

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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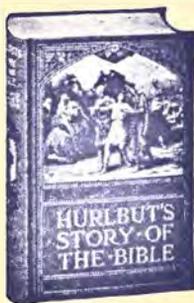
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PUBLISHER'S REPORT

We are happy to report in this issue that our special campaign for 1000 new subscribers has been highly successful. The exact final figures are not in hand at the moment, but the goal has been virtually reached, if not entirely so.

We hope to improve and expand W. W. in every way this year. Three or four capable additional contributors have been invited, and have consented to take a page regularly. Further announcements next month.

The W. W. now goes to every continent, to every province in Canada, and to 41 states in the U. S. By holding to a high, spiritual and wholesome style of religious journalism, we confidently hope to hold our new readers and to add at least a thousand *each* year. Pray with us for this.

With this expansion—new readers and additional writers—comes new problems and needs; more regular space is needed. The missionary cause alone calls for much more publicity. How can this be brought about, and how financed? Our new 50¢ subscriptions can hardly pay their own way the first year. Will friends join us in prayer, and perhaps in fellowship, to take advantage of these opportunities that now lie open before us, and to press on for greater things?

One of our most pressing needs is for additional clerical help in the office. More clerical help would mean that Publisher's plans and outlines for expansion could be executed with good results. An increase in clerical expenditures of no more than \$5 per week would greatly facilitate business, and our growing work really demands it. If we could increase subscription price of W. W. and W. W. Lesson Quarterly, instead of distributing always at about cost—but could we? It seems better to keep subscription prices low, and cover cost of added helpers by means of gifts.

And now to our near-thousand new readers, and to all who have helped with this fine increase, we send sincere good wishes and thanks.—Publishers.

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"AND THE JEWISH RABBI"

A thanksgiving meeting was announced for Sunday afternoon in one of the great church-buildings of our city, in which three leading clergymen were to take part—two ministers of certain Protestant denominations, and the Jewish Rabbi. How can that be? How can a professedly Christian meeting be conducted jointly by Christian preachers and a Jewish Rabbi? "Why not?" said an amazed and indignant preacher to whom I expressed a protest—"what is wrong with *that*? You must be Anti-semitic." No—he missed it as to that point. Like Paul, though not in such measure as that of Paul's big heart, I love the people of Israel. I love them because they are the nation whom God formed for himself. I love them for the burden they have borne through the centuries. I love them because salvation is from the Jews—mine also. All that we have in a spiritual way is from them, and all of us stand today upon the root and fatness of their olive-tree. I love them because of them, as concerning the flesh, Christ came, who is over all, God blessed for ever. But that cannot alter the facts of their present state of alienation from God. No love and kindly regard for the Jews can justify the inconsistency of joining with them in a religious service which is even only professedly Christian.

The simple fact is that the Rabbi is the official representative of the people who rejected and crucified the Christ, and who have never since repented. To this statement there will be decided objection. We shall be told that it was not the Jewish people, only their leaders, who crucified Jesus. Again we are told that neither the Jewish people nor their present leaders would do such a thing today—that they are coming to regard Jesus of Nazareth more and more highly as the noblest of their race, the supreme teacher, the greatest of their prophets; and that the crime committed 2000 years ago by the priests and rulers of that day was an outrage upon justice. Certainly it should not be charged upon the innocent descendants of the generation that committed it.

There is some force in the argument. God Himself did not take it for granted that all the people were guilty of Christ's death. He gave the nation a protracted opportunity to clear themselves of the crime committed by their leaders. For a number of years was the case set before them, forcefully, persuasively, and under very favorable circumstances. Any individual, and as many as would, had the privilege of clearing himself of all complicity in the murder of the Son of God, by turning to God and surrendering to the authority of

their crucified and risen Messiah. Thousands did so then; many more have done so since. But the rest by their refusal to accept Christ as Lord, chose to abide by the verdict and action of their leaders who crucified Him. And so the matter still stands.

But—it is objected—the sentiment of the Jewish people is no longer with those rulers of long ago and their wicked deed. They do not endorse the execution of Jesus. Indeed, they heartily repudiate it and regret it. Should that deed then be still charged against them? In the answer to this lies the whole heart of the matter: *They cannot repudiate the murder of Jesus, nor clear themselves from implication in it, except by confessing Him as the Christ, the Son of the living God.* For was it not on this ground that He was judged worthy of death and turned over to the Romans for crucifixion? “Ah,” replies the Jew’s spokesman, “but that should not have been done. It was pure intolerance. His was not a crime punishable by death.” But if the Jew today reasons thus he is far behind the Jews of Christ’s time in understanding of and loyalty to the Law. “We have a law,” they said to Pilate, “and by that law he ought to die; because he made himself the Son of God.” *In this they were right.* If Jesus was not what He claimed to be He deserved to die. According to the Law He *must* die.

This reduces it to a simple open-or-shut proposition. In regard to Jesus no neutral attitude is possible. There can be no middle ground. Either He was or was not what He claimed to be. In the one case He was a fraud and an imposter (the possibility of a madman or an enthusiast is eliminated in His case) and His claim was blasphemy and that of such a degree as, according to the Law, must be visited by execution. (Deut. 13 and 18.) The Jew who repudiates that verdict rejects and denies his Law. But if Jesus was what He claimed, then the only righteous thing possible is submission to His authority and confession of Him as Lord and Christ; and only in this way can they clear themselves of complicity with the crime of their leaders.

The compromising that such a meeting represents must be due to the lack of any deep conviction concerning the vital, fundamental things of the Christian faith.

FIVE QUESTIONS, FOUR PRECEPTS, SEVEN PROMISES

These are found in the notable passage, 2 Cor. 6:14 to 7:1.

The Five Questions are these:

What fellowship have righteousness and iniquity?

What communion hath light with darkness?

What concord hath Christ with Belial?

What portion hath a believer with an unbeliever?

What agreement hath the temple of God with idols?

The Four Precepts:

Be not unequally yoked with unbelievers.

Come ye out from among them and be ye separate.

Touch no unclean thing.

Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

And the Seven Promises:

I will dwell in them and walk in them.

I will be their God and they shall be my people.

I will receive you.

I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

(These are four; but the first two and the last are double)

This is God's call to holiness, which in its primary meaning is simply separation unto God. In the five questions, note the place accorded to the Christian. He is "righteousness" (2 Cor. 5:21); from which it follows that he cannot be joined together with [workers of] iniquity. He is "light" (Eph. 5:8.); and from the beginning God divided the light from the darkness. They are "*Christ*" (1 Cor. 12:12) for we are members of Him; and shall we take away the members of Christ and join them with that which is of Satan, or which is in any way repugnant and hostile to Him? (Comp. 1 Cor. 6:15.) Again we are "*believers*"; and the faith that is in Christ Jesus differentiates and separates us from unbelievers. Shall we try to amalgamate these fundamental opposites? Finally, we are *the temple of God* (1 Cor. 3:16, 17; 6:19). As the temple in the O. T. was holy, distinct and separate from common buildings and was especially apart from the shrines of idols, shall it not be so with the church, God's house built up of living stones?

Then note the terms by which he describes the forbidden bond of unity with these incongruous opposites: To be yoked with them; to have fellowship, communion, concord, portion, and agreement (compact and covenant)—this is what he declares against.

And surely in our day of combine and compromise these solemn words ought to be pondered anew and taken to heart by every child of God!

• • •

ASLEEP IN JESUS

"Cemetery" is the anglicised form of the Greek word "*Koimeterion*"—a dormitory, a resting-place. It is now used generally and in the course of time has lost its original meaning. But in the early days of Christianity there was a purposed significance in its use. "The word which indicates the grave as a 'resting place' (*koimeterion*) is only found in Christian inscriptions," says an authority (Cobern, "New Archaeological Discoveries," p. 422.) There is a particular tenderness in the way the apostle speaks of those who have "fallen asleep in Jesus," nor is that expression ever used in the New Testament in a bad sense, or in reference to the unsaved dead. Not like the world, which employs the term "sleep" to hide from themselves the unbearable reality of death, but for precisely the opposite reason do the inspired messengers of Christ use this word. The world employs the term as a euphemism, to cover

up the hideous, unbearable fact; but the apostles use it to designate something which is no longer worthy of being called *death*. The Christian's departure is only a falling asleep. By this is not meant a state of unconsciousness. In fact people are not unconscious when asleep: often their minds are more intensely active during sleep than when they are awake. But the man who is asleep is at rest, shut out from the world, and shut up to himself and to God. Now this is the word the Holy Spirit chose to designate the Christian's death. For if Christ *died for us*—then whatever the debt He paid for me, I do not have to pay it again. So because *He died*, the Christian can no more see death: he but falls asleep. (John 8:51.) "For if we believe that Jesus *died* and rose again, even so *them also that are fallen asleep in Jesus* will God bring him." (1 Thess. 4:14.) In Jesus' presence, and at rest, like those who are still living on the earth, they look forward to the crowning day, the day of resurrection, and the glory of the Lord's return. What death is we may faintly perceive in the agony of the Savior's outcry on the cross. But into that outer darkness and abandonment which He bore on their behalf, none that are His shall enter. *They* fall asleep and so their bodies lie in the "koimeterion" till Jesus comes.

"Asleep in Jesus—O how sweet
 To be for such a slumber meet!
 In holy confidence to sing
 That death hath lost its venom'd sting!"

* * *

THE STORM AHEAD

It no longer needs any prophet to read the face of the sky in these days. Heavy and black with the pent-up fury of the approaching tempest, hang the clouds upon the horizon. The question is no longer, Is there a storm coming? but, When will it break? "The nations were wroth, and thy wrath came." This is the character of the nearing crisis. The nations are feverishly arming against the Day. They are lining up for conflict. The tension without and within increases daily. A catastrophe, many-sided, world-wide is about to engulf the peoples. Jehovah's hand is lifted up, yet they see not, neither do they understand. For as it was in the days of Noah and of Lot, they ate, they drank, they bought, they sold, they planted, they builded, they married and were given in marriage, and they knew not till too late, so shall it be when the day of the Lord breaks in upon the world. "But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night nor of darkness; so then let us not sleep as do the rest, but let us watch and be sober . . . For God appointed *us* not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up." Blessed is that servant whom his Lord shall find watching and "so doing"!

NEWS AND NOTES

(April, 1937.)

We are giving our readers a 32-page paper this month, including covers. Even so, some important articles in type had to wait. So much Flood News just now, and our readers ask for it; but this issue will clear us of Flood material.

Brother Herman Fox is greatly improved in health and desires to visit the churches generally before his approaching return to Japan.

Brother G. A. Klingman is to preach at Highland church, Louisville, April 18.

We are happy to report in this issue that our special campaign for 1000 new subscribers has been highly successful. The exact final figures are not in hand at the moment, but the goal has been virtually reached if not entirely so.

Those who wish the 1936 Bound Volume of Word and Work, please let us know at once. Price is \$1.50 fully indexed and bound in cloth.

Program and reports received of the A. C. C. annual lecture week for this year indicate that the meeting must have been highly inspirational and constructive. The entire series was on the line of Missions, home and foreign.

Our special campaign for new subscribers at the 50c price is now closed, and the regular price of \$1 is in force for new or renewal names. However, in clubs of 4 or more, subscriptions are always acceptable at 75c, new or renewal. Also we are now offering one copy of the alphabetical hymnal, "Great Songs of The Church" as a free premium with any new, dollar subscription, on request.

The church at Parksville, Kentucky, has recently suffered the loss of three grand old Christian women, Sister Sallie Clellan, Sister Mollie Burdett, and "Aunt Matt" Hollon. Sister Clellan and Sister Burdett were nearly 80, and Sister Hollon nearly 90. They all belonged to the pioneer element in the church, though the congregation is over 100 years old. These women loved the Lord, and the word of God, and the church of God. They were beloved in the community and will be greatly missed.

The Lipscomb Commentaries can be obtained through this office. Acts, \$1.75; Romans (volume 1), I Corinthians (volume 2), II Corinthians and Galatians (volume 3), \$2.00 each. These are the commentaries compiled by J. W. Shepherd from Brother Lipscomb's writings, to which Brother Shepherd has added some additional notes to complete the work. The volume on Acts however was written as a commentary by Brother Lipscomb years ago.

From Bethpage, Tenn.: "I would be glad to have Bro. Skiles give the derivation and definition of 'iniquity.'"—P. I. Pryor.

Idaho as a Mission Field

From Caldwell, Idaho: "A half million people, fewer than four hundred aligned with 'churches of Christ'. Eight congregations. One full time preacher and three of us working during the week for most of our income. Others pay about half the expense of my weekly radio program.

"Porter Norris goes to Lewiston in June for a meeting, perhaps to stay. Weldon Bennett of Texas comes here for a meeting in June. Claude Guilds of Caldwell preaches at home, at Nampa, and gets out for a few meetings. I preach at Caldwell and Nampa. Jesse Smith divides time between Midvale and Fruitland. Jack Free at Pocatello. Lewiston, Craigmont, and Eden have no regular preachers.

"I debate A. R. Scherling of Fargo, North Dakota, on general church questions, supremacy of conscience, and baptism, for eight or ten nights, beginning March 30."—Arthur B. Tenney, Caldwell, Ida.

From Gallatin, Tenn.: "Having fine crowds here. Sunday night audiences much better."—H. L. Olmstead.

The Excellent article reprinted on page 70 from 1928 **Christian Leader** is by Brother H. H. Adamson of Detroit.

From Toronto: "The last number of the Word and Work was so splendid. The Lord is using Brother Boll in a wonderful way, and I rejoice that it is so. Am glad the W. W. was kept safely through the flood."—Mrs. Leona Chittick.

From San Antonio: "We are preparing to begin a thirteen weeks' broadcast over the largest station here, WOAI, on the first Sunday in April. The time will be from 8:30 to 9:00 A. M. The program will consist of songs aside from the theme song (which will be No. 289 in 'Great Songs of The Church') and about a twelve or fourteen minute talk by the minister, T. B. Thompson. It goes without saying that we will use, most of the time, the book of which you are the compiler, and we have been informed by the radio station authorities that it will be necessary for us to obtain a clearance or permission from the publisher for the use of the book. It seems that this is because of some royalty regulations or requirements as well as copyright ownership.

"I hope, Bro. J., that you have a recollection of our meeting in San Antonio while you were here some two years ago which was, as you recall, during the time Brother Hugh Clark was stationed here. I have often thought with pleasure of the one day that we were associated here and have wished that you could stop over here again. The personnel of the present chorus is not the same as it was when you were here, but I believe the voices are a little better balanced than they were at that time."—F. J. Kanatzar.

I hope our readers will try for this Sunday morning program, 8:30 to 9, WOAI, 1160 kilocycles; and also for the Harding College Program which some of the papers have announced for Sunday afternoons, 4 P. M., KLRA, 1390 kilocycles, at Little Rock.—E. L. J.

In announcing the San Antonio radio services, it seems apropos to quote what some of the San Antonio brethren have said concerning our alphabetical hymnal:

"Most of the churches here are using this book, with better singing than ever before in San Antonio. I still consider 'Great Songs' the best book for real worship and devotion."—Fred Foster.

"We are stocking all the congregations here with 'Great Songs'—this makes four already. It is the best book known to me, and much cheaper in the long run, because of its excellent mechanical construction, and the life of its songs."—T. B. Thomp-

son. (Written from Montgomery, Ala., some years ago.)

A Call From Michigan

The new oil fields of Michigan are attracting many new families to the state. Among these there are a number of our brethren from the west and south. There are not many congregations in the state, and these are scattered far apart. I want the name and address of all brethren living in Michigan outside the Detroit area, that I may direct them to the nearest congregation. And if the distance is too great for them to attend the worship, it may be two or more families can be found in a given community who would be glad to meet together in their homes for worship, and in time perhaps become an active congregation. I am now in touch with quite a few brethren in different parts of the state. If brethren who are living in any part of the state will send me their address much good may be accomplished. I am anxious to render any service possible. Am giving my entire time to this work, supported by the Detroit and state churches."—C. B. Clifton, 403 W. Connell St., Flint, Mich.

From Glenmora, La.: "Please find enclosed payment for some tracts. I find that these tracts can often be used to preach the gospel when there is little opportunity to talk to a person who may become interested."—Mrs. G. B. Dasher.

From New Orleans: "I would suffer very keen disappointment if I were deprived of the pleasure and spiritual profit afforded in the fellowship I so much enjoy and appreciate through the medium of Word and Work."—Dr. J. B. Woodruff

From Dallas: "The Lord is graciously blessing us here at Mt. Auburn. An excellent prayer-meeting service last night, large increase in attendance and live interest caused me to think: Perhaps God is going to give a revival."—Bernard Wright.

From Lexington, Ky.: "I wonder how the churches are doing there in these reconstruction days. It surely was a terrible loss, but God can make all grace abound toward you all. We are finishing our building right away."—H. N. Rutherford.

From Auburn, Ky.: "We are still having good crowds at Locust

Grove church. Bro. Laws is still with us."—Roy Robertson.

From Erin, Ontario: "I recently immersed into the name of Father, Son, and Holy Spirit a brother who turned from being a cigarette fiend to be made whole and clean in the Blood of the Lamb, and by super-human power was made sweet and clean, a new creation with a good testimony."—H. L. Richardson.

From St. Catharines, Ont.: "Brother Jorgenson: when I wrote to the 'Great Songs Press' a few days ago, I did not realize that I was writing to you. So I am more than glad that I selected the Great Songs Press of the five listed dealers of your hymnal. I met you on your last visit to Detroit when we had the song service at Vinewood.

"I was formerly a member at the West Side Central in Detroit, and several years ago I began filling in for the Detroit brethren and did considerable up-state preaching. On a visit through this part of Canada last September, I met Bro. C. H. McPhee, now of Beamsville, and formerly of St. Catharines and Jordan. Through Brother McPhee, I was offered the work in these two places, which I accepted. I came here Dec. 6, 1936. This was a move to which I had looked forward: devoting my full time to our Master's work.

"There is much interest and zeal in this part of God's vineyard, the Niagara Peninsula, and peace and harmony prevail among God's people, and a mind to work. Do you know of brethren here whom we could tell of the church?"—R. K. Akers.

From Johnson City, Tenn.: "Contents of March Word and Work fine, and inspire Christians to higher and nobler living. I thank God for such a religious journal."—E. H. Hoover.

From Toronto: "The work at Strathmore Blvd. is coming along slowly but surely. We have had two baptisms and one restoration since the first of the year, and are planning for another baptism tomorrow night. The evening attendance is even better than the morning attendance, and that is pretty good now."—J. Scott Greer.

From Detroit: "W. D. Bills of the Columbus Ave. church, Waco, Texas, closed an excellent meeting with the Fairview congregation,

this city, last night. He leaves the church greatly strengthened."—A. B. Keenan.

From St. Catharines: "I must inform you of the success of our Union Song Service' at Jordan yesterday afternoon. I have been told that this type of service is new in this section. However, it was an overwhelming success. Well attended, not only by brethren from nearby towns, but towns-people as well. We had to use some seats on the aisles. The singing was wonderful. We had present and used the following leaders: Brethren Smart of Toronto, Snure of Hamilton, Wallace and Burdett of St. Catharines, and Jones and Williams of Beamsville. It was one of the finest services held in this section in recent times, and untold good will come from it, I am sure. 'Great Songs of The Church' was the book used."—R. K. Akers.

From Chicago: "I want to commend the steadily increasing quality in Word and Work. The articles are very timely. We look forward each month to seeing the new issue. May God continue to bless all of you."—E. E. Beck.

From Unity, Sask., Can.: "In going through back numbers of your publication, Word & Work, I found in the issue of November, 1928, the first part of an address by a Catholic bishop (Strossmayer) before the Vatican Council in 1870; but the Dec. number in which the balance of the speech was to appear, is missing. Would there be any possibility of securing that copy at such a far off date? My husband and I are an old couple living alone. I like to get all the interesting reading that I can for my husband, who only came into the church in 1930, after wallowing for years in the quagmires of Russellism, but since he first saw the Truth he is solid and has license to preach, but too old to get out far, though his health is good. I was baptized in 1882 by H. B. (Henry Bonebreak) Sherman of Lawrenceville, Ind., in Owen Sound, Ontario, who was followed in '83 by Bro. J. A. Harding in a meeting in Owen Sound.

"We read all of Bro. Boll's articles that we can get, and his tract. 'Why Not be Just a Christian?' Also your Boles-Boll debate. Before

that, we read the Neal-Wallace discussion. Taking debates, one and all, we're 'agin 'em', as in our estimation they are apt to make more divisions than converts."—John and Margaret Thompson.

(Can some reader supply us with the paper requested above?)

From Martinez, Calif.: "We received the song books ('Great Songs of The Church') and everyone is so pleased with them. We are planning to have our first service this coming Sunday morning. Everyone here is anxious for the opening day. Bro. Wade Ruby is to preach the first sermon. He has worked so diligently on the building.

"We sincerely hope Brother Jorgenson can come to the Pacific Coast to hold another singing soon."—James T. Biggers.

From Frederick, Okla.: "I cannot do without such a paper and yet honor the principles which it embodies and upholds. It draws us all closer in the spirit of fellowship and love, and makes religion as real and vital as life itself. Especially do I appreciate the 'Words in Season.' They are truly that."—Ode M. Prescott.

From Toledo: "God has opened up greater opportunities in Toledo, it seems. Since the first of the year, I have been working with and preaching for the church on Detroit Avenue. We made a move toward unity of the brethren in Toledo at that time; some cooperated; some did not. Those that were willing to forget past grievances are now all together in this one congregation. Bro. Claud F. Witty was powerful in assisting us.

"We are rejoicing because of the zeal being manifested at this time. 'Great Songs of The Church' hymnals are being ordered in a few days; the building has been redecorated, improved, and repaired; the ladies of the church are meeting each week for devotional services, to sew and can for the needy, and are also doing house-to-house tract distribution and census work in an effort to save others.

"The brethren assisted some in flood relief work by sending some money and clothing to some very destitute brethren at Metropolis, Ill. We are planning other activities in the near future to put all to

work and keep all busy working for the Lord."—Robert B. Boyd.

From Bohon, Ky.: "We would like to tell you about how the Lord blessed us in sending Bro. Boll up this way during the flood. He preached for us both services on Sunday, January 31, and also Monday night, Feb. 1.

"I like to go back and read back numbers of the W. W. all over again. They are as a feast for my hungry soul."—Mrs. G. B. White-nack.

From Huntington, Calif.: We wish to report on the work of the Huntington Park Church of Christ, Huntington Park, Calif., Brother Hugh M. Tiner, Minister.

"Brother Tiner began work with us on February 7, 1936, and during the year ending February 7, 1937, we have had 29 baptisms and 41 by membership and restoration, making a total of seventy additions to our membership. We also have a large increase in attendance, both at our Lord's Day morning and evening services.

"Brother Tiner conducts a thirty minute radio program each Lord's day morning at eight-thirty over station KFVD.

At the present time the Huntington Park Church is meeting in a rented building, but we are buying a building site and expect to start building later in the year. Plans for the new church building have been drawn by an architect and engineer who is a member of the church."—Wayne Hays, B. J. Franklin, Ernest R. McInnes, Elders.

Mrs. J. D. Merritt wonders if some of our readers might not have a graphophone they would like to donate to Merritts to take to Africa when they return. If so please communicate with her at Searcy Ark., care of Harding College.

From Winchester, Ky.: "Our com-year, and the 20th lesson for this munity Bible class, now in its fourth year, is doing fine. Our attendance has not fallen below 50 but one time. Average about 65. I also teach a Bible class of 132 boys at the Clark County High School one a week. I recently baptized a fine man from the First M. E. Church here, and his daughter. The wife took membership with us, from the Christian Church."—Chas. M. Neal.

COVEY

Amanda Cronin was born Feb. 5, 1864. She was married to Lincoln Covey in Feb. 1880, to which union three children were born: Tona Covey of Louisville, Ky., Victor Covey, Gatchel, Ind., and Mrs. J. D. Allen, Searcy, Ark. She was baptized when about 15 years old. Her passing on the morning of April 5 ended a period of prolonged and intense suffering. Sister Covey, aged 73 years and 2 months, was the youngest of her father's family of 9 children. Of that family, her brother, Eli Cronin, of Pratt, Kansas, now 87, alone survives.

Sister Covey was the mother of the faithful man who prints the Word and Work: Brother Tona Covey, Printer of the Janes Printing Company.—E. L. J.

"WHAT TIME IS IT?"

I have just finished a rather thoughtful reading of Basil Holt's book, bearing the above title. It is truly a soul-stirring and timely testimony on the Second Coming of Christ and the Signs of the Times.

Whether or not you agree with the writer in all his conclusions, you will be made to appreciate more those passages and warnings bearing directly on the Second Advent of our Lord.

Different phases of the question are treated in a most concise, forceful, and rather logical manner, giving one a keen realization that "Jesus is coming," and that the Signs of the Times indicate "your redemption draweth nigh"—Luke 21:25-36. Upon closing the book one is inclined to pray for grace to be more diligent in His service, for boldness and vigilance that we may "not be ashamed before him at his coming."

Brother Holt and the Christian Standard have rendered a truly helpful and constructive service in bringing forth this volume. It can be had for the nominal sum of \$1.50. D. H. Friend.

SISTER MAMIE GILL

When Sister Gill fell asleep in Jesus a great good woman passed away. To no one could the words of Paul's last utterance have been more fittingly applied: "I have fought a good fight; I have finished my course; I have kept the faith." No "mother in Israel" answered more perfectly to the pattern of "a worthy woman" drawn in Proverbs 31. She bore bravely and loyally the heat and burden of the day. She brought up her children in the fear and love of God—all of whom Cynthia (Mrs. Russell); Annie (Mrs. Neal), Bick (Mrs. Cecil); Louise (Mrs. Kerr), Miss Bobbie, and two sons, Joe and John, are earnest and faithful Christians. Her grandchildren also have risen up and called her blessed. One of the youngest of these, when his father told him, "You may not have your grandmother long," answered, "I wish grandmother had only just been born." Sister Gill's long life (she was nearly 82 years old) was filled with the toil that falls to the lot of a wife and mother on the farm; but she had surprisingly much time and means for the work of the Lord and for labors of love. Her good works in the Lord extended far and near, in the church, in the neighborhood, among those who worked on the place (the colored people loved her); and at home and abroad the work of the Lord was blessed through her influence, her prayers, and her gifts. Herself a constant Bible reader, she impressed the value and habit of regular, constant Bible study on her children and her relatives and friends. It is said that she gave away more Bibles than any one in all the country. Brother J. A. Harding was probably the dominating influence in the religious life of Sister Gill, as he was in most of the great Gill family in Allensville, Ky. Sister Gill also was a warm friend of The Word and Work for many years past.

The funeral was conducted in the church-building in Allensville. Many were present from other parts—some from Nashville, some from Gallatin, and elsewhere. Brother H. L. Olmstead and Brother S. P. Pitman participated in the service.

The influence of this single faithful life, the blessing it brought to her home and the homes of her loved ones and to all the community, and its credit to the name of the Lord Jesus Christ whom she loved and whom she served, can never be estimated. R. H. B.

THE POWER OF GOD UNTO SALVATION

(Second Lesson on Romans.)

R. H. B.

The great theme of "Romans" is announced in verses 16, 17 of the first chapter: "*For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.*"

All the doctrine and discussion of the epistle turns upon these two verses. It is necessary therefore, to study these words with special care.

1. First, he speaks of the gospel. The word means "good tidings." He had already mentioned it three times—first in verse 1; then in verses 3 and 4 where he tells us that the central theme of the gospel is "Jesus Christ our Lord." Again he names it in v. 9—"the gospel of his {God's} Son." In verses 14, 15 he declares himself a debtor to men of every race and sort; for which cause he was ready so far as in him lay, to preach the gospel "to you also that are in Rome." Then follows the text given above.—If any had thought that perhaps his long delay in visiting Rome was due to a hesitancy on his part, Paul assures them that at Rome no more than anywhere else was he ashamed of the gospel. For in that gospel, as he well knew, lay man's one and only hope and chance, "for it is God's power unto salvation." Yet it is not to all men—only to those who believe; but to all who believe: to the Jew first, because he had the first right to it (Acts 13:46); and also to the Gentile. What a tremendous thing must be this "gospel," this message of good tidings from God!

2. But immediately the apostle tells *why* the gospel is God's power unto salvation to all who receive it by faith. It is because it reveals (unveils) something to man. What does it reveal? "Therein is revealed *a righteousness of God from faith unto faith.*"

Now here we must stop to determine the meaning of the "righteousness of God." What does it mean? The first impression might be that he means God's own, personal righteousness, the attribute of His character. But that is not the peculiar revelation of the gospel. The fact that God is righteous, and that righteousness is the outstanding trait of His Nature, is taught everywhere in the Bible, in the Old Testament as well as the New. But here Paul speaks of something that is especially revealed to us *in the gospel*, the very thing that makes the gospel the power of God unto salvation. He says that special thing is the "righteousness of God, from faith unto faith." The best commentary on this is Paul's own use of it. "But now . . . a righteousness of God hath been manifested," he says in chapter 3:21, ". . . even the righteousness of God through faith in Jesus Christ unto all them that be-

lieve"; and shows that it consists in "being justified freely [free gratis] by his grace through the redemption that is in Christ Jesus." So evidently this "righteousness of God" is something God bestows upon sinful, unworthy man, by which such a one is made acceptable and accepted of God. It is a gift from God (Rom. 5:17) which is freely given to us and which we receive through faith in Jesus Christ. This is again stated plainly in Phil. 3:9—"Not having a righteousness of mine own . . . but that which is through faith in Christ, the righteousness which is from God by faith."

We shall have occasion again and again to return to this wonderful theme. But now let us look forward into the apostle's explanation of every man's need of this "righteousness of God," which is "revealed" in the gospel.

The whole necessity is stated in the next verse, Rom. 1:18.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder [or, hold] the truth in unrighteousness."

Unrighteousness—all unrighteousness—falls under *the wrath of God*. That dreadful theme is the warning of all scripture, from Genesis to Revelation. It is not like the selfish anger of man, a fit of temper and passion, but God's holy and righteous indignation against sin—only faintly comparable to white-heat of feeling sometimes aroused in men when some vile deed is committed in their midst. Everywhere in God's word the fierce wrath of the Almighty is represented as that most dreadful and terrible thing the sinner must face. There are those easy-going prophets of our days, who say "Peace, peace, when there is no peace," and who profess not to believe in a God who has "wrath." But it is far better to take God, the God of the Bible, as He is, than to make us a god of our own to our own liking. Whatever men may say, so it is; and the wrath of God is the whole basis and background of the gospel. For salvation cannot be unless there is damnation and perdition.

The wrath of God is revealed against all unrighteousness of men. The measure of it is the light men have—who "hold the truth in unrighteousness." The more truth a man knows, the greater the guilt of his wrong-doing; the greater also the wrath of God and the consequent retribution upon that soul. The fact that all men had fallen under this condemnation accounts for God's marvellous act in sending His Son into the world.

• • •
With your Bible open now at Rom. 1:18 see the outline of humanity's sin and guilt. See how much light *all* had—enough, at least, to render them "without excuse"—verses 19, 20. See what they did with it, verses 21-23; how they began to decline, going down and down in degradation. This is exactly the reverse of the modernistic, evolution teaching so widely heard today. So far from struggling up from crude notions of deity to ever higher conceptions of God, they began

with a knowledge of the true God, and ended in abominable idolatries. Can you trace seven steps in this account of the race's degeneration?

Now see what God did by way of righteous retaliation—vs. 24, 26, 28. See the reason why He gave them up, as stated in vs. 25, 28. And see also the results in human life and conduct of this giving-up, described in vs. 24-32. Such were (and are) conditions in the world.

In Rom. 2, however, the apostle takes up the case of them who thought themselves superior—most especially the Jew; and shows them that they also come under the same verdict. Then in Rom. 3:9-20 (setting aside vs. 1-8 for the time) see how he sums up both Jew and Gentile, so “that every mouth may be stopped, and all the world may be brought under the judgment of God.” Ponder this teaching in Rom. 1:18 to 3:20. In our next lesson we will look into it a little more particularly and thence go onward in this wonderful, heart-searching message of Paul's Letter to the Romans.

HEART TROUBLE

When the heart stops there is no life. Likewise, when the heart begins to fail, life begins to slacken its pace; the machine falters; the whirring motor must pause. One recognizes that symptom and works and sacrifices to stimulate again the regular throb that is necessary for abundant life.

There is another kind of heart trouble that results in a different symptom. The heart may be quite regular and the motor perfect, but there is no life. A shell of granite seems to have surrounded the very well-spring of life, leaving only a cold, methodical pounding that generates the action of a robot—but no life. No welling up of fine emotions, no warmth of thought, no love, no stretching out the hand to help. Only cold, gray, silent death.

The church is often afflicted with this heart trouble. It loses its first love. It becomes cold, indifferent, miserly, niggardly. The giving becomes perfunctory and meagre.

There is no surer sign of decay than that of listless giving. For the work of the Lord, the pocket is always empty unless the heart is full. To worship God with other than a full heart is only a farce. Your giving will betray the state of your heart. You know to what extent God has prospered you.—J. H. McCaleb, in *Chicago Christian*.

BOOK REVIEW

“**What Time Is It?**” by Basil Holt. Christian Standard, Cincinnati, O., Price \$1.50.

A splendidly written study of the “Last Things”—the Second Coming of Christ and its attendant circumstances, especially with reference to the “Signs of the Times.” The Author's simple, strong, and lucid style, as well as the stirring character of his theme, grips the reader's attention. Since Brother Friend has a review of this volume elsewhere in this issue I will refrain from giving my estimate—except to say that it is a strong and well-written treatise, and deserving of the praise given it by him.

R. H. B.

BEN'S BUDGET

BEN J. ELSTON

A brother asked about my recollection of Millennial "views" at Lexington, Ky., in '89—'92. I recall only one thing, and would base little on that. About the time I went there the Broadway congregation (of which Bros. McGarvey and Grubbs were two of the elders) adopted "Popular Hymns" for a season. Prof. C. C. Cline, the compiler, taught in Hamilton College and also taught vocal music to such as desired in the College of the Bible. We used P. H. as our text-book. In it was Bro. L. H. Jameson's "Thousand Years." I recall with what animation Bro. Cline threw his singing soul into it, remarking how glorious it would be for us. How he, or even Bro. Jameson, would *explain* the matter, I do not know. I do know that it was sung, and that I heard no contention as to what scriptures teach about it. Views entertained then matter little now in arriving at whatever God teaches on the subject. I am glad to learn anything about it I can. Proper, prayerful, kindly discussion will do much to focus God's light on a matter that all devout souls wish to know all they can about, and which God doubtless desires us to know all we can about. In light of the last 45 years it would interest me to know what some of the great of those days would say now. Let us be ready for whatever good lies before the faithful.

If "the time is short," the better we should serve God. I'm trying to invest a little in spreading some of the messages of faithful servants of God. "As the need may be" indicates the kind of matter we should be trying to supply the truly needy.

Some statements have been false all along. It has never been true that "no one ever practices feet-washing save those who do so as a public ordinance." It has never been true that it is only in recent times that servants of God have felt stirred because of Jesus' second coming. Other false and damaging statements have been made, sometimes, no doubt, in ignorance. But we do well to be careful. A false statement made ignorantly might do as serious damage as if with the most malicious intentions. On the part of the "honest and good heart" it will be the duty to "in meekness correct those who oppose themselves." Honest people will correct their errors when practically possible.

"Lord make us thus sincere,
To watch as well as pray.
However small, however dear—
Take *all* our sins away."

"Oh teach us Lord, to look through all to Thee,
To rest not e'en in scripture, faith, or prayer,
But rest in Thee—in Thee Thyself! and then,
To love Thee back with love that clings and dares."

THE HANDWRITING ON THE WALL

CLAUD F. WITTY

It was in the great city of Babylon, in the palace of the king. The great dining hall was decorated in the most elaborate fashion. Sweet strains of music, no doubt, greeted the thousand and more guests as they marched into that brilliantly illuminated palace of sin. Babylonish garments and fine uniforms are everywhere in evidence. Jewels and precious stones glitter from the throats and hands of the ladies, while bright swords and daggers glisten from the belts of the men. Truly it is a gay occasion. Now all are seated and servants are jostling each other in their haste to serve the merry revellers. Wild game, fatted fowls and the finest viands that were ever set before a king are rushed to the tables. Then the wine begins to flow. See how it sparkles, and see how it disappears. Certainly this is no ordinary banquet. Belshazzar is serving with a lavish hand.

Even so, wine is stupifying and something will be needed to keep the hilarious spirit from dying down. Ah! Belshazzar has a brilliant thought. Bring in the golden vessels that were taken from Solomon's temple in Jerusalem. Never before did a king serve wine in such costly cups.

In a moment the servants are rushing into the banquet hall with great trays of golden vessels. A new supply of the royal wine is ordered and soon the drunken king is staggering to his feet and boasting of his gods, and how they won the victory over the God of Israel, as these very golden cups testify. A great shout from the drunken revellers answers his boast. No sooner, however, did the shout escape their lips than they were struck dumb—for horror of horrors, yonder on the wall a hand is writing a message. What does it mean?

Go for the magicians and let us find out what it means. Almost before they knew the messengers were off, they had returned with the magicians and astrologers. What does it mean? What does it mean? came from every side. But the astrologers did not know. In all of their reading they had never known anything like this. At this moment there is a great stir. The queen rushes into the banquet hall. Send for Daniel, she shouts. She then tells how Daniel had interpreted things for Nebuchadnezzar, the former king.

Now Daniel was a very old man, perhaps 80 years of age, but he is soon on his way to the king's palace. "Daniel, I will make you the third ruler in the kingdom and give you many presents and great honor if you will tell what that writing means." "Keep your presents to yourself and give your gifts to another," says the old prophet of God. "However, I will tell you what the writing means. It means *that you are weighed in the balances and are found wanting.*" What a terrible blow.

But will Belshazzar be the only one found wanting?

“SIGNS” AND “THE BLESSED HOPE”

FLAVIL HALL

I have just read an article from an eminent disciple preacher and writer. He is now a staff writer of one of our best known papers. Another staff writer of the same paper recently criticised Brother Boll for teaching the nearness of the coming of the Lord. The article by the former, here reprinted for its excellency appeared in *Christian Leader*, Jan. 17, 1928 under the caption,

THE SIGNS OF THE TIMES

“Can ye not discern the signs of the times?” is one of the questions of our Master as recorded in Matt. 16:3. It is our purpose in this little talk to gather a few scripture side-lights and place them beside the conditions of our time.

The Last Days

In James 5:1-8 we have a description of the “last days.” He says that “treasures heaped together for the last days.” It is said that 10,000 millionaires have appeared in the last four years and that 99 per cent of the wealth of our nation is controlled by one per cent of its population. What is it that combines and monopolies have not done? If Adam were alive today and had laid up \$10,000 every year of his life, he would not be worth as much as some men who have only been laying up for thirty-five or forty years. Can men get rich honestly like that? They must answer, not I. I read of one woman paying \$25,000 for a string of pearls for her cat. Another that made a \$30,000 banquet for her poodle dog. Yes, they “have lived in pleasure and been wanton.” Do the words of James fit our time? Who will answer?

He Who Runs May Read

In 2 Tim. 3:1-5 we read where Paul says, “This know also, that in the last days perilous times shall come.” Read it all. I suppose the things mentioned by Paul have always been in the world, but they are here now in a very **pronounced** way. We are told that the last seven or eight years have been the worst on record in America, not only in the number and scope of crimes, but in blackness and daring.

“We must educate people,” yes, but the educated criminal is the very worst type we have. The bombs used by anarchists are said to be products of the highest mechanical and chemical skill. It takes **more** than education to **change** the heart. What about divorce? Well, some one has figured at the present rate within ten years the divorces will break fifty-fifty with marriages.

Worse and More of It

From a reliable journal I copy this statement, “After an automobile accident at two o'clock in the morning two girls were taken to a hospital. By ten o'clock seventy mothers had called in to see if they were their daughters.” Where were the seventy mothers during that time? Answer that question before you kick the girls. People who know have told us that prohibition would do away with crime. Intemperance—of any kind—is a fatal and deadly foe, but it will take more than any kind of a prohibition move or amendment to banish crime. Pictures may be good or bad, and moving pictures may be good or bad, but the “movie” as such is a cruel vampire sucking away at the very life blood of respect and morality. It might have been a great blessing, but surely it is one of the gigantic curses of modern society.

What About Religion?

Jesus says, “My kingdom is in the world but not of the world.” If all the people who even claim to be the people of God had stood out against sin in every form, and kept themselves unspotted from the world, we would have an entirely different story to tell. When you add false doctrines, ungodliness, and a desire to be like “other nations” you have a

mighty bad mixture. The "ministry" (whatever that is), instead of thundering against the strongholds of sin, are frequently the very leaders in this downward movement. No wonder, for "Cemetery" would be a better word than Seminary for some Christless preacher factories.

The Blessed Hope

I may be far wrong, but the signs of the times indicate that the end is near. But James says, "Be patient, therefore, brethren, unto the coming of our Lord." The coming of our Lord! Blessed hope! We are not of the night, for Christ is our light and our life. Soon there shall be no more curse—soon the desert shall blossom as the rose. The world looks dark, but the promise is bright. Jesus is coming and 'tis sweet to know that it must be so. "Lord, increase our faith."

The times seem to be more portentous now than when the good brother wrote that article. And if the coming of the Lord is near, who cannot see that He will appear for His faithful saints who shall meet him in the air? and that with them he will come upon the rebellious and unprepared of the earth to "execute judgment upon" them (1 Thess. 4:13-18; Jude 14, 15), yet this will he but the *one* "coming," to that place from whence He was seen to go away? (Acts 1:11.)

WHEN WE CLAIM THE NAME

The more I visit and the better acquainted I become with what we call "Church of Christ" in the United States, the more I feel that there are hundreds of such churches which should be ashamed to even wear that name. Our people have a long way to go to be considered Christians as a body. We usually find a few faithful and interested souls in each congregation, but for the most part, our brethren lack what I consider one of the greatest needs in the church today: love for Jesus.

The Bible says love is the greatest of all. When we put love into its proper place the majority of the church troubles will be ended. When the writers in our papers manifest more love for each other a new day will dawn for the paper—and the church. We see that the love of Christ leads souls, not drives them, and that is exactly what the love of man does. A minister who loves his congregation can soon gain its support. A person that loves the soul of the out of Christ can come closer to saving that soul by showing love as the first approach than in any other way. In fact, if those of us who call ourselves Christians actually love our Lord, we also love all who are unsaved. And then it is that I feel that we are all so unworthy of His Mercy for we do so little for our fellow-man.

There is *power* in prayer. It is the most precious gift of the Christian. God says that He hears the prayers of the righteous, and if we ask it shall be given us. Brethren, we do not believe God. We go from day to day and from year to year with worried minds which cause broken bodies. This is not right. We might as well drink ourselves to death as worry ourselves to death, but the soul who takes his cares to the Lord in prayer—believing—will cease to worry. Let us be happy in our faith and enjoy the pleasure which comes to all faithful followers of God.—James L. Lovell, in *Colorado Christian*.

THE LOST SENSE OF GOD

D. H. FRIEND

(Radio Sermon, WAVE, Feb. 22, 1937.)

These are wonderful days! Days laden with events which startle us. Truly a glorious time to be living, and yet unquestionably a dangerous time. Our speed-mad and pleasure-loving tendencies have certainly increased our hazards: upon every hand, on every highway, danger signals appear; red flashes constantly greet us.

Our modern methods of rapid transit, with the deep-seated restlessness and apparent incurable discontent of the present generation have caused us to lead a merry, hut no less dangerous chase. Who in his observations is not set to sober thinking as he beholds the stew and stir, clash and clang, grit and grind, push and pelmell of our thrill-loving and materialistic people?

Under these conditions and environments, trying to satiate our thirst for pleasure and material progress, have we not lost, in large measure, the nobler and higher aim of life, the aim of glorifying God? Under the spell and fascination of material things, things largely superficial and transitory, is it not sadly true that we have forgotten God, giving Him little or no space or place in our thoughts and programs? We have forgotten the very first words in the long disclosure of His will and way with humanity: "In the beginning God." Many seem to have forgotten also that life has a sequel; that when we come down to the end of the way we will find ourselves face to face with God, meeting Him either in grace or judgment. Yes, herein lies the tragedy, and herein we find the reason for our chastisements—we have been forgetting God!

In recounting the glorious dealings of Jehovah with Israel, Moses not only gave wise instruction hut a timely warning, a warning fitting for our day and generation:

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live.

"For Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee.

"Beware lest thou forget Jehovah thy God, . . . lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up and thou forget Jehovah thy God."

On this 22nd day of February we are wise in remembering him, so often spoken of as The Father of our Country. An outstanding trait in Washington's character was his deep reverential fear of God. He was not ashamed to be found on bend-

ed knees asking for grace, guidance and wisdom for the solution of the grave problems confronting him. If the rulers of today were more like him, moral and spiritual principles would have greater sway in the hearts and lives of their subjects, with less distress among the nations. People today everywhere seem to be radio-conscious, automobile-conscious, airplane-conscious, movie-conscious, but so few are God-conscious! A learned writer and student of the present moral and spiritual status of our people says we are suffering today from two outstanding religious poverties: "A lost sense of God," and "a lost sense of sin." Mr. Babson, our outstanding statistician, seems to think that only a spiritual revival can prevent an oncoming catastrophe.

Truly it is difficult in these days to convict men of sin, when we have apparently lost the power of discernment between good and evil. The blackness of sin and whiteness of righteousness have faded into a sort of general grey. We have condoned, palliated, justified, and made sin respectable, all because God has been forgotten and ruled out of our philosophy of life.

"Jehovah looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God." (Ps. 14:2).

We fear the modern ministry is in some measure responsible for the present-day situation and compromise. Instead of bringing, in clear-ringing tones, God's indictment that "we have all sinned and fallen short of His glory," and that there has been no reduction in the wages of sin, many are discussing from their pulpits the current topics, preaching ethics instead of the atonement; civic righteousness instead of that essential, imputed righteousness which alone gives us standing with God; municipal reform, fraternalism, eugenics, hygiene, reformation, and education, instead of regeneration; federation in place of separation; humanitarianism, political economy, world-wide democracy and evolution.

No wonder a lady recently wrote these words on a slip of paper and placed it on her preacher's pulpit: "You have taken away my Lord, and I know not where you have laid Him."

Surely the great need today is a downright, honest introspection, a restored consciousness of God, a true and stirring vision of our Lord in His hatred of sin and love for suffering humanity.

"We would see Jesus, for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.

"We would see Jesus, the Great Rock foundation,
On which our feet were set with Sovereign grace;
Nor life, nor death, with all their agitation,
Can thence remove us, if we see His face."

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Why does Goodspeed in his translation of the New Testament omit John 7:53-8:11?—Kentucky.

Goodspeed makes no explanation in his translation (perhaps he does elsewhere), but I assume that his reason for the omission is the fact that a number of ancient manuscripts omit this passage. The "Neutral" family of mss. omits this passage, but the "Western" family contains it. Generally speaking the "Neutral" family is more correct than the "Western," but not always. In fact, modern scholarship is beginning to give the "Western" family more weight than formerly. This passage probably represents a leaf of an ancient ms. that was torn loose from the rest. This situation is probable because this passage is also found in a few mss. at the end of John and in a few after Lk. 21:38. Most modern editors of the Greek text feel that this passage should be omitted on the basis of the Greek mss. There are several things, however, to be considered before rejection of this passage: first, a leaf of the ms. could just as well have been lost in the "Neutral" family as one could have been inserted from an extraneous source in the "Western"; second, the passage fits very well in the context of the disputes with the Pharisees and other Jews (chapters 7-10); and third, the incident is absolutely true to the character of Jesus, and the trap is avoided by Jesus in a manner similar to which he avoided those in Matt. 22:15-22; Lk. 10:25-37; Matt. 21:23-27. Yet in spite of those arguments, we cannot be sure from the evidence that the passage belongs to John 7:52. It seems best to accept the passage as an authentic incident in the life of Jesus, even though we cannot be sure where the passage belongs.*

AN OLD MAN'S COMMENT ON EZEKIEL 37.

Two or three years ago we printed a contribution from Wm. McGinnis, now 94 years old. Recently we wrote asking if Brother McGinnis was still alive, and here is his reply, written in his own quite legible hand:

"Temple, Texas, Jan. 6, 1937: Your letter of inquiry read and contents noted. Wm. McGinnis is alive, but if the article you speak of was published and a copy sent me, I did not receive it. If a brief word from me would be of interest to you, I will send you something in connection with it that likely will be of interest, if you believe that Ezekiel 37 has not been fulfilled and that it has no reference to the return of the Jews from Babylon. If you give space, will you send me a copy? I am now 94 years old; may not be here to receive it.

"There has been much speculation on Ezekiel 37 by Gentile teachers who deny that the Jews will be returned to their land, and who say that it has reference to their return from Babylon. Not a word is said of their return from Babylon. It teaches of the resurrection; how God will raise them up and what He will do with them after the resurrection. What God will do for the Gentiles is in the New Testament."—Wm. McGinnis.

*For more discussion cf. A. T. Robertson, **An Introduction to the Textual Criticism of the New Testament**: Nashville, Baptist S. S. Board (1925), 95, 100, 112, 115, 121, 154, 210. His view is that the passage "is not a genuine part of the Gospel of John," but that it "has every mark of reality" and "is probably a true story."

THE FLOOD DISASTER

"This is no attempt to describe the unparalleled disaster that has come to a large portion of our country by the flood waters now sweeping mercilessly through both city and country. Perhaps no words can adequately tell the story of suffering, deaths, and heroism manifested in rescue efforts. We wish to call special attention to the prompt and voluntary response to the urgent appeals for aid in this major calamity.

The whole nation stands dazed at the appalling suffering and losses that have come to hundreds of thousands, and gladly responds with most generous aid. It has been largely a question, not of giving, but how to reach the sufferers with proper help. In such disasters the first matter for consideration, of course, is to save those whose lives are in danger. Next is to relieve suffering and to minister to comfort. All this has been done in an unstinted way and most unselfishly. The whole situation furnishes a fine example of the high value that mankind places upon human life in times of great tragedy. This deserves unqualified praise.

In this quick response to appeals for help in saving life and property there is suggested a still finer work: efforts to save men from sin and its eternal consequences. The great floods of crime and immorality that are sweeping down the channels of human activity are daily hearing millions toward an eternal death. Many of these millions are unconscious of their danger, and refuse to listen to any call to occupy safe ground. The death of a few thousands in flood waters is nothing in comparison with the uncounted multitudes who must sink to an endless spiritual death when the earth will melt with fervent heat.

For some strange reason we do not take seriously the loss of human souls until it is too late to do anything about it. If a great disaster sweeps away what people have to live upon, we realize the need for food and shelter, and something is done at once to meet the emergency. If men are in danger of being killed, others risk their own lives to save them.

We know that most of mankind is lost in sin, with no promise of salvation; yet, even otherwise good Christians are apparently unconcerned. Jesus placed a value of more than the whole world upon *one* soul. Could man lose anything as important to him? Can we do anything equal in worth to assisting him in reaching a place in God's approval?

Will we ever learn that eternal death will be mankind's greatest disaster? Will Christians ever become as zealous in trying to save people from that as we are in efforts to save natural life? May this present flood with its appalling toll of life and property impress the needed lesson upon our hearts."—Editorial, *Gospel Advocate*.

A missionary, tried and true, mother of a large family, must have out her fifteen teeth and new ones in! Who can help on this fund for this worthy woman? Write the W. W.

FLOOD NEWS

There continues to be much general interest in the great Ohio River flood, and many ask for further news. Accordingly, we publish some additional reports this month, and a few extracts from correspondence.

From Denver: "Dear Brother J.: The Logan Street Church of this city has raised a contribution for the 'Flood Sufferers' and it was suggested a part of it be sent to you, to place where you think it would do the most good. I am enclosing the church's check for \$13.26, and kindly ask you to look after it. The flood must have worked a greater devastation than anything I ever saw, and I have seen some terrible things in my life. It seems that things of this nature would cause men and women to stop and think about their unrighteous ways, and that they would be inclined to turn back toward a closer walk with God."—P. B. Davisson, Treasurer.

From Ypsilanti, Mich.: "Dear Brother J.: I enclose herewith a check for \$22 from the Chamberlins. You may use this where you believe it is the most needed among the church people who are suffering from the effects of the flood.

"The papers here seem to have forgotten all about the flood, and we would like to know the true condition of things in the area that was flooded."—J. R. Chamberlin.

"Please express to the members of the church our sincere appreciation for the \$10 check recently given us. We hope soon to be able to locate a small home, and assure you that this gift will help us in refurnishing a home."—George Zimplemann, Jr.

From Lexington, Okla.: "Dear Brother J.: The church here is sending you a box of quilts and I think a few clothes that they had on hand here for you to use as you see fit among the needy there."—A. G. Hudspeth.

From Seattle: "Dear Brother J.: We are enclosing money order for \$14 from the church here to be used by the church in Louisville for flood relief. We can only say that we wish it were more.

"We wish to express our sympathy for the distressed and hope our small contribution will be of some small assistance in the name of Christ."—Clifford Smith.

"I shall not forget the friendly Christian spirit so richly manifested in yourself and Bro. Janes in extending friendly aid to one who was a flood refugee, and a sufferer as well."—D. C. English (colored).

From San Francisco: "Dear Brother J.: No doubt you have had a strenuous time in the flood. We anxiously watched the papers and kept up with the news over the radio, but even so none of us here can begin to realize the immensity of the catastrophe like you and the others in it. The Flood Number of the W. W., with its graphically written articles and letters, was most impressive. Though, perhaps, you had no direct word from San Francisco brethren, our prayers were for our distressed brethren in all the flooded section. Also, we sent financial relief."—Arthur Graham.

"This is to acknowledge your generous check for \$50 for the Parkland Church and on their behalf I want to express our thanks, and to tell you this was a great blessing to the recipients. Also enclosed find receipts signed by those that received the money."—L. L. Wells.

From Lynwood, Calif.: "Dear Brother J.: I am happy to send you this check for the elders of the church to use as they see fit. I regret that it is so small a sum. We sympathize with those in distress and hope they will be able to rebuild their homes."—Beatrice Tipler.

From Chattanooga: "Dear Brother J.: It appears that in view of conditions as reported in the Flood Edition of W. W. perhaps many of the 'loyal' brethren and churches suffered very seriously. Myself and wife have definitely concluded that we must have the joy of sharing this loss with our brethren at Louisville, and we are herewith enclosing money order to be disposed of just as you and Brother Boll think best."—W. H. Hall.

From New Albany, Ind.: "We received the check and God alone knows how much we value it. We cannot find words to express our gratitude.

"May God be good to you and help you in your work."—Mr. & Mrs. Tom O'Bryan.

From Chattanooga: "Dear Brother J.: My flood donation is late in going out. I am leaving to your good judgment where it is best to be placed. I was sick during this terrible time and reports were so confusing I just did not know what was best to do, except just to pray. I felt God needed all of you true, loyal servants, and He would care for you."—Mrs. W. P. Ferguson.

From Chicago: "Dear Brother J.: Please put enclosed \$5 with your fund for helping flood sufferers."—Mary S. Wilson.

"The gift was surely a blessing from God. Many thanks to you and all. We wrote the church in Arkansas a letter of thanks."—Mr. & Mrs. Clint Ramsey.

From Clarion, Pa.: "Thank you for taking care of our flood contribution, which I wish could have been much larger. Brother McMillan of Central announced over the radio that they were receiving and sending out food, clothing, bedding, etc. so we sent our box of clothing to him. Our bedding was already in Nashville, so that was sent over also. He announced on Feb. 14 that contributions had been received from twenty states, with Tennessee leading and Alabama and Texas, second and third."—Frances Easley.

THE FLOOD IN INDIANA

DON CARLOS JANES

Having recently been over a portion of Louisville, New Albany, Jeffersonville, and up to Utica, Ind., with Bro. G. E. Worley, one of the Camp Taylor elders, a few lines are herewith offered. In the year of grace wherein I was born, 1877, the brethren of the Utica community erected a magnificent brick house in which I have been permitted repeatedly to preach. Some years ago, it was improved with a new floor and electric lights—a really nice village church. One afternoon when the flood was approaching the solid walnut seats were stacked on a large rostrum for protection. A citizen placed his \$1400 worth of furniture on the floor and onward came the water—and on. The floor floated up and still up. Then slowly the tide receded, but the floor did not make an accurate landing as in some places it hung on the walls. The church furniture was damaged very little, but the household equipment simply went to pieces, henceforth worthless for its original purpose. When the two floors were taken off, it was found 36 of the big poplar joists would have to be replaced from termite infection, and the brethren wish to anchor the floor to the foundation. The water line shows about 14½ feet from the floor; and the walls to the ceiling (perhaps 18 ft.) will have to be replastered. The large painting of "Ruth the Gleaner" fell on top of the seats and was not much injured, but it will cost perhaps \$200 to replace the floor and the plastering will be considerably more. The village is very badly damaged. One house crossed the road and turned upside down, many are off their foundations and the Baptist church has been taken down. The school house is still full of refugees.

LATE FLOOD RECEIPTS

R. H. BOLL'S REPORT

Church, Joseph Ave., Nashville	\$ 25.00
Church, Cross City, Fla. (By N. W. Copeland)	10.00
Mt. Auburn, Dallas (by H. E. Wood)	20.00
Church, Woodbury, Tennessee	10.00
Dr. Joe B. Foster	25.00
M. Ehresman	5.00
Mrs. Cheatham	1.00
E. H. Hoover	5.50
Mr. J. P. Waldron (by D. H. Friend)	40.00
Salt Lake City (church)	15.00
L. C. Carter	10.00
Lynnville, Tenn. (church)	26.50
Lawrenceburg, & Leoma, Tenn.	200.00
Greenville, S. C. (by Morgan Carter)	41.00
Joe T. McKinley	10.00
Greenville, Ala. (church)	10.00
Total, sent direct to Brother Boll	\$454.00

E. L. JORGENSON'S REPORT

Receipts, reported last month	\$1307.68
Receipts, since last month:	
Harding College Church	25.00
Huntington Park, Calif.	5.00
J. R. Chamberlin & relatives	22.05
High View Church (by J. F. Stinnette)	15.00
Unity Church, Hopkins, Mo., (by J. N. George)	5.00
Seattle, Wash. (by Clifford Smith)	14.00
Denver, Logan St. Church (by P. B. Davisson)	13.26
Mrs. S. M. Wilson, Chicago	5.00
Mrs. W. P. Ferguson, Chattanooga	10.00
Central Church, Nashville (to reimburse freight)	15.00
Total	\$1436.99

Disbursements, reported last month	\$1131.94
Disbursements, since last month:	
Burnett Ave. Church (colored)	\$ 25.00
Powell, J. M. (transfer "Fosters Grove" gift)	15.00
Fox Transfer Co. freight (reimbursed by Central Church)	15.00
Mr. & Mrs. Guy Callender	39.00
Utica, Indiana, church	25.00
D. English (colored)	5.00
Clint Ramsey	10.00
Zimplemann, George, Jr.	25.00
Hayden, Charlie	10.00
O'Brien, Tom	15.00
Total Disbursements	\$1315.94

Balance in bank, March 31 \$121.05

STANFORD CHAMBERS' REPORT

Berea Church, Sullivan Co., Ind (by Paul Blakeman)	\$ 40.00
Baileytown Church, Ala. (by R. L. Baker)	28.75
Oak Grove Church, Independence, La. (by Leo Hayden)	10.00
These amounts totaling \$78.75 were turned over to Portland Ave. church for general flood relief.	
New Orleans Church, Seventh and Camp St. (by Harry Wendt)	20.90
Amie Church, La. (by A. K. Ramsey)	10.50
Jennings Church, La. (by Ivy Istre)	6.00

Iota Church, La. (by Ivy Istre and B. Robinson)	20.50
Forest Hill Church, La. (by G. B. Dasher)	8.01
Oakdale Church, La. (by Sidney Mayeux)	5.00
Dora Warren, Canada	5.00
Sidney Mayeux	5.00
Margaret Ehresman, Texas	5.00

These amounts, totaling \$85.91 by direction or permission of donors, applied to relief of our teachers of the Christian school who were four weeks without employment.

Like the gifts reported last month, these were unsolicited and are therefore the more highly appreciated. Grateful acknowledgement has been made. Perhaps space does not permit the publishing of loving words accompanying the remittances. The Lord will not fail to recompense each one, and already much comfort will be found in the fact that prayers on behalf of the suffering have been exceedingly well answered, and that prayers in return are ascending on behalf of those who so speedily and spontaneously gave of their substance in the time of need.

The writer wishes to bear testimony to the mercy of our Father in heaven in that he was not flooded nor otherwise damaged. Permitted to remain at home with all conveniences but electricity and wide range, we found a very happy ministry in our marooned "diocese" of just one square. Even this was too large a ministry for one week. Money and supplies locally given afforded us the joy of helpfully serving during the high waters as well as afterward with funds from the good saints elsewhere. Our trust is that good intentions and vows expressed while danger stared in the face may not be forgotten, but sacredly kept; and that out of this disaster may come salvation of many more souls and much glory to God.

S. C.

D. H. FRIEND'S REPORT

Willis H. Allen, Miami, Fla.	\$105.00
B. C. Goodpasture, Atlanta, Ga.	50.00
A. B. Lipscomb, Valdosta, Ga.	32.00
M. D. Foster, Bohon, Ky.	35.00
J. W. Roberts, Mackville, Ky.	10.00
J. Scott Greer, Toronto, Ont.	10.25
E. H. Hoover, Johnson City, Tenn.	1.00

Total \$243.25

With these gifts you have gladdened the hearts of every family in our congregation that suffered any serious loss. May His rich grace attend every donor. You have deepened our sense of gratitude, and we praise God for this timely Christian fellowship.

D. H. F.

CLAUDE NEAL'S REPORT

Thanks be to God for His exceeding grace in the hearts of His people. This grace abounded by way of liberal contributions of money and supplies and great willingness to help in any way possible those in the recent flood disaster. For personal assistance we thank the churches at Portland and Winchester, together with many brethren, relatives, and friends who helped us wonderfully during, and since the flood. Of the contributions of churches of Christ placed in the hands of Bro. Jorgenson, two hundred dollars was given me for flood relief among the Shawnee members. In behalf of these Christians I want to express to the churches their deep appreciation of this liberality and manifestation of the spirit of Christ. Many of these also are truly grateful to Central Church of Christ, Nashville, Tenn., for food received in time of emergency. Shawnee congregation is also greatly indebted to Main Street Church, Winchester, Ky., and to Bro. Jorgenson for fifty "Great Songs of The Church" to replace books lost. Shawnee also gratefully acknowledges a liberal donation from Shaw Ave. Church, Cleveland, Ohio. May the Lord richly bless each giver with the joy of giving and greatly increase his heavenly reward.

C. N.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

It is the will of Christ that the church, "the pillar and ground of the truth" should preach the gospel to every creature." * * Missions are being discussed in Ormsby Avenue church which has always been a contributor to the work. * * Is there any other work like the work of an evangelist? How glorious to tell the story of redeeming love. Let us do a lot of it this summer.

Bro. George Johnson has recovered from what threatened to be a serious illness. * * Sister Sherriff has managed to sell the Cape Town house Bro. Sherriff bought when health conditions compelled him to move there. Although there was a heavy loss, she did well to get the property off her hands. * * We are glad to know that Bro. McCaleb's operation has worked out so well. * * A missionary of unknown affiliation is asking for a suitable couple to go to the field; we are appealed to in behalf of a couple to relieve the Scotts; the Reese family want some one to take up their station; and a call comes for a worker in Iowa.

"God came to my help and sent a buyer" for the city property."—*Emma Sherriff*. Besides her loss on that transaction, and a debt on her home at Bulawayo, Sister Sherriff has lost an \$80 heifer. Are some hearts moved to send us a gift to help her cover the losses? Perhaps none labor more diligently and uncomplainingly than Emma and Theodora Sherriff. * * We are always glad to accommodate brethren by forwarding economically and gratuitously their gifts to the field, and to aid the missionaries by buying at wholesale and otherwise advantageously any articles they must buy. Also we enjoy saving missionaries on their travelling expenses and in getting clergy courtesies in advance of their arrival at home port or special accommodations when there is not time for the usual application.

People can be very good and yet overlook some of the truth the Bible contains. Some religious people see very clearly the obligation to carry the gospel to the heathen, but do not see that the act of baptism is a burial. Some other people know assuredly that immersion is the scriptural action in baptism and that the memorial supper should be observed each "first day of the week" and their compassionate hearts will give cheerfully to relieve flood sufferers, but they seem not at all concerned about a thousand million heathen doomed to die unsaved and take the consequences forever—heathen who have no chance to "trust and obey" because they have not been taught. * * Sister Addie Brown who had an operation in Wichita, Kans., Mar. 24, is reported as doing well. A special nurse is \$6 extra per day. No further suggestion to friends of missions should be needed.

FROM THE WORLD-FIELD

MISAMIS

(To J. W. D. Skiles)

Our work is progressing steadily, with good all-day meeting on the 12th when two brethren returned from Bohol. They had only one more bitpism over there, but sowed much seed for the future. The Romanists opposed them in Maribojos where they preached twice, but did not use as dirty methods as the Protestants in Antequera. I want to go to Negros again the last of February. Seven men are waiting for teaching and baptism.

Our baby is progressing nicely, but not very fast in her renewal of walking. The left foot is still affected some. She is growing and learning to do things for herself.—O. T. Rodman.

[Readers of last month's **Word and Work** will remember that little Virginia Rodman has suffered an attack of infantile paralysis. Let us all pray earnestly that she may fully recover. Also let us send Brother Rodman special monetary gifts so that his baby may have the necessary long-continued medical care necessary for complete recovery. It would be a crime before men and a sin before God for this baby to be crippled for life because we did not care enough to pay for the necessary medical care.—J. W. D. S.]

(To E. L. J.)

Thank you for sending the anonymous gift of \$2.50. We wish you would thank the giver, if convenient. However, God knows and will reward all such giving for others and hiding one's own identity.

I baptized 3 this past week-end and have one or two for tomorrow, and several promised on my second trip to Negros Island next week. We are happy to have the chief sectarian elder in Misamis ready for immersion right soon. This man is a better singer than any we've had before, so will do great good in one of our weakest parts of the work. All of us are well and busy and happy.

Orville T. Rodman.

CANTON

(Lowell Davis to E. L. J.)

We send our thanks for the fine letter and for the help on the travel fund. The fund is growing well, and we expect to have what we need. We have in about two hundred dollars and others have promised. We expect the fund to be complete in another month or so.

We did not get the boat that we had thought to get. As it is, we will have to take what we can get, and that is third class on the "Empress of Canada." We could get second class, but thought we would prefer to travel cheaper and try to get a car when we land in Seattle. That will mean faster, cheaper, and more convenient travel while we are in America. Third class is quite good, and we will not injure ourselves any by traveling that way.

The work here is doing well. Twelve have been baptized here lately, and others are interested and studying. We are able to push that work more than we have before, and it seems that more work brings more fruit. We have also had more to work with recently, and that has helped. We have enough to spend for travel and other necessary things in preaching the gospel.

Odessa is doing good in the class work, and in work with the women, and it is a very badly needed work. Since we are able to work, we hate to leave the work here for a rest; but we realize it is best.

Please announce in your paper that our address in America will be Harding College, Searcy, Ark. We will spend most of our time there, and will make that our home.

When we land in America, we plan to spend some two months in Montana, and Sask., Canada, preaching for the churches there. That will give us time for some work near my home in Texas before we go to Searcy for the fall term of school.

Lowell B. Davis.

(To J. W. D. Skiles)

We have certainly missed the Bensons very much but we feel we have done much good in our Bible School and other work here. We now have two students graduating, one of whom will continue with us as a Bible School teacher.

During the coming three or four weeks we are planning to do more extensive evangelistic work in the city. We will have preaching every night and we trust much good will be accomplished. This work will be under the leadership of Brother Lowell B. Davis but the Bible School teachers will have a part in it. We will surely miss Brother and Sister Davis when they leave us in March on their furlough and we hope that others may soon come to help us.

Roy Whitfield.

FOREST VALE

(Emma Sherriff to E. L. J.)

I am pleased to say the work for the Lord here goes ahead. We had 6 confessions, and two were baptized 2 weeks ago, students from the day Bible School, 2 women from my class, 2 last Lord's day. These are to be baptized Friday night.

We opened up school with 42 students. The Government Inspector said he would be out to see the school again on Feb. 10.

All our meetings are well attended. All the other missionaries are well and happy in their work. Foy Short won his scholarship and his parents are very proud of him. Sybil Short also did very well. Four other missionary children won scholarships. Let us pray they may use it for the Lord later on. I suppose ere this, you will have Browns with you.

We are needing rain badly. The heat has been terrible and caused a lot of sickness amongst the natives and cattle. I lost a good cow last week, but the poor farmers have lost a great number.

Fred, Molly's husband, is a big help, and able to attend to all the meetings. Molly's singing classes are well attended and good singing helps a lot, and visiting brethren enjoy hearing the natives sing. Our white brethren from town continue to come out to help us.

The Nyasaland work is doing well. Some of the teachers and preachers have been very sick. They deserve all the help and encouragement they can get, and more, for the help they do get is very little. The laborer is worthy of his hire, and I feel these brethren should receive more than they do.

Box 907, Bulawayo, S. Africa.

Emma Sherriff.

NORTH CHINA

(To J. W. D. Skiles)

Just at this time I fear the inhabitants of Louisville are in great need themselves, perhaps more so than those in foreign lands. I get the impression from the papers that Louisville has been deserted because of the flood. If so, I am sure our people sustained great loss and suffering. In view of this great sorrow in our own America I deem it improper to mention the lesser troubles of China or my own petty problems. Suffice it to say that although the devil tries to smother us out and scare us and bluff us, still we commit our cause to the Throne of God. We believe in Him. He never yet failed to perform a single promise. And I take comfort from the third chapter of Lamentations beginning with verse 25 and reading to about 40. The God that blessed Jacob will also bless us to-day in like manner. His nature has not changed.

I believe our greatest short-coming is lack of love to God. How to increase that greatest of all Christian virtues is, as I see it, a matter of earnest beseeching in the secret chamber.

The relative condition of the church in China and America is not so different as one might suppose. These people practically all know of Jesus Christ. Or if they do not it is not because they have not had a chance. If the gospel is preached in the markets, on the streets, in the chapels time after time and the proud in heart disdain to hear and stiffen the neck, can they really plead ignorant before the Judgment-seat of

God? As in America so in China, many baptized persons have not yet put away their sins. Also many who admit the church to be right will not accept its teachings. We do of course have more church "grafters" in China, who make merchandise out of church-money and property. Hypocrites they are. Chas. E. Gruver.
Kaoyi, West St., Hopei, N. China. Church of Christ.

HONG KONG

The Lord has blessed us in that we have not been in want for which we are thankful to God and to those who have helped

The work goes on about as usual with a bit of encouragement in the outlook for the year. While war clouds are gathering in every part of the world and conditions very unsettled, many are interested in their future life.

Our new daughter, Evelyn Doreen, is just ten days old today.
Box 692, Hong Kong, China. E. L. Broadus.

MACHEKE

We are having real good meetings with the white people, and work with the native people continues very well. One native teacher just returned from a month's meeting work. He reports very good interest, and 9 baptisms.

Now is the time of year for fever to spread among the people. From now until middle of the year one should take quinine regularly, as a preventive. Special treatment if fever has already come on. Heavy rains, much water standing about, and many mosquitos.

W. N. Short.

SHIODA MURA, JAPAN

We are just beginning to get details of the fearful flood. It seems the Lord was especially careful for His children through it all. Our brethren here held a special prayer meeting at the close of services last Lord's day in behalf of those in the affected area whom they love and who have done so much for them and us. We trust all has returned to normal again. May the Lord bless you one and all.

The prospects are good here for a fairly large ingathering of souls this year.
Shioda Mura, Naka Gun, Ibaraki Ken, Japan. March 6. O. D. Bixler.

"What think ye of Christ? is the test
To try both your state and your scheme,
You cannot be right in the rest,
Unless you think rightly of Him."

HOW TO USE THE LESSONS

1. Go over the Lesson Text with the help of the "Study Questions." Answer the questions to yourself. Look up the references given.
2. The Notes give the setting and necessary information concerning the lesson. Now and then some important point is specially brought out in the Notes. In some lessons, teaching-points are suggested.
3. Notes and Teaching Points. Teaching and suggestions and points to be brought up in the class, as the teacher may see good.
4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

The whole aim of this arrangement of these lessons is to lead student and teacher to study and think for himself, rather than to put all before him simply to be read off. It will be found that all personal search and effort pays greatly in increased interest and real blessing.

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A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

THE SCOTT APPEAL

**Ten unbroken years of service in Africa!
They must have helpers!**

Stop long enough to hear the ringing call for workers from the overburdened Scotts, not of Sinda Mission, but of Namwianga Home at Kalomo, Northern Rhodesia, Africa.

1. Mr. Scott, who is past sixty has stayed alone and managed Kabanga Mission 50 miles from home, for nearly two years, in the absence of the Merritt family.

2. Since the Browns have gone from Namwianga Mission, our Helen Pearl, in her twenties, and our two oldest orphans, have moved there (one mile from Namwianga Home) and have charge of the business, farm, church and native school with 50 or 60 boys and girls to control, teach and risk living amongst. Can conscience slumber, when you weigh these things?

3. In the absence of the rest of the family, Mrs. Scott, in her fifties, with small white children and native help, must run Namwianga Home, school, farm, and often help out the missions. Would you? But how can she afford to fail to do it?

4. The health of the Reeses, especially of Bro. Reese, and the schooling of their son Boyd, make it imperative that the Reeses return this year. The responsibility of Sinda will then fall—to whom? Can our shoulders carry more? Please consider.

5. The Reeses and we are translating the New Testament into Chitonga, and just recently Chitonga was selected as the language to prevail here. The Testaments in other languages are out of print. The Government now desires us to haste; but how can we, on so painstaking a task, with so much other work and expense? We have to make about three fourths of our expense money on this side. All of us do. We can, but it cripples the work.

6. Over 200 people have come into the church the past year. The men were in the field some. But these sheep are nearly shepherdless. They too beg us to write for others to come. We do want some people here, free go get about, and not to open more missions, but keep these up.

Act soberly, considerably, substantially, and prayerfully. Send easily fifteen seasoned workers. The fare is reduced. Houses, missions and gardens are here waiting and fairly equipped. The price of a few automobiles would bring them all. See returned missionaries for advice. Let us wire you the permits to enter. Send the Merritts back first and on time; and with them a family and from three to five single workers.

Now if you listen, you can nearly hear heart-beats of expectancy, and our shouts of joy, once we get good word, and in the great day of accounts you will hear the Savior's "Well done"!

Kalomo, N. R., Africa.

The Scott Family.

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Great Songs of The Church

And Still a Good Seller!

LAST YEAR

Orders last year—the fifteenth—exceeded any previous year in its history!

LAST MONTH

Orders last month exceeded all previous records since publication, for that month of the year!

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