

FROM THE MISSION FIELD

CANTON

(To. J. W. D. S.)

Your city has undergone a great disaster this spring, yet you continue to send your contribution to a far away land to help us in our Bible School work! We appreciate your gift now more than ever, and we also appreciate very much your prayers on our behalf in this work.

We surely do miss the Davises since they left us for the homeland. The evening before they left we had a prayer meeting with them in the home of Brother and Sister Oldham. One of our Chinese preachers has recently had to go to the hospital here for the second time in four months so we have to double up with our work more than ever. We have heard that another family is now preparing to go to Japan this year and we hope that some will also come here. Please pray with us for this. Bro. Benson writes us that he expects to find some one.

Last week was known here as the Ching Ming festival. It is the time when many people go to the graves of their ancestors to decorate the graves and to worship. Some schools of the city had holidays for four or five days, but our students and teachers seemed willing to go on with their work for which we are thankful.

We surely appreciate your interest in us and the work we are trying to do here. We also pray that you will accomplish great good in the Lord's work there.

P. O. Box 53, Canton, China.

Roy Whitfield.

MISAMIS

(To. J. W. D. S.)

We surely appreciate your sending to us so soon after the flood. We would have considered it right if you had not sent any away for some months. All is going well with us in every way, though we are in a period of quiet seed-sowing rather than of harvesting. We expect to build our chapel far enough along to use soon, but these poor people have to struggle so hard for a living that it is hard to find a time when they are free to work on the building. Pray for us.

Virginia is getting along well enough and latest medical opinions are favorable to her complete recovery to normal walking. We don't see how she could be more active. She is quick to learn new ideas and has to have a hand in all our work.

Occidental Misamis, P. I.

O. T. Rodman.

FOREST VALE

I am pleased to tell you we are all well and the work progressing both here and our work in Byo. 6 more confessions, that makes 7 here, and 24 in the Byo mission. God is good and it cheers our hearts to see these dear souls brought out of their terrible sin to the Cross of Jesus. We had about 100 to our mid-week meeting tonight. This is good for a mid-week meeting, as most of these natives have to walk or cycle home 5 miles from their work. You could not get the white people to cycle home and come to the meeting after their day's work, let alone walk home. Our Women's class not so well attended this week but there is so much sickness and 2 deaths on the mission this week, caused through colds. Bible school, 42 present each day.

We are needing rain. It is still very hot and we should be having cold weather.

I get very little time in the day time to write and the evenings are always taken up, but I like to keep in personal touch with you.

Forest Vale Mission, Box 907, Bulawayo, S. A.

Emma Sherriff.

"For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him."—Heb. 10:37, 38.

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

Subscription, One Dollar the Year
(Including W. W. Lesson Quarterly where requested)

In Clubs of four or more, seventy-five cents

The Word and Work, Publishers, Baxter Station, Louisville, Ky.
(Entered at the Louisville, Ky., Post Office as second class matter)

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THE WORD AND WORK

"FOR THEE"

"For Thee!"

It came as a flash in the darkness,
And radiant grew the way,
The duty before so irksome,
Became a joy that day;
The fretful spirit grew patient,
Because anew it could see
That the commonest, lowliest duties
Could all be done "for Thee."

"For Thee!"

Aye! the long unconquered weakness
Is changed to strength and power,
As "For Thee!" becomes life's watchword,
And the spur from hour to hour;
Defeat is changed to conquest,
Yet I learn in this glad new light,
What sometimes earth deems failure
May be vict'ry in Thy clear sight.

"For Thee!"

The trials that long have been pressing,
Grow lighter and lose their sting,
As "for Thee" I can face and meet them,
And "For Thee" is the song I can sing.
From the "cup" so long resented,
I now no longer would shrink,
Sustained by Thy strength unailing,
The draught "for Thee" I can drink.
"For Thee!"

—*Jewish Missionary Magazine.*

WORDS IN SEASON

R. H. B.

ANTICHRIST COMETH

"Ye have heard that Antichrist cometh," says John (1 John 2:17). This seems to have been a matter of common knowledge among the early churches, and an item of the regular instruction given to Christians by their inspired teachers. Though Paul (for example) spent but a very short time in Thessalonica, he had explicitly taught the converts there about this coming Wicked one. ("Remember ye not that when I was yet with you I told you these things?" 2 Thess. 2:5; see context.) There must have been some important

reason in the wisdom of God for teaching this. And whatever the need and the reason may have been then—the same need and reason exist today, perhaps even more urgently. One who today takes up such a theme as “the Antichrist” may be admonished by well-meaning brethren to be content to preach “the gospel,” and to stay by “Christ and Him crucified.” But the apostles never imagined that in bringing this doctrine of the coming Antichrist they were forsaking the track of the gospel or wasting time on things irrelevant and impractical. Only the short-sighted, unbelieving wisdom of men speaks thus.

THE PICTURE OF ANTICHRIST

We take it then that this inspired, apostolic teaching concerning the Antichrist, holds for us a lesson of great interest and importance. Who or what is this Antichrist? The term “Antichrist” is used by John only; and by him only in his first and second epistles. (1 John 2:18, 22; 4:3; 2 John 7.) This title Antichrist, can mean one (or both) of two things: (1) One who is *against* Christ; (2) One who takes the place (a substitute or supplanter) of Christ. If it means the latter it necessarily means the former also. The Antichrist is in fact both the antagonist and the counterfeit of the true Christ. In 2nd Thess. 2 Paul predicts the coming of one whom he calls “the Man of Sin,” “the son of perdition,” “the lawless one” who can scarcely be any other than the party whom John calls the Antichrist. In some of the prophetic books also a great evil one of the end-time appears, sometimes in symbolic guise, as “the Beast,” or “the Little Horn”; or more plainly as “the prince that shall come,” the “king of fierce countenance,” or simply, “the king.” (Dan. 7:8, 11, 21, 24f.; 8:23; 9:26; 11:36; Rev. 11:7, etc.) whose identification with Paul’s “Man of Sin” is hardly disputed. The fullest picture we have of this extraordinary character is that given by Paul in 2 Thess. 2. Let us note what is said about him.

1. “The man of sin.” This is essentially what he is. In him the principle of sin comes to a final head.
2. “The son of perdition.” This because he is marked for perdition, sure and swift. (Some, because Judas Iscariot is also called so, John 17:12, attempt to identify him with this Judas, come back from the dead. Such fancies need not to be refuted.)
3. He opposes, and exalts himself against, all that is called God and every object of worship.
4. He sits in God’s sanctuary, and sets himself forth as God.
5. He will be revealed, as soon as the hindering restraint is removed, “in his own season.”
6. His coming (“*parousia*,” the term used constantly with reference to Christ’s second coming) will be “according to the working of Satan with all power and signs and lying

wonders, and with all deceit of unrighteousness for them that perish.”

7. The Lord Jesus shall Himself, personally, deal with him, at His return. He will slay him with the breath of His mouth, and bring him to nought by the manifestation (lit. outshining) of His presence.

This act of power, according to Paul, ushers in the Day of the Lord (i. e. the day of wrath and vengeance). The terrible figure of this evil one also haunts the pages of Daniel and Revelation, where he is seen as the head of the final world-power and the fierce persecution of God’s people.

ANTICHRIST—THE MAN OF HIS DAY

But the “Antichrist” is not an accident, nor an isolated phenomenon. He is the product of his times. He is in fact the flower and fruit of something that has been growing—the outcome of that “mystery of iniquity” which was already working in Paul’s time (“for the mystery doth already work”) and has continued to work in secret with cumulative force, and still continues so, until the Divinely imposed restraint shall be taken away. Then will it break forth into open manifestation, and the “Lawless One” shall be revealed. This preparation for the Antichrist which has been going on, and is now swiftly approaching its predicted climax, is a matter of great interest to us. There is first a spiritual, then a moral, then a political, preparation of the minds of men for the advent of the Antichrist.

THE SPIRITUAL PREPARATION FOR THE ANTICHRIST

This is indicated in the words, “the falling away shall come first.” This is not only a warning-sign, but also a necessary factor; for without this the Antichrist would be impossible. What is this “falling away”? The Greek word is *apostasia*, apostasy. This is not merely failure, or error within the realm of Christian doctrine, but it is the complete abandonment of it, the moving off of the foundation of Christianity, the renunciation by professing Christendom of the authority and truth of God’s word. That this movement has been going on for some years and is becoming more and more general, most of our readers know. “Modernism,” the religious liberalism of our day has established itself in seats of learning and most of the theological colleges and seminaries. Its voice sounds over the radios, its teaching is heard on lecture platforms and in thousands of pulpits, its literature floods the country, its principles have permeated into the thinking of the multitude. While there were never, strictly speaking, any “Christian nations,” there have been nations in which the Bible was held in honor, where God and Christ were generally regarded. But with this forsaking of the foundations of the Christian faith in high places, scepticism, agnosticism, infidelity, atheism, have spread through all classes of society and whole nations are affected by it. This darkness comes in as the light goes out. This paves the way for

Antichrist. In the Gnostic error which denied the real humanity of Christ John recognized the spirit of Antichrist. (1 John 2:22.) For in denying that Jesus, the Man Jesus, is the Christ, the true Son of God was denied, and the way was opened to expect some other (perhaps higher?) manifestation of the "Christ principle" in some other man yet to come. That other one is the Antichrist. (Comp. 1 John 4:2, 3; 2 John 7. Also John 5:43.) But such ideas are being very generally promulgated, not only by such Satan-inspired cults as "Christian Science"; New Thought"; the "Unity" cult; the "Truth Centers"; Spiritism," and Theosophy, but by modernists and religious liberals and radicals who occupy pulpits and theological chairs. This is "the falling away" which constitutes the spiritual preparation for Antichrist.

THE MORAL DECLINE—A PREPARATION

The moral preparation follows closely. There is an intimate connection between truth and life, between faith and conduct. The terrible antichristian delusion comes upon those who "received not the love of the truth that they might be saved," and on those "who believed not the truth but had pleasure in unrighteousness." (2 Thess. 2:10-12.) The present-day rebellion against "old-fashioned moral restraints, especially as regards the sacred lines of sex, is one of the signs of the times." Mr. Hoover once spoke of the "subsiding of the moral foundations" in our country. Things have grown no better since. The dress (or shall we say "undress), the manners and customs of our day are no less wicked now than they would have been in former days when people had yet enough modesty to be shocked. Some one sarcastically suggests that we should preserve specimens of our fast-disappearing bathing-suits, to prove to future generations that at one time at least we still had some little sense of decency. Men in high places, educators, "church" leaders even, applaud the "frankness" of youth in our days. They are indeed "frank" in many, many places—as frank as people used to be in Sodom, as frank as animals in their time. Everywhere in answer to God's commandments sounds the cry, "Let us break their bonds asunder, and cast away their cords from us." (Ps. 2:2.) But because of these things cometh the wrath of God upon the sons of disobedience.

THE WORLD'S READINESS FOR ITS RULER

The political preparation comes by natural consequence—"Make the chain," said the prophet of old. In various countries a figure—a sort which a few years ago would have been thought extinct—has appeared: *the dictator*. Stalin of Russia, Mussolini of Italy, Kemal Pasha of Turkey, Hitler of Germany, are outstanding examples. All of them are understudies of the great coming world-dictator. Each one of them bears more or less distinctly the likeness and lineaments of that face. The self-willed, ruthless, iron-handed rule; the insane self-exaltation, the enmity toward God and His re-

vealed truth are more or less manifest in them all. The minds of men are becoming familiarized with the phenomenon. Other nations (may God have mercy on us!) are ripening for such government. Where unrestrained lawlessness, selfishness, lust, greed and disorder prevail, a strong-handed ruler must arise to take control. When the regular, lawful order and authority is no longer strong enough to keep check of lawlessness and turbulent mass-movement, a leader who is able to govern comes. And that not only within any one nation—but when the world itself becomes unmanageable, a strong hand must seize the helm of world-affairs. The mighty one is in the offing. Only in very recent years has it become possible, by modern means, such as rapid transportation, instant world-wide communication, for one man to control the whole world. That world-ruler is coming. He will be a superman indeed, whose coming will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish"; the "king of fierce countenance" who "shall do according to his will," Satan's Christ; whom the Lord Himself will "slay with the breath of His mouth and bring to nought by the brightness of His appearing."

ETERNAL GOOD COMFORT TO CHRIST'S OWN

But in the wrath of that Day Christians have no share. The church occupies a peculiar position. She is the Bride, the Lamb's wife, destined to be caught up and glorified ere even He comes in glory to execute vengeance and judgment on the earth. (Col. 3:4.) She is destined to sit with Him in His throne (Rev. 3:21) and to be associated with Him in His judgment (1 Cor. 6:2, 3). The Lord, when He comes to take them up (1 Thess. 4:16, 17) delivers them from the wrath to come (1 Thess. 1:10; 5:9.) So Paul concludes his lesson on the Man of sin with a word of tender comfort. He thanks God that they were from the beginning chosen unto salvation, in sanctification of the Spirit and belief of the truth; and tells them that God called them to this end through the gospel "to the obtaining of the glory of our Lord Jesus Christ." He exhorts them to stand fast, and assures them of the love of God and "eternal comfort and good hope through grace." (2 Thess. 3:13-16.)

Yet it is a time to watch and be sober. A sun-dial in a garden bore this inscription: "It is much later than you think." It may be very late, even the very last hour. "And what I say unto you," said the Savior, "I say unto all, *Watch*."

CHRIST *was humbled* that He might exalt us, *made poor* that He might enrich us, *sold* that He might redeem us, *condemned* that He might acquit us, *made a curse* that we might be blessed, *marred* that He might mend us, *died* that He might give us life.

It is not so much new truth we need as old truth with new power.

NEWS AND NOTES

(July, 1937.)

From Long Beach, Calif.: "Eugene Smith of San Diego preached one week for us here at 12th and Alamitos Sts. recently. His messages were well received. Three were baptized. We would appreciate brethren in the East sending us names and addresses of those they know about who should receive attention here. I am to be in Santa Rosa for about 12 days the latter part of June. We all are quite enthusiastic here on the coast with the prospects for our new school."—Ernest Beam.

From Gallatin, Tenn.: "We have been having unusually good attendance at meetings here."—H. L. Olmstead.

From Johnson City, Tennessee: "Our work here is getting on very well. We have had largest Sunday classes ever, and largest Sunday audiences. In May we paid in interest, and on debt \$450. A few friends assisted some.

"Of course we enjoy the fine articles in Word and Work and the splendid notes in the quarterlies on Sunday School lessons. May the Lord continue to use them to His glory."—E. H. Hoover.

Read the Review of K. C. Moser's excellent pamphlet, "Are We Preaching the Gospel?", elsewhere in this issue. This teaching is greatly needed, and the W. W. office is pleased to have a part in circulating the tract. Price 10c each, \$1 the dozen.

The church at Nelsonville, Ky. has completed a good new house of worship without going in debt. The congregation is not very large and their accomplishment is rather remarkable. J. Scott Greer, of Toronto, Canada, will begin a meeting in the new house on August 15.

The church at Parksville, Ky. has also asked Brother Greer to conduct their annual meeting, and this will begin, Lord willing, on Wednesday night, August 25.

At least two gospel meetings among churches of Christ recently closed in Louisville: Brother George A. Klingman at Rowan Street where R. A. Zahn is minister, and Brother H. N. Rutherford, of Lexington,

at Shawnee church, where Brother Claude Neal ministers.

Brother Showalter, editor of the Firm Foundation, of Austin, Texas, has produced the best-looking and most convenient "List of Preachers" (1937) that we have yet received. There are two complete lists—one alphabetical by all names, the other alphabetical by names in each state. The price is 25c each.

The church at Cramer and Hanover Streets, Lexington, Kentucky, opened their good new edifice on Sunday, June 13. Large attendance, all-day meetings, many visitors and speakers, and inspirational services. Brother Rutherford, their present minister, has been a builder of churches and church-houses in more places than one. Always the Lord blesses the labor of his hands.

Miss Aileen Bailey, who for years has been one of the helpers in the W. W. office, was married to Bro. Floyd Miller in the Jorgenson home June 21. Aileen is highly regarded among us, and our good wishes go with them on their happy California journey, and for the whole journey of life.

From Valrico, Fla.: "I was with Bro. Allen of Miami, Fla. a few nights last week in an interesting meeting at Palatka, Fla. He is to continue through this work. Hope for much good to result. His sermons are Bible truths forcefully presented."—H. C. Hinton.

From Jennings, La.: "Bro. Boll was used greatly of God to bless the church at South-Side, Abilene, Texas, in the meeting. Two were restored. The meeting was entirely too short—only 12 days.

"Bro. Boll spoke 30 minutes each day of meeting, except Saturdays, over Station KRBC, Abilene. His radio messages were of the finest I have ever heard from him and many were greatly blessed by them.

"Bro. Boll went from us to Mt. Auburn in Dallas and then expected to spend a week at Celtic. They were eagerly awaiting his arrival.

"The Lord willing, I expect to be in meetings in La. through July 15, and then go to Indiana where I begin at Bethsaida, near Coal City, on

July 18, and go from there to Somerville Aug. 1; then to Jasonville Aug. 16; then back to Abilene. Pray for me, and that God may be glorified and souls saved in these meetings."—Frank M. Mullins.

From Amite, La.: "Closed a good meeting with the Shiloh congregation on June 13. Six were baptized."—A. K. Ramsey.

Late news paragraph from Brother Boll: "The Dallas meeting closes tonight. Have had fine interest throughout. I go to Celtic church tomorrow, and home, I hope, by July 15."

Brother Boll begins his annual tent meeting with Portland Avenue Church on July 18.

From Duke University: "Pray for me that my spiritual growth will more than keep pace with attempts I am making toward intellectual growth."—Leon Shields.

From San Francisco, Calif.: "The churches in San Francisco engaged in a special service of Christian fellowship and mutual edification on Lord's Day, May 30.

"Brethren from many parts of California attended and it was estimated by some of the pioneers of the San Francisco church that never before had so many of our Christian brethren gathered in this city. About two hundred were present.

"Brother Wade Ruby, who is to teach in the new College at Los Angeles, and Brother E. B. Linn, who is to leave shortly to engage in mission work in Japan, were among those who took part in the program. A very fine, inspirational meeting was enjoyed by all. Much food for spiritual development was imparted through both song and sermon.

"The future for the church here appears encouraging. There is yet a vast amount to be done for the Lord, but much can be accomplished through faith in Him and persistent effort to abound more and more in His work. This attitude will always bring results.

"The churches in San Francisco meet at Jules and DeMontford Avenues, and at 649 Eighth Avenue. Please notify the writer at 261 Sanchez St., if you have friends here who are not in touch with the church."—Arthur Graham.

From Des Moines: "During the past week I was privileged to attend

two of the night sessions of the mass meeting of churches of Christ held at the Camp Center church ten miles east of Des Moines. Three meetings a day were held on June 16, 17, 18. Speakers on the program included the following: A. M. Morris, and J. A. Scott, of Long Beach, Calif., H. G. Cassell, missionary from the Philippine Islands, William J. Campbell, of Davis City, Ia., C. W. Sommer, of Indianapolis, A. R. Kepple of Kansas City, Mo., V. D. Love of Winfield, Kan., and Verna Gilbert, of Jefferson, Ia. The congregational singing was excellent. It was directed, for the most part, by J. J. Hogan, of Parsons, Kan. There were several special numbers by the Blake quartette of Marshalltown. A protracted meeting, with Brother J. A. Scott as evangelist is now in progress at the Camp Center church. Brother Dow Merritt was scheduled to be at Davis City.

"The chapel at 2907 Dean Ave. in Des Moines is filled almost to capacity at the Lord's Day morning services, with very good audiences on Sunday night. There were three confessions at the morning service four weeks ago, and today a sister from the church at Corsicana, Tex. placed membership."—Frank S. Graham.

From Jacksonville, Fla.: "God has given us two good meetings thus far this summer. The first was at Marysville, Ohio and yesterday was our final day with the Woodstock Park congregation here in Jacksonville. God gave us increase of eight souls by baptism at Woodstock Park.

"Jack Hamilton of Miami and my father, J. Edward Boyd, minister of this fine congregation, were the song leaders. Bro. Herman Wilson of Seattle, Wash. was with us the last few services and spoke for us at the afternoon service July 4. Visitors present from Florida cities included West Palm Beach, Miami, and Cross City; from Georgia, visitors from Welcome Hill and Valdosta. Others came from Birmingham, Ala., and Seattle, Wash.

"I leave here for a brief tour of Georgia, Alabama, and Louisiana, before going to my next meeting at Republican, Arkansas."—Robert B. Boyd.

H. N. Rutherford now in meeting with "Antioch" near Frankfort, Ky.

RIGHTEOUSNESS BY FAITH

(Fifth Lesson on Romans)

R. H. B.

Let us take a brief look backward in the book of Romans.

Paul in Romans 3:22 speaks of the "righteousness of God through faith in Christ Jesus." When in verse 24 he says that we are "justified freely by his grace" it is exactly the same thing. For to be "justified" is to be "accounted righteous." A justified man is one whom God pronounces righteous, and who therefore has righteousness. If the man by life-long perfect obedience had merited that standing (which no man ever did) his righteousness would be a righteousness of his own (See Rom. 2:13 and Phil. 3:9)—the reward of which would be due him as a matter of debt, not by grace (Rom. 4:4; comp. 10:5). But if, as a sinful man, he was forgiven and pronounced righteous because of his faith in Jesus Christ, then the righteousness he has is from God, and not his own. It is a gift freely bestowed upon him (Rom. 5:17) and it is by grace, that is wholly unmerited. (For *grace* has to do only with the sinful and unworthy, never with people who wholly or in part *deserve* the gift of God.) Therefore he defines that "righteousness of God by faith" as "being *justified freely, by his grace*, through the redemption that is in Christ Jesus." The terms here used were explained in our preceding lesson. Let us look more especially at this last clause:

"Through the redemption that is in Christ Jesus."

This is the ground on which God effected this marvellous justification. Upon this "redemption" depends His moral right to justify the sinner. For God must do all things rightly and justly. However great His love for man, He can do nothing in an unrighteous, arbitrary, unprincipled fashion. Hence the necessity of *redemption*.

Now when you speak of a redemption there is always a *price* involved. When you redeem anything you must pay the dues on it. So here also: the redemption that comes to us so freely cost God a price incalculable and incomprehensible—the greatest price He ever paid out for anything, and in the nature of things the greatest price that could ever be paid for anything. What is that price? The blood of His own, His only begotten, beloved Son—"in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7.)

The next two verses (Rom. 3:25, 26) further take up this solemn matter. Here we learn:

1. That God set forth (exhibited openly) His Son "to be a propitiation, through faith, in his blood. A "propitiation" is an atoning sacrifice, a sin-sacrifice. The words "in his blood" can grammatically be connected either with "set forth" (then it would mean that God set Him forth in His blood to be

a propitiation); or with "by faith" (in which case the thought would be that He becomes a propitiation to those who have faith in His blood). The former connection is obviously the correct one. In His blood (that is in the shedding of His blood) God set His Son forth as a propitiation. But it is by faith in Him that this propitiation (sin-sacrifice) becomes effective to the individual.

2. God did this in order to show His uprightness in the matter of passing over sins done aforesaid—that is, in former ages. That was a serious point—almost (we might say) a reflection on the character of God. All His saints of former days—Abraham, for example, Isaac, Jacob, Moses, David, Samuel, and the prophets, were sinners. Yet God dealt with them (and hosts of others) as though they had not sinned. (Ps. 32:1, 2; 51:7.) How could He do that? The angels looked on and wondered. Satan himself must have been astonished—and perhaps ready to blaspheme. Is there really unrighteousness with God? But when His Son was set forth in His blood as God's own propitiatory Sacrifice, brought by Himself, the matter was cleared up for ever. (Heb. 9:15 also refers to this aspect of the death of Christ.)

3. Not only with reference to "the passing over of sins *done aforesaid* in the forbearance of God" did the death of God's beloved Son demonstrate God's integrity, but also "in this present season—during which He deals with sinners in pure grace, justifying freely all who believe.

4. All this was in order that God might Himself be just while justifying them that have faith in Jesus.

"Where is boasting then? * * * It is excluded. This is aimed specially at the Jew, the inveterate boaster (Rom. 2:17-19). But this way of salvation (by faith, not by works) leaves him no ground to boast on. Since he, like all others is a sinner (3:22b, 23) and is saved by pure mercy and grace on the ground of his faith—and that exactly like all others, exactly like the Gentiles—there is no room for glorying. Compare Eph. 2:8, 9. That the Gentiles have no ground of boasting needed no argument. And since God is one and God over all alike, it follows that He justifies all alike (Rom. 10:12) on the same plane—namely "by faith, apart from works of law" 3:28, marg.; 29, 30.)

One more word concludes the chapter. The charge might have been brought against Paul (and no doubt, was) that by his doctrine of faith he made the Law vain and void. To this charge Paul enters a fervent denial. ("God forbid"—in the Greek: "May it not be!") So far from making it of none effect, he *establishes* the Law, he declares. How? In contradiction to Paul's clear and emphatic teaching elsewhere (Rom. 6:14; 7:1, 6; 2 Cor. 3; Gal. 3:10; 4:21-31). Some have taken this to prove that the Law is binding today upon all, and that Christians are under the Law. But Paul's teaching establishes the claim and the testimony of the Law—for it

convicted all men as sinners (Rom. 3:19, 20) and at the same time it witnessed to the glorious gospel which Paul preached (3:21). This is the true place and function of the Law; and thus it became "our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come we are no longer under a tutor." (Gal. 3:24, 25.)

BEN'S BUDGET

BEN J. ELSTON

Did I miss writing? Bro. Forcade did not! But he did baptize Raymond Kenney's mother, "whereof we are glad." Sins, faults, weaknesses—these greatly weaken otherwise good influences. But we should be faithful builders in making our own lives right by driving ourselves to the doing of all duty. God will see to the influence.

We poorly commend ourselves to God when we do only the things that we are naturally pleased to do. News has it that a man forsook his wife and children. For some reason this failing appeared in several of these children. One of them, in company, remarked: "I would be glad if I were not married." The companion heard it. Such should never be. If married, we are married. Let us make the very best of it. More depends on sincere devotion to duty where we have cast our lot, than on trying to put a lifetime of fancied happiness into a single (often thoughtless) choice. Webster has been quoted as saying his greatest thought was that of his responsibility to God. He allows us wide choice; but never separated from responsibility. Our very greatest happiness arises out of work conscientiously done. It really depends on the individual and God.

"ARE WE PREACHING THE GOSPEL?"

The above caption is the title of a booklet by Brother K. C. Moser of Ardmore, Oklahoma. It consists of 32 pages and cover. The mechanical make-up is all one could wish and the purpose proposed is most excellent. We note that the text around which it is built is "That the truth of the Gospel might continue." We wish for it a wide reading.

The Gospel is clearly defined. In the first paragraph the author indicates a knowledge of dispensational truth and then passes on to the Gospel as it relates to this age of Grace. Christ and grace are exalted. The preaching of a 'plan,' so prevalent is noted. He describes a great deal of preaching as putting the "cart before the horse, or worse, leaving the horse off entirely." He concludes that the modernist has rejected the Gospel and many of us have neglected it.

The Judaizers of Paul's day have given place in our day to legalizers in other dress. In our day the effort is to enact the Gospel of Grace into a law of salvation, and the acts of faith into works of merit. All this the author notes and deplors. He has checked on gospel meetings of fifteen day's duration in which the Gospel was not preached. He has examined books of "Gospel Sermons" in which the Gospel was not found.

A booklet on legalism is always timely because legalism is always with us. This one is brief, clear and refreshing. I read it and then studied it and all with great profit. It can be had from the author or from W. W. at ten cents each, \$1 the dozen.—Chas. M. Neal.

DOES SOMEBODY CARE?

J. H. McCALEB

"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."—Romans 1:16.

When people are approached regarding missionary work their guard goes up. They begin to defend themselves almost instinctively. They feel they are in the face of danger because they are facing something about which they know very little. Their very ignorance causes them to draw back in alarm.

Missionary work, if it is God's work, is no more than spreading the gospel. It is telling the world about Jesus, the Christ, the Son of the Living God. There is nothing from which to draw back. Rather it is a privilege to be embraced. It is a matter of spreading glad tidings with gladness of heart. Too often the man who doesn't know is approached too suddenly. He is asked to support zealously something about which he knows almost nothing. He is expected to become deeply concerned about matters of which he is quite ignorant. The natural result of this ignorance is to be against the new idea. We don't know and are afraid. Furthermore, we don't want to be pushed.

Before soliciting support for missionary work the first step is to establish the necessity for spreading the gospel. A great man in the matters of this world has outlined three fundamental rules of general procedure, as follows:

1. Why do it at all?
2. Why do it at this time?
3. Why do it in this way?

As in matters of the world, our first concern is, "why do it at all?" Times, methods and places are of little importance if the primary necessity cannot be established. If all Christians were converted to the necessity of spreading the message of God's grace, one could proceed quickly to the matter of time and method. He could proceed without delay to urge the sacrifice of individual ease and of money. Without conviction on the part of those approached, the response will be meagre and the result disappointing.

"WHY DO IT AT ALL?" Establish that question as fact and conviction, and the battle is won. Man has risen to great heights on the wings of a great conviction. Consider the following points:

1. Can people be saved without Christ?
2. Do Christians have the responsibility to carry Christ to all people?
3. Can Christians be Christian without spreading the gospel?

Let preachers, teachers and Christians in general begin to ask those questions. Discuss them in the classes and from the pulpit. Discuss them in private conversation. Let every

man be conscious that he has those questions to answer for himself. Then seek for the answer in the Holy Scriptures.

For one study, consider the first three chapters of Romans. Develop the facts. "There is none righteous, no one." "All have sinned and fall short of the glory of God." The Jew is under condemnation and the Gentile is in the same distress. All are under the awful condemnation of God Almighty. That curse has never been lifted except through Jesus Christ our Lord. The Gospel is the power of God unto salvation—for both Jew and Gentile.

Continue the study of those questions. Let the scriptures pile up that condemn every man who is not made righteous through the blood of the Lord. Let the picture of the unhappy millions trouble the heart and rend the soul. Let it weigh heavily on us who have received the glad tidings. The gospel is the power of God unto salvation. Lift up the eyes to God and to the fields that are white for harvest. Can a Christian turn his heart away?

MRS. JAMES McCULLY

(A letter sent by H. N. Rutherford to her son.)

"Thou shalt come to thy grave in a full age, Like as a shock of grain cometh in in its season."—Job 5:26.

And surely we are all bereaved of one of the greatest women of faith in this gospel age in the passing into the presence of Jesus of your good mother and our mother in Israel. In all my experience of life I have never known any one who loved God's word and Christ's church more, and very few quite as much. It is one of the happiest and brightest experiences in the journey of life to have been in fellowship with this beloved woman of God these twelve or fourteen years.

I have never known any one to grow old more gracefully and to have such an active mind and such a keen insight and grasp upon the Bible as your good mother had. No "mother in Israel" answered more perfectly to the pattern of "a worthy woman" drawn in Proverbs 31. Her love, through the years of her widowhood, to her husband, your father, has been beautiful and now how rapturous that meeting with her Lord whom she loved and served and that beloved one whom she loved and lost a while. She has gone to be with Jesus which is very far better. She is now in the "far better country" where there is no more growing old and all life's burdens are laid down. "Absent from the body; at home with the Lord," to await our coming. "We sorrow not, even as the rest, who have no hope."

"We shall see her again in the light of the morning,
When the night has passed by with its tears and its mourning;
Where the light of God's love is the sun ever shining,
In the land where the weary ones rest.

"We shall know them again tho' ten thousand surround them,
We shall hear their dear voice 'midst the blessed ones round them,
And the love that was theirs on the earth shall detect them,
In the land where the weary ones rest.

"Would we wish for them back from their bright home in heaven?
No! in patience we'll wait till the veil shall be riven,
And the Savior restores us the friends He has given,
In the land where the weary ones rest."

"Blessed are they that are bidden to the marriage supper of the Lamb."

HEBREW POETRY

JONAH W. D. SKILES

A great part of the Old Testament is written in poetry in the original. Job, Psalms, Proverbs, the Song of Solomon, Isaiah, and Lamentations are, with the exception of an exceedingly few chapters, entirely in poetry. Occasional songs and prophecies in the other books are also in poetic form.

Hebrew poetry has no rime like certain English poetry, neither do its rhythms have the regularity of English blank verse or of Greek and Roman verse. An outstanding characteristic of Hebrew poetry and one that can be seen readily in English translations is repetition. This repetition may take several forms. There may be simple repetition in different words of a phrase, clause, or sentence, e. g. Thy word is *a lamp unto my feet*, and *light unto my path* (Ps. 119:105); Jehovah *will keep thee from all evil, he will keep thy soul* (Ps. 121:7). Other examples will be found in Ps. 132:14; Job 5:18; Job 15:9; 14:17; Prov. 24:3; 16:13. There may be incremental repetition, i. e. the idea may be repeated with additional detail or an additional fact, or explanation. Examples are: *Peace* be within thy walls, and *prosperity* within thy palaces (Ps. 122:7); Until I find out *a place* for Jehovah, *a tabernacle* for the Mighty One of Jacob (Ps. 132:5); Praise ye Jehovah, praise ye *the name* of Jehovah; praise him, O ye *servants of Jehovah* (Ps. 135:1). Other examples are Ps. 136 (entire); Ps. 105:24; Job 3:21f.; Prov. 5:3; Is. 9:18; Lam. 1:1-6.

Another form of repetition is climactic, i. e. it goes by steps. Examples are: Blessed is the man that *walketh* not in the counsel of the wicked, nor *standeth* in the way of sinners, nor *sitteth* in the seat of scoffers (Ps. 1:1); Look not upon the wine when it *is red*, when it *sparkleth in the cup*, when it *goeth down smoothly* (Prov. 23:31). Other examples are Ps. 23:1-3, Is. 11:6-10; 9:6f.

Antithesis, i. e. the comparing of contrasting statements is used. Examples are: The grass *withereth*, the flower *fadeth*; but the word of our God shall *stand forever* (Is. 40:8); The wicked *have laid a snare* for me; yet *have I not gone astray* from thy precepts (Ps. 119:110); *I hate* them that are of a double mind; but thy law *do I love* (Ps. 119:113). Other examples are Lam. 5:21f.; Ps. 119:87; Prov. 15:1; 14:2.

There are other rhetorical devices that play an important part in developing the remarkable beauty of Hebrew poetry. Semitic peoples like figurative language, therefore similes and metaphors abound. It is interesting to note the various metaphors applied to God in the Psalms alone. A few examples of the metaphors referring to God are: a shield, my glory, the lifter up of my head (Ps. 3:3); my king (Ps. 5:2); my light and my salvation, the strength of my life (Ps. 27:1). A few similes are: They compassed me about *like bees*;

they are quenched *as the fire of thorns* (Ps. 118:12); Thy head upon thee is *like Carmel*, and the hair of thy head *like purple*. (Song of Sol. 7:5.) Poetic diction in any language abounds in such expressions, but in the Semitic languages they are even more abundant.

These remarks are only the barest introduction to the beauties of literature that lie in the poetry of the Old Testament. This literature is of the highest order, and a study of this poetry as literature will help immeasurably in interpretation. In fact the one who does not understand the literary devices used is almost bound to miss some of the force of the interpretation and application. It will repay any earnest student of the Bible to read the poetical books in the light of this bare literary introduction given above. He will find that his understanding of the message will be broadened and that he will come closer to the meaning that the writers had to convey.

PATIENCE IN PRAYER

"I waited patiently for the Lord and He inclined unto me and heard my cry."—Ps. 40:1.

It is quite possible for Satan to burden us nervously in prayer, creating a feverish anxiety to tabulate answers to our petitions, bringing about a condition of things where the spiritual poise of the soul becomes shaken, and restlessness takes the place of quiet confidence. Let us guard against rush in the prayer life, against the device of the enemy to drive and push us, either to act without prayer, or pray without quietness of spirit. Let us watch that we do not get out of touch with the Holy Spirit in His constant aim of making the finished work of Christ effective against everything in us on which Satan can operate.—Selected.

BLESSING IN WAITING

A great deal is said in the Bible about waiting for God. The lesson cannot be too strongly enforced. We easily grow impatient of God's delays. Much of our trouble in life comes out of our restless, sometimes reckless, haste. We cannot wait for the fruit to ripen, but insist on plucking it while it is green. We cannot wait for the answers to our prayers, although the things we ask for may require long years in their preparation.—J. R. Miller.

Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. Christ creates spiritual power; but Christ is better than that power. He is God's best; He is God; and we may have this best.—Charles G. Trumbull.

A little girl was once asked how Wesley kept the flesh under, and she rather wisely replied that he did it by keeping his soul on top.

"MILLENNIAL VIEWS AT LEXINGTON"

FLAVIL HALL

I would not call in question Brother Elston's statement, that "views entertained" at Lexington, Ky. in 1898-1902 "matter little now in arriving at whatever God teaches on the subject" (the millennium). But if faithful ones there and other celebrated pioneers before them taught a "pre-millennium," and these men are now recognized by anti-millennialists as worthy servants of Christ (and they are), it has *tremendously* to do with the consistency of the latter who have called loud and long for the marking and rejecting of true brethren who now teach the pre-millennial view. If this aspect of the case were appreciated by all it would be far reaching in promoting peace. One anti-premillennialist editor seems to get comfort from Brother Elston's statement, since he can use it for pleading that the pioneers be forgotten on the subject. It is true that pioneer positions cannot determine our faith; but the pioneer attitude of fellowship and good feeling regardless of differences can shame us who draw lines over such differences today.

Evidently the many who sang so fervently Brother Jame-son's thousand-year hymn at Lexington thought it needed no interpretation to make known their meaning in singing it, for the third stanza reads:

"Be of Good cheer: time's painful conflicts
All will be done when Christ appears;
Then will begin the glorious era,
The reign with Christ a thousand years."

What folly to try to explain words like that, to make it clear that the appearing of Christ will be before the thousand years (pre-millennial), or to try to make it mean anything else!

One of the most renowned men who matriculated at Lexington told the writer that the following points of teaching from Robert R. Milligan (co-editor with A. Campbell of Millennial Harbinger, and later president of College of the Bible at Lexington) in "The New Testament Commentary, Volume 9, Epistle to the Hebrews," were made prominent during his years of tutorship there: (1) On account of sin man lost his dominion over the earth, which was his, by divine appointment, and Satan for a time got possession of the world (Gen. 3:15, 24; Psa. 68:18; John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2; 1 John 5:19; Rev. 12:9). (2) That man shall regain his rightful patrimony (Heb. 2:5-9; Psa. 8:4, 8). (3) That when the saints possess the kingdom "under the whole heaven" (Dan. 7:14, 18, 22), with Satan bound for a thousand years (Rev. 20:1-6) and (following that, it seems) the earth shall be renovated by fire, "the prophecy of Isaiah (11:6-9) may be more literally fulfilled than we anticipated." Milligan also emphasizes the words of Christ: "The meek shall inherit the

earth." He says "ambitious men have waded through seas of blood" to obtain the earth, but that it shall never be their's "except by temporary usurpation," for "to Abraham and his seed it has all been given by an irrevocable decree of Jehovah, as their everlasting inheritance" (Rom. 4:13).

Some brethren would now like to get away from their black-listing cause against brethren who now believe and teach as did those worthy ones at Lexington, as did other pioneers earlier, and as did the church in the first, second and third centuries, as the history of the church attests. (See the celebrated Historians and Encyclopedia for evidence). But from the frightful marks they have made they cannot escape, nor can they erase them, unless they confess their error and seek divine grace. It is late now to claim they have only tried to show, as brethren, that some of their worthy fellow-citizens in Christ have held mistaken ideas. But even that much of a change in attitude is a gain.

FRET NOT THYSELF

There is a healing comfort in the promise of God that lifts us above the petty difficulties and irritations of life. Because Abraham knew himself to be the heir of God's promises he could without bitterness see selfish Lot seize the best part of the land for himself (Gen. 13). Because he knew that all belonged to him by God's oath and promise Isaac could meekly let the Philistines rob him of his wells (Gen. 26). Because, as Abigail reminded him, David's soul was surely bound up in the bundle of life with Jehovah and the souls of his enemies would be flung out by Him, and because God would surely appoint him a prince over Israel, David's anger cooled and he was able to pass over the insult offered him by Nabal. (1 Sam. 25.) Because their hope and promise was so good and so sure (Luke 22:28-30) the disciples of the Lord were released from their fretting and strife as to which of them was greatest. (Luke 22:24.) And so is it with thee, O child of God! When the irritations of life come (as they will) and anger and rancor of soul threaten to destroy thy peace—turn to the good promise of God. For all things are yours; and you are Christ's, and Christ is God's; and nothing can sever you from His love. The measure of this conviction will be the measure of your tranquility.—R. H. B.

TRUST AGAINST APPEARANCES

Why did the perfect Master sleep in the boat when winds and waves were raging? Why did He loiter on the road when Jairus's daughter was dying? or why did He tarry where He was when His friend Lazarus was sick in the distant village of Bethany? But all this is but appearance, and that for a moment. We have heard of these ways of Jesus, this sleep, this loitering, and this tarrying, but we also see the end of Jesus, that all is perfect.—J. G. B.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Wilson Burks, Route 7, Cynthiana, Ky., who has shown a good interest in raising money to enable George Johnson to return from Brazil after nearly nine years, would appreciate further contributions to this end. * * S. K. Dong, who has started four congregations in Korea, has hope of inaugurating another ere long. One of the believers who had some communications with a Communist has been a detriment to the opening of a new place at present. Many years ago a missionary was deported from Africa because he did not make known to the government some word he had heard about a prospective rebellion which finally materialized.

From China comes word that Bro. Gruver will come home. He sailed outward April 24, 1929. * * One of the best letter writers among the missionaries is Helen Pearl Scott who entered Africa over ten years ago. * * In the ranks of the fashionable has been enrolled W. L. Brown Jr., who had his tonsils removed. * * George Pepperdine, of Los Angeles, the good friend of foreign missions, who has also established in California a home for boys and another for girls, is now building a college to open September 21. The cost will be \$500,000 and he will put a million dollars of endowment back of it. He is the founder of Western Auto Supply Co., and, seeing the way in which he uses his money, we recommend that brethren patronize his stores for auto accessories and other goods. * * There is no finer work on earth than preaching the gospel to the lost and the need for this work is greatest in the heathen lands for (1) that is where most of the people of earth live, and (2) they have the least opportunity to know God.

On a trip to Lawrenceburg, Tenn., where Bro. Stribling is giving 22,000 acres of land for a Christian home, Brother Morehead received over \$100 in mission funds and sold several books. Were more preachers doing such work as Brother Morehead does, there would soon be a very different story to tell about missions. It is easy to continue in a rut. Out of saying, "The missionary society is wrong; the church ought to do the work" it has come to pass that we have demonstrated ourselves as very human creatures, in some respects greatly resembling those ancients who are described as saying, but not doing. * * The return to our country of the Merritt and Reese families threw upon the Scotts, the additional burden of supervising two more stations. Apparently it also resulted in their having to assume increased financial responsibilities without additional income with which to do it. The departure of the Reeses this month will further increase their responsibilities, and as Helen Pearl is coming too, it will diminish the working force of Scott & Co.

FROM THE MISSION FIELD

SHIODA MURA, JAPAN

We are seeing the end of a very busy winter and spring here. As a rough estimate of the season's work we suppose that we have had from three to four hundred visitors, of which number Mrs. Bixler served some kind of refreshments to perhaps three hundred and full meals to something like one hundred brethren and friends. Perhaps not one of the group receiving refreshments or food were of the "loaves and fishes" kind. Of this last type—tramps—we have served likely 15 or 20. Hospitality is taught in the Scriptures, and is a very important part of life in the Orient. You may be sure that it takes time and means to be hospitable. Along with our hospitality goes some kind of oral or written message of Christian love.

When we left for the states three years ago we were showered with presents. We likewise as members of society here must give as well as receive presents. I suspect we have given nearly two hundred presents since our return. Does some one criticize such a way? Better be sure about "becoming all things to all men" before doing so. Leave it off and injure your influence as a person, to say nothing of your possibilities.

We have held several meetings about here but not as many as usual since much preparation after our absence was necessary to get back into the work.

Three have been baptized so far this year. Eight have moved away from the church to remote parts—a heavy drain on the congregation.

We are just finishing, at our own charges, a dormitory for our young men who are supporting themselves in the industry. We will have room for six in the building.

When I say, "at our own charges" in the above paragraph, I don't mean to be boastful nor independent. We are glad to have been able to make it, but we know with Paul that every cent we prevent you brethren from spending is cutting you out of a Christian blessing. We are doing it for that purpose. It is for the sake of the Japanese brethren, that they may come to rely upon themselves. They don't yet know the joy of giving.

An interesting article from a good brother seems to criticize some of us for not "asking" for funds. Well, now that's the kind of a criticism that is not unpleasant. But, indications to the contrary notwithstanding, I have traveled among the churches enough to know that if it were not for some who did **not** campaign for funds that it would go mighty hard on those who serve the Lord in raising funds. We constantly had it laid at the feet of many that all they did was to "beg for funds." There's hardly a word of truth in it, for I know these men, but when you touch the purse-strings you pull at the most tender nerve of a great many people. So it takes **both** kinds of workers to keep **both** kinds of work going. I put on no "campaigns" for funds. I have to admit that we are flesh and have to have funds to live. We greatly appreciate every cent of financial assistance that comes from a willing heart for the direct glory of God and the salvation of souls. I am glad to announce any program that we may have in mind, leaving it entirely to the heart of the hearer to respond. As proof of this I submit the following:

In a non-Christian land we believe a center for the treating of human ills to be many times as efficient as the (almost supposedly commanded) meeting house in a Christian land, for the evangelistic work of the church. They are so efficient that modernists and other satanic workers greatly oppose the idea saying it is unfair to play on the physical incapacitation of a man to reach his heart. I repudiate their criticisms. By the grace and will of God we are planning to erect, as soon as possible, a suitable sanitarium for the care of tuberculosis. We have a competent doctor among us. We have a fine

location. We have received three gifts, \$478 of the \$1500 that we need. That leaves \$1022 worth of opportunity for any of God's children! May God bless you.

Shioda Mura, Naka Gun, Ibaraki Ken, Jepen.

O. D. Bixler.

HENG CHOW, CHINA, MISSION

The first Sunday of this month three were baptized. Two of them have come to the chapel for a long time. One man is a farmer, the other a carpenter, and the woman is my helper with the house work. It was a hot, sultry day but towards noon clouded up and rained. The people were late in arriving and it was around 1:30 P. M. when we left the chapel for the sandy beach across the river. There Mr. Au Yeung performed the ceremony. Opposition there is strong against the gospel. Last week when we were on the street distributing tracts some of the students took them and started their own meeting, telling the people that if they believed what was thereon that there would be no liberty for them or their country. Then when not enough people were willing to listen to them they came over to dispute with us.

As soon as the contract can be made and the place made fit for meetings we will go up to Naam Heung for a time. That field is more fertile than the Heng Chow one. Later on I'd like to get a place in Kau I market.

More rain is needed. Some provinces are already having famine. I see the Hong Kong paper is talking water shortage. It seems that as fast as they build more reservoirs the demand increases that much.

Heng Chow, Kwong Sai, China.

Ethel Mattley.

CANTON MISSION

(To. J. W. D. S.)

Recently we baptized here an elderly lady who has been hearing the gospel for over two years. She lives in the town of Chan Chuen, where Miss Bernard and her mother and later the Davises lived. It seemed that we failed to establish a congregation there, but now through this one woman we may even yet accomplish our purpose.

Just now we are planning on having a week of special evangelistic preaching each day in our Bible School, since a few of the students have not yet come into the church.

We pray for the Lord's richest blessings on you all in your good work for the Master there.

P. O. Box 53, Canton, China.

Roy Whitfield.

NORTH CHINA MISSION

(To. J. W. D. S.)

I appreciate your kind remembrance of me. And I desire that you pray earnestly for me here; also for our teacher of the girls school, Miss Lu, as she is a true-hearted girl and needs strength for her heart in her duties and service and devotion to God. I also feel the strong hand of Satan against me, and my disappointment in people has caused me much sorrow, tears, fasting, and prayer. In fear and trembling do I pass the time. It is because we are doing a great work that Satan opposes. Only last Sunday I baptized 27 people without a stop. Also good prospects for opening more household chapels is in view. But lack of cooperation has hindered us for some time. Now I have asked Brother Wright to remove one evangelist to another point, for his heart is hidden, covered, that no man can know it. I think a Christian should have an open heart so that all can see his mind. Why should a Christian keep a closed mind? The girls' school has about 24 students now. I find much comfort in their childish confidence and cannot say that I love them any less than foreign children. Certainly they are just as beautiful, if not as clean. But that is because nobody ever taught them to wash. Never, never, do the children wash, except they be taught to do so, in school, or in exceptional homes. I am now undecided what to do, whether to come home soon or not, but think I shall. I can only wait to know what is determined for

me. I need help in prayer, for my sorrows are great. You see, others try to crush my heart that I may not work here. But I know God can give my heart strength. I think a man is just as strong as his heart.
 Kaoli, West St., Hopei; N. China. Chas. E. Gruver.

PHILIPPINE MISSION

(To E. L. J.)

Thank you very much for the \$— of optional mission funds that come to help the work here. We are plodding steadily onward, doing what we can from month to month, trusting God for results as well as for our personal sustenance. Bro. Isabelo Canonigo, baptized in February, is a great help to improve our singing. Our present trips are only to nearby barrios. Greetings to you and to all who know us in the faith. O. T. Rodman.

P. S. Our chapel building is now getting a floor, but will have to remain an open pavilion for some months without walls. A big mango tree shuts off the worst wind.

**AFRICA
 FOREST VALE**

The time seems to fly, and it is time for another report. We wish to thank all donors for their kind help and love for us and the work here since last writing.

I am pleased to report that our work here is progressing. There have been two more baptisms here, and six baptisms at an out-station, so we feel the work is really going ahead.

We had Brother and Sister Hadfield with us a few Sundays past, and enjoyed their visit. Bro. Hadfield took the services. Brother and Sister Douglas Hadfield were also out one Sunday. When these brethren come out here, Brother Fred Claassen goes to an out-station and takes the services there, as it is a change for the natives.

Our day school reopened yesterday. I miss the children about the place when the holidays are on, although they come to the services and Bible classes. Some of them go away for their holidays to see relations in other places. They like visiting the same as we do.

Molly was out nursing for two weeks. There was such a lot of sickness about and not enough nurses to attend to the cases. But now the weather is cooler so there is not so much.

We have had good reports from all the missions about the work, and they all seem to be having good results for their labors. We can only sow the seed and let God do the rest. Results are coming in all around amongst the whites, colored, and natives.

The Nyasaland brethren are also having returns. There is so much we have to fight against, that without Him we can do nothing.

Please note that our new Box number is P. O. Box 213, Bulawayo, S. Rhodesia, Africa.

With Christian love and greetings from us all. God bless you all for your continued help to us.

Emma Sherriff.

MACHEKE MISSION

I want to thank you for the help you have sent to us. It is greatly appreciated, and we thank God for so many friends.

We are having quite good interest in the work of the Lord. Besides the regular services with the white people we are having several extra. Three have been baptized. Among the native people there seems to be good interest and the teaching work goes on. One native teacher has had some extra work, and expects to go again in a few days. We are accomplishing a little by God's grace. But what mountains of work to do yet! And so few to do it! Pray the Lord of the harvest to send forth laborers into His harvest. Behold the fields are white; but where are the laborers? The people are calling for the gospel, but where are the harvesters?

Macheke, S. R., S. Africa. W. N. Short.

**THE
 WORD AND WORK**

A MONTHLY MAGAZINE
 SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

Subscription, One Dollar the Year
 (Including W. W. Lesson Quarterly where requested)

In Clubs of four or more, seventy-five cents

The Word and Work, Publishers, Baxter Station, Louisville, Ky.
 (Entered at the Louisville, Ky., Post Office as second class matter)

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