

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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THE WORD AND WORK

BE TRUE

If thou the truth wouldst teach,
 Thou must be true thyself;
 The soul must overflow if thou
 Another's soul wouldst reach;
 It needs the overflow of heart
 To give the lips full speech.

Think truly, and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

—H. Bonar.

WORDS IN SEASON

R. H. B.

"THE MEN THOU GAVEST ME"

Wonderful in its height and depth is the Savior's great prayer on the night of His betrayal. "These things spake Jesus" (the discourses in John 13, 14, 15) "and lifting up his eyes to heaven he said, Father the hour is come"—the hour that He should be glorified by shameful death and by glorious resurrection and exaltation, that so He might glorify God. For God is glorified in the grace and salvation made available to sinful men through Christ's cross and His glory of Christ. But let us hear more: "Even as thou gavest him authority over all flesh that to all whom thou hast given him, he should give eternal life." Here is a class of people God has given to His Son. To them He gave eternal life. To them He manifested the Father's Name (v. 6); for them (not for the world) does He pray (v. 9). A twofold prayer He utters here for them whom God had given Him: (1) that the Father might keep them in His (the Father's) Name; and (2) that they might be with Him where He is and behold His glory for ever. All this is said of the men whom the Father gave Him out of the world. Who are these highly favored ones? And how did the Father give them to the Son? Could we also be of that number? Earlier in John's gospel we find these questions answered.

1. In John 6:37 the Lord states that "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." Here would be room to speculate of eternal decrees, of election and reprobation, and the

secret sovereign counsels of God. But there is no necessity of delving into any matter too high for us. It is certain that God never has or could have predestinated any soul to perdition—for the simple reason that “God would have all men to be saved.” (1 Tim. 2:4.) Nor did He ever predestinate any human being to salvation in such a manner as to deprive him of responsibility, or so as to violate his will and right of choice. We have nothing to do in the first instance with the Divine foreknowledge and eternal decrees—in any case that is God’s end of it. Yet it is obvious that no man ever comes to Christ unless it be that God had first given him to Christ; and that *all* whom God has given to Christ will come to Him; and, furthermore, that no one who so comes to Christ shall be cast out. He says that much in plain words. Those, therefore, whom the Father has given to Christ come to Christ—by this they are known, and thus they are made manifest.

2. The next question is, How does God give them to Christ? This is explained by the Lord Jesus in the course of His teaching. “No man can come to me, except the Father that sent me draw him” But that at once calls for another explanation: How does the Father draw him? To this also the Lord gives His answer: “It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father and hath learned, cometh unto me.” (John 6:44, 45.) These are they whom He calls “my sheep.” “My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand. *My Father, who hath given them to me* is greater than all, and no one is able to snatch them out of the Father’s hand.” (John 10:27-29.) The sum of it all is:—that God teaches—men hear—they learn—they come to Jesus. In this manner are they drawn to Christ, and in this manner does the Father give them to the Son.

3. The remaining question is whether you or I could have a place among the number of those whom the Father gave to Christ; and, if so, how. The answer is, emphatically, *Yes*. “I, if I be lifted up from the earth” (on the cross) will draw all men [men of every sort, whosoever will] unto myself.” (John 12:32.) Without troubling your mind as to whether you belong among the elect number of Christ’s sheep or not—if you have heard the gospel, believed, come to Jesus—by that very fact you may be assured that God has drawn you, and that you are one of those whom He has given to His Son. Have you heard? *Will you* come? all hinges on that. The Lord gave many the opportunity who did not take it; and said sadly, “Ye will not come unto me that ye may have life.” (John 5:40.) How often would He but they would not! (Matt. 23:37.) “Lord save all the elect,” cried Charles Spurgeon. “and then elect some more.” So He would. If then you come, you are one of the number and you may rest assured that you shall in no wise be cast out. (John 6:37.) But if you do not come it will not be

because you were not one of the elect, but because you would not.

And how can I come? "I am the bread of life," said the Lord Jesus: "he that cometh to me shall not hunger; he that believeth on me shall never thirst." (John 6:35.) To "come" to Him, and to "believe" on Him are thus shown to be equivalent expressions. The teaching after Christ's exaltation, after Pentecost, elucidates the matter still further: see Acts 2:38; 3:19; 10:43; 16:29-34; 22:16; also Rom. 10:9, 10; Gal. 3:26, 27. Thus they came then; thus can we come. And those who come from the heart, sincerely, the Lord receives as His own.

NABAL

"Nabal is his name, and a fool he is"; said Abigail of her churlish husband. "For as his name is so is he; Nabal [Heb. word for "fool"] is his name, and folly is with him." (1 Sam. 25:25.) She also said he was a "worthless fellow"—though as the world rates men he was "worth" a good deal; for he had possessions, and "the man was very great, and he had 3000 sheep and a thousand goats" (1 Sam. 25:2). Nevertheless he was truly a "worthless fellow." One of his servants, reporting to Abigail Nabal's senseless and overbearing conduct toward David's men, said to her, "for he is such a worthless fellow that one cannot speak to him." That marked him for what he was. The difference between a real man and a worthless fellow lies in this that you can speak to the one but you can't to the other. The one can be reasoned with; he will listen to reason and advice; accept correction where he sees himself in the wrong; will allow another to remonstrate with him when occasion warrants, even to reprove and rebuke; and will take it in good part. But the Nabal sort—never. You dare not tell him anything; and if you should venture to warn him or point out a mistake to him, he instantly tells you to attend to your own business. If you try to show him anything he is wiser than seven men that can render a reason. And a criticism, however kindly given, he cannot take. He may be a good hammer, but he is always a poor anvil. Now by way of contrast notice the conduct of another who, though a heathen, is referred to in the Bible as "a mighty man of valor," which means a *real man*, Naaman, chief commander of the armies of Syria. When Elisha sent him word to go dip himself seven times in the Jordan to be healed of his leprosy, Naaman turned away angry and started back to his own country. That was of course unreasonable, but it was not the end of the matter. His *servant* (think of that!) "came near and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst not thou have done it? how much rather, when he saith to thee, Wash and be clean?" (2 Kings 5:13.) Great man though he was, he was not too big to listen to reason; so he turned and humbly did the prophet's bidding. By this you may size up the worthless fellow Nabal, and Naaman the mighty man of valor. And that still marks the difference between the small

and the greater. "Better is a poor and wise youth than an old and foolish king who knoweth not how to receive admonition any more." (Eccl. 4:13.)

* * *

THE WORLD KNOWS NOT GOD

"O righteous Father, the world knew thee not," said the Lord Jesus (John 17:25). And, as certainly as they know not the Father, the world knoweth not the Son for had they known the Son they would have known the Father also (John 14:7). "He was in the world, and the world was made through him, and the world knew him not." (John 1:10.) When telling His disciples that men would persecute them, He added that this they would do "because they have not known the Father nor me." (John 16:3.) The same fact is true, with reference to the Holy Spirit—"whom the world cannot receive, because it beholdeth him not neither knoweth him." (John 14:17.) So the world knows not the Father, nor the Son, nor the Holy Spirit. The revelation of God as the Father must come through Christ. "No one knoweth the Son save the Father; neither doth any know the Father save the Son, and *he to whomsoever the Son willet to reveal him.*" (Matt. 11:27.) It is in this manner that the Son gives them eternal life; for "this is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:2, 3.) "I manifested thy name unto the men whom thou gavest me out of the world"; and "I made known unto them thy name, and will make it known." (John 17:6, 26.) This was the work of Christ, in word and deed and life, in His work of redemption, through the sacrifice of love, through free forgiveness and mercy, by power and by tender suasion, to make the Father known to the children of men, that so they might have eternal life.

* * *

LIBERTY AND UNITY

There are two great things which cannot be had in conjunction except through the Spirit of God. These are *Unity* and *Liberty*. By the Spirit we can have both; without the Spirit really neither. There is a unity which is maintained at the cost of liberty; and there is a liberty which destroys unity. But by the Spirit of God we can have a unity that goes hand in hand with liberty; and a liberty which keeps the unity. Without the Spirit this is impossible. For both these things demand conditions which the flesh is unable to furnish. Back of true unity are all the virtues and graces of the Holy Spirit: love, longsuffering, kindness, goodness, meekness, self-control. And in true Christian liberty the same elements are found. There is no unity worth the name except the "unity of the Spirit," kept in the bond of peace; and, on the other hand, "where the Spirit of the Lord is there is liberty." The history of Christianity abounds in vain attempts at unity and liberality by fleshly means and methods. By all sorts of coercions, by ecclesiastical domination, by outward pressure of one sort and an-

other, by imposing terms of human creed, or by the bond of earthly interest; by persecution, whether bloody or more refined—in many ways has the effort been made to produce unity; and as to external unity, these efforts have had some success. But the oneness for which Christ prayed is not only outwardly manifest but inward and spiritual in its nature and essence. What are the enemies of Christian unity? The things of the flesh: pride, selfishness, selfish ambition, the spirit of faction, sin in general. These are the things that disrupt the oneness of Christ's people. What are the enemies of liberty? The intrusion of man's will and human laws between the soul and its God; oppression by ecclesiastical powers, the imposition of external yokes. These things are of the flesh, and they prevent the working of the Spirit of God. But by the Spirit hearts are joined together in Christ; and those who walk by the Spirit are free indeed, yet by love are servants one of another, each deeply solicitous of the other's welfare and salvation. This is the only true liberty and unity.

BE STRONG IN THE GRACE OF GOD * * *

"Thou therefore, my child, be strengthened in the grace that is in Christ Jesus." (2 Tim. 2:1.) So wrote Paul to Timothy. And here we get three precious lessons:

1. *That there is grace in Christ Jesus.* It is not that we are saved by grace, and are thenceforth to live the Christian life on a basis of law and works; but, "being justified by faith we have peace with God through our Lord Jesus Christ; through whom also we have our access by faith into *this grace wherein we stand*; and we rejoice in hope of the glory of God." (Rom. 5:1, 2.) The Christian stands in grace. It might be added that it is only so that he *can* stand. Day by day he has access to come with boldness to the throne of grace—where grace is dispensed—there to receive mercy and find grace to help him in the time of need. (Heb. 4:16.) Our final, as well as our first, salvation is by grace. (Acts 15:11.) "In Christ Jesus" we stand on grace-footing before God, and within the precinct of a covenant of grace; yea, and we look for the grace that is to be brought unto us at the revelation of Jesus Christ. (1 Pet. 1:13.)

2. *That in this grace there is a great source of strength,* all-sufficient for whatever weakness or need. The child of God is at times prone to become discouraged. Around him and before him he sees things that fill him with doubt and fear. Worse still, he sees things *in himself* that make him doubt and wonder whether God really had or could own him. Sometimes the outlook may appear well-nigh hopeless—the obstacles, the temptations, the opposition; so that he may say,

"In the desert of sorrow and sin,

Lo, I faint as I journey along:

With the warfare without and within,

See my strength and my hope nearly gone."

Paul's son Timothy had much to face; and there are some in-

dications that his was not so strong a heart as Paul's; but for him as for Paul the good word of God held true: "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. 12:9.)

3. *We must avail ourselves of this grace.* This is seen in the imperative Paul uses here: "Be strengthened in the grace." Something must be done, some step be taken, that this strength may be ours. How can we obtain it? First, we must know and realize and believe that it is even so: that we do stand in grace; that this grace is indeed sufficient for us, even as God hath said, to supply our utmost need, *whatever* that may be. Then, most naturally we must reach out for it, with the hand of prayer, and so take our stand upon the promise. We shall not look at our own resources of strength or courage, but to Christ's; and looking to Jesus go on in the will of God.

This "strength" in the grace which is in Christ Jesus is none other than that for which Paul pleaded in Eph. 3:16-19: "that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; that ye, being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of god."

* * *

THE LAST DAYS

"The meaning of the 'last days' is uncertain. The two most important interpretations are (1) the whole time between Christ's first and second coming, and (2) the portion immediately before Christ's second coming. Probability is greatly in favor of the latter; for the other makes the expression rather meaningless. If these evils were to come at all, they must come between the two Advents; for there is no other time: and in that case, why speak of this period as the 'last days'? It might be reasonable to call them "these last days," but not 'last days' without such specification. At the present time it would not be natural to speak of an event as likely to happen in the last days, when we meant that it would happen between our own time and the end of the world. The expression used in 1 Tim. 4:1, ["in later times"] very probably does mean no more than 'in future times; hereafter.' But here and in 2 Peter 3:3 the meaning rather is 'in the last days, when the Lord is at hand.' It is then that the enemy will be allowed to put forth all his power, in order to be more completely overthrown. Then indeed there will be perilous, critical, grievous times. The Apostle treats it as possible, or even probable, that Timothy will live to see the troubles which will mark the eve of Christ's return. The Apostle shared, and contributed to produce, the belief that the Lord would come again soon, within the lifetime of some who were then alive."—(Plummer on 1 Tim. 3:1-5, in Expositor's Series.)

NEWS AND NOTES

London, Ont.: "Mother and I enjoy the Word and Work very much. Would you please extend our greetings to Mr. Boll and Mr. Jorgenson?"—Elsie Wait.

Houston, Texas: "I remember with joy my stay in Louisville, and am doing what good I can here."—Raymond J. Kenney.

Louisville: "It is well worth a sacrifice to receive a paper like the W. W. each month. I pass mine along to the rest of the family."—Edna Baxter.

Erin, Ont.: "I enjoyed the reading of Word and Work last year and would like to have the same pleasure and help in 1940."—Mrs. Frank Tovel.

Oklahoma City, Okla.: "I think your songbooks are fine."—O. M. Prescott.

"You have a real book. I now have over two hundred different song books, and only in your 'No. 2' book do I have as many as ten copies each—which declares my own opinion, does it not?"—David S. Rittenhouse.

Tell City, Ind.: "Things move on here about as usual. Attendance has been hindered by much sickness, both at Lily Dale and Tell City, since the first of the year.

"We are working here two Sundays a month, and two at Borden again this year.

"We hope to get to Louisville for one of the song rallies soon. We wanted to be at Camp Taylor but were afraid of the weather at that time."—E. C. Ringer.

Toronto: "We do appreciate the good things in the W. W. and we pass the copies on to others who cannot afford to subscribe for it.

"I do not know of any news to tell you except that Fern Ave. is losing their preacher, Bro. Bales. I believe he is going to Calif. to take work with a church there."

"You know perhaps that Dan Paterson's daughter, Mina, was married to Bro. Coleman, the Bathurst St. minister."—Leona Chittick.

Madison, W. Va.: "The Foster Church received 'Great Songs, No. 2' in good condition, and are delighted with them. We thought we liked the former edition (and we

did) but the No. 2 is far better."—J. D. Phillips.

"The new Brookfield congregation, 3 months old, has a membership of 30. Two were added yesterday. Many more are interested. Prospects are promising for a real New Testament church among the hundreds of thousands of this section. The brethren are earnest, and their contributions are averaging about \$40 per week now. At \$55 per week they will be fully self-supporting.

"To reach us take Burlington train from Union Station, get off at Brookfield Station and walk 1 block west on Brookfield Ave. By auto we are just off No. 66 Highway (Ogden Ave.), about 15 miles west of the Chicago Loop. Our number is 9018 Brookfield Ave., and the telephone is Brookfield 7606. If you have relatives or friends in Chicago, we will be delighted to look them up. Visit us when you come to the city.

"So far as we know now, will be with this work until we can return to Japan. You will be glad to know that our work goes on splendidly there though we are away."—O. D. Bixler.

Jennings, La.: "Greetings in His precious name. The Lord's goodness is manifest and magnified daily to us here. (Ps. 68:19, 20.) What blessed peace and assurance to know there is no limit nor failure with our Father in heaven.

"The Lord has opened up the possibility of a radio program—first broadcast last week. Do you have the record 'Riches of Love' that I might purchase? Would like to use it as theme song.

"Most severe winter here in years, and much sickness. We are busy in Bible classes every night, except Saturday, and a singing on Friday nights. Two new points are opening. Remember us when you pray."—Frank M. Mullins.

Dallas, Texas: "I usually give you a bit of news when writing: the most outstanding thing I have noticed recently is the apparent indifference of churches as a whole to the evident spiritual difficulties of individual members. We seem, in any congregation, to be concerned about sickness or financial difficul-

ties among members; but in the larger congregations, the minister and the faithful few are too few to cope with the spiritual troubles of all."—May Lynn.

Williamsport, Tenn.: "We are still at Williamsport. John is principal of Graham School here. He preaches on Sundays, so he's quite busy with his school work and preaching. He will get his B. A. degree from the State Teacher's College, Murfreesboro, in June."—Mrs. John H. Adams.

Brother Billy White, a highly respected leader in the church at Parksville, Ky., passed away Feb. 27, in a ripe old age. He was the son of a pioneer preacher, and was himself of that solid, rare, pioneer spirit that is seldom seen today.

A certain Tennessee paper (not the *Advocate*) has been sending bundles of 20 each month to many of the Louisville and Kentucky churches—usually carrying a personal attack on some one or other. So far as we know—and we have heard from many—all such copies are being burned as fast as received.

Craig, Alaska, orders 24 additional copies "Great Songs of the Church" No. 1.

We hear that the next "National Unity Meeting" is to be held in Lexington, Ky., historic city of the "Restoration Movement," on May 7, 8, 1940.

Highland church, Louisville, is happy and grateful beyond measure for a growing spirit of revival and spiritual blessing from the Lord. Attendance, visitors, offerings, Bible classes, evening attendance, young people's activities—all seem to be at the highest point in years.—E. L. J.

5970 Santa Monica Blvd., Hollywood: "Two have been baptized, and several added by membership since the first of the year. While we rejoice in the continued growth of the congregation our hearts have also been saddened by the passing of the faithful Brother George Bullock who came to the Hollywood congregation more than a year ago from the Christian Church and since uniting with us did an outstanding work with the congregation in Venice where he was also beloved for his work's sake.

"If you should pass through Los

Angeles you will receive a hearty welcome at the Church of Christ in Hollywood, or if you have friends here who are members of the church, please send us names and addresses."—S. E. Witty.

Ceres, Calif.: "The books (250 Great Songs, No. 2) are being well received by the people. We will be very happy to recommend them to other churches."—Paul R. Jackson.

"List of Preachers"

This office acknowledges receipt of the 1940 "List of Preachers," from Firm Foundation, Austin, Texas. Price 50 cents. There are 230 pages and cover. There is first a general alphabetical list of preachers; then the same names listed by states. The booklet is, of course, highly useful, and the service rendered by the compilers is almost a necessity.

Names Wanted

"Two young couples, originally from Kentucky, but more recently from Muskegon, Mich., have moved to Thermopolis, Wyoming, near the center of the state. No known church of Christ within 100 miles. These young people are keeping house for the Lord in their homes, and are anxious to know of other members living near them.

"Another young couple moved from Grand Rapids, Mich., to Fulton, Ill. No church near them as far as known. They too are keeping house for the Lord, and doing what they can to interest their neighbors and friends in the way of truth. They are anxious to know of other members living near them. Fulton is directly west of Chicago at the Mississippi river.

"If you know of any members of the church living in any part of Michigan who have not located a church home, send me their names and addresses and I will gladly do all I can to help them find a place of worship. In the upper peninsula of Michigan, a vast region of country, there is not a member so far as known. Truly, a wilderness so far as the church is concerned. Address me, 6209 Branch Rd., Flint, Michigan."—C. B. Clifton.

Cornell on the Air

Chicago: "The Cornell Avenue Church of Christ goes on the air!

For the past few years the Cornell Ave. Church, Chicago, has been

contemplating a radio broadcast but, for various reasons, has never been able to realize this goal until now. Beginning Sunday, March 3, Cornell is sponsoring a program over WJJD (1130 K. C.), the nation's largest independent radio station, which reaches more than half the states in the Union. The program will be at 9:15 A. M. each Sunday morning. The Brookfield Church of Christ, recently established, and for which the Cornell Avenue church furnished as a foundation some twenty of its finest members (among them Luther Brown, John Schrade, and Lee Newman), is assisting in the support of this broadcast.

"Interest continues to increase at Cornell, and the Lord is blessing our efforts abundantly. Two more were added to the church last Lord's Day. We have had fifty additions since my coming last summer."—Ralph Wilburn.

The Louisiana Field

Here is a belated letter from Jennings, La., but still as good as new:

"The Lord is blessing us wonderfully here in every way. He has supplied every need of ours according to His riches in glory in Christ, and blessed the work to give us an opening in a new place which Bro. Istre and I plan to go out to this afternoon.

"We had a great watch-service meeting here in Jennings New Year's eve. Visitors of several places among whom was the Ramsey family complete, and Brother Mayeux from Glenmora. Brother Ramsey and his two sons brought messages filled with blessing. And Bro. Mayeux preached in both French and English. Some time was given to a French service due to the num-

ber of French brethren present. Brother Lafleur of the French congregation at Estherwood also preached and brought a fine message, as did Brother Istre. In fact, as stated by Brother Ramsey, it was a 'power-gathering meeting for the new year.'

"The little congregation at Jennings is one of the most wonderful in spirit and faith I have had the privilege of meeting with. And of course this is largely due to the labor of Brother and Sister Istre, than whom no more faithful, humble, consecrated servants of God will be found in any place. It is truly an honor and privilege from the Lord to be fellow-workers for the truth with them, and we praise God for it.

"May God bless you through 1940, and may the great good being accomplished through the Word and Work and Great Songs of the Church increase and abound is my prayer. Pray for us continually."—Frank M. Mullins.

Two Great Churches

Main St. Church, Winchester, Ky., continues its great work, under the teaching of Chas. M. Neal, their minister. Some classes alone at Main St. give more to missions in a year than many churches give as a whole. Average gifts of the church for "others," over a period of 14 years, is \$1270 per year; total, \$17,786.02. Total offerings for 1939, for all purposes, about \$3,500.

The church at Sellersburg, Ind., also puts out a mimeograph report. Here again is a giving church with a total of \$3036 for 1939, \$697 of which was for missions. Brother E. E. Kranz is Sellsburg's minister.

Surely God has been glorified (Eph. 1:21) "in the church and in Christ Jesus," at these two points.

SUMMER SONG ITINERARY

Since 1932, the compiler of "Great Songs of The Church" has been spending a month or more annually in a song tour to and from and along our western coast; but never before have there been so many invitations, nor so much time requested by the churches, as for 1940.

No call has been declined because the church was poor or small; but, for lack of time, it is not possible to go far aside from the main routes, nor to schedule always as many meetings in a place as were requested.

The Itinerary for 1940 lies along the following Federal Highways. Beginning (July 15) from Louisville. south and westward: Ky. 31; Tenn. 70; Ark. 64; Okla. 64, 266, 62, 66; Tex. 66, 87, 80; N. M. 80, 70; Ariz. 70, 89, 66; Calif. (northward) 99, 50, 101, 40, 99, 299, and State Rd. 39; Ore. 97, 30; Wash. 99 (including Vancouver, B. C.); eastward on U. S. 10, 95; Canada U. 2, 1; U. S. 89, 187, 30 to Chicago; thence 66, 51, 36, 31 to Louisville. All this we propose, if God may so dispose.

A MAN LIKE A TREE

Stanford Chambers

The conception of the Christian life, to too many, is not that of a tree "planted by the rivers of water," but too much that of a ground vine. Both the doctrine and the life *on the level*. The New Testament ideal of growth is upward, vertical, rather than horizontal. The Christian was never intended to be a bramble.

Now the tree of height has a proportionate root of depth. Every child of God responsive to His call desires to grow toward Him, to come nearer to Him, and to be more and more like Him. If this desire is to be realized there must be the deeper and yet deeper rooting in the things of God. "The Spirit searcheth the deep things of God." There are depths of His love and mercy and grace: "O the depths of the riches, both of the wisdom and knowledge of God." There are the depths of His word. If we would enjoy such riches we must make them our own; we must explore, we must mine them. Discourage not him who seeks to sound the depths, to dig for the unsearchable riches, and quench not the spirit of him who is found rejoicing in new-found wealth. Like the apostle to the Hebrews, reprove in meekness those who by reason of time ought to be teachers, yet have need that some one teach them the rudiments of the first principles of the oracles of God. Are you acquainted with any "first principle" Christians and churches, who heap to themselves "first principle" preachers? such as will be for ever telling them (in some novel way, perhaps) things they already know? A Primary teacher once made the A B C's so interesting, having them gone over forward, backward, from the middle to either end, reciting them, singing them, and so on, that pupils did not want to go on to the reading for which the letters were only a foundation, nor did they appreciate any too well those pupils who did make the effort to go on.

"CHRIST IS ALL AND IN ALL"

It is very evident that the Apostle Paul writes his letter to Philippi under the stress of circumstances. Not that circumstances are causing him one moment's anxiety, but they are such as compel him to face the alternative possibilities which lie just ahead of him. It is while in this condition that he writes this letter and condenses into one swift burning sentence an epitome of Christianity as he has realized it: "To me to live is Christ." To him Christianity is Christ.

Christ! I am Christ's! And let the name suffice you,
Ay, for me, too, He greatly hath sufficed:

Christ is the end, for Christ was the beginning,

Christ the beginning, for the end is Christ.

—G. Campbell Morgan, from *Keswick Calendar*.

BEN'S BUDGET

Ben J. Elston

If the whole of Louisiana could get stirred in real concern over the matter of "the end of the age," as they have been recently stirred over political issues, and those who have a fair grasp of the gospel would thrust themselves into the work as they should, what probable, happy results could be expected! It is well, in every way, to all concerned, that some are well aroused. And it is little short of mysterious that many more are not deeply concerned. Is it not certain that Satan's power is fatally underestimated? Well, some of us may as well drop our aspirations for high place; but, for one, I mean by the help of my heavenly Father to fill humble places as well as I can as long as I can. I cannot go the way of the world, whether it be branded "church" or not, and maintain singleness of heart unto the Lord. And if, in Louisiana's "second primary," some of its bad was cast overboard, I shall believe it resulted more from faithful prayer and intercession than from activity in campaigning. And it is so sad that many professed followers of the pure Son of God have wrecked their influence by the various defilements into which they have been led. These things are long and hurtfully remembered. I hope the real spirituality of this state will rally to their work as never before, now that "its all over." And God help us to "lay aside every weight."

Concerning the Bixlers

Brother O. D. Bixler is trying to be as patient as he can, I think, while kept from the work in Japan, to which he meant to devote all his energies. Sister Bixler also at the thought of her own illness hindering the work to which her life was dedicated. I think they have dealt fairly with those whose contributions made their work possible. They cannot report everything; yet they have been as it seems to me very fair in all proper information regarding the work. When expenses that really should have been more generously shared by us have had to be met, they have without murmuring gone into their own pockets. I am asking him to report his own feelings, so far as his own modesty and convictions permit, to his present helpers. I wish a brief report of that nature would be published. He has grown to be a senior in the mission field. His work is holding well in Japan, even in his enforced absence, supporting itself, I think. But that is only a beginning. He may be given years yet to a work for which he has now much preparation. His mantle, in this very regard can't be simply tossed on other shoulders. He would have none unwillingly give. But, if there are those who can spare more help to him who are not now doing something equivalent to it, I think it would be a relief and please God as well. For long I've been sending him help as it has been sent to me. He can

keep *one* informed as to where it can reach him better than he can many. At the end of every month I forward to him, wherever he designates at that time. Send to me and it will every cent reach him in due time. Think it over, pray it over—do something. Thank you,
De Ridder, La.

CHRIST EXALTED

D. C. J.

"Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross."

PRAYER

Great and gracious God, our heavenly Father: We thank Thee for all thy wondrous love and goodness to the sons of men and unto us, Thy blood-washed children. We thank thee for thy matchless gift, the Lord Jesus Christ. Grant us pardon for all our sins, we pray, and help us walk worthily of our high calling. Bless all mankind: bless those who find it particularly difficult to serve thee; especially bless those consecrated, sacrificing souls who are serving thee out yonder on foreign mission fields, where the needs are the greatest and the helpers are the fewest, we ask in the worthy name of Christ. Amen.

How shall I my Savior set forth?
How shall I His beauty declare?
Or how shall I speak of His worth?
Or what His chief dignities are?

Like that singer, we must confess our inability fully to exalt the glories of the Son of God. For try as hard as we may, we shall always fall short of an adequate expression of the praise, honor, and dignity due to be accorded the matchless Son of God, by whose stripes we are healed.

To deal specifically with a single aspect of the sinless Son, let us consider his power. Power anywhere is to be reckoned with and respected. On turbulent Galilee, He manifested His power over the winds and waves; by His repeated feeding of the multitudes from a scanty source, with a surplus remaining greater than the original supply, He demonstrated his power over foodstuffs; by His sustained silence while the chief priests accused Him before Pilate, He showed His power of self-control. When the herd of swine rushed down the steep and perished in the sea, He manifested His power over demons even while granting their request. When He interrupted the

funeral procession in the village of Nain and restored the widow's son to life; when He stood at the Lazarus tomb in Bethany some time after the funeral and spoke that corpse into life, He demonstrated His power over death as He unmistakably did again when He triumphantly emerged from the new sepulchre of Joseph of Arimathea, as previously foretold. Our Christ had power and He still has power.

Will our hearers please constitute themselves a court for a short time while we ask some of our Lord's contemporaries to pass briskly before us and tell us what they thought of Jesus Christ? These two horrible personages now appearing are the Gadarene demoniacs who addressed Him as the Son of God. Poor Judas, whose greed of gold led to his utter ruin, in his last remorseful moments confessed that he had "betrayed the innocent blood." Next you hear the Judæan governor, Pontius Pilate, telling the chief priests and the rulers that Jesus had done nothing worthy of death; "I find no fault in this man." Herod Antipas, who administered Roman justice in Galilee, stands before us and pronounces Him faultless in the points at issue. Are the members of the court out there visualizing these proceedings as the military captain in charge of the execution, who had watched the marvelous man expire with prayer and pardon on His lips while the earth quaked and the rocks cracked and split, solemnly declared: "Truly this was the Son of God"? Next to appear before us is doubting Thomas with all his doubts dispelled by the unmistakable identification of the crucifixion marks, and he humbly and reverently says: "My Lord and my God." The testimony you next hear comes from the weeping Mary: "I have believed that thou art the Christ, the Son of God, even he that cometh into the world." The man now walking out to address us is Nathanael, the guileless Israelite, who is saying: "Rabbi, thou art the Son of God; thou art king of Israel." From the chosen twelve, we shall ask a representative to speak and Simon Peter boldly announces, "Thou art the Christ, the Son of the living God." In any fair court, a man is allowed to speak for himself. Blessed Lord Jesus, give us a word: "Before Abraham was born, I am. *** He that hath seen me hath seen the Father"; "Come unto me all ye that labor and are heavy laden and I will give you rest." To complete these testimonies, our listening court hears the God of heaven rending the stillness of the skies with the words: "This is my beloved Son in whom I am well pleased; hear ye him." And thus we have gone from the demoniac representatives of the lower regions to Jehovah, the Inhabitant of Heaven, who is everywhere present. The testimony of all these classes from the lowest possible to the highest possible is of the most complimentary order.

You may name whom you will of the great of earth and there is at least another name to be mentioned in comparison. There is Paul, and there is Peter. If you name Dante, some one suggests Milton. Similarly Tennyson and Browning, Wes-

ley and Whitfield, Spurgeon and Beecher may be associated in comparison, as may also Alexander and Cæsar, Luther and Wyckliffe, Washington and Lincoln; but the name of Christ has no other counterpart among the great names of earth. He stands alone in solitary grandeur like a magnificent mountain dressed in snow! Jesus Christ, the incomparable.

The writer of Hebrews sets Him on a pedestal which could not be higher. Even a brief consideration of the opening verses reveals that God appointed Christ "heir of all things." He could not be heir of any more than that. Through Him, God "made the worlds." We are told He is "the effulgence (the outshining, the radiant splendor) of God's glory; "the very image of his substance." It is He who "upholds all things by the word of his power."

We revert to the praises Paul was pouring forth at the opening of the Colossian letter. God has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." In this Christ, and in Him alone, "we have our redemption," which is explained as "the forgiveness of sins." He is the image of the invisible God, a commentary on "He that hath seen me, hath seen the Father." He is declared "the firstborn of all creation—a grand priority—in whom "were all things created whether they be heavenly or earthly things; things as visible as the majestic mountains and things as invisible as the electric current or the force of gravitation—"all things have been created through him and unto him," which sounds like John declaring, "All things were made through him and without him was not anything made that hath been made." Again, the Colossians are told "He is before all things and in him all things consist"; that is, "hold together." Jesus Christ is the mighty power by which all things in the universe are "permanently framed together." Moreover he is the head over all things to the church.

In the Scriptures, the exaltation of Christ repeatedly includes calling him God. Isaiah foretold seven hundred years before the advent that he should be called "Mighty God, Everlasting Father," and Matthew quotes Isaiah in reference to our Lord: "And they shall call his name Immanuel," the syllable "el" signifying God and Immanuel meaning "God with us." Roman emperors wore the title, "Great god and savior," which form Paul pours full of holy meaning when he designates the Lord as "*our* great God and Savior, Jesus Christ."

Heine, the German poet, describes a banquet of the gods where, in the midst of the feast, a pale-faced Jew with blood upon his brow and a heavy cross upon his shoulder appears, whereupon the gods vanish. And in every field, on every continent where Christ is adequately presented, the gods which are no gods disappear. We would that our imitation of the matchless life of Christ were more exact so that the masses would think more both of our Christ and of our Christianity.

Just as the arrows on road signs point the way, there are

certain "Beholds" in the Bible which direct up profitably to the great central character of all Scripture. Pontius Pilate said: "Behold the man" and therein is a sermon on "the man Christ Jesus." John the Baptist said: "Behold the Lamb of God, that taketh away the sin of the world." The writer of Hebrews wants us to "consider the Apostle and High Priest of our confession." "Him did God exalt with his right hand to be a Prince and Savior." Because Christ, when "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself *** becoming obedient even unto death, yea the death of the cross"—because of this—"God highly exalted him, and gave unto him a name that is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all.

* * *
"I will sing of my Redeemer,
And His wondrous love to me;
On the cruel cross he suffered,
From the curse to set me free.

* * *
"I will tell the wondrous story,
How my lost estate to save,
In His boundless love and mercy,
He the ransom freely gave."

—Address delivered over Radio Station WHAS.

THE CARES OF LIFE

Anxiety implies that we think we can manage better than God. It is thus a form of pride. If we believe that God is caring for us, why should we be filled with anxiety? The word for care comes from one meaning "to divide," for by it the mind is divided or distracted.

When Peter speaks of "casting all your care upon Him," he means the whole of it, rather than each separate care as it arises. The tense denotes a definite act. It should be done once for all. We may fail, and that definite act may have to be repeated; but the scriptural and normal attitude is to regard the problem of care as settled once for all. "The bane of life is care."—From "Keswick Calendar."

The youth who trusts merely in his own vigor faints and grows weary. The young man who seems so tireless in his natural energy shall fall. But those that wait upon God find strength unailing. Nature fails, but God fails not. Weariness and fainting are unknown to Him; and it is He who gives strength to those that look to Him alone; so that they may rise above the distractions of this world; or, better still, run through them without any weariness; or, still better, walk in quietness with God in spite of them, and not faint.—H. J. Vine.

CULLED FROM CAMPBELL

An era is just at the door, which will be known as *the Regeneration* for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues." The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for His appearance.

THE REGENERATION OF THE WORLD

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastic; and, with the blast of his mouth, give them to the four winds of heaven. The anti-christian power, whether it be called Papistical, Mohammedan, Pagan, or Atheistic, will as certainly be destroyed, as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone, which will sink it to the bottom of the sea. They acknowledge not that God has set His Christ upon His throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those that sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations. Men that fear not God, and love not His Son, and that regard not the maxims of His government, yet wear the sword and sway the scepter in all lands.

This is wholly adverse to the peace and happiness of the world. Therefore he will break them in pieces like a potter's vessel, and set up an order of society in which justice, inflexible justice, shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion, in all its moral influences and tendencies upon mankind.

How far this change is to be effected by moral and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And, come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. Who shall stand when the Lord does this?

But all the regenerations, physical and moral, individual, congregational, or national, are but types and shadows, or

means of preparation for the

REGENERATION OF THE HEAVENS AND THE EARTH

The Bible begins with the generations of the heaven and the earth; but the Christian revelation ends with the regeneration or new creation of the heavens and the earth. This is the ancient promise of God confirmed to us by the Christian apostles. The present elements are to be changed by fire. The old or ante-diluvian earth was purified by water; but the present earth is reserved for fire, with all the works of man that are upon it. It shall be converted into a lake of liquid fire. But the dead in Christ will have been regenerated in body, before the old earth is regenerated by fire. The bodies of the saints will be as homogeneous with the new earth and heavens as their present bodies are with the present heavens and earth. God recreates, regenerates, but annihilates nothing; and, therefore, the present earth is not to be annihilated. The best description we can give of this regeneration is in the words of one who had a vision of it on the island of Patmos. He describes it as far as it is connected with the New Jerusalem, which is to stand upon the new earth, under the canopy of the new heaven:

“And I saw a new heaven and a new earth: for the former heaven and the former earth were passed away; and the sea was no more. And I, John, saw the holy city, the New Jerusalem, descending from God out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them—their God. And he shall wipe away every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away.”—Alexander Campbell, in *The Christian System*, pp. 310-312.

DAVID LIPSCOMB ON ESSENTIAL TRUTH

It does not follow by any means that, because it is not necessary to understand all testimonies and motives in order to render the obedience acceptable, it is not necessary for those who understand it to teach all. To understand the evidence and know the motives is to strengthen the faith and increase the zeal; but it is not necessary that the faith should be perfect or the zeal at its highest possible pitch in order to begin the service. As we learn more and more, it strengthens faith and increases zeal. So all testimonies and motives should be presented because some persons will be moved by one class and others by another. Hence, if only one class of testimony or motives is presented, some honest heart will fail to be reached by testimonies or motives that would move it. It is the duty of the preacher or teacher to teach the whole will of God, because a full knowledge would be helpful to all.—David Lipscomb, *Salvation from Sin*, p. 231.

NUGGETS LEFT BY F. B. SRYGLEY

Flavil Hall

A few months before he recently passed from earthly vision, Brother F. B. Srygley wrote: "Many of us see our imperfections without being told of them or being abused for them. What most of us need is mercy and forgiveness. If Christ had no more mercy than some of us have, we would all be lost, though we might boast of how sound we are in the faith."

These jewels of inestimable value from Brother Srygley should have a conscience-awakening effect from ocean to ocean. They are in substance what I have been trying to hold aloft for years, but they have been desecrated. Seven years ago I wrote as follows:

"How sweet, how heavenly is the sight,
When those that love the Lord
In one another's peace delight,
And so fulfill the word."

"Thus we sing, and thus we practice—practice 'a lattle bit,' as the Irishman answered, when he responded to the invitation, and the Gospel preacher asked him if he had been baptized! He had received some form of affusion. We have argued and set up tests of soundness, fellowship and cooperation, which if Jehovah recognized, and bestowed His grace according to the contentions over them, it would be a small measure that any portion of mankind would get, and that portion—well, a village would hold them, and it would have been extravagance to build that magnificent 'four square' city."

Again, in the same season I wrote:

"But multitudes of consecrated disciples cannot accept it as God's will to get theoretically on the side of their markers, or be silent about their convictions (as demanded). Can it be that God's mercy is shut out because they cannot see it that way? I am sorry for the professed Christian who thinks so.

"It is because of our weaknesses and mistakes, in the best efforts we can make, that divine mercy has been provided; and with what tremendous force should the words of James be driven home to our hearts: 'For judgment is without mercy to him that hath showed no mercy. Mercy glorieth against judgment' (Jas. 2:13). All of us are in a pitiable plight when engaged in the business of marking brethren in Christ who may be 'as good by nature, and far better than we.' . . . 'Let him' who is perfect 'cast the first stone.' There is a record that accusers would not wish to stay and read if they knew its meaning."

In the same vein of nuggets quoted from Brother Srygley above, he says, "I am afraid that those of us who made the fight [against Pre-millennial teaching] early in the beginning of it had too much personality in the fight."

This is an error to which men in conflicts against one another are prone, and which inevitably shuts out a conscien-

tious sense of fairness, "mercy and forgiveness." No kind of sophistry can ever nullify the deep, true searching significance of Brother Srygley's words, written, perhaps, near about as long preceding his departure as were Paul's words preceding his: "The time of my departure is at hand. . . . Do thy diligence to come unto me before winter."

To what serious retrospection should the minds of many be carried!

Pine Apple, Ala.

"AND THERE SHALL BE GREAT EARTHQUAKES"

Tona Covey

In answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the world (the consummation of the age)?" the Lord said (combining the three statements as given by Matt., Mark, and Luke) "There shall be great earthquakes in divers places." These words of the Lord place special significance on earthquakes and are sufficient to cause the Christian to watch these occurrences with growing interest, for they help to tell him when the redemption of the righteous draweth nigh.

Things that have been the common experience of men for centuries past cannot well be considered signs of an approaching event unless they should begin to vary in frequency, severity, or magnitude. "Great earthquakes in divers places" would suggest such variations in earthquakes.

The record of the great quakes reveals a significant variation. The number that have perished in the recorded great quakes is not the only factor by which to judge the severity of a shock but is a sufficient index for our purpose. Here is the list as given in different standard reference books: 1693, Sicily, 60,000 killed; 1703, Japan, 200,000 killed; 1755, Lisbon, 50,000; 1783, Calabria, Italy, 60,000; 1822, Alippo, Italy, 22,000; 1905, Kangra, India, 20,000; 1906, San Francisco, 500; 1906, Valparaiso, Chili, 1,500; 1907, Kingston, Jamaica, 1,100; 1908, Messina, Italy, 76,483; 1920, Kunan province, China, 200,000; 1923, Japan, 99,331; 1935, Quetta, India, 56,000; 1940, Turkey, 46,000. Of these fourteen major that have occurred over a period of 247 years, 9 have of them have been since the beginning of the year 1905, and of the total estimated number of 792,583 killed in these fourteen calamities, above 500,000 have died since 1905. This shows nearly twice the number of quakes with nearly twice the number of deaths caused by them in the last 35 years as took place in 212 years before. Surely these figures are significant. It might be well for scoffers to take heed lest that day overtake them suddenly as a snare. "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21:28). Even the earthquakes seem to be saying, Watch!

WHO WILL LIVE AND REIGN?

L. E. Huntsman

It is frequently taught and accepted by disciples of Christ that the first resurrection mentioned in Rev. 20:4-6 is figurative, because John said that only the "souls" of the martyrs lived and reigned. It would appear that the opposition to the teaching concerning Christ's reign and kingdom by premillennialists is based on the literal resurrection of the righteous at Christ's coming before the thousand years, and if that resurrection can be proved figurative, then that teaching is wrong. As the proof for a figurative resurrection rests on the living of "souls" only, we must find out exactly what John does say about it, if we want to know the truth. No other scriptures are needed.

John said that he saw the souls of some righteous dead, and that they lived and reigned with Christ a thousand years. Who lived? Naturally, the righteous dead. But what else did he say? He said the rest of the dead lived not. Now we know that it was the dead that lived and not the souls only. And he says that this living of the dead is the first resurrection; and that is what a literal resurrection is, a return of the dead to life.

We often go to the Greek Lexicons to get the correct use of words. In this case, they list only one passage in the New Testament where resurrection is used figuratively, viz: "I am the resurrection and the life." [We doubt that even this one passage, John 11:25, is "figurative"; Christ was on the point of raising Lazarus.—Pub.] Our finding, then, is confirmed by the best authorities.

Further confirmation will be found by consulting the Greek text. In verse 6, John says, "Blessed and holy is he that hath part in the first resurrection." As the Greek word for "he" is of the masculine gender, and the Greek word for "dead" is also masculine, while the Greek word for "soul" is feminine, he must refer to dead and not to soul.

But we may be sure the first resurrection is literal without consulting the Greek. If it is not literal, then *none* of the dead will live until the end of the thousand years. But the last word from God on the matter says that the *rest* of the dead will not live until the end of the thousand years. In other words, men say *all* dead will be in their graves until the end of the thousand years, while God's word says the *rest* of the dead will be in their graves until the end of the thousand years. This figurative use virtually takes away from the words of John's prophecy, and the teacher of it is in danger of having his part taken out of the book of life. And what John says is given in such plain, simple words that the wayfaring man, though a fool, should not err therein.

It is most regrettable that a teaching so contrary to God's word should be propagated among a people who claim to

speak where the Bible speaks. Moreover, being false, it is not only valueless in opposing premillennial teaching, but acts as a boomerang against those using it.

The truth of Christ's reign on earth does not rest on a literal resurrection before the thousand years. That is a question which was answered in the Apostolic Review of August 15, 1939, under the heading, "The Times of Restoration." It was there shown that Christ and those in the first resurrection will be in heaven during the thousand years.

(We feel bound to dissent from the conclusion stated in the final sentence. But we greatly appreciate the unanswerable argument on the First Resurrection in this splendid article.—Editor.)

BOOK REVIEW

Messiah: His First Coming Scheduled. By David L. Cooper, Ph. D. 550 pages. \$2.00. Published by Biblical Research Society, 4417 Bernice Ave., Los Angeles, Calif.

This is an outstanding work, almost encyclopædic in its compass and exhaustiveness. As the title indicates, the chief aim of the volume is chronological. It pursues the fascinating and deeply meaningful chronological line that runs through the Old Testament scriptures, leading to the appearance of the Lord Jesus Christ. But in its course it touches on many side-questions, historical and prophetic and discusses them with characteristic thoroughness and erudition. "For more than five years," says the author in his preface, I have been engaged in doing special research work on this present volume. I have spared neither time, means, nor labor, in an effort to discover facts and truth on the various points in connection with the subject. I have worked in my own and various libraries in different sections of the country in search of information from every source possible." We believe it. The book itself is the proof of the patient toil and painstaking effort at completeness and accuracy of which the author speaks.

As of all the other books written by the author, the purpose of this volume is to reach the mind of the thoughtful Jew, to show him by his own wonderful scriptures that Jesus is the Messiah whose coming was foretold and scheduled in the ancient oracles of God. With such an aim, so earnestly and ably pursued, believers in Christ and lovers of Israel are whole-heartedly in sympathy; and we cannot but bid Godspeed to the author in this effort.

The present work, in its chronological aspect, leans heavily on Martin Anstey's *Romance of Biblical Chronology*—a great work indeed, though not entirely above objection or wholly free from defect. And in some points we are not able to follow the conclusions of the esteemed author of the present volume, as, for instance in the chronology of the seventy weeks of Daniel; and perhaps on a few other points. But in view of the great scope and general excellence of the work, these are minor matters. For this contribution to Biblical literature and searching discussion of the chronological, historical, prophetic, aspect of the Scriptures with reference to the coming of Christ one could only express sincere appreciation and admiration. Since having seen and examined it, I would not want to be without it.—R. H. B.

How is it that we are so ready to despair of one another?
For want of love that hopeth all things.—John Wesley.

The gospel preacher is figured as a sower and as a fisherman. Now the work of the sower and the fisherman cannot be done within doors. The sower goes forth into the field where the soil is, and the fisherman launches out into the deep where the fish are to be found.—Selected.

DANIEL SOMMER

On Feb. 20 we received the following word from Allan Sommer: "Father died February 19; funeral February 21."

On Feb. 20 we sent the family, in response, the following note, which seems suitable for publication as a tribute here:

"We rejoice in all that the Lord accomplished by Daniel Sommer, but particularly in the mellowing, moderating influences of his later years.

"On the teaching of Prophecy, we saw almost 'eye to eye' with him, and he with us; and in his knowledge of these portions of scripture, he was a giant, beside whom most men today are but pygmies. Yes, he was a giant in many respects, and though we differed from him in his earlier attitudes, he has departed in our full respect and love."—E. L. Jorgenson.

TRIBUTE TO GEORGE A KLINGMAN

"Know ye not that a prince and a great man has fallen in Israel?"

Such a man was our dear brother Geo. A. Klingman. His life and teaching have left a lasting impression on me, because he led me into the "light of the gospel"; and through the years his "labor of love" has encouraged and sustained us. I recall a protracted effort at Portland Ave. Church (Louisville), at which time an excellent young Christian, Brother C. G. Vincent, and I, were encouraged by Bro. George to attend Potter Bible College. This school opened in 1901 at Bowling Green, Ky. Except for his assistance, and that of my dear companion (his sister), this schooling would not have been possible for me.

Bro. Vincent and I have ever been grateful that in the providence of God, we met Brother Klingman's two lovely sisters. Their Christian devotion and self sacrifice has made it possible for us to labor in the Lord's vineyard. We have regarded our dear brother George as more than a brother, yea, rather a "father in the gospel," a brother beloved, and a friend at all times.—R. A. Zahn.

MRS. GRACE WEST

After a life of many years lived in simple goodness, Sister West departed to be with the Lord Jan. 15, 1940. She was more than 87 years of age. In her toilsome youth she heard the gospel and accepted Jesus Christ as her Savior, and to Him she cleaved all her days. For more than forty years she was a member of Portland congregation. During her long and useful life she bravely bore her burden and trials; always cheerful and hopeful; and above all, ever interested in the things of God. When she had fulfilled her day she went home, as quietly and simply as she had lived. Without sickness, without struggle or agony, after a normal day during which she did all the little chores of her home as usual, she sat down in her chair when evening came and fell asleep in Jesus. What could be more beautiful than thus to live out one's life to the end, and to go when the Lord calls? "Let me die the death of the righteous, and let my last end be like his!"

R. H. B.

SISTER SCOTT

One of the faithful and dearly beloved mothers, long a member of the church at 25th and Portland, Sister Jane Scott in her 84th year, after a brief illness, left us and went home to be with her Lord, on February 2nd, 1940. But a few years ago Sister Scott's mother, Grandmother Scott, 97, who also had been a member at Portland Ave. many years was laid to rest in the same little country cemetery where Sister Jane Scott's body was laid. Many years was she faithful to the Lord who loved her and bought her with His blood. "Our congregation is growing over there," someone remarked at the word of her departing. And so it is. But neither life nor death, nor things present nor things to come, are able to sever the fellowship of God's saints, nor to separate us from the love of God.

R. H. B.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Those Christians who think God may hold them accountable for not supplying a brother's need when it is in their power to do it (1 John 3:17), will do well to co-operate promptly with Frank Mullins, Box 308, Jennings, La., in completing the Garrett travel fund. ** After a successful period with the church in Valdosta, Ga., Bro. Orville D. Bixler, has gone to Chicago where his labors began very favorably the first Sunday in February. ** Orville Rodman is busily pursuing his studies in the University of Oklahoma at Norman. Sister Rodman is learning typing.

In his first year on the African field, Orville Brittell had 21 baptisms and saw the Kalomo church develop into a self-supporting, self-edifying and self-propagating institution as it should be. ** The Reeses rejoice in the blessing of electric lights at Sinda Mission. A radio and a sewing machine are other blessings conferred by friends before they sailed. ** Some Nucoa shipped from Louisville seems highly appreciated by Sarah Fox, of Japan. ** The school at Sinda has jumped from a small beginning to about 120. ** Margaret Reese was picking fresh mangoes from her African garden Dec. 25.

Mails between the U. S. and Africa are considerably slowed down. ** The enrollment of the school at Kalomo is above 100 and daily attendance is around 100. ** The Merritts, Hobbs and Sister Rowe have to lay out about \$125 a month to keep the Kalomo work going. ** Bro. Hobby contemplates construction of a telescope. ** A destructive fire wiped out about one sixth of Shizuoka, Japan, where Sisters Ewing and Andrews work. Two Christians were among the losers of 6,500 houses, but the missionary property is supposed to be all right. ** Sister Anna Bixler, of Valdosta, Ga., is improving in health. ** Sister Hobby reports finding many beautiful wild flowers including white lilies and yellow gladioli in December. ** Bro. Shewmaker has some 60 girls in school, a new and encouraging aspect of school work on that field. ** Moderate tariff charges on their imports cost the Reese and Shewmaker families an outlay of about \$200.00 each, but who can estimate the value over the years of the cotton gin, Multi-graph, electric light plant, mimeograph, sewing machine and other equipment? ** Jimmie Scott inclines to mechanics and Augusta to medical work. Bro. and Sister Scott have likely projected themselves far into the future through these fine young people if they live and abide in the faith. ** Bro. H. G. Cassell's December was greatly crowded. He enjoyed working a week with over 100 students. ** A Japanese incendiary bomb has burned out Sister Mattley as to her possessions of books and other materials in the interior of China.

FOREST VALE MISSION

The work here continues much as usual, with occasional ups and downs. Early in the new year we hope to have Sister Scott and the three children with us for a change. I saw them recently passing through Salisbury and they looked well, only Sister Scott looked very thin. Brother Scott improving after his accident.

The railway through my place is almost completed, and so far there is no word of compensation. Prices of most commodities have risen.

Let us tell you about the new cook-boy who went into a store and asked if he could use the 'phone. On receiving permission he rang a certain number and asked the house-wife if she was quite satisfied with her cook. "Your cook is quite alright, Madam? Sure you do not want to change? Thank you Madam." The store-keeper asked the reason. He said, "You see, Boss, I wanted to know if Missus was pleased with my work."

Box 213, Bulawayo, Rhodesia.

Emma Sherriff.

MACHEKE MISSION

Things of this earth are passing away as 1939 has passed. May we be strengthened to strive for things immortal.

Meetings among the white people continue with good interest. Different ones have confessed they know what they should do, but do not yet feel that they can yet take the step. Pray that they may be convicted and turn to the Lord. We had a very nice time with Sister Scott and three children, who spent a little over a week with us.

Among the native people there is much yet to be done. We are expecting Brother Brown here in a few days (they wrote from Cape Town that they had everything packed ready to start) to help in the work in this section, although we do not know their plans yet. The native people are eager for more workers. Quite a number have given themselves to the Lord. We pray for them, for it is very difficult for the native people to break from all the old customs and desires.

We are hoping the older children, at least, will be able to get home for a little while to attend some Bible school. They have finished their schooling here, and we want them to have a little time in Bible school before going into the real mission work, although they are helping a great deal now.

Macheke, Southern Rhodesia, South Africa.

W. N. Short.

CONCERNING THE GARRETT'S OF AFRICA

We believe that all persons everywhere should have at least one opportunity of hearing the Good News, since the Lord Jesus Himself has said, "Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved. He that believeth not shall be condemned." Our Brother Dewitt Garrett and family have been laboring faithfully on the African field for nine years without a vacation. Bro. Garrett is not strong physically and is sick now. The doctor has ordered him and his family to the coast or, better still, all the way home. It seems to me, after all these years of faithful service, Bro. Garrett and family do deserve a trip home, and that a trip home would be worth many times a trip to the coast. Here they could have the privilege of enjoying again the sweet fellowship of the brethren. Now brethren, as the minister of the Ormsby Ave. Church, Louisville, Ky., of which Bro. and Sister Garrett are members I am trying by the grace of God, along with Bro. Frank Mullins of Jennings, La., to help Bro. Garrett and family home. But the fields in which we both labor are not able financially to pay all the transportation. Hence we are appealing to you as brethren in Christ to help us. Since our Lord has so abundantly blessed us with every spiritual blessing in Christ Jesus, as well as the temporal blessings needful, we are praying that your Master and ours may enable you to share together with us this fellowship in seeing the Garretts safely home again. Send to Frank Mullins, Box 308, Jennings, La., or to me.—Sterling L. Yeager, 1616 Grinstead Drive, Louisville, Ky.

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GOOD NEWS—AND A REPORT!

I

The Word and Work has acquired the original plates of R. H. Boll's book, "Lessons on Hebrews," and this popular commentary is to be reprinted as soon as we can draw in 250 advance orders at \$1.00 each. Ten copies in a club, or for class use, \$7.50.

The book was first published several years ago. It was soon sold out, and has been out of print for a long time. Many have inquired about a new edition: 224 pages, beautiful type, cloth binding.

II

"The Revelation," R. H. Boll's commentary on the last book of the Bible, is also to be reproduced, with a few improvements, in the very near future. Scores of persons have desired to buy this book since it was sold out, and have been denied. They will be glad to know that it is to be available again: 84 pages, strong paper covers, 50¢ each; 3 for \$1.00

III

We give herewith (below) a financial report to date, for the Word and Work—that friends and helpers may know our present needs. If by this means they may be stirred to greater activity, we shall be deeply grateful. Gifts, subscriptions, clubs, orders for Bible class literature, Bibles and other books—all these help us to keep on keeping on. And coveted above all else is their fellowship in prayer.

FINANCIAL STATEMENT

The shortage on the Word and Work for 1939 was less than usual, which means that regular business for the year was better than usual. At this date (March 1, 1940) our actual deficit is \$102.58—that is, we are that amount "in the red." Our actual *cash need* at the moment, however, is \$216.55, of which \$113.97 is ultimately collectable from accounts due us.

Fellowship in prayer and gifts, in our work of Christian publication, has made the work possible from its beginning, and is deeply appreciated, always.

PUBLISHERS, THE WORD AND WORK, LOUISVILLE, KENTUCKY