their stand. (Without question, this is the conflict before spoken of in Rev. 16: 13, 14, 16.) But against whom are they gathered? Against none less than Him, who, attended by the armies of heaven, comes down out of the opened heaven, in Rev. 19:11-16. It may seem strange that these adversaries would have undertaken such a thing as to fight against *Him*. But consider that they are acting under a frenzied delusion, led on by Satan and demoniacal powers; that they hold the Beast as supreme and invincible, even as God (Rev. 13:4, 8); and that they do not at all calculate on clashing with Christ Himself, in whose glory, power, and return from heaven—yea! in whose very existence, they certainly do not believe. Their real object is indicated in such prophecies as Micah 4:11, 12; Zech. 14:2, 3; Ps. 83; of which we cannot speak now and here. But it is *Christ* who suddenly comes to oppose them.

4. The outcome of the "battle" is briefly told. There is no fighting back. Simply, the Beast is taken, and with him the False Prophet, and they two are cast alive into the Lake of Fire; and the rest are killed with the sword that comes out of the mouth of Him—that is to say, they perish at His word. And Satan, thus utterly defeated, is deprived of his liberty, removed from this earthly realm, securely imprisoned in the "abyss" which is elsewhere shown to be the prison-house of evil spirits, for a thousand years. (Rev. 20:1f.)

Such is "the battle of Armageddon" if it could be properly so called; such are the combatants in it, and such its outcome. It is true that the forces of light and darkness have often clashed in critical conflicts and that such conflicts may be taken as foreshadowing of "Armageddon"; but all such shadows and idealistic concepts will at last come to a final and perfect manifestation in concrete fact and event. And when we know the real and final Armageddon we shall be able to discern also those minor conflicts of like sort and category which foreshadow it. This is the principle of "perpetual application." And therein lies one of the chief values of Prophecy, and indeed of all Scripture.

Great Songs Press has on hand 31 used copies of the 1922 edition of "Great Songs," cloth, fair condition: 7c each postpaid anywhere in the U. S. A. These cannot be used with the later editions (1925 and onward), but they do contain 450 good songs, suitable for some mission or small church, at least for temporary purposes.

REBELLIOUS WIVES AND SLACKER HUSBANDS

WIVES SOMETIMES WISER THAN HUSBANDS

Sometimes a wife has a better education than her husband. It frequently happens that she has natural abilities which her husband does not have. Sometimes a girl leaves a good job to marry a man who has a smaller salary than she had; naturally she feels superior. Should such a woman take orders from her husband? Should she defer to his judgment? Should she "be subject" unto him? Should she "be in subjection?" God's word says, "Yes!" A fourteen-year-old girl in home economics classes learns to sew beautifully and can make dresses which her mother could never make. She learns home decoration, can cook economical and attractive dishes and set a table in a way her mother never knew. She may be in high school while her mother never went beyond the fifth grade. Yet the daughter should obey the mother, not the mother the daughter. That is God's rule. A fifteen-year-old boy, with the help of a county demonstration agent, learns to select seed corn, break the ground, plant, replant, fertilize and cultivate corn so that he makes 100 bushels to the acre. It has been done more than once when the father never made more than twenty or thirty bushels to the acre. The boy has advantages the father never had, reads books the father knows not the names of, has a better education, yet the boy should be subject to his father, not the father to the boy. That is God's way. So with the wife who thinks herself superior to her husband. She should not have married a man whom she did not love enough to obey. She should not marry a man if she does not love God enough to do right.

"Don't you think women are as good as men?" people sometimes ask. Certainly, they are usually as good, sometimes worse, but many times better than their husbands. But if one who reads this is a good woman, then she will want to do right, for good wives take a wife's proper place. If you are a better Christian than your husband, then the best way to prove it is to obey God's plain commands concerning your husband and home.

CHRISTIAN WIVES SHOULD OBEY UNSAVED HUSBANDS

The question constantly arises about a Christian wife with an unsaved husband and the Lord plainly answers this question in 1 Peter 3:1, 2: "Likewise, ye wives, be in subjection to your husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." Here is the case of the husband who "will not obey the Word of God," will not listen to the gospel and has not been saved. The Lord says for a wife to be in subjection to such a husband and that that is the way to win him to Christ. You wives who weep over your lost husbands and who plead and pray without success for their salvation, it may be that by your disobedient heart you have blocked the answer to your own prayers

and made it so your husband will not listen to your pleading. The kind of religion which will make a wife the modest, unselfish, lovely and obedient wife which God commands her to be, with that "ornament of a meek and quiet spirit which is in the sight of God of great price," like Sarah had, who obeyed Abraham, calling him lord (1 Peter 3:5, 6); that kind of home religion in a wife will have more to do with the salvation of many a lost man than any amount of public preaching of the gospel.

People ask foolish theoretical questions here. "What if a husband should command his wife to get drunk?" etc., etc. That is a supposition for which the Lord made no provision here. We may be sure the reason is that that will not occur to a truly Christian woman who loves and obeys her husband. Husbands respect such wives and respect their religion! That is the reason God says such a course should win the husband when the preaching of the word fails. Wives should be in subjection to their husbands, even unsaved husbands.

"HUSBANDS, LOVE YOUR WIVES EVEN AS CHRIST LOVED THE CHURCH AND GAVE HIMSELF FOR IT"

God's standards are high. In the same scripture where He commanded women to be subject to their husbands in everything, He commanded the husband to love his wife, even as Christ loved the church! Notice the following verses in the 5th chapter of Ephesians:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it"—v. 25.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself"—v. 28.

"Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband"—v. 33.

Colossians 3:19 says the same thing, that husbands are to love their wives and adds, "And be not bitter against them." In 1 Peter 3:7 the husband is exhorted to treat his wife with that kindness and honor Christians should show to weaker ones. Notice the words: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, and as being heirs together of the grace of life; that your prayers be not hindered."

Husband, your wife is a part of yourself. You should love her as you love your own body. Love her with the unselfish compassion that Christ has for His church. That standard is so high that it should make every man very humble as he tries to be a good husband. If the man is stronger, he should be better. If the man has more authority, he should have more responsibility. As the salvation of a sinner, and the security of His saints depend on Christ, not on us, so the Lord places more heavily on man the responsibility for a happy home.

MEN CAN PREVENT BROKEN HOMES

The man is to "cleave unto his wife." Hear the Savior

quoting from Genesis in Matthew 19:5: "And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh."

Husbands should have a pure and tender love for their wives; a love that passes over the wife's weakness without bitterness.

Husbands should love their wives as special gifts from God, help to make them happy, for "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord"—Prov. 18:22. "A prudent wife is from the Lord"—Prov. 19:14.

A husband should love his wife as the mother of his children, being with him "heirs together of the grace of life"—1 Peter 3:7.

When a husband loves his wife even as himself, and as Christ loved the church, is not bitter against her and gives her honor as the weaker vessel, and leaving father and mother cleaves unto his wife, that home will very rarely be broken.

EVILS THAT FOLLOW WRONG HOME LIFE—LOST HAPPINESS,
FAITH GONE, LOVE FAILS

If your home is not right, "be sure your sin will find you out!" Nothing is truer in God's word than "Whatsoever a man soweth that shall he also reap." Disaster, trouble, heart-ache and ruin follow the home where the wife is rebellious and the husband a slacker, a shirker of responsibility. Such a home cannot be happy. There must be something more than a temporary sex attraction to make a happy home and there cannot be any real peace and happiness until the question of authority and responsibility is settled and settled right.

For a wife to have her own way does not make her happy any more than it does a rebellious child or a lawless citizen. This is another case where the wages of sin is death, death to happiness and death to all the blessings which God meant should follow marriage and a home.

True happiness in marriage is based on faith. The woman who does not trust her husband's judgment and character enough to submit to his will can not have the happiness which comes from full confidence. Then the husband cannot trust completely such a wife who thinks first, not of what is right or best for the home, but of her own selfish will. The companionship of husband and wife is not worth the name when faith and confidence are gone.

When happiness is gone and faith is gone, love soon follows them away. A woman will not long continue to love the man for whom she has no respect. Here is a strange fact that though the Lord many times commands the wife to be subject to her husband, to submit to him, to be obedient to him, even to reverence him, yet in the Bible there is only a single command that a woman should love her husband! The reason must be that the highest and best love must always inevitably follow this path of duty. The woman who reveres and obeys her husband will find in her heart a deep-seated

love which depends not on mere sex attraction, but instead blossoms out of her own character and her position and is a gift of God! The highest form of married love is possible only in a Bible kind of a home.

When a husband's love for his wife is based upon her youth, her charm, her beauty, these, alas, all too soon fade away and such frivolous love cannot resist the effect of time, temper, poverty and age. But the woman who is adorned with that beauty of the heart, which does not fail with age, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price," attracts and makes sure her husband's unfaithful love. A husband cannot but give such a wife not only the thrill of young love, and the passion of maturity, but the steadfastness of real respect and admiration through the years. Men and women who take the place God assigned them, may expect that reward of virtue, that blessing of God, a love which does not wither when hair turns white nor when bodily passions pass away! But the rebellious wife and the slacker husband give wings to love and speed it away.

DISOBEDIENT CHILDREN IN DISCONTENTED, UNGODLY HOMES

It cannot be an accident that a generation of rebellious wives and irresponsible husbands and a generation of disobedient, law-breaking children should appear in the world at the same time. A government which cannot put down gangster rule in the United States, may expect a continually growing wave of crime beginning with traffic violations and ending with murders and rape, year after year throughout the United States. One citizen cannot violate the laws with immunity without cultivating a disrespect for law. So it is in the home. The man who cannot rule his wife as God commanded (Gen. 3:16) cannot long command his children. The man who takes a place as merely a money maker for the home, a necessary evil with no authority, will find that his children laugh at his opinions, disregard his commands and scorn his white hairs when he is old! Where the wife is lawless, children will be lawless. No scheme man can devise for the home can secure the respect and obedience of children like God's plan for a man to be the head of his home, the head over his wife.

Modern woman wants to have her cake and eat it, too. One of the pitiful things about modern women is their failure with their children, their sense of helplessness. How many such women with their grey hair bobbed and waved in the fashion, and faces painted and their dresses of flapper cut, assured of themselves, boasting of their independence and equality are yet scorned and disobeyed by their children! Put this down as an axiom, that children do not obey and respect mothers who themselves are disobedient and disrespectful wives! People reap what they sow. There is something in the character of such a rebellious woman that will make her a thorn in the side of her children. She will interfere with their lives, break up their marriages, hinder the discipline of their

children. They will love her and yet despise her. Let those who do not agree with God's plan weigh well before they break His plain commands about a home.

PRAYER HINDERED BY WRONG HOME LIFE

In 1 Peter, third chapter, the word of God warns us that the disobedient wife and the husband who does not love and honor his wife as he ought have their prayers hindered. In the first verse we are told that wives will win their husbands to Christ by obeying them and verse 7, closing the paragraph says: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

You pray for lost children and they are not saved; your prayers are hindered because of wrong home life. You pray for your husband to be saved, or the husband prays for his wife's health, but their prayers are blocked, are hindered and an angry God does not listen because of their sins. If every other consideration fails to move the heart of the man and woman who reads this, then I beg you in Jesus' name to make your home right so God can answer your prayers. All of Christian happiness, salvation of your children, the true prosperity of a Christian home and the peace of a Christian life depend on keeping these plain commands of God.

COME BACK TO GOD'S WAY

If one reads this whose heart is heavy, whose home is unhappy, one whose dreams and plans concerning loved ones and home come toppling about your ears, then come back to God today, and let Him fix your heart. After all, a happy home is a matter of religion, a matter of being right with God. Why not make confession to each other in the home, start again with family altar, begin again those old fashioned practices of our forefathers which made their happy homes and happy hearts.

Unsaved man, how can you have the kind of home that the Lord wants you to have until you let Christ come into your heart? How can you command over your children aright until first all of you love the Lord and serve Him? Why not say with Joshua, "As for me and my house we will serve the Lord"? Trust Christ for forgiveness today, call on God for strength to be a real man, and have the Holy Spirit to guide you in your duties in the home today. May God help you to have all the joys of a happy home, the peace of a good conscience and the favor of God who hears your prayers because you please Him in these matters.—*Sword of the Lord.*

The following paragraphs were copied from young graduating speakers, on Commencement night, at the P. C. H. S., Louisville, last June:

"No one will ever make a more thrilling discovery than he who first sees our Lord coming in the sky."

"Some give place, some prominence, some preeminence, to Jesus Christ."

PRIVATE LETTER FROM FLAVIL HALL

(Note: This letter was not written for publication, but to us it seems worthy of these columns, with names and places deleted.—Publisher.)

“To the Editors of Word and Work:

“I received your letter concerning my article that pertained to certain misrepresentations that have gone forth to thousands from anti-millennial sources, and which have turned the minds of readers and hearers against you. If all statements about your teaching had been a fair representation thereof, you could never have been made to appear as heretical teachers in the eyes of people who think soberly. For the sake of the saving influence of you brethren and all who cooperate with you, you need to be better understood. Flagrant misrepresentations of you and of the Bible have constituted a baleful influence in the conflict. I was trying to contribute to the correction of the false propaganda.

“I am certain that brethren who know the evils thereof should, with thought, energy and liberal donations in money, make a drive to correct it. There needs to be a better understanding, even if the anti-millennial leaders should change their attitude and advocate peace, unity and cooperation with you. But it is not the will of the radicals that a soulful, heartfelt reformation of the kind be effected. If it should be seen that their material interests depended upon it, there would be an outward change. Otherwise, not.

“When I saw that Brother X was to be in western Indiana, where there had been but little agitation against the Word and Work influence, I knew the storm would rise, and sure enough Bro. Clark was soon writing Bro. Clymore that that which I predicted had become a reality. The former was wishing to publish literature for the correction thereof and asked for a manuscript from the latter. I know, of course, the attacks consisted largely of the distortions written and circulated by Brother Y and his associates. A correction of those misrepresentations is needed there and elsewhere more than anything else, if possible.

“I held a meeting at a certain place in 1930, and, while I could have precipitated division, I was careful to promote peace. They had had trouble on other matters. Brother N, a neutral on millennial issues, called me there—did the writing for the church—and the last night of the meeting he stated publicly that it was the best meeting they had had in a good long while in the matter of unifying the congregation and causing true brotherly love among the membership. If he was correct, I can add that the meeting was not only good in that respect, but it was good in point of additions to the membership—the number baptized.

I am now making my way toward the city of ——. My friends there are resolved to make some arrangement. They do not make millennial issues a test of fellowship; but their

opposers do, and to this they cannot conscientiously submit. They consider that some of the sweetest and most precious influences and experiences of their Christian lives are due to the activities of Louisville brethren who are not allowed to preach for the— church. To such a course they are not willing to agree unless it could be shown that said brethren have been or are unworthy in conduct or teaching.

“I don’t want to burden any brethren in causing them to take valuable time to help me to realize effectual open doors. I would love to drill in song or serve in preaching, according to needs. But nothing that I say or do is intended to mean that I do not continually, and confidently “hold to God’s unchanging hand.” I have often said, “My times are in His hand,” and much of my preaching is along the line of Phil. 4:5-7. I go on preaching and writing, visiting the sick, the infirm, accompanying such with the prayer of faith, regardless of almost no material income. I rest on other passages in Phil. 4, especially about trusting Jehovah whether one be “full” or “hungry.”

“It is not those who always have “plenty” who necessarily have the greatest faith. Those who hold on in faith, trusting, and Christian perseverance through seasons of darkness—well, nothing else is greater in the Christian pilgrim’s struggle. In a meeting (conducted by another) in which attendance was not very encouraging and in which confessions were not prospective, leading consecrated brethren said, “We have been having special prayers for this meeting a long time, but we see no results.” I said, “You must trust to God to answer your prayers in future days and in blissful ways that you cannot now see.” One of them said something to the effect that after their perseverance in prayer it looked like doubting God to think he could not undertake *then* and bring to pass that for which they had long supplicated. I insisted that there was danger of doubting Him in thinking their prayers must be answered then and in the exact way they had it in their minds.”—Flavil Hall.

OUR MISSION

W. J. Johnson

Our mission is not to rival other religious organizations in an attempt to make an outward show, but to “set forth Christ and him crucified.” For this reason it behooves us to please God instead of man. For when Jesus Christ returns in His glory, then He shall make known the hidden things of the heart, and every one shall receive his praises from the Lord (1 Cor. 4:5). Hence all diligence should be given to present the truth in the spirit of love that we may all be found in fellowship with each other when our Lord returns for us, bringing His reward with Him.

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HAS ANY ONE BEEN MISSED?

Sudden, before my inward, open vision
Millions of faces crowded up to view—
Sad eyes that said, "For us is no remission":
Give us your Savior too.

"Give us," they cry, "your cup of consolation:
Never to our upreaching hands 'tis passed;
We long for the desire of every nation,
And O, we die so fast!"—Selected.

J. N. TEAGUE

The little church at Celtic, not far from Sherman, Texas, was established in 1902, and of it Brother J. N. Teague was one of the charter members. He served in said congregation as an elder, along with Brother Billie Scott, Brother Billie Baxter, Brother C. J. Howard, Brother Baker; all of whom have since departed to be with Christ; and Brother W. M. Harrell, who still remains, although now residing and worshipping in Sherman. From the day he was appointed to be an elder Brother Teague gave himself with redoubled zeal to the study of God's word, the better to feed the flock over which the Holy Spirit had made him overseer. "When I get up in the morning before day," said Brother Cordie Howard to me, pointing over to Brother Teague's house a short distance away "I see a light in that upstairs window; and I know Brother Teague is up studying his Bible." As a result he became a very able teacher—yea, and preacher, far above the average. His prayers were almost wholly taken from God's word; and he quoted more scripture in one of his short fervent prayers than most preachers do in the course of a sermon. As he had lived, so did he die. On Sunday morning, Sept. 3, he was up, had studied his lesson, and, as he always did, sang hymns; then went out. But when about an hour had passed, his son went to look for him, and found where, in the midst of his humble chores, his spirit had departed, and his body had sunk to the earth. Thus passed this earnest and beloved servant of the Lord, ripe in years and faithful service. He was already gone when the writer received a letter from him, dated only two days before his death, in which he expressed his concern and desires for the little church at Celtic, and his faith and love toward Christ's people. His service on earth finished, Brother Teague has fallen asleep in Jesus, awaiting that "summons from the sky" in the morning of the crowning day.

R. H. B.

BROTHER AND SISTER J. M. MASON

Sister Mason, 68 years of age, died Sept. 28; and less than a month later Brother Mason, 84 years old, also passed away. They were both humble, faithful Christians, members and pillars of strength in the church at Glenmora, La. Brother Mason was himself a preacher of the word, fervent in spirit, able, and greatly beloved. He preached almost to his last day, even when so feeble that he had to be helped to the pulpit. Brother and Sister Sidney Mayeux write that he was a great helper to them in the service of the Lord. Brother Mayeux conducted the funerals of Sister Mason, and that of Brother Mason which followed so soon after; and the church at Glenmora mourns the loss of these two faithful servants of Christ. Thus ere long shall we lay our armor down, except the Lord come first to receive His own. For the night cometh when no man can work.

"O that each in the day of His coming may say,
I have fought my way through,
I have finished the work Thou didst give me to do!
O that each from his Lord may receive the glad word,
Well and faithfully done—
Enter into my joy and sit down on my throne!"

R. H. B.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Good news: After being off the field for about three years on account of ill health, Sister Sarah Andrews is sailing for Japan on Nov. 20. ** The practical meaning of the Golden Rule as applied to missions is that if I were a heathen I would want (need) the gospel given to me; then since I am not a heathen, I should favor his evangelization—whatever I would have others to do unto me, etc. The text can be found in Matt. 7:12. ** Sister Sherriff reports about 800 persons from her part of Africa have gone away to the European war. ** Virgil and Ramona Smith arrived in Louisville from Brazil on Oct. 31st having travelled over 6,000 miles, the greater part of it at sea by a freight boat.

More good news: Bro. and Sister Lowell Davis with their infant daughter, Grace, are due to sail from San Francisco for Hong Kong on Nov. 17. Letters for them to read on the voyage may be sent "Care S. S. President Cleveland." ** Sister Yoshia, of Tokyo, seeing how well Bros Nemoto and Kimura did in the public meeting "gave thanks to God with tears." ** Missionaries should not neglect to use and develop the native talent, to place responsibility where it belongs and see to it that the converts "bear their own burdens." ** The government in No. Rhodesia supplies films on various subjects and Bro. Alvin Hobby has rigged up a projector for visual education. It magnifies a pin head so much the natives thought it was a flashlight.

Sister Reese says: "Everything is terribly run down and we have such a short time to work at buildings this season it is hard to know just what to do." ** At last report, Sister Merritt was getting along well. ** Contributions for the return of the S. D. Garrett family may be sent to his treasurer, Bro. Frank Mullins, R. 5, Abilene, Tex., and the writer of this page solicits gifts to the Short Travel Fund. We would do well to get the money together so these fellow-workers and friends could travel home together. Please send promptly. ** Bro. Merritt indicates that 120 had been baptized in his field from April to the eleventh of September. ** Louisville friends are sending a box of goods to the Herman Foxes in Japan. Harry Fox is now located at 1602 Green Hills Ave., Nashville, Tennessee. ** Let us pray God to bless contributors to foreign missionary work—may He bless them for their giving, and may He ever supply means so they can continue to give. ** Have you subscribed for that fine missionary quarterly, *World Vision*, of which R. B. Sweet, Box 98, College Sta., Texas, is editor? It is two years for a dollar and deserves your patronage. ** Missionary work is clearly and extensively taught in the New Testament—much more than the Lord's supper is taught.

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