

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

(VOLUME XXXV, MARCH, 1941)

SPEAK OUT FOR JESUS

You talk about your business,
Your bonds and stocks and gold;
And in all the worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus?
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan—
Then why not speak for Jesus,
And speak out like a man?

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgotten his sufferings?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man.

WORDS IN SEASON

R. H. B.

BABIES IN THE CHURCH

I am not speaking of the infants which the good mothers bring to the meetings, as welcome to the Lord now as in the days of His earthly ministry, though they raise a wailing just when the preacher is making his best point or trying to rise to his most important climax. Bring them by all means, dear mothers, and don't be too embarrassed if you have to take them out once or twice. A little commotion is better than too much dignity. Nor am I speaking of those precious babes in Christ who have but lately come to Jesus, and whose hearts, though as yet they know but little and are not able to do anything, are full of that "earliest love." Thank God for them. But there is another kind—babes that never grow up, stunted, dwarfed, cases of "arrested development." And, worse still,

some who had once advanced to some growth and retrograded to babyhood, who have shrunk and shriveled up spiritually. These are the babies that cause most of the trouble in the church, babes who after too long a time are "yet carnal" and those who, after having once taken on some spirituality, have declined to the carnal state again. (1 Cor. 3:1-3; Heb. 5:11-14.) In some magazine some years ago appeared a cartoon (a caricature I trust) of "the preacher's job." It portrayed him as in charge of a nursery, with a bedlam of little fellows to take care of—some crying, some climbing on tables, some pulling each other's hair or beating each other over their heads with their toys. On his shoulder he was carrying tenderly a baby with long clothes (such as they used to put on infants) and patting him soothingly—a baby with long gray whiskers! That was indeed a nerve-racking job; but many a preacher could testify how near the truth the picture is. Those are difficult babies! Especially when they hold some prestige and prominence, or have some ability, or (as some have) some Bible-knowledge. Or again, if they have none of these things, they may feel morose because they have not, and are not getting any recognition. At any rate, they all usually have a grievance of some sort against somebody in the church, or it may be against the whole church. They are long on envyings, jealousies, strife (1 Cor. 3:3) but short on humility, patience, self-denial, love. They are strong on objections, but weak on helping. They love to lead, but cannot follow. In leadership they are autocratic, domineering. They estimate things with chief reference to self—their own gain, or honor, or pleasure. They may make quite a show of knowing God's word, but they have no real understanding in it. And they can never learn more. They know what they know, and they have learned what they have learned, once. If anyone would try to teach them more he would find himself in a thorn-hedge. Also they do very well, and what's good enough is good enough for them, and they propose to go no further. They are sensitive, critical, hard to please, easily offended, and sometimes even ridden with gross sins, such as covetousness, pride, ill-temper, hatred, enmity, evil-speakings, an unforgiving spirit. But whoever would dare show them their fault might as well attempt to clear away a powder-mine by touching it off. This is indeed a pitiable condition, and, alas, too many churchmembers answer the description. Only God can help such folk. Pray for them, love them, wash their feet; shame them by your gentleness and goodness and forbearance and longsuffering. It may be that God will so grant them repentance, that they may recover themselves out of the snare of the devil, having been taken captive by him unto his will. (2 Tim. 2:24-26.) And then, too, that is good discipline (not to say penance) for those who are more spiritually minded. For those who are strong must bear the infirmities of the weak and not please themselves. So did our Lord, and in this we must follow Him. (Rom. 15:1.)

“HE MUST INCREASE, BUT I MUST DECREASE”

By nature we are big, Jesus small; we strong, He weak. We cannot concede that He is our one and only Savior, and the Alpha and Omega. In our own hands we find our strength, not in His; in our own reason we find our light, not in the light of God; and in our own merits we find our salvation, not in Him who died for us. But when at some time unawares a lightning flash of God's illumination strikes into our darkened heart, then at one stroke the whole outlook is changed. Now is the strong one suddenly become weak; the weak one strong. The Sun of righteousness unfolds its tremendous wings before our eyes, and our poor little moons grow pale, dwindle away, and decline, together with all the glamour of our glories, virtues, and powers. As destitute beggars we weeping lay our faces upon the steps of the Throne of Grace, and, oh, if but the gracious Only One grant us one glance of His love and mercy! Thus does the sinner decrease, but Jesus increases and grows before us as a mighty cedar.

It would seem that one who has once thoroughly gone through and realized this, would never again all his life long be able to raise his head. But experience has shown it to be otherwise. Yea—if the old Adam were indeed dead in us—but, alas, he still survives, though judicially he be nailed to the cross; and not rarely do we see once converted folk do such exploits as make us fear that Christ is decreasing, and they are increasing. Here one grows big in his pious exercises, there one in his great knowledge; this one in his good works, that other one in his deep, inward, spiritual experiences, or what not. Thus they increase and are growing pious, until, before they realize it, they stand again on their own feet, and rest in their own righteousness. But in the meanwhile the grass grows on the path to the Throne of Grace. They do not now feel so weak and needy, and therefore the importance of Christ and His blood decreases in their eyes.

But shouldn't we grow in spiritual stature and holiness? Yea, go on and grow, like a palm-tree; but if you are *really* growing then in your own consciousness you will continue little, like the hyssop that grows in the cracks of the wall. Daily you will realize more your weakness, and your need of Christ's sustaining power—that is, if your “growth” is of the right sort. If daily you are coming down to nought, then Christ will become more and more your all. As daily you feel poorer, the more will you hold by the riches of your High-priest. As daily you realize your lack of all true virtues, the more precious becomes the righteousness you have in Him who is your Surety. This impoverishment and weakening is our real increase in riches and strength. The man who really grows is he who decreases that Christ may increase.—Krummacher.

A REAL PERIL

Wise men can learn from their critics. Even though they are not guilty of the things charged upon them by unfriendly neighbors, such charges would make them careful not to give the enemy occasion, and watchful lest they should slip into those very things of which they have been unjustly accused. One of the dangers to which the church of Christ is exposed was pointed out by N. L. Rice in the famed Campbell-Rice debate, in the proposition dealing with creeds and divisions. Says Mr. Rice:

"One amongst many important differences between Mr. C's church and ours, is—a man, even of the highest standing may be deprived of his dearest rights and privileges by half-a-dozen uninformed or prejudiced persons; whilst in ours the humblest member cannot be deprived of his standing until, if he chooses to appeal, the voice of the whole church has decided on his case. With us the strongest possible protection is thrown around the reputation and the privileges of every member, and especially every minister. The gentleman's church affords no such protection. No man has any more assurance that his character will not be injured, and his privileges taken from him, than is found in the wisdom and piety of the members of his church, perhaps of a dozen members, to which he belongs." (C.-R. Debate, page 803. Original Edition.)

Again in the next speech Mr. Rice repeats:

"The difference between us is—that in our church the most obscure member cannot be deprived of his privileges until the general assembly has decided on his case if he is pleased to bring it before them. In that body, composed of representatives from the whole church, little neighborhood jealousies and party feelings cannot prejudice his cause. But how is it in the gentleman's church? In any particular church a few influential or intriguing persons, or families, may gain over to their notions a majority of the members; and if they choose they may excommunicate any minority however respectable; and though ever so unjustly deprived of their rights, they can appeal to no higher tribunal under heaven!" (Page 814.)

The danger here pointed out by Mr. Rice has not always been forestalled against. As things have been conducted it would be too easy for a congregation, or the church at large, to fall under a system of intimidation and blackmail, and too easily the rights of a brother could be disregarded and suppressed on the strength of evil propaganda put forth by designing leaders.

* * *

A STRANGE PROPHECY

If you could read the 22nd Psalm through the eyes of a devout Israelite—what would you see in it? Your first impression would perhaps be that David is recounting some terrible experience through which he himself had passed. But presently you must concede the impossibility of this supposition. David never went through any such ordeal as this here described. No, nor anyone else that had ever lived could have experienced this. No imaginable person ever saw such a situation. Note what the psalm says. First, an opening cry, that voices some one's deepest agony. Whoever this is—his God has abandoned him. To God he has cried incessantly, in

the daytime, in the night-season, but he gets no answer. The fathers trusted and God helped them; they cried and were delivered. But he is abject in the depth of his distress, a worm and not a man, an object of public reproach and contempt. Yet he is a righteous man, one who from infancy has constantly trusted in God without wavering.

The picture grows stranger still. This sufferer, whoever he is, is fixed in some central spot, from which he cannot move, exposed to public gaze. He is evidently given over to death: they have already deprived him of his clothing—he will not need it any more; part of it they divided among themselves, over part of it they gamble. The sufferer is wholly friendless and helpless. He is surrounded by cruel enemies. They mock him and taunt him, and cast reproach on him for his very faith. They challenge his God to deliver him.

His physical distress is vividly depicted. His body is in an unnatural position: every bone is out of joint, and protrudes. His mouth is parched, his tongue cleaves to his jaws. He is poured out like water. His hands and his feet are pierced.

In the final extremity—"from the horns of the wild oxen" as it were—God at last answers him. Now his troubles cease; and when they cease, they cease suddenly, completely, and for ever. There follows joyful praise to God, and a song of praise in the midst of the assembly. Because of the agony endured by this man the meek everywhere praise Jehovah; the ends of the earth hear and turn to the Lord; the kindreds of the nations worship before Him. The kingdom is Jehovah's and He is Ruler over the nations.

Question—who is this mysterious Sufferer? Surely only One ever answered to his picture—only one could have; and He had not come as yet when the devout Israelite in Old Testament times read this wonderful psalm. And should not Israel today realize, and recognize this One who suffered so for them?

"Churches Doesn't Die Dat Way": A devout colored preacher gave notice to his congregation that in the evening an offering would be taken for missions and asked for liberal gifts. A selfish, well-to-do man said, "Yer gwine ter kill dis church if yer go on saying, 'Give'—no church can stand it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a asking yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause its been givin' too much to de Lord, I'll be very much obliged if my brother will tell me where dat church is, for I'se goin' to visit it, and I'll climb on de walls of dat church under the light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"—Selected.

NEWS AND NOTES

Sellersburg, Ind.: "We are now settled in the work with the congregation here. Our first impression leads us to believe that there exists a fine interest and co-operative spirit. Many have already manifested an eagerness, and a willing mind to work for the promotion of the cause. We feel sure that we are going to enjoy the work with these good people. We plan now to put forth a special effort to bring in the lost and indifferent ones. Most of the services and the finances have shown some increase in February over that of January."—Howard T. Marsh.

Johnson City, Tenn.: "The first Sunday in March marks the first anniversary of our work with the Johnson City church. The last month of the first year's work (February) will be remembered as an unusually encouraging one. We have been asking Him to do a great work here, through the few faithful ones, not for our sakes, but for His own great Name's sake, and we continue to pray that prayer. There have been additions every Sunday in February. Two were baptized into Christ the first week, three placed membership the second, one was baptized the third, and yesterday (the fourth Sunday) there were seven responses to the invitation. Four came for baptism, two came for restoration, and a baptized believer from a denomination placed membership. We praise God who gives the increase!

"During this first year's work we have had one or more sermons from the following visiting preachers: Flavil Hall, J. Edward Boyd, W. B. McPherson, E. H. Hoover, and H. L. Olmstead. We ask faithful ones everywhere to pray that God's work may gloriously abound in this great mission field in days to come!"—Robert B. Boyd.

Winchester, Ky.: "Work at the Upper Salt Lick church of Christ in Bath county is doing well with fine interest and attendance. I preach for them twice each month. I also visit Cat Creek church in Powell county and Melrose church at Lexington once each month. Work at these places is also satisfactory."—Asa Baber.

As a special attraction in connection with our drive for 1000 new subscriptions to the Word and Work by May we are glad to announce that Brother Boll has consented to write a series of articles on the book of Daniel. This series will begin in the May issue. Why not work up an eight months' club of four or more names running from May to December at 50¢ each?

Jacksonville, Fla.: "The Woodstock Park church here seems to be glad for me to be with them. No definite arrangements are made as to how long I shall stay. It appears that the preacher and flock please one another and that my lessons are appreciated. Long live the Word and Work."—Flavil Hall.

"Linton, Ind.: "The Lord is blessing us in the work here. Excellent services yesterday. We hope you and Word and Work have a good year."—W. S. Hoar. (Thanks, Bro. Hoar, for your fine club of 18 names sent in this letter.)

Cynthiana, Ky.: "We are sorry to hear of your illness, Bro. Jorgenson, and very anxious to hear of an early and complete recovery. Take it easy."—N. Wilson Burks. (Brother Burks brings his club for this year up to 28 in this letter. Under the new eight months at 50¢ drive he may yet "beat that Clark fellow in the Hoosier state.")

Bronte, Texas: "Two recently added at 1632 East Seventh Street church, Austin. I go next to Eldorado; then to Alpena Pass, Everton, and other points in Ark. Expect to stop at Wichita Falls, Texas, on the way. May go to Indiana in May."—J. D. Phillips.

New Orleans, La.: "Our daughter, Lloyd, tells us you are sick. You were remembered in prayer service yesterday here, and we trust you are on the road to recovery."—Stanford Chambers.

Dugger, Ind.: "I recently spent a week with the Main Street church in Winchester, Ky. This was a good fellowship meeting with the view of strengthening and establishing the church. Attendance was not so large but consistent in spite of cold and snowy weather. Brother E. C. Roe, regular song leader, was assisted by

H. N. Rutherford, Bruce Chowning and Alec McHewan. Preachers who attended during the week were H. N. Rutherford, Bruce Chowning, E. C. Ringer, Asa Baber, M. D. Baumer, and S. P. Pitman (mountain preacher). Considerable love, zeal and tears were manifested during the week."—J. R. Clark.

Home Coming Postponed

Because of Bro. Jorgenson's illness and other reasons the Word and Work has decided to call off the home-coming announced for March in the February Word and Work until some future date.

Hearing of our desire for 1000 new names by May, Orell Overman has already given us a good start with 21 subscriptions.

Another brother says he would like to devote twelve or fifteen dollars to an eight month's club where it would do good.

"Though pledged toward monthly gifts toward the W. W., your announcement Saturday was so appealing that I shall send the paper to a block of names in addition, maybe to a list of unsaved relatives."—D. C. J.

A Louisville sister has sent in 55 renewals this year.

The 1941 National Unity Meeting led by Brothers Murch and Witty is to be in Columbus, Ohio, May 13 and 14.

"The No. 2 book is excellent in every particular, and I hope it will have a wide sale."—H. T. King, Memphis, Tenn.

Brother Jorgenson Recovering

Sarasota, Fla.: "The messages of love and interest that have come from far and near have been surprising in their volume and concern. I take this means of answering all.

On Sunday night, Jan. 5, I was suddenly struck with a violent headache, though there was but little evidence of 'cold' or 'flu.' The sinuses and the teeth were suspected, but X-rays from every angle, made first in Louisville, and then in Nashville, showed nothing—unless perhaps an impacted tooth could be pushing on a nerve. Even the vital organs were X-rayed, and I was pronounced the soundest man—to be so sick! The operation for the suspected tooth was so bad, the possibilities so remote, and I was so weak from suf-

fering, that we were advised to try the Florida sunshine first, on the theory that I had 'flu' or something!

"To Brother Dr. Fred Hall of Nashville, and to Brother Dr. W. V. Anderson, of Sarasota, we feel especially indebted—and surely to the Louisville physicians also (we were sent around to 8 or 9), who were so reasonable in their bills. The Highland church in Louisville has stood by us in high favor and fidelity. They continued their regular weekly gift to their minister (carrying on most of the meetings with their own men), and they also desired to pay the costs of the Florida trip—which we declined to accept.

"The brethren and churches of this region have been more than kind; and within the first week here I was well enough to preach three or four times—at Sarasota and Oneco; and there are other open doors in Florida, if time permits. We want to be in Louisville, God willing, for Sunday, March 16 and 23 at Highland church; March 30 at Borden, Ind.; then at Highlands until May, when a short trip is contemplated to fulfill a few engagements in the West Coast. I am so grateful for the relief that has come to our publication office that I may give my time more fully to gospel preaching and singing.

"To our heavenly Father, above all, through Jesus Christ our Lord, we give praise and adoration forever!"—E. L. Jorgenson.

Every day, almost, brings new requests from Radio Stations, asking permission to use "Great Songs of The Church" for religious programs on the air. Not being members of ASCAP, the Great Songs Press is usually able to comply.

At the present time, Brother E. L. J. has before him requests from certain churches for sacred song recordings suitable for such services. It is likely that some recordings will be made here soon, by his Chorus, for that purpose. Please write if interested, that the work may be done together, and soon.

"One has made the confession recently. Another says she believes, but is waiting for her husband so that they may be baptized together.

"We are all well. The mild winter is a blessing for the thousands of homeless."—Lowell B. Davis, China.

BEN'S BUDGET

Ben J. Elston

Not yet (as I write) has Jesus hurried away His waiting, ready ones. But, while I set no time for that event, I do not doubt that He will do as He has promised about it. It concerns me to be ready, not merely to have occasional spells of being ready; but to be constantly looking for and earnestly expecting. I know any of us need not be surprised if some one of the abounding accidents ushered us into eternity. Our love may grow cold when we do not expect it—or suspect it. Abounding iniquity has that alarming tendency. I have seen distressing numbers trust themselves too far, and go down with the unequal yoke. Perhaps such as speak for Jesus—which in our own way we should all be doing—can be both more constant and earnest. The day is approaching. And if the Master tarries, souls are not safe, our own or others, merely because that gathering together does not come now. It will come, and too soon for multitudes. It is painful to note that the nation's call has enlisted laborers who have grasped for the increasing wages to their loss as worshippers. What a contemptible profit! I shall try to enlist souls for Jesus. It is no less important to help them to steadfastness. Let us work, watch, pray.

BOOK REVIEW

The Church and its Elders, by Albert Lewis Deveny, B. Sc., D. O., 234 pages. Cloth Binding. May be ordered from Mrs. Russell A. Lewis, Jr., 621 Littlefield Building, Austin, Texas.

In the matter of substantial literature on the Eldership, we are not well supplied. This new (1941) publication dealing in detail with the oversight of Christian congregations is long overdue and has been well executed by a devout, scholarly and experienced man to whom the brethren are indebted for this helpful treatment. It is particularly satisfying to see the author standing unflinchingly for the qualifications of elders which the Bible says they **must** have. Is this "must" any less weighty than the "must" in being born again? It appears regrettable that he works around the New Testament ceremonial in the appointment of elders, but the treatment is so weak that no one need be misled by it. If the Scriptures give direction on the how of "ordination" it involves the imposition of hands; if no direction be given, modern men can not devise any better than this. Thus it is safe procedure in any case. So very much depends upon an efficient eldership, which we think is rarely found in these times, that this serious study deserves careful attention. It is a sober, diligent and worth-while approach to what seems to this writer a very sadly neglected subject which loudly cries for better treatment. Probably the church today needs nothing more than a scriptural eldership scripturally functioning.

The book may be ordered at \$2.00.

"I did not try to make sermons. I felt that I must at the peril of my soul persuade men to come to Christ, and get believers advanced in holiness. For this I thought and studied and wept and fasted and prayed. I looked for immediate results in every effort."—Matthew Simpson.

CHURCHES AND THE CHURCH

Stanford Chambers

The church of our Lord is in two companies, the one "at home with the Lord," and the other yet on its earthly pilgrimage. All those "asleep in Jesus" and all in Christ on earth constitute the body or church of Christ, visualized as "the general assembly and church of the firstborn . . . enrolled in heaven." (Heb. 12:23.) On this definition of the church in its general aspect there is unanimity.

The head of this body is Christ; the Father of this family is God. The body and all its parts have His life through His Spirit. Theirs is a common faith centering in Christ, the Son of the living God, the Savior of the body. "By one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit." (1 Cor. 12:13.) As it is written:

"There is one body and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is over all, and through all, and in all." (Eph. 4:4-6.)

Other facts bearing on the oneness of Christ's church: One foundation. (1 Cor. 3:11.) "A habitation of God in the Spirit." (Eph. 2:22.) Blood bought. (Acts 20:28.) Sanctified and cleansed "by the washing of water with the word." (Eph. 5:26.) "The pillar and ground of the truth." (1 Tim. 3:15.) Called by His honorable name. (Jas. 2:7.) It is His new creation, the "one new man," the embodiment of "the mystery of Christ." It is the vine with all its individual branches; the one fold, Shepherd and sheep.

I BELONG

I was added by the Lord to His church by reason of being saved. (Acts 2:47.) I belong to no other body, never having joined. No other body is the church of Christ. No denomination as such is any part of the body of Christ. His church includes all in Christ, past, present, future, which fact cannot be claimed for any other body nor for all others combined. Moreover, no denomination holds Christ as its own Lord and head; He is not sole authority, which is to say that any denomination presents at the best a divided allegiance. For a church or an individual to be denominational is, on the face of it, a contradiction of the Spirit's unity. To be interdenominational does not remedy the matter.

THE ENJOINED ENDEAVOR

"Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3.) The unity of the Spirit is set forth in the verses following, is seven-fold. This exhortation is given the local church at Ephesus. Impulsed and energized by her Lord, the one body ever seeks to project itself locally and visibly. If the divine will were carried out the "general assembly"

would have its replica in every community. Wherever the Great Commission is successfully executed just such is the result. The Spirit's unity is no less for the local assembly. It is there that it comes into visibility so "that the world may know that thou didst send me." What is declared to be true of the church of Christ is to be exemplified in a church of Christ. The one body, one Spirit, one hope, one Lord, one faith, one baptism, one Father—all are to be manifested in a church of Christ. The bond of peace is essential, but there may be peace in a body far and away removed from the revealed unity of the Spirit. Many bodies have peace and unity without even a semblance of the Spirit's kind of unity. A church of Christ is to be "the general assembly" in miniature. If it is not endeavoring to be or become that, it has no Scriptural right to exist. A church of Christ is "builded together for a habitation of God in the Spirit." It is built upon the one foundation, "which is Jesus Christ." "Baptized into one body," its members adhere to the one faith and hope centering in Him, the one Lord, thus holding fast the living Head, knowing no other master. "All the churches of Christ" (Rom. 16:16) came and do come into existence by the method of the Great Commission, by the Gospel as the means, the Holy Spirit as the agent, Gospel messengers as the instrumentalities.

"A NOBLE EXPERIMENT"

Strong men once in denominational churches awakened to the unscripturalness and the bane of party divisions and adopted "the noble endeavor" to which the Ephesians were exhorted. Seeing that "the unity of the Spirit" was something different from maintaining peace in the party, and that the earnest endeavor to keep it involved taking an undenominational stand, being unable consistently and in sincerity to do otherwise, they took such a stand. Resultant thereto, thousands of local assemblies stand professedly free of human authority and free to do all that Christ has "commanded you." Some of these are as poor a representation of the ideal as was "the church of God at Corinth." Some, too, vastly in the minority, are as true representations as any in the New Testament, enjoying just as fully the unity of the Spirit and all its benefits. This can be truly said of no denominational church. If and when it can be said, it ceases to be a denominational church. Opponents of national prohibition succeeded a few years ago in developing sentiment in favor of repeal. They vociferously pronounced prohibition a failure. Repeal came, and national prohibition is spoken of as "a noble experiment." If factionism and mere externalism have made of many congregations caricatures of the true church, shall we therefore give up the endeavor to which the Scriptures exhort as "a noble experiment"? Shall we not rather give the more diligence to "prove what is that good and acceptable and perfect will of God"?

THE KINGDOM'S FUTURE MANIFESTATION

R. H. B.

THE KINGDOM'S FUTURE MANIFESTATION

"The kingdoms of the world become the kingdom of our Lord and of His Christ." (Rev. 11:15.)

Such is the announcement made by "great voices from heaven" at the sounding of the seventh trumpet. Hardly would anyone contend that this refers to anything in the past. Obviously we have here an unfulfilled prophecy, and one that is couched in plainest of terms. Not even the "historical interpreters" claim that "the seventh trumpet" has as yet sounded, and that the great changes that wait for this signal (Rev. 10:7) have as yet taken place. Let us note some of the peculiar features connected with this remarkable prophecy.

1. First, it is to be noted that it is not "*the kingdoms*" of the world (as in the King James version), "becoming the kingdoms" of the Lord and of His Christ, but in both instances the word kingdom is in the singular number: "the kingdom of the world is become the kingdom of the Lord and of his Christ." Literally it is, "the kingdom of the world is become the Lord's and his Christ's." This points to two facts: (a) that before the Lord takes over, the government of the whole world is unified, and under one head, in the hands of one man, the Beast of chapter 13; (b) that this world-kingdom here passes wholly into the hands of the Lord and of His Christ. That is in harmony with all other prophecies dealing with this matter. In Dan. 2, the "little stone" grows—fills the place of the great Image which was first destroyed and utterly swept away. In Dan. 7 the "people of the saints of the Most High" receive the kingdom and the dominion and the greatness of the kingdoms under the whole heavens," previously held by the fourth beast. (Dan. 7:27.) Clearly the sovereignty of the earth passes into the hands of the Lord and of His Christ.

2. This event is a *woe* to the inhabitants of the world, the "earth-dwellers." (Rev. 11:14.) That for which the saints of God have prayed and longed for ("thy kingdom come") is to the dwellers on the earth a supreme and overwhelming catastrophe.

When we speak of the coming of the kingdom it is not to deny the present reign of Christ which began when He sat down on the right hand of the Majesty on high; nor to deny that the church today represents the kingdom of God on earth; that Christians are in this kingdom (Col. 1:13), their citizenship being in heaven (Phil. 3:20). But the kingdom has also a future manifestation. Though the kingdom is now here in the former sense, it is also yet to come. In the case here shown, the kingdom will be ushered in with celestial portents, signs in sun and moon and stars," with other signs accompanying, and "when ye see these things coming to pass,

know ye that the kingdom of God is nigh." (Luke 21:25, 31.) Here the Lord could not by any possibility have been speaking of the church, or of the kingdom in its present aspect. Manifestly the reference is to that manifestation of the kingdom which is announced at the sounding of "the seventh trumpet" (Rev. 11:15), a fact and event actually accomplished when the Son of God comes forth to take His great power and to reign, and to destroy them that destroy the earth (Rev. 11:15-18; 19:11-21). How such an event would be the joy of heaven on the one hand, and a "woe" to the earth-dwellers on the other, is quite easy to see.

A SPECIAL DRIVE

Over and over friends write in praising the Word and Work. To many of us it fills a place all its own in Journalism, combining the stand for simple New Testament Christianity with rich teaching in the fields of grace and prophecy. This gives it a balance which is rare, to say the least. Because of the spiritual good the Word and Work is capable of doing it deserves a wider circulation.

Some time ago Brother Jorgenson asked for a thousand new subscriptions. At the present time he is in the sunny South recuperating from an attack of ill health. He has been publisher of the Word and Work for years and is now asking another to lighten his load by relieving him of this phase of his busy life. I am sure we all appreciate Brother Jorgenson for his work's sake. Or, should I say, for his Word and Work's sake? As friends of the Word and Work and as an expression of appreciation of Brother Jorgenson's long sacrificial service, let us unite in securing A THOUSAND NEW NAMES to the Word and Work by May 1.

Several have already sent in fine clubs, but let us now start over and make a new effort. Surely among the hundreds of friends of the Word and Work there can be found a hundred very special friends who will attempt to secure a club of from four to twenty-five names, either at the regular 75¢ club rate for the year, or, if you prefer, you may quote a trial offer of 50¢ club rate for eight months to run from May to December inclusive. Single subscriptions at the regular rate (\$1.00) will also help.

Will a hundred friends please shower the Word and Work office with cards telling us that you wish to be one of the hundred special clubbers, and, if you choose, indicate what goal you will set for yourself? I will open this campaign by setting my goal of new names to be obtained by May 1 at twenty-five. Ninety-nine more volunteers, please. Send your card now.

—J. R. Clark.

"The refusal to accept the truth destroys the power to discriminate between truth and error."

UNDERSTANDING EACH OTHER

J. H. McCaleb

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."—Matthew 7:1, 2.

It has been my custom to eat rather frequently in a Chinese restaurant of the kind we Americans have made popular. One of the waiters in that restaurant is an elderly man. He is Chinese and follows the customs of thought and breeding that he has learned as a Chinaman. The Chinese ways are different from ours. These Orientals do not hesitate to ask the most personal questions, which to our eyes might seem rude and impertinent. Also, it is considered that age in a woman is much more to be desired than youth. Consequently, it is good form among Chinamen to tell a woman that she looks much older than she is. And there are other differences.

For many years my elderly friend, the Chinese waiter, has been accustomed to ask me about my family, their whereabouts, their ages and many other intimate questions. Then came the Japanese "incident" and my popularity began to wane. However, time heals many breaches, and lately we have returned to the old familiar footing. A few nights ago I was eating there again. After some of the usual questions he asked me about my mother. I told him she had died this year. He smiled broadly and accepted the news without comment. Upon leaving, however, his parting comment was, "Ha, ha, ha! Mother dead. No more mother." I smiled back at him and agreed that there was no more mother.

To us that approach to a sacred problem would appear crude and cruel. If we did not understand, we would be inclined to feel sore of spirit and ruffled. But that Chinaman was showing only sympathy and in the only manner that he understood. The Oriental laughs when often we cry. He has been schooled for years to smile and chuckle in the face of adversity. I am glad that my experience was broad enough to understand the broadness of this friendly heart and the tenderness shown by it.

I am convinced that many of our difficulties in human relations are due to misunderstandings. Apparently we are too shallow in our experiences and living to know very much about each other. Consequently, there is much heartache and confusion. This same disturbing feature is present also in God's family. We do not understand each other, and apparently don't try too hard. We seem to be continually tempted to impugn the motives of others and to criticize their actions and expressions of faith. Now, there are some matters upon which there can be no compromise. On the other hand, there are thousands of questions where dogmatism is not justified and where opinion, choice and other factors must have full consideration. If we would be willing to put ourselves care-

fully in the other man's place before handing out criticism, much of the venom of our hearts would disappear.

Can we not spend more of our time in trying to understand each other and to heal breaches rather than to see how much strife and division we may engender by trying to gauge every other person by our own imperfect selves?

THE SIFTING TIME

These are days of loosening of anchors, of compromise, of moral decadence, doubt, desperation. Men will do anything that offers a possibility of relief. What does it mean? Loss of faith in God, lack of confidence in Him! It means men are sifted as wheat, and there is a surprising amount of chaff.

When John began preaching repentance and baptizing men from among the corrupt, tradition-ridden Jews, he was "the voice crying out in the wilderness, prepare ye the way of the Lord." (Matt. 3:3.) He was dressing the soil of men's minds in which the Messiah was later to introduce the seed of the gospel dispensation.

Like the Jews we have millions of nominally religious people who should be familiar with the prophecies. But, like the Jews who heard Christ's teaching, they are at a loss to account for present conditions. They do not understand that these are the fulfilling of age-long prophecies of the Word. Because they cannot understand, men are running around in circles: turning to political immorality, social sin, and political rat poison to pull them out of the present mess.

Jesus said, "The seed is the word" (Luke 8:11). At Pentecost the word of salvation was first broadcast to a carefully tilled and prepared seed bed. From that time on, the seed has been cast upon all kinds of soil.

There is always a little foreign seed in every sowing of good gain. But when an enemy deliberately goes over the ground after good seed has been sown and scatters tares, it is immeasurably worse.

Satan first attempted to destroy the church from without. But failing in this he began to "bore within." Division, disturbance, distrust, jealousy, all are evidence of the tremendous amount of tares Satan has sown upon the good seed.

Division over leaders, over Jewish traditions, pagan traditions and customs, over dishonest wealth gotten by presumptuous leaders, over internal wickedness generally. Then came the dark ages. Following, the Reformation with its one-track ideas which led to sectarian developments. And now the effect of our modern, worldly-wise, hair-trigger, pleasure-seeking social life.

On top of it all comes the crash of existing lopsided civilization built upon the shifting sands of selfishness and lust for power, wealth and sensual satisfaction. A system built

upon mutual trust cannot exist when those who constitute it are incapable of being trusted. With coming of the certain denouement, faith vanishes, and men stand appalled! A strong self-confident leader arises and *pel mel*, men rush to place all authority in his hands. For having no faith in themselves, they must trust something. Not knowing God, they cannot be expected to trust Him!

Now what have we? The fulfillment of age-long prophecies right before our eyes. Who recognizes them? Not the flesh-loving, Egyptian garlic-reeking, Mammon worshiping, milk-and-water nominal Christian. Only those who are pure grain—not useless chaff. The tares sown by Satan have produced their harvest, not only in the tumbling of the Satan-owned, Mammonistic system, but also in the yielding, ignorant, selfish, untaught, distraught nominal Christians within the church of Christ itself. The church cannot be what it ought to be until this chaff has been sifted out. Satan, thinking to weaken the church by showing up and making manifest these chaffy members of the body, is really doing a necessary work by showing just who are the real grain. And this grain is going to be gathered into the barns ere long. . . .

But—"in the last days, perilous times shall come. For men shall be lovers of their own selves . . . proud . . . blasphemers . . . unthankful, unholy." And they plaster billboards of the land with gaudy, beautiful girls sucking nasty cigarettes. They publish on the movie screen filthy, nauseating rubbish, not the least of which is details of ungodly, unchaste nudist colonies, before the immature and plastic minds of our boys and girls. They urge upon girls, women and children the alleged "quality" of poison booze, through every avenue of approach to the human mind.

"Traitors . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5.)

"There shall be signs . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for expectation of the things which are coming on the earth." (Luke 21:25, 26.)

In many other ways we see signs of the times pointing with unerring certainty toward the rapid approach of that day when "they shall see the Son of man coming in a cloud with power and great glory." (Luke 21:27.)

In the meantime, we have much to do. The church has not been completely restored to the New Testament simplicity and loyalty. Men still follow notions, crowd the church with worldly machinery and unscriptural devices. Upon us devolves a great task. We need not mislead ourselves into the belief that the church will be perfect at the coming of our Lord (Luke 18:8). But unless we have been busy witnessing for these things, how shall we face Him on that day?—C. B. Tigner.

SONGS OF THE NIGHT

Flavil Hall

“God, my maker, who giveth songs in the night” (Job 35:10). This thought is borne out in other Scriptures, and so the utterance being by Elihu instead of Job needs no consideration for the present use.

Night Defined: (1) Literally: from dark in the evening until light in the morning. (2) Figuratively: A season of gloom; a season of sadness and tears; a season of mental darkness and ignorance; a season of strife; a season of physical pain; a season of weariness; a season of fear; the time of dying. An instance of Bible figurative use: “Weeping may endure for a night, but joy cometh in the morning” (Ps. 30:5). In all these nights God “giveth songs,” if we serve and trust him. There is song from the divine conservatory of heart melody:

(1) *In the night of gloom.* One of the faithful brethren in the gloom of affliction composed the following while carrying and delivering rural mail:

“There is a bright and morning star,
That shineth forth from lands a-far,
That breaks the dawn of glory’s day,
And drives the gloom of night away.”

And in the hour of gloom how blissful is the following to him who holds to God’s unchanging hand:

“Lead kindly light amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home,
Lead thou me on;
Keep thou my feet, I do not ask to see
The distant scene,—one step enough for me.”

(2) *In the night of sadness and tears.* In this season we sing,

“What a friend we have in Jesus!
All our sins and griefs to bear”.

And Psalm 126 furnishes us the following:

“That ‘perfect day’ is free from fears,
And cares no more annoy;
The heart that oft has sown in tears
Shall reap some day in joy.”

(3) *In the night of mental darkness and ignorance.* In this condition while we struggle for light to guide us, how can we forget?—

“Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.”

And Heb. 5:2, which has to do with the mercy of our High-Priest on our behalf, is sweet melody. He “can have compassion on the ignorant,” and also “on them that are out of the way,” if we are not wilfully ignorant, and on this account have deviated from the right way.

(4) *In the night of temptation.* At this time our hearts are thrilled with confidence of victory as we sing:

"I need Thy presence ev'ry hour,
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be;
Through cloud and sunshine, O abide with me!"

The triumph of Jesus in temptation is sweet melody to the struggling soul.

(5) *In the night of sickness and physical pain.* Of the precious Bible, in relation to sickness and other nights of present consideration, it has been truly said:

"I find it when in sickness a solace unto me;
I find when in temptation it gives me victory;
It will comfort me when dying, and Heaven greets my view,
I'm acquainted with the author, and I know the book is true."

And what sweet melody in sickness is the assurance of the blessed Book, that the leaves of the tree of life will keep away all disease in the perfect day forevermore!

(6) *In the night of strife.* Paul writes of "fightings without and fears within," but in all the strife he was comforted by the coming of Titus, as God comforts all the faithful that are cast down (2 Cor. 7:5, 6). And if we are loyal in the night of strife, we sing from the heart:

"Stand up, stand up for Jesus, The strife will not be long;
This day the noise of battle, The next the victor's song."

(7) *In the night of fear.* In physical fear and in fear of proving unfaithful to Christ, how the soul is lifted in singing,

"Tarry with me, O my Savior, for the day is passing by;
See the shades of evening gather, and the night is drawing nigh."

Also the immortal lines composed by the consecrated preacher, H. F. Lyte, on the Atlantic shore, just as the literal sun and the sun of his earthly life were going down:

"Abide with me, fast falls the even-tide,
The darkness deepens,—Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!"

(8) *In the night of death* (for saints whose passing precedes His coming). Here the consecrated heart lays hold upon Psalm 23 and there is a rift in the shades. The sunlight of glory is seen beyond. In a literal night in Indiana, the following words, with other stanzas, were given to me, as original ("Circle" means family):

"There no dying, and no sighing
Shall invade, for Christ is there;
If we love Him and will serve Him,
We shall reach those mansions fair—
Then the circle will with Jesus
Be complete on Heaven's shore,
Reunited, glory lighted,
Safe at home forevermore."

God has graciously granted us time to gather our thoughts, to realize our need, to turn to Him. But the crisis is at hand, and are we prepared to meet it?

OVERLOOKED CHRISTIAN EVIDENCES

D. C. J.

In these days when the Word of God is so greatly diluted and discredited in so many ways by so many people, even by many *religious* and professedly Christian people, there is immense need that every child of God should have an absolutely unshaken and unshakeable confidence in the Holy Scriptures as the very exact and infallible word of omnipotent and eternal God. There is no lack of evidence and proof of this thesis; but it is probable that many thousands of Christ's followers have at hand no very definite and tangible answer to the multiplicity of skeptical insinuations and underminings which tend to weaken or destroy faith in the message God has committed to man in the famous two Testaments.

In its issue of October 19, 1940, the "*Sunday School Times*," which holds firmly and without apology for the last jot and tittle (dot and cross) of the Bible, added to the richness of its bill of fare by a timely article from that famous and well honored surgeon and exponent of Christian teaching, Howard A. Kelley, M. D., LL. D., on "*Luke the Physician and His Medical Language*." The doctor, well advanced in years and heavily laden with honors, is world famous. It will warm your heart and strengthen your confidence in the Bible to meditate on his line of thought. Every man's handwriting has its identifying characteristics. What is incidental and unintended enters into penmanship, so that it is almost or altogether impossible for a writer to hide his identity in some portion of his writing from all other portions.

And just so, after making all due allowance for the control of inspiration upon a Bible writer, there remain certain literary peculiarities to his pages. While it is commonly known that Luke is spoken of as a physician (Col. 4:14), we take it that multitudes of earnest followers of the Lord have not observed his use of medical terms in Luke and Acts. It is this which the good doctor has so well pointed out. "His writings carry the hallmark of a medical man in themselves and his profession is uncontrovertibly embalmed in the very words he uses; we note this especially, as one might readily anticipate, in the technical terms he uses as compared with Matthew and Mark, as well as his fuller details in describing the miracles of healing".

It is only in Luke (see 4:13) that we have record of our Lord calling himself a physician, or using the proverb containing that term. In those days, two grades or classes of fever were recognized. Matthew and Mark each tells us of Peter's mother-in-law's having fever, but Dr. Luke calls it "a great fever," making a serious matter of her illness. "The medical expression 'was taken' is used nine times by Luke, never in Mark and John, and only once in Matthew; in Acts 28:8 it occurs again, also with fever, in the case of Publius who lay sick.

Hippocrates uses the same word in connection with those who were seized with epilepsy, and Galen uses it in a number of instances as well". In Luke 5:12, the patient is not only leprous, but he is "full of leprosy" describing an advanced case of the awful disease. In chapter 21:34, in the warning against letting the heart be "overcharged" with certain evils, he uses "a medical term for the distress and nausea following debauchery." Four times Luke uses a medical term for the palsied man who was lowered through the roof of a house; whereas Matthew and Mark ten times use the word "paralutikos," the popular term for palsy from which we get our "paralytic."

A very striking case of Luke's following his professional vocabulary occurs in Acts 27:17. "The word for the undergirding is never used for ships, but is common among medical men for structures which serve to strengthen some part of the body. 'They used helps' is also remarkable as the current medical term applied to ligaments, muscles, peritoneum. These and other instances of like kind indicate that Luke *was* a doctor and that he wrote both Acts and Luke." Christian Evidences are so extensive and so easily procured that no one needs to have any sort of doubt about the Bible's being everything it claims to be and it does claim to be peculiarly the word of the infinite God. Let youth, especially college and university youth, be well fortified on this fundamental matter.

THE JAPANESE SITUATION

Under the heading, "The Truth About Japan's Challenge to God," the "*Sunday School Times*," very valuable, interdenominational weekly in its eighty-third year, related that ten years ago a Japanese army officer was heard to say as he passed a Union Christian College in Korea, "We must destroy such schools before we can accomplish our purposes here." This paper, so very reliable in matters of fact, says: "The destruction is well under way. Readers of the "*Sunday School Times*" have been fully informed, in these columns, of the demands made by Japanese authorities, that teachers and pupils in Christian mission schools make obeisance at the shrines, thus acknowledging the deity of the Japanese Emperor and recognizing a mythical Japanese goddess as divine. The issue has now spread beyond that of the mission schools, and all professing Christians, and Christian denominations, whether foreign or Japanese, in the lands governed by the Mikado are confronted by the question of loyalty to God and Christ versus disloyalty through obedience to a pagan, God-denying government. *** Many true Christians in Korea and Japan have steadfastly refused thus to worship idols and devils, and some have suffered persecution and even torture." Surely all believers in the Lord Jesus Christ who are adversely acted upon in this matter are within the scope of prayers from Christians who live in areas of unrestricted religious freedom.

ON FOREIGN FIELDS

MISSIONARY NOTES

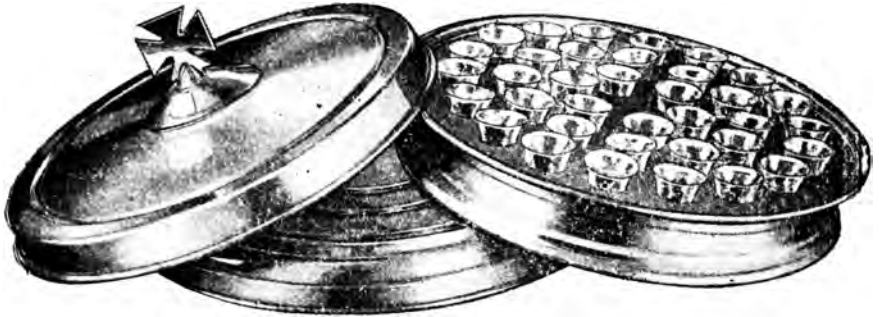
D. C. J.

"I was uneasy until I heard the children were in Louisville."—*Sarah Fox*. ** Sibyl Short is majoring in art and Foy in business administration in Abilene Christian College. ** "I'll be glad for some picture rolls. They help so much in school."—*Emma Sherriff*. Let the writer know how many you have and directions will be given for shipment. ** "Tomorrow we give up our lad, Jimmie. The train pulls out at 3 P. M. taking a small fellow into a huge world."—*Ottis Scott*.

By Dec. 29, Bro. A. B. Reese, of Africa, had about all his corn planted. Watermelons from the winter garden bring a good price. ** Sister Rowe and Shewmaker paid a visit to the Browns and Shorts in Southern Rhodesia. ** Jan. 6. "Very best wishes for the new year."—*Herman J. Fox*. ** The Reeses started for Livingstone with some pigs, poultry and boxes in the car. The rain twice stopped the auto and drowned five of the nine chickens in the coop. ** Bro. B. D. Morehead, who has done more missionary promotion work in recent years than any one else among us, is supposed to be on a prolonged trip through Alabama, Mississippi, Louisiana, Texas and Arkansas. "The brethren will do more when they are taught more."

No shipping is available for Iris Cook Merritt before the middle of July. If it seems good to her father to send the two younger girls here, she is willing to attend school a half day at a time and work to care for them. ** The Garrett family, recently returned from Africa, are abiding in Avon Park, Fla., Box 313. ** Sister Elizabeth Bernard has changed her address from Hong Kong to Box 262, Macau, China. ** Bro. S. K. Dong reports 38 baptisms in Korea. ** A call was made for \$350 to enable Bro. N. B. Wright to secure a simple home for himself in North China. The responses have been good. ** Molly Sherriff Claassen has been in the hospital in Salisbury. ** The Philip Woodbridge (221 Pattie Ave., Wichita, Kan.) circular says: "Bro. Davis reports that the evangelistic meetings are well attended, the house being filled to capacity every night." ** A Canadian letter required two months to reach Sister Sherriff in So. Rhodesia. Normally a month would have been sufficient. ** Says Sister Mattley, "The rainfall last year in Hong Kong was 118 inches, lacking but two inches of reaching the all time high record." ** "Sometimes it seems I must be self-supporting and free from legalism and modernism in thinking."—*A conscientious missionary*. ** Helen Pearl Scott and Boyd Reese sailed from Vancouver for Africa via Australia on February 19. ** A missionary in the Orient cables us: "Hold funds."

THOMAS COMMUNION WARE



"IDEAL" NON-COLLECTING TRAY, AND COVER WITH MALTESE CROSS AND BASE FOR STACKING. Diameter of Tray, 11½ Inches.

Noiseless, dust and insect proof, interlocking. Trays can be stacked as many as eight high on one base, requiring only one cover. Does not rest on the glasses when stacked.

"Ideal" Tray with 36 plain crystal glasses	Aluminum. Chromium. Quad. Silver.		
		\$6.50	\$14.75
"Ideal" Tray with 44 plain crystal glasses		\$7.75	\$16.00
Stacking Base		\$2.40	\$ 8.75
Cover....	Aluminum, not beaded, \$2.40	Quad. Silver, beaded	\$11.50

Covers are furnished with Knob, Maltese or Greek Cross as desired.

ALUMINUM "THOMAS SPECIAL" SELF-COLLECTING CUSHIONED TRAY. Diameter 13½ in. (Bright polished finish)



Compact, noiseless, dust and insect proof. Does not rest on the glasses when stacked, and is self-collecting, thus saving the cost of putting pew receptacles on the pews. Can be stacked eight high. Used glasses are collected in the outside row of cushioned holes. Churches using these trays are enthusiastic in their praise.

Easily handled and attractive in appearance. Furnished in 36-cup and 44-cup sizes.

Aluminum Tray, not beaded, with 36 plain crystal glasses	\$ 9.00
Aluminum Tray, not beaded, with 44 plain crystal glasses	\$10.25
Aluminum Cover, not beaded, \$2.40	Aluminum Stacking Base, \$2.40

Furnished with Knob, Maltese or Greek Cross as desired.



 **Single Filler No. 3.**

Fills a 36-cup tray in a minute or two.

Chrome-plated	\$ 6.50
Extra Bulbs, each	\$.50

Single Filler No. 2, without bulb

Nickel-plated	\$ 6.00
Quad. Silver	\$11.50

Wash fillers and cups carefully in hot water immediately after use.
Cash should accompany all orders for these goods.

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