

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Words in Season—R. H. B.	1
News and Notes	7
When Scripture "Clashes" with Scripture	9
Poem: "The Offering of Calvary"—C. T. Lynn	9
Long on Doctrine—Short on Practice—J. H. McCaleb	10
Ben's Budget—Ben J. Elston	11
Dealing with Differences—R. H. B.	12
Sanctified Learning—S. C.	15
Jehovah's Presence—Flavil Hall	16
Ill Temper	16
Greetings—1941—H. N. Rutherford	18
Simplicity in Christ	19
A Thoughtless Habit	19
On Foreign Fields	
Missionary Notes—D. C. J.	20

VOL. XXXV.

JANUARY, 1941.

No. 1.

HARDING COLLEGE
SCHOOL OF BIBLE AND RELIGION

Description of "Great Songs," No. 2

Mechanical Details, Contents, and Prices

"Great Songs of The Church," No. 2, is a completely new book of 600 numbers—not a revision of the older book. It is a real work of art.

Size Approximately 6 x 8½ x 1 inch thick. Correct proportions, dignified, beautiful. 600 numbers, 350 from our older hymnal, 250 added. A wealth of new material without laying aside the choicest from the older book. Everything is expanded; no crowded pages; few "repeats," and none difficult to follow.

In its new, popular dimensions, the vast collection is neither bulky nor heavy.

Plates One-sixth larger than in the old book. Made by the most exact music typographers in America. All plates are new, none duplicated, and all were set for us, from copy prepared by the compiler, and scrupulously edited for scripturalness. (The first and only book in our sales field to use the larger type-page.)

Type A large and beautiful text type, ordered and cast by the foundry for this book. New, clear, sharp, uniform throughout. Not one word of "condensed" type in the book. All proofs read and re-read under the magnifying glass.

Notes Both round and shape-note editions. We used a clear, large note-head, getting entirely away from the ordinary, small shape note. All songs have music: there are no "word songs"; and all verses are within the staff.

Numbers The book, being entirely complete in itself, has, of course, its own new numbering—1 to 600; but on the opposite corner (in brackets), the old number is shown—on songs taken from our older book. By means of this device it is possible to use the old and the new editions together—in the larger meetings, or until a church is able to change over entirely to the new book.

Printing Highest standard, on high-grade, white, "no-glare" paper. The new edition uses the finest paper we have ever bought.

Binding A-grade quality of grained cloth, Pyroxylin impregnated, which makes the covers waterproof, verminproof, and smudgeproof. Red binding for shape notes, Blue for round notes. Black lettering on the red, gold lettering on the blue; tinted edges; woven, beaded headbands; flexibly glued and linen thread-sewed, to open flat. Muslin hinged to covers: it will not break; new braid book-mark that will not ravel.

Indexes Our regular "stock" volume provides, of course, full Indexes for the leader's use—18 pages: First Lines, Titles, Tunes, Texts, and Topics. However, a special De Luxe gift, or leader's, edition is offered at \$3.50: Morocco binding, gold and red edges, thumb-indexed.

(Continued on last cover page.)

THE WORD AND WORK

(VOLUME XXXV, JANUARY, 1941)

WORDS IN SEASON

R. H. B.

A NEW YEAR?

We are at the beginning of a new year—a solemnly momentous year it promises to be. And we—what shall we do? Have we learned nothing from God's dealings with us in the past? Shall we always go along as we have been going—half-hearted, selfish, self-seeking, careless, worldly? How gracious is God's gift of time to us! The present hour, this present day, which is our opportunity (before the Master of the house has risen up and has shut to the door)—how shall we use the precious moment? Oh that godly fear might impel us, that His mercy and love might draw us, that the love of Christ might constrain us, and that we might give Him His place that He might reign in our hearts alone and supreme! Then would come to us a new day, new joy and peace and hope and power in His service. And this could be, and should be, and must be, for each one of us. What say you? The hour is late, but still He knocks at our door and pleads for repentance.

* * *

MOSES' FAREWELL

It is a touching picture to behold Moses, now a very old man (though his eye was not dim, nor his natural force abated) in the midst of his people, the children of Israel in the plains of Moab, by the Jordan, at Jericho, uttering his last farewell words. All his life he had loved them; all his life he had laid himself out for them. In his early manhood he renounced the glories of the court of Egypt that he might make common cause with his people, then in hopeless bondage and slavery. On their account he endured forty years in exile in the desert of Midian. Then, under the hand of God he brought them forth out of the land of Egypt, led them on to Sinai where he received the "living oracles" of God for them, and where, again, he saved them from destruction by his intercession. Then to Kadesh Barnea and the weary years of wandering that followed their great failure there; till at last that generation had died, and the new generation was led by him to the Jordan over against Jericho. It was an eventful and meaningful journey from first to last, full of precious, priceless lessons. And now the aged shepherd of his people, gathers up those lessons of the way, reminding, exhorting, warning, encouraging them, as a father would talk to his children, in his last loving farewell. This is the substance of that book of the Bible which we know as the book of Deuteronomy.

HOW GOD HAD LED THEM

Peculiarly suitable for the year's end are these lessons of the wilderness which Moses summed up to Israel. I mark four outstanding ones:

1. What they once were, and what God had done for them. Again and again he bids them look at the hole of the pit whence they were digged—how He chose them, freed them from bondage, delivered them from the iron furnace, a nation of slaves, to be His own peculiar people. (See Deut. 5:15; 15:15; 16:3, 12; 24:18, 22; and esp. 26:1-11.)

2. How God led them by the way (Deut. 1:32, 33), clothed them and fed them, and gave them victory over their enemies (Deut. 29:2-7; and see the beautiful passage, Deut. 8:2-5, from which the Lord Jesus quoted in the mount of Temptation.)

3. That all this He did for them, not because they were righteous and deserved His goodness, for they were rebellious and stiffnecked against Him all along. (Deut. 9:4-7.) Yet He cast them not away, but "as a man chasteneth his son, so Jehovah thy God chasteneth thee." (8:5.)

4. That for no greatness or excellence of theirs did Jehovah set His love upon them, but He loved them *because He loved them* (which in the end is the only reason that can be given for any true love) and that He might keep the oath and covenant He had made with their fathers. (Deut. 7:6-8.)

THE LESSONS OF OUR WAY

Now look these four items over. Are they not the landmarks of the path along which we have come also? Did God save us out of a slavery, when we were "bondservants of sin"? (Eph. 2:1-4.) Has He led us by the way? Has He kept us, fed us, clothed us, helped us through trial and difficulty, chastened us as a father doth his son, and brought us safely hither-to? And have we been undeserving, unthankful, careless, even disobedient? No, it was not for our righteousness, but for His lovingkindness and grace that He blessed us. He loved us freely. And as He planned for them, so for us, too, He has a land of promise, an eternal inheritance, incorruptible and undefiled, and that fadeth not away.

"O how kindly hast thou led me,
Heavenly Father, day by day;
Found my dwelling, clothed and fed me,
Furnished friends to cheer my way!

"Didst thou bless me, didst thou chasten,
With thy smile or with thy rod,
'Twas that still my steps might hasten
Homeward, heavenward, to my God.

"O how slowly have I often
Followed where thy hand would draw!
How thy kindness failed to soften,
How thy chastening failed to awe!

"Make me for thy rest more ready,
As thy path is longer trod;
Keep me in thy friendship steady,
Till thou call me home, my God."

* * *

WHY THE HOPE FLAGGED

There is a reason for the neglect of the teaching of "the blessed hope," the Lord's return from heaven. In proportion that Christians stand in law and on their works and merit they are bound to lose this hope. They may still hold the doctrine of Christ's Coming but as a hope it ceases to be. Only as we hold fast the grace of God can we hold the hope. Nothing is more difficult than to hold fast the gospel-teaching of the Grace of God. This above all things is inconceivable to the natural man and foolishness to him. All the world of nature and of human affairs are run on the basis of law, of works, of struggle and achievement, of merit and desert, of effort and attainment. Every false, human, fleshly religion likewise, be it plain idolatry, or Buddhism, or Mohammedanism, or any of the newer cults, or perverted Christianity, stands on the principle of "works"—"acquiring merit." This is the natural conception. Back to that even those who begin in grace are prone to drift and gravitate. For indeed not a few who began in the Spirit try afterward to be perfected in the flesh. (Gal. 3:3.) "It is not easy to realize that religion ["salvation" would seem a better word] begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man has done nothing, can do nothing, to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the essential presupposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Spirit there are the only adequate securities for Christian morality; that the only good man is the forgiven man, and that he is good, not because he is under law but under grace."* So because it is not easy to conceive of such free goodness of God, and to maintain such conviction, we are prone unawares to slip back to the level of law, works, and merit. And when we do, our peace and joy are gone.

GRACE AND THE SECOND COMING

The hope of Christ's coming turns on the grace of God. Here are three things which are hardly disputable:

1. The prospect of Christ's coming is intolerable to anyone who is not saved by grace. Heavy doubt and fear must hang over the heart of such a man in view of such an event. In natural consequence, such a one will "put far off the evil

*Denney in Expositors Greek Testament; introduction to the epistle to the Romans.

day." This may, in part at least, explain the vogue which the unscriptural "post-millennial" view has held for so long, as well as the more recent opposition to the imminence of the Lord's coming. What we love we enjoy thinking of and talking about; but what we fear and dread we put out of our minds and finally forget. This is true of the doctrine of Christ's second advent also.

2. Those who are not *standing in the grace of God*, in like manner can have no joy in the thought of Christ's coming. They are too well aware of their deficiencies and failures, and they think it would be a great and unwarranted presumption, to expect Christ to receive them and acknowledge them if He should suddenly come. So they try to make themselves "worthy, but forever fall short. Yet if we are saved by grace, we now also by faith "have access into this grace wherein we stand," and therefore "we rejoice in hope of the glory of God." (Rom. 5:2.) It was of *the Christian's* prospect that Peter spoke when he said, "But we believe that we shall be saved through the grace of the Lord Jesus Christ." (Acts 15:11.)

3. Finally, the *hope* of Christ's coming depends on the assurance that *grace shall be brought to us* at that time. Wherefore, girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13.) Now grace is that which meets us where we are, and deals with us, not according to our works and deserts, but in forgiving love and mercy. That is why he can say such a thing as this: "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us *eternal comfort and good hope through grace*, comfort your hearts and establish them in every good work and word." (2 Thess. 2:16, 17.)

"SHALL WE SIN BECAUSE WE ARE . . . UNDER GRACE?"

Do these promises, and this reliance on God's free grace toward us, raise misgivings in our minds? Perhaps you think now of the unfaithful servant whom his Lord will cut asunder and appoint him his portion with the hypocrites; or of the one-talent man who was to be cast out into the outer darkness; or of the foolish virgins who had no oil and found the door shut against them. And how can these things be reconciled with a hope that is based, not on works of merit, but on God's free grace? And would not such reliance tend to make us careless and easygoing? We may even be afraid to commit ourselves to such a principle. It looks too easy. There must be some hitch in the matter. It seems entirely too good. So we timidly turn back to the old "law and works" principle, to strive and struggle and toil to make ourselves at least passably fit and worthy, and hope that if we "do our best" (as the phrase runs) the Lord will make allowance for the rest. But we shall not find any peace of mind and hope in it.—But what about all this? Well, the grace of God is the grace of God, and

cannot be mixed with "works" and merit. (Rom. 11:6; 4:4, 5.) To be sure it can be abused—every good thing can. Men could make it an excuse for sinful living. (See Rom. 6:1, 15.) Some did so in the past—"ungodly men, turning the grace of our God into lasciviousness" (Jude 4)—a thing that could never be done with the Law. But the grace of God is in reality the great antidote for sin. It came, first saving, then teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for that blessed hope" (Titus 2:11-13). It not only came teaching and instructing, it also strengthened (2 Tim. 2:1) and enabled us ("My grace is sufficient for thee; for my strength is made perfect in weakness," 2 Cor. 12:9) and provided for continual help and cleansing (Heb. 4:16) for our daily walk. And while the grace of God brooks no works alongside of it, as contributing cause of our salvation, it itself produces works, and works of a very special kind (Gal. 5:6). For though "by grace have we been saved through faith, and that not of ourselves: it is the gift of God, not of works, that no man should glory," it is stated immediately that "ye are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2:8-10.) Failure in work indicates a failure of receiving the grace of God. It is not the wholehearted acceptance of and reliance on God's free favor and lovingkindness that lames our endeavor, so much as the fears and uncertainties that make our work seem doubtful and useless. "By the grace of God I am what I am," said Paul; "and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all; *yet not I but the grace of God which was with me.*" (1 Cor. 15:10.) May the grace of God become real to our hearts: then will the coming of Christ become a real hope, and all the blessed fruit of such faith and hope will be seen in our lives.

* * *

WHAT IS AHEAD?

This is a day in which men wonderingly ask themselves and one another, "What will be the issue of these things?" As these words are being penned half the world is in flames. Most of us have come to realize that this is not a common war, but a general cataclysm, a world-revolution. Will it reach even unto us? Will England fall? Will the Axis powers sweep victoriously over the earth? Does the Bible throw any light on present world-conditions? Does it tell us what shall be the outcome? Not directly. Not so that we can confidently assert that such and such things will happen next, or that this or that immediate defeat or victory will not come to pass—whether Hitler will succeed, or whether his power be broken; whether England will go down or be victorious; whether or not Mussolini will succeed or fail in his plans to re-establish the Roman empire as a world-power. For, as has been well said, "Prophecy was not given to enable us to prophesy." No, not

in such a sense. Yet that word of prophecy does throw its light ahead, and we are told that we do well to give heed to it. (2 Pet. 1:19.) It was not given to satisfy mere curiosity. It is intensely practical. As all of God's word, prophecy is for "teaching, for reproof, for correction, for instruction in righteousness." It also forewarns and forearms us as to certain things that are to come. The one prophetic book of the New Testament, the Revelation, opens with a special beatitude upon those who read, who hear, who keep, the words of the prophecy. The reason given: "*for the time is at hand.*" Obviously the book is written for that certain time; and just as obvious is the necessity of knowing the contents of that book *before that time comes.* Since then we know not the time, and yet it is needful that we should read and hear and keep the words of the prophecy in order to be prepared for that time, it is urgent upon God's people at all times to acquaint themselves with its teaching. As Thomas Campbell declared, "To be ignorant of any part of God's word can be neither our privilege nor our duty."

But in times so critical as these through which we are now passing it behooves us especially to look carefully into God's word concerning future events. The things foretold may be with us before another day dawns; and God would not have us to be as the world that lies in darkness, so that that Day should take us unaware—a thing everywhere spoken of as a great calamity (Luke 21:34-36; 1 Thess. 5:1ff.; Rev. 3:3). Certainly the Christian has some indication as to the approaching time. He knows, too, what his Lord's plans are (John 15:15) and what is to come upon the world, and what is to be *his* place in the coming events. So he watches while he waits; and watching and waiting, he keeps his garments unspotted from the world. The last crisis must come sometime. This may well be the time. The resemblance to the Man of Sin is seen in the dictators of our day; and again, as John said, we have reason to say again, "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour." (1 John 2:18.) But the Christian's expectation centers upon that one great event: Christ's descent from heaven to receive His own to Himself (1 Thess. 4:16, 17), unannounced, sudden, always to be looked for, and preceding all else in the prophetic program.

* * *

ESCAPE

The Christian life is an escape—(a) from the corruption that is in the world by lust (2 Pet. 1:4; 2:20); (b) from them that live in error, (i. e., from their way, their ranks and their doom) (2 Pet. 2:18); (c) from judgment and damnation (Matt. 23:23; Rom. 2:3); (d) from the wrath that shall befall in the last days (Luke 21:36; 1 Thess. 5:39). And how shall they escape who reject? (Heb. 12:25.) And how shall we escape if we neglect so great salvation? (Heb. 2:3.)

NEWS AND NOTES

Sellersburg, Ind.: "After nearly seven years of successful labor with the congregation at Sellersburg, Ind., Edward E. Kranz takes up the work at Cedar Springs church in Kentucky.

"During these years the work has gone steadily forward, the congregation always showing good interest, especially the young people with whom he has done a good work. He has not shunned to declare the whole counsel of God, but his preaching was always in the spirit of love.

"We have worked with all the preachers that have been located here but have found none more pleasant or congenial than Brother Kranz. He and his good wife and family are loved and esteemed by the church and respected by the world. He and his wife were born and reared in this community, she being the daughter of Bro. M. G. Wells.

"During Bro. Kranz' stay with us, 91 were added to the church by baptism and 30 by relation. We commend him to the brethren at Cedar Springs."—W. H. Dougherty, Elder.

(Brother Kranz was called by three churches, located in three different states, when he closed his work at Sellersburg, Ind. He has chosen to labor with the good brethren of Cedar Springs.)

Evansville, Ind.: "I am enclosing a check and list of names for subscriptions to the 'Word and Work.' These are Christmas presents and I'd like for them to have January copies. I am hoping they will be studied for we need them more now than ever."—Mrs. R. C. Trice.

Sullivan, Ind.: "Enclosed is a club of four subscriptions of one year each for the Word and Work. I certainly have enjoyed every copy since I subscribed to it. Wouldn't be without it, as it is a most welcome visitor to me every month, and wish it were published oftener. May the Lord bless the Editors, its Contributors, and all those who make such a periodical possible; and may it always proclaim the truth as God would have it, and as it has in times past."—H. V. McMahon.

E. L. Jorgenson is booked for song rallies in Southern California in April this year. A week's special "Song Leader's Training Course" is on the program.

Parksville, Ky.: "Our young people may be a lot like us, and have a lot of our bad habits. They may follow our steps and unworthy examples too literally. But they are ours, and we must think a lot of them. They are ours to cherish, to encourage, and to give opportunities denied us; to inspire to standards such as have lifted our own formerly cursed lives. We must remember that, like Timothy and Titus, a godly heritage is a priceless thing.

"Our young folks are showing a real interest in their young people's meetings here. We hope they attend so regularly that it will be necessary to make two groups of them—a junior and senior section. There is a lot of talent among them; and, if properly nurtured, God will bless them for the greater glory of Christ here."—N. Wilson Burks.

Lexington, Ky.: "I preached at Mackville, Ky., last night. The new S. S. rooms are going up, foundation and framing and siding are up. All of that good church are happy in the prospect of having such good facilities for handling their S. S. attendance of 100, on an average. They gave us a most generous supply of provisions. God bless those beloved brethren of Mackville."—H. N. Rutherford.

Des Moines, Iowa: "In a recent meeting at 59th and University, in which Bro. Turner was speaker, two girls of high school age obeyed the gospel, and a young woman placed membership.

"A six-weeks special study of the Old Testament, with Bro. Zerr as teacher, has been announced to begin on Dec. 30 at 2907 Dean Ave. A New Testament study is planned at a later date.

"A Bible study lasting about nine weeks has been announced by Bro. Campbell to start on Dec. 31, at Davis City, Iowa."—Frank S. Graham.

Sellersburg, Ind.: "The closing Lord's Day of the year, which was

the closing of my labors with the Sellersburg Church of Christ, was a great day. A large crowd assembled, and at the invitation, six came forward—five for membership and one for baptism. I heartily commend Bro. Howard Marsh for the work here, and look forward to his coming.”—E. E. Kranz.

From Joe Warren, of “Gospel in Song,” WSM, Nashville, Tenn:

“I do appreciate very much the use of your song books, No. One and No. Two, of ‘Great Songs of The Church.’ It is one of the best song books on the market today and I deem it a great pleasure to use the good songs, both old and new, that it contains; also the WSM staff appreciates the same.

“If you wish to ‘tune in’ on my individual programs at any time, you can get me at 7:45 A. M. on Tuesdays and Thursdays. We also use an old hymn on the ‘Fireside Hour’ at 9:30 P. M. each Monday night. The sacred quartet, ‘Songs of Memory,’ which is on at 3:30 P. M. each Sunday will use the same book, in part.”—Joe Warren.

Be sure to read carefully the Editor’s article, page 12, “Dealing with Differences.” The extracts from Thomas Campbell are especially timely.

Great Songs Press continues to sell (or give away) all second-hand song books that come in on the special trade offer. Send us your used books, for credit on a new order.

For the past week, our faithful printer, Brother Tona Covey, has been on the local sick list. With this explanation we hope our readers will condone the unusual tardiness of this month’s magazine.

New Publisher?

Where are the friends and givers who will help us support a new, full-time publisher, as God may enable them, month by month? About \$20 per month has been offered so far, in extra gifts: the need is for at least \$50 in gifts. Important changes are under consideration, and we need to know at once what regular help we may expect.

The David Lipscomb College’s recent “Chapel Singing” program, heard here on the Columbia Chain, was very enjoyable. Robt. G. Neil directed the singing.

“Thank God, W. W. survives and goes on with its deep, spiritual teaching. In my estimation, it is without a peer.”—H. N. Rutherford.

Press Changes

The **Christian Tribune**, formerly of Flint, Mich., has removed to Detroit, 6776 Warren Ave. Brother Clifton and Brother Rucker are in charge.

The **Christian Leader** has been merged with **Gospel Proclaimer**, published at Austin, Texas, by Bro. Showalter of the **Firm Foundation**.

The old-style **Christian Leader** of Cincinnati, now called **New Christian Leader**, has been revived by Brother F. L. Rowe.

DeRidder, La.: “Here’s hoping, if God protracts this age through 1941, that W. & W. shall have 12 helpful numbers going out to an increased number of serious readers. May God give its contributors, specially its Editor, much loving wisdom and understanding in the knowledge of the Word and in “the signs of the times.”—Ben J. Elston.

“May God richly bless the Word and Work throughout 1941. I know of no other paper that could take its place, or do the good it has done. I enjoy every copy and gladly lend my spoken support toward the accomplishing of your aim.”—Orell Overman.

A correction, received from Roe Miller of Tom Bean, Texas, “lost in the shuffle” in our office. He states that F. M. Mullins held a 10-day meeting, and not just an “all-day” meeting.

Brother N. B. Wright writes from his old field in China, Kaoyi, Hopei, N. China:

“On Wednesday I came to Kaoyi and was happy to see old friends again. An invitation has come to visit Ku Ch’eng Tien on Sunday and be there in the worship. Since the preacher says the brethren there can carry on without our help, it is probable that, conditions permitting, we shall go to another center and start work. Am anxious to do that very thing. In the meanwhile, Mr. and Mrs. Heidal have very graciously thrown open their home to me, where I am welcome to stay as long as I wish. We need your prayers.”—N. B. Wright.

FROM OUR BEST “CLUBBER”

Sometimes we neglect to read a magazine. It lies around untouched for a time, and then in an idle moment we pick it up, begin to read, and it grips our interest. We read it through and receive a great blessing. No doubt many of us have had just this experience with the Word and Work. To really appreciate a good magazine, and give it a chance to bless us, we must read it. The Word and Work is not just another paper. It is a missionary project. It is unique in the brotherhood in that it is set to declare the whole counsel of God. It stresses salvation by grace. (Baptism is an act of submission, and not a work); it points out that we should live the Christian life in the power of the indwelling Holy Spirit; it stands for love and unity in the brotherhood; it gives prophecy its natural and easy meaning, simply endeavoring to take God at His word. In thus emphasizing the spiritual it has met opposition. The brotherhood is sadly in need of spiritual teaching. In subscribing to the Word and Work, besides the help we ourselves receive, we are doing our bit to keep alive this evangel of the whole Gospel. No one makes a profit from the Word and Work. Those who publish it do so at the sacrifice of much time and labor for the good it will do. Let us have a share in sending this preacher throughout the land. It champions the very things for which we stand. Its circulation should be increased manyfold. Brethren, the least thing we can do is to get up a large club and send it in. Many would subscribe that otherwise do not if some one would approach them. Wherever you are, see that there is an agent in your community. How many will volunteer to send in a club, large or small? When you start out, refuse to be discouraged. Think of yourself as helping to keep a faithful gospel preacher in the field and opening doors to widen his work. Let us help make it possible to enlarge this good magazine, making it bigger and better.—J. R. Clark.

WHEN SCRIPTURE “CLASHES” WITH SCRIPTURE

“How dare you, because God reveals to you two things, which two things you cannot make square with one another—how dare you charge either the one or the other with being false? If I believe God, I am not only to believe what I can understand, but what I cannot understand; and if there were a revelation which I could comprehend and sum up as I may count my five fingers, I should be sure it did not come from God. But if it has some depth vastly too deep for me, some knots which I cannot untie, some mysteries which I cannot solve—I receive it with greater confidence, because it now gives me swimming-room for my faith, and my soul bathes herself in the great sea of God’s wisdom, praying: ‘Lord, I believe; help thou mine unbelief.’”—C. H. Spurgeon.

To justify is to declare the claims of justice satisfied.

If justice is not satisfied there can be no justification, no peace of conscience, no security, either for salvation, or for the moral government of God. The Bible knows nothing of mere pardon. *There can be no pardon except on the ground of satisfaction of justice.* It is by declaring a man just (that is, that justice in relation to him is satisfied) that he is freed from the penalty of the law, and restored to the favor of God.

The death of Christ could not be a proof that the believer cannot be condemned, unless His death removed the ground of condemnation; and it could not remove the ground of condemnation unless it satisfied the demands of justice.—Hodge, in Commentary on Romans, Pages 454-5.

LONG ON DOCTRINE—SHORT ON PRACTICE

J. H. McCaleb

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."—Gal. 5:22-24.

Is there a difference between the life motivated by the Spirit of God and the life which is not? Are the fruits of both lives the same? Should we be able to tell the difference between them? Is the Christian really different, or is it only an impracticable theory?

Sound doctrine is most necessary. I am glad that it has been my privilege to have my mind directed to a search of the truths of the Bible. Generally, the great fundamental truths of the Scriptures are being preached firmly throughout the churches. It is believed and taught that all men are lost without Christ Jesus; that one must hear the gospel, believe the gospel, and repent of his past sins; that one must be immersed into the body of Christ for the remission of those sins. It is understood generally also that one rises from the waters of baptism a new creature in Jesus Christ, and that only then can he appropriate the Spirit of God through faith. It is acknowledged, therefore, that a life led by the Spirit can be lived only by a Christian. We believe all this, nay, we will contend earnestly for it.

But what do our lives, our Christian lives show? The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. A Spirit-filled life—the Christian life—must show this fruit. The Bible cannot be wrong. Every day of our lives we *will* demonstrate these great qualities.

The home is the usual center of our lives. It is a daily testing ground. Can you imagine a home where a Christian husband and a Christian wife are constantly bickering and back-biting? Can it be possible that these two good people can be led by the Spirit through any stretch of the imagination? If the Bible is true these two people should be among the happiest. Since each is led by the Spirit of God, each is looking only for the good of the other and there can be no strife. That closest of bonds, then, becomes a union most beautiful, and can truly be a symbol of the marriage of Christ to His bride, the church.

In that home the children likewise should be happy. The parents will not provoke them but love, cherish and teach them with all long-suffering. If the children are Christians, the whole family life should be most beautiful. All would treat each other with the greatest love and consideration. In addition to being parents and children in the flesh, all would be children of God.

What do our lives show? Is there any real difference be-

tween our homes and those of others? Is it a benediction to step across our thresholds? Can one say that verily he has felt the influence of God's children and has longed to be like them?

Why are our lives so poor in quality? Can it be that we are long on doctrine and short on practice? Can it be that we expect to enter into God's eternal joy through knowing the truth but not really accepting it?

Is my life set apart and holy? Is it a blessing to others? Am I kind and considerate? Can I really claim to be led by the Spirit of God?

2511 W. 23rd St., Chicago

BEN'S BUDGET

I would not glory in men; but I would "walk with wise men" that I may "be wise."

If England needs to gird herself for an awful struggle for her national existence, even more does every Christian need to "Take every virtue, every grace, and fortify the whole. That, having all things done, and all our conflicts past, we may overcome through Christ alone, and stand entire at last."

Christians are in no final danger, if true to their Lord; but we might be properly called to the sacrifice, even of our earthly lives. But nothing is of value compared to the final approval of God. In triumphant love.

Jesus is the only really optimistic solution to the human life problem. The human creature is lost. He is utterly incapable of redeeming himself. No one can find or make a law by which he can be justified before his Creator. This would be true even if he were not doomed to death when he is born. Physical death has ever stood facing the generations as they have appeared. Born innocent, it is not one's present lot to have innocence for an environment. This condition, in this age, has no promise of getting better. Only for the amazing intervention of divine favor could we see any parting of the oppressive gloom. Born to die; guilty, yet responsible, no wonder those who spurn the extended hope can think of suicide.

But how short sighted! God loved too well to so abandon us. "Jesus paid it all!" God sees the way by which He can be just, and still justify those who believe on Jesus. Not belief on Jesus (if such were possible) without taking his remedial prescription; but moving "in the steps of that faith" which has been the ground of justification for all since Abraham had it so reckoned to him. "Apart from works of law" it must be God intended to be respected. No human who is responsible can dishonor God and not suffer. But who can comprehend, now or ever, what bliss eternal, after fullest joys now, awaits those who come humbly back to the loving Father through Jesus Christ? How prompt should be the return!

DEALING WITH DIFFERENCES

R. H. B.

"Let each man be fully assured in his own mind." This is the principle of personal freedom and mutual tolerance announced by the apostle, in matters of differences which may arise within the boundaries of the common faith. (Rom. 14:5.) The brethren to whom Paul writes these words were all Christians. All had believed the gospel. All had been baptized into Christ (Rom. 6:3, 4). All were recipients of the Holy Spirit. All had been justified, sanctified, saved. All belonged to the One Body (Rom. 12:5). But there were individual differences among them, due to differing early impressions, teachings, prejudices, or misapprehensions of God's word on part of some. Some could not get away from the fear that the eating of certain foods was displeasing to God. Some (perhaps the same ones) regarded certain days as sacred. This was not exactly a slight matter. It betrayed a serious lack of spiritual understanding, which might vitiate the heart of the gospel (1 Tim. 4:3, 4; Gal. 4:10, 11). Paul says they were "weak in the faith." Yet they were to be "received," that is to say, fellowshipped, acknowledged, treated as true brethren. They were not to be heckled, set upon and harassed with arguments and disputes; much less scoffed at, scorned, treated with contempt (Rom. 14:1). One had this mistaken idea, another that: what shall be done about it? The apostle's answer is, "Let every man be fully assured in his own mind." And those who were "strong in the faith" and knew better, were to put up with that (Rom. 15:1). The idea was not to forbid kind and patient attempts on part of the strong to enlighten the weak and to teach them the way of the Lord more perfectly; nor on the other hand were the "weak" to be prohibited from voicing their convictions as there may have been occasion; so long as they did not attempt to create factions and to divide the church. The apostle trusted greatly to the church's ministry of love and mutual edification through the Spirit of life in Christ Jesus, to overcome such divergencies among brethren.

THE GENESIS OF SECTS

It would have been easy (for down-hill is always easy) for those Roman brethren to have separated over their differences. Those who thought it wrong to eat meats and who felt themselves obligated to keep certain days, would be sure to condemn their brethren who ate what they liked and kept no days. How could they afford to have fellowship with such folk? And the more enlightened, who knew their place and freedom in Christ, would be inclined to feel contempt toward the scruples of their weaker brethren. Why should our progress and liberty in Christ be limited (they might have said) by the crankiness of a few ignorant reactionaries? Thus,

quite likely, there would emanate a sect of "Abstainers and Sabbatarians" on the one hand; and on the other, a congregation of "Free Christians," or something like that. And such, also, has been the history of Christendom through the centuries.

CHRISTIAN LIBERTY

Concerning this verse, Rom. 14:5 ("Let every man be fully assured in his own mind"), G. Campbell Morgan says that two things are contained in this instruction—the one explicit, the other implicit: the first, a man's personal duty; the other, what his attitude toward all other men should be. The personal duty is that a man should be fully assured in his own mind as to the thing he professes and practices, and that he should have his own convictions in such matters. "He has no right to be guided in these things by the opinions and habits of others." It may take some time for a man to assure himself, but in the end he must find his own stand. "This being so," Morgan goes on to say, "it follows that he will recognize the right and obligation of every other man to the same process. Therefore no man can have any right whatever to impose upon any other man his own convictions."

This is so obviously true that it needs no argument. In Christ (and Paul was writing here to Christians), within the realm of our common faith, we are free—free to hear, to search through, to believe, to accept, to follow all our Lord has said to us. Every Christian has this right; and I must recognize the fact. My brother has the same freedom which I claim for myself. If his investigations have led him to conclusions on some points differing from mine, we may compare our findings, we may endeavor to help each other to a clearer apprehension of the matter wherein we may differ; but neither one has the right to impose his convictions on the other. And so long as we are of one mind as to what makes a man a Christian, and in congregational practice so that we can assemble and worship together, we must respect each other's differences in other matters.

FROM THE "DECLARATION AND ADDRESS"

"We are persuaded," says Thomas Campbell in his famous *Declaration and Address*, "that it is high time for us, not only to think, but also to act for ourselves; to see with our own eyes and to take all our measures directly and immediately from the Divine standard; to this alone we feel ourselves divinely bound to be conformed, as by this alone we must be judged. We are also persuaded that as no man can be judged for his brother so no man can judge for his brother; every man must be allowed to judge for himself, as every man must bear his own judgment—must give account of himself before God. We are also of opinion that as the Divine word is equally binding upon all, so all lie under equal obligation to be found by it and it alone, not by any human interpretation of it; and that

therefore no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law—that every such judgment is an express violation of the law of Christ, a daring usurpation of His throne, and a gross intrusion upon the rights and liberties of His subjects. We are therefore of opinion that we should beware of such things; that we should keep at the utmost distance from everything of this nature; and that, knowing the judgment of God against them that commit such things, we should neither do the same ourselves, nor take pleasure in them that do them.” In these words the elder Campbell enunciated the fundamental principles of the Restoration Movement—principles that are today being manifestly trampled under foot by some who, on the pretext of opposition against something they call “Premillennialism,” condemn and cast out brethren who believe on the same Lord, hold the same faith, the same baptism, who stand in every respect for the same gospel, who teach nothing that would in any respect hinder any obedience to the least commandment of the Lord, nor advocate any practice or action that could interfere with the common work and worship of simple Christians. It is not any difference of doctrine that is troubling the churches, but an intrusion of human authority which requires of all who desire recognition, open doors, and fellowship among the churches, that they submit to the domination of certain leaders, and to *their human interpretation* of the prophetic teaching of God’s word.

A GROUND OF UNITY

Addressing further “all his dear brethren in all the churches,” Thomas Campbell goes on to say, “You are all dear brethren equally included as the object of our esteem and love. With you all we desire to unite in the bonds of an entire Christian unity—Christ alone being the *head*, the center; his word the *rule*, and explicit belief of, and manifest conformity to it in all things, the *terms*. More than this you will not require of us, and less we cannot require of you; nor indeed could you reasonably suppose any would desire it, for what good purpose could it secure? We dare neither assume nor propose *the trite, indefinite distinction between essentials and non-essentials in matters of revealed truth and duty*; firmly persuaded that, whatever may be their comparative importance, simply considered, the high obligation of Divine authority revealing or enjoining them renders the belief or performance of them absolutely essential to us, in so far as we know them. *And to be ignorant of anything God has revealed can neither be our duty nor our privilege*. We humbly presume, then, dear brethren, you will have no relevant objection to meet us upon this ground.”—No, Brother Campbell, to such a platform and to such principles we offer no objection, but only whole-hearted approval and consent. And with all brethren who are willing to take such stand we can and will, and do, live in brotherly fellowship and unity.

SANCTIFIED LEARNING

Stanford Chambers

It is fast becoming universally recognized that doors of opportunity are barely open anywhere in this age except to those of learning and skill. Few, therefore, are not eager for an education. Parents “work their finger nails off” to give their children the chance others have. Children bite theirs off in nervous effort to acquire the knowledge or in some way to “make the grade” without it. The sacrifice of time, the bending of all energies, the cost in money, the menace to health and to spirituality, find justification in the fact that “One has to have an education in these days.”

Education: is it bane or blessing? The answer depends! Learning sanctified unto the Lord becomes a great blessing to its possessor and to others. Paul is an example. Often learning, even by those wearing the name of Christ, is not so sanctified, but has been acquired and is being used for “getting on in the world;” for gaining ambitious, even covetous ends, for ease, for pride, for “keeping up with the Joneses,” yea, even for criminal ends. “Knowledge is power,” but for what? That determines in whose case education is a blessing and in whose it is a curse.

Admitting some exceptions, whereof we are glad, as a rule there is sanctified learning only where it has been sanctified in the getting of it. A sanctified environment for the student is the best insurance that his knowledge will be used to glorify God. Our learning, like our meat, is “sanctified by the word of God and prayer.” In such an atmosphere, and with the mind thus enlightened, the “secular knowledge” can be proportionately translated into a wisdom not of this world. The only healthful atmosphere for school or classroom is that sanctified by the word of God and prayer.

“Train up a child in the way he should go, and when he is old he will not depart from it.” This training is the parents’ responsibility. Where he is unequal to the task himself, he must as far as possible see that it is given. The need of assistance is everywhere recognized; therefore tutors are employed, schools are established and maintained. Choosing the trainer for the child is a matter of responsibility too often not recognized by the parent. Unless the parent can say in truth to the school or the instructor, “Take this child and train it for God,” there is lacking the due sense of parental responsibility. For the sake of educational standing and prestige and a certain gain reputedly accompanying, how many sons and daughters are being exposed to pernicious teaching, evil associations, a foul atmosphere which their powers of resistance are repeatedly shown to be unequal to! Fathers and mothers are sacrificing their children today to the Molech of secular education.

“But I see many going astray who have been trained in the right way.” Given some instruction perhaps, and good advice,

the training is far short. If efficient, then confidently expect a return to the "way he should go." It is not "up to you" to disprove the word of God. Rather let there be the more diligence in prayerful instruction and training, and the more earnest, prayerful concern in the selection of the school and the child's trainer, with not an over-balancing consideration of the money cost, with at least a half appreciation of the preciousness of the child's soul and a concern for its eternal destiny. Or is it more important to make sure of that training which will give prestige and insure the paying job? Weigh carefully and decide.

JEHOVAH'S PRESENCE THROUGH FLOOD AND FLAME

Flavil Hall

In Isa. 43:2, 5; Jer. 30:10 we have in substance the following lines, and we love to sing them and apply them to each individual who walks with the Lord in the light of His word:

"When through the deep waters I cause thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient shall be thy supply;
The flame shall not hurt thee: I only design
Thy dross to consume, and thy gold to refine.

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

But while we justifiably and soul-upliftingly apply these precious, immortal words of divine assurance to the faithful individual, the prophets gave them a setting that should not be overlooked. They apply them unmistakably and inescapably to "Jacob" (nationally) redeemed, and to Israel likewise, Isaiah saying prophetically to the addressed (verse 1), "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Verse 3 says: "I gave Egypt for thy ransom," which all reputable Bible scholars among disciples and others have always understood to mean that "God sacrificed Egypt, at the Exodus, to the welfare of His own people" (the offspring of Jacob, the individual, whom God named Israel after himself). Again, the same Bible scholarship declares that verse 14 predicts the sending forth, by Jehovah, of the Medes and Persians against Babylon and vanquishing the enemies of the Jews (the Judaic tribe of Israel); also that verse 17 predicts the falling "together" of the enemies of Israel, as it was with Pharaoh's host. Such association of those addressed with Egypt and Babylon precludes for ever the possibility of legit-

imately applying the above promises from Isaiah 43:2, 5 to any people, directly and primarily, but to literal Israel. Moreover, verses 22-28 show that those addressed were subject to the law of animal sacrifice and offering, which sacrifice had ceased to be acceptable on account of their sins. This was true only of national Israel.

Such predictions were not completely fulfilled in the return of a part of the Jews from Babylon, for verse 5 says: "Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west." The Jews were not so scattered at that time. Moreover, Jehovah says concerning the time of such consummation that he will say: "Bring my sons from far, and my daughters from the ends of the earth." No such call was made at the return of the Jews from Babylon at the bidding of Cyrus, the Mede. How can a candid reader fail to associate these predictions with the "fullness of the Gentiles" and the redemption, by faith, of Israel as set forth in Romans 11?

Gathered from all countries into which they were scattered to that from which they were scattered, and possessing the latter (Deut. 30:3-5; Jer. 30:3—predictions not yet fulfilled, for they were not gathered from all countries when some returned from Babylon, nor did they "possess the land")—thus gathered, they will come into faith in Christ, and of them in this state it is said: "They shall serve Jehovah their God and David their king [Jesus, 'the root and offspring of David'], whom I will raise up unto them" (Jer. 30:9). This I have written according to Bible reading, not as any man's way of interpreting.

Such were the reannounced utterances of Alexander Campbell, Robert R. Milligan, and other bright lights among discipular pioneers; and, while salvation does not depend directly upon an understanding thereof, if it be what the Scriptures say, it is "profitable for teaching," as is divinely affirmed of *all* inspired writings (2 Tim. 3:16). But some militant leaders, it seems, would rather see the church suffer factionalistic destruction than to fellowship those who dare apply these and kindred scriptures just as they read in the Book and just as did those pioneers!

Pine Apple, Ala.

ILL TEMPER

"No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom out of childhood; in short, for sheer, gratuitous misery-producing power, this influence stands alone."—Henry Drummond.

GREETINGS—1941

H. N. Rutherford

If our Lord tarries, the year ahead will be important and challenging. President Roosevelt's pronouncement at Warm Springs, Georgia, "If the world survives," elicits curiosity as to meaning. Any man who can hold an open Bible in one hand and a newspaper in the other, and still cannot feel the gravity of these perilous times needs to hear our Lord's word, "Ye hypocrites; ye know how to interpret the face of the earth and heaven; but how is it that ye know not how to interpret this time?" (Luke 12:56). Iniquity abounds, and while the love of the many should wax hot, the Bible says it will wax cold; and so it has. The night of apostasy deepens. The maps of the world change overnight. More happens in a day than used to happen in a month. Professing Christians are given to worldliness and indifference, perhaps as never before. But there is a glad, bright side to the picture. Never have there been so many Christians eager to go all the way with the Lord and to be ready for his coming.

IS IT NOTHING TO YOU—

That the Church of our Lord is indifferent? That up and down the streets in this city men are walking, bound with passions, held by sin, hurt by the influences of the devil? That our boys and girls are indifferent upon their attendance at the Lord's house? Where is your influence? Parents who would lay down their lives for the welfare of their children and yet the grip of the parent's influence is around the throat of that child's soul, and the child is missing the upward way. Oh, the tragedy of wasted influence!

Is it nothing to you, that you are putting God and His Kingdom second, third, and last in life's affairs? "Is it time for you yourselves to dwell in your ceiled houses, while the house of God lieth waste?" Consider your ways; when you put God last, He will put you last. He who puts God out of his rightful place, which is the first place, may sow much but bring in little; he earneth wages to put it into a bag with holes.

WHAT CAN YOU DO?

The state of the world calls upon the friends of God and man to turn to united prayer for a fresh outpouring of his blessing, that the church may be revived and the unconverted brought to the Savior. And even as God's people lift up their heads and look up, believing that their redemption draweth nigh, so they may still count upon his gracious promise: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; and then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14). Already it is time for you to awake out of sleep, for now is salvation nearer to us than when we first believed. "The night

is far spent and the day is at hand." Here, this New Year, in eternity, ere another year dawns, make the most of your time for the Lord; buy up the opportunities to gain the reward. "Hold fast that which thou hast, that no one take thy crown." (1 Cor. 15:58; Rev. 5:11).

"If every member of the body should be
Just such a member as Christ would see,
What changes would come to you and to me?
And the gain to Christ—what would that be?"

SIMPLICITY IN CHRIST

In 2 Corinthians 11:3 Paul speaks of the "simplicity" that is in Christ, and he warns us from departing from it by having our minds blinded by the serpent—even like Eve. In this age of pomp and show and glitter and parades and horn-tooting and banner-flying it is often hard for us to keep our feet on the ground. "Rome" imitates the world and denominations imitate Rome and sometimes we become "befuddled" and think that is "The Old Time Religion," when it is nothing more than the old serpent trying to "corrupt our minds from the simplicity that is in Christ." Pure Christianity never goes on a dress or street parade, nor does it sound a trumpet in the temple or on street corners to be seen of men. We may depart from true simplicity in religious programs or advertising or building meeting houses and such like. Yet, on the other hand, we must not assume a rough and tumble attitude nor follow a Peter-tumble-down manner of doing the Lord's work. Simplicity may be and is maintained when things are done "decently and in order"—when things are neat and clean and substantial and comfortable and attractive. There is nothing more attractive before God than a "meek and quiet spirit" and that which is a natural outgrowth of that kind of spirit. The farther any man gets from the New Testament church the farther he gets from the "simplicity that is in Christ." It is a fine thing when a man or a congregation returns to the New Testament pattern, but it is much finer never to depart in the first place. "Watch ye! Stand fast, quit you like men."—H. H. Adamson, in *Vinewood Reminder*.

A THOUGHTLESS HABIT

Some church members make a practice of being late at the services. So regular are they in that practice that it would occasion some surprise to see them on time. Others (especially some of the young people) have a habit of staying outside the building till after the service begins. It is just as easy to form the habit of punctuality as of being late; and we should feel our own responsibility in the service so that we shall feel the need of being in our places when the service begins.—Willis Allen, in *Church Bulletin*.

ON FOREIGN FIELDS

D. C. J.

The word comes from Japan, that if the new religious law is carried out, it will be very difficult if at all possible to carry on missionary work in that land. Pray for the brethren both native and foreign there. ** A unique greeting card from Helen Pearl Scott indicates she is moving toward the Pacific coast with a view of returning to Africa in February. ** Last word indicated that Bernard Wright had found his work in northern China in good condition and that preparations for re-opening the Canton Bible School by L. B. Davis in Macau, China, were going forward.

Foy Short, nineteen, who returned from Africa alone, made some instructive addresses in Louisville as he passed to the West. He also demonstrated the giant whips with which as many as sixteen oxen are driven at once. These have lashes from 18 to 25 feet in length and a staff of seven feet. The driver walks about the middle of his team. ** Bro. R. C. Matheny, of Miami, has done a lot of good work in behalf of missionaries. ** Over 50,000 copies of "World Vision" were printed last year and twenty-seven teachers and preachers contributed to it. Seventy-five thousand tracts were distributed and much other work done. ** At this writing, the "City of New York" is expected to reach New York about Jan. 6th with the Garrett family and Sibyl Short from Africa.

Ten baptisms, some restorations, and some making ready for baptism at Sinda mission; 14 baptized in Cuba; five more in the Philippines. ** From hemorrhage of the brain, little Jackie Shewmaker died Oct. 19th and was buried beside Ray Lawyer at Sinda Mission. ** N. Wilson Burks, treasurer of N. B. Wright, goes about his work in an intelligent, systematic way which is a credit to the cause and an enlightenment to Bro. Wright's constituency. Partners in a work need to know what is being done. ** How would you like to pay 45 cents for a bottle of ink? That's the price in Bro. Wright's field, only in their money it is \$6.00; butter, \$6.00 a pound, and five pounds of powdered milk, \$60.00. ** Cheerful word comes from Sister Scott since her operation, but Sister Merritt was not feeling real well. ** Bro. Broaddus planned to spend part of December with his family in Manila. ** Mrs. Estella Bernard, of Hong Kong, was due to sail for the U. S. on Nov. 26th. ** We understand Japanese law will require Japanese churches to manage their own affairs and run without financial support from abroad. These are two of the points the writer has been emphasizing for about nine years. ** Brethren Jimenez and Estevez, sponsored from Miami, Fla., (W. L. Wilson, Treas., 1117 Grace St.) are very active in the work in Cuba and seem to be getting numerous converts. ** Dow Merritt reports 167 baptisms in the work from Kaloma up to Oct. 21.

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IN THIS ISSUE

Poem: The Off'ring of Calvary	- - - - -	21
Words in Season—R. H. B.	- - - - -	21
News and Notes	- - - - -	25
Here Is Real Devotion	- - - - -	27
The Great Commission in Two Parts—S. C.	- - - - -	28
Our Claim to Glory—J. H. McCaleb	- - - - -	30
Ben's Budget—Ben J. Elston	- - - - -	31
Out of Mountain Shadows into Sunshine—Flavil Hall	- - - - -	32
Every Morning and Evening	- - - - -	33
Prophecy—Dean Wills	- - - - -	34
Safety Songs	- - - - -	34
The Temple	- - - - -	35
On Foreign Fields		
Missionary Notes—D. C. J.	- - - - -	36
Alice Cook Merritt	- - - - -	37
The Situation in the Far East—D. C. J.	- - - - -	38
Missionary Letters	- - - - -	39
Not Our Love to Him, but His to Us	- - - - -	40

VOL. XXXV.

FEBRUARY, 1941.

No. 2.

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(Continued from second cover page.)

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IN THIS ISSUE

Poem: The Off'ring of Calvary	21
Words in Season—R. H. B.	21
News and Notes	25
Here Is Real Devotion	27
The Great Commission in Two Parts—S. C.	28
Our Claim to Glory—J. H. McCaleb	30
Ben's Budget—Ben J. Elston	31
Out of Mountain Shadows into Sunshine—Flavil Hall	32
Every Morning and Evening	33
Prophecy—Dean Wills	34
Safety Songs	34
The Temple	35
On Foreign Fields	
Missionary Notes—D. C. J.	36
Alice Cook Merritt	37
The Situation in the Far East—D. C. J.	38
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Not Our Love to Him, but His to Us	40

VOL. XXXV.

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