

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

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# THE NEW HYMNAL

## Mechanical Details

"Great Songs of The Church, No. 2," is a completely new book of 600 numbers—one third as large again as the old book, in numbers, and more than that in pages. It will be a real work of art.

**First Edition** About 30,000 copies—a full carload of paper (purchased in June, before the last advance). Cost, near \$17,000.

**Size** Approximately 6 x 8¾ x 1½ in. True proportions, dignified, beautiful. 600 numbers; 350 from our current 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.

(By using only normal, though generous, margins, the vast collection is neither too bulky nor too heavy).

**Plates** One-sixth larger than in the old book. Made by the most exact music typographers in America, Anderson Brothers of Chicago. 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 conservative disciple group 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 have used a large, clear note-head, getting entirely away from the ordinary, small shape note. The shapes are quickly distinguishable.

(All songs have music: there are no "word songs"; and all verses are within the staff.)

**Numbers** The book, being entirely new and 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 current 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.

**Binding** Better than ever; A-grade quality of grained cloth, Pyroxylin impregnated, which makes the covers waterproof, verminproof, and smudgeproof. Red binding for shape notes, green for round notes. Black lettering on the red, gold lettering on the green; tinted edges; woven, beaded head-bands; flexibly glued and linen thread-sewed, to open flat. Muslin hinged to covers: it will not break; ribbon book-mark.

**Indexes** Our regular "stock" volume will, of course, provide full Indexes for the leaders' use—18 pages: First Lines, Titles, Tunes, Texts, and Topics. However, a special De Luxe gift or leader's edition is again offered at \$3.50: Morocco binding, gold and red edges, thumb-indexed—truly, "The most beautiful song book in America."

# THE WORD AND WORK

## WORDS IN SEASON

R. H. B.

### THE DAY OF GRACE

What is the day of grace? There was always grace, for there was always mercy and forgiveness. But there is a day of grace par-excellence. It is the time in which God is found of them that sought Him not, and when He becomes manifest to those who inquired not after Him. It is the day when the wanderers in the highways and the hedges are brought in, and the halt and the maimed and blind are invited and constrained, so that the Lord's house may be filled. It is this day of Israel's national rejection—when through their fall salvation has come to the Gentiles to provoke them to jealousy; and their casting away which resulted in the reconciling of the world. It is the day for "whosoever will," of which it is said, "At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold now is the acceptable time; behold now is the day of salvation." (2 Cor. 6:1, 2.)

### JERICHO

At the entrance of the Land of Promise stood the stronghold of Jericho. It was the key-fortress, the citadel of all the opposing power. Jericho must be taken, Jericho must fall, if the land is to be possessed. So it is in a man's life, and in the career of a young Christian. Right at the border of your promised land stands your Jericho, where all the power of old sin, and the world, and the flesh, and the devil, are concentrated to contest your advance. Leave Jericho unconquered and for ever after the forces of evil will beset and enslave you. Jericho must fall if you would possess your promised land. And what is your Jericho? "There may be a dozen sins in a man's life," said a noted preacher, "but there are not a dozen that predominate. There is always one overmastering, predominating, all-prevailing sin that enslaves and damns, and if that sin goes, everything goes." Now what is your Jericho? For Zaccheus it was his covetousness and ill-gotten wealth, and when that went, all went with it, and salvation came to his house. With Saul of Tarsus it was his Jewish pride and selfish ambition. But the walls fell and he cried out, "Lord what wilt *Thou* have me to do?" What is yours? Sometimes it is a great thing; sometimes a veriest trifle—but in any case it is that on which the whole matter hinges, in which your whole self-will has entrenched itself. When that goes down Christ has your heart and your life. Till that goes Self will be in the ascendancy. Has our Jericho fallen?

"For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." (2 Cor. 10:4.)

## “BY FAITH”

Jericho's fall, though involving man's volition and agency, is not the work of man. Those walls are too mighty, the fortifications too strong. Israel was unpracticed to war. They had no siege-machinery. The proud citadels and towers of Jericho mocked them. Her impregnable bulwarks seemed to hurl defiance against God's feeble host. If Jericho falls she must fall *by faith*—that is by the power of God. By His word therefore the people moved forth and marched in circuit around the walled city, day after day. It seemed like doing nothing, an idle, meaningless demonstration, which the on-looking world would not have hesitated to pronounce “foolishness.” On the seventh day seven times, and a loud, long blast from the priests' trumpet, and a shout of faith and triumph; and—“by faith the walls of Jericho fell down after they were compassed about for seven days.” And what is by faith is also by grace—it leaves no room for boasting or self-satisfaction. The glory and the honor belongs to our God alone. So the power of evil is your heart and mine falls by grace, by the mightier power of God. He wants your trust and your obedience; but the victory is His.

### THE TYPE OF THE WORLD

Taking a wider view of it—Jericho is the city of the curse, a symbol of “the world” which “lieth in the Evil one,” and which some day will fall and crumble before the Lord's victorious army. Not in this dispensation—not till the Lord comes. There have always been those who think to take the city by assault; who would batter down its walls with weapons of attack. But Jericho is not to be taken by human forces or methods. “Not by might, nor by power, but by my Spirit, saith the Lord.” To those impatient, unbelieving ones, the time seems too long, the accomplishments too small. The compassing of the walls by prayer and the preaching of the word has yielded no results. It seems like marking time; it is in their eyes as foolishness. After 1900 years there is no peace on earth, no good will among men. Sin and darkness still stand impregnable. Yea, our glorious Lord

“ . . . is yet rejected  
And by the world disowned,  
By the many still neglected,  
And by the few enthroned . . . ”

We *must* do something. The battering rams of collective power are brought forth. But all in vain. Jericho falls by the power of God when the seven days are up—the time of trusting, obeying, and suffering. Then the new day.

“But soon He'll come in glory  
The hour is drawing nigh—  
For the crowning day is coming by and by.”

Then the victory will be ours by grace and the glory His forever.

## WHO WAS CERINTHUS?

Some who have read in one of our religious papers that Cerinthus was a "premillennialist" and that (presumably on that account) John the apostle denounced him as a heretic, and would not so much as remain in the same public bath-house with him, want to know whether said article was correct. The question is very much to the point, and should be asked more often by readers in these days. As for Cerinthus' being a "premillennialist"—well, the scribe referred to probably failed to state that the church generally was "premillennial" for about the first 300 years of its history. So if Cerinthus had been a "premillennialist" it would have been nothing worthy of special mention; nor could he have been singled out for condemnation on that score. More than likely, too, the writer of that article (which I have not seen) also failed to tell his readers what it was that Cerinthus really taught, for which he was condemned. For the benefit of inquirers, here is the brief account of Cerinthus as given in the New Schaff-Herzog Encyclopedia of Religious Knowledge:

**Cerinthus**—Gnostic teacher of Asia Minor, c. 100 A. D. According to Irenaeus he taught that the world was not created by the first God, but by a subordinate power. Jesus was a son of Joseph and Mary, but was wiser and more righteous than other men. After his baptism the spirit of the all-sublime power of God descended upon him in the form of a dove. From now on he preached the unknown Father and performed miracles. Finally the "Christ" forsook him, but "Jesus" suffered and rose again, whereas the spiritual Christ did not suffer. . . . In proof of the aversion which the apostle [John] felt toward this heretic, Irenaeus tells a story from Polycarp that the two met once in the baths at Ephesus, whereupon the apostle fled, "lest the bath-house fall down because Cerinthus is inside." In the main the story is incredible, but the later story (cf. Epiphanius and others) of the Judaism of Cerinthus is an invention . . .

The Encyclopedia Britannica states that,

"Cerinthus admitted circumcision and the observance of the Sabbath."

which, perhaps is the charge of "Judaism" to which Schaff-Herzog refers.

As for the millenarian extravagances charged to Cerinthus, the accusation rests on dubious evidence. We add the following from the Encyclopedia Britannica (14th ed.)

"Gaius the priest (c. 290) and Dionysius of Alexandria (c. 340) accused him of a crude form of Chiliasm . . ."

If it was only "Gaius the priest" an obscure party who lived around A. D. 300, when the Alexandrian school began to fight "premillennialism," and when (then as now) unfounded charges were frequent and common,—that is poor authority. But of Dionysius, "Bishop of Alexandria," Schaff-Herzog tells us that "in the spirit of the Alexandrians he helped to overthrow Millenarianism." Dionysius has the distinction of being the first of the line of opposers that tried to discredit and discard the Book of Revelation. The testimony of these two, when they charge wild millennial ideas against Cerinthus, is obviously not very weighty. But whatever notions Cerinthus

may have held about such things matters not. His Gnostic heresies were enough to put him entirely out of Christian consideration, regardless of anything else he may or may not have taught.

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#### GRONING-TIME

Till Jesus comes it is *groaning time* for all creation and for His own people as well. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit the redemption of our body." (Rom. 8:22, 23.) The "redemption of our body" is our resurrection; and this takes place at the return of our Lord Jesus Christ. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." To those who are living on earth, of His people, at that time, the "redemption of the body" will mean an instantaneous transformation. "For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed"; and, "then we that are alive . . . shall together with them [the raised dead] be caught up to meet the Lord in the air." (1 Thess. 4:16, 17; 1 Cor. 15:52.) Till then God's saints groan, and all creation groans. But then and thenceforth our groaning shall for evermore be ended. The tocsin of creation's deliverance also will be sounded at that same time.

#### SUFFERING AND GLORY

Let us view the wonderful passage which tells us of these things. (Rom. 8:18-25.) The apostle had just spoken of the Christian's sufferings, which for God's children in this present age are inevitable. However, if we are children then are we also *heirs*, heirs of God and joint heirs with Christ—"if so be that we suffer with him, that we may also be glorified with him." Suffering and glory; and the glory is contingent upon the suffering. *But*, Paul goes on to say—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." Now what is that "glory" of which he speaks? It is (as the next verse shows) the occasion of "*the revealing of the sons of God*"—literally, the unveiling of the sons of God. Who are these sons of God? *We are*, as the whole context (Rom. 8:15-18) shows. But what does he mean by the "revealing," or "unveiling" of the sons of God? Are they now veiled, covered, hidden? So they are. "For this cause the world knoweth us not, because it knew *Him* not." (1 John 3:1-3.) But some day they shall be "revealed" before the astonished gaze of men (Col. 3:4; 2 Thess. 1:10). And that will be the time of our "adoption"—when the "children" shall enter upon the fullness of their privileges as "sons" (for such is the significance of the Greek term, "*huiothesia*" here—namely the time of the redemption

of their bodies: the raising of the dead in Christ, the changing of the living; the fashioning anew of the body of our humiliation into the likeness of the body of His glory (Phil. 3:21) in the day of His coming. For we shall be like Him when He shall appear. Then shall His own "shine forth as the sun in the kingdom of the Father." (Matt. 13:43.)

#### CREATION EXPECTANT

For that day all creation is expectantly waiting. For the creation also has fallen into an unnatural condition, through the sin of man, its proper head—a fact which science has steadily overlooked, and which yet it cannot ignore.\* Everywhere imperfection, deformity, disease, pain, suffering, death, decay. The Divine explanation is that the creation itself was made subject to vanity ("futility")—not that the creation had any choice (or fault) in the matter: it was done by One who subjected it temporarily—"in hope, that the creation itself also may be delivered from the bondage of corruption, into the liberty of the glory of the children of God." Then he adds that "we know that the whole creation groaneth and travaileth in pain together until now." But the word "travaileth" signifies birth-pangs. It is not a meaningless, endless, hopeless pain, but one that will terminate in a happy and blessed issue—the deliverance of creation from its bondage into the liberty of the glory of the children of God.

That is why creation waits "with outstretched neck," as it were (Greek, *apokaradokia*) for the day of "the revealing of the sons of God." For then begin the "times of the restoration of all things, of which God spake by the mouth of His holy prophets that have been from of old"; the times when thorns and thistles shall cease, when enmity shall be abolished in nature, and the knowledge of Jehovah shall cover the earth as waters cover the sea. (Acts 3:21; Isa. 55:12, 13; 11:6-9.) That will be the day of the Christian's glory, far outweighing all the sufferings of this present time; and the hour of that "salvation ready to be revealed in the last time"—a salvation which now as yet we do not see, but for which, in hope, we patiently wait. May God speed its day!

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\*"Nature appears to be nothing less than a wonderful and marvelous piece of **botch-work**," says one prominent scientist. "One thing staggers me," wrote Jean Henri Fabre,"—in the insect-world I find every sort of foul and vile crime: murder, cannibalism, patricide, fratricide, the devouring of offspring by parent and vice versa, and of the male by the female; the fiercest hatreds and enmities, the most refined cruelties, the most revolting vices and abominations. I cannot but wonder how a good and benign Creator could have implanted such devilish impulses in His creatures, or allow such instincts to be carried on in practice in His world."—Yea, well may he wonder! Surely it is a "nature red in tooth and claw." What has happened?

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And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more."—Rev. 22:3-5.

## NEWS AND NOTES

(August, 1937)

From Dugger, Ind.: "Bro. Waldo Hoar and I just closed a tent meeting here in Dugger. He led the singing and did some of the preaching. For the first few nights of the meeting we had guest speakers, namely: Gary McKee of near Linton, C. G. Vincent of Linton, Horace Hinds of Switz City, and Waldo Hoar. We conducted a Vacation Bible School in the mornings with an attendance of about 85. Six were baptized and two came for restoration and membership. We hope to have another meeting in the fall."—J. R. Clark.

From Erin, Ontario: "we are glad the Lord is still using you folks to do a good job for Him down there; and glad that we can have some benefits therefrom in the quarterlies and in the Word and Work. We also receive Bro. Janes' Missionary Messenger. It is good, too; but it is regrettable that such a small percent of the churches of Christ have any appreciable interest in real N. T. Missionary endeavor."—H. L. Richardson.

From Pine Apple, Ala.: "I am at present teaching a school of song in the day time and preaching each evening here at home (Avin congregation) with splendid interest."—Flavil Hall.

From Fisherville, Ky.: "Please announce in W. W. that the Fisherville meeting began August 1 and will run through Aug. 15. Bro. E. C. Ringer is our evangelist. We need the prayers of all those who love the Lord."—Paul C. Duncan.

From Amite, La. (delayed report): "Bro. N. B. Wright has been at Amite for the past ten days. He has brought us some splendid lessons. He is not only a good teacher, true to the book, but he certainly lives close to the Throne of Grace. We have been pleased with the hearing given him while here. Two have responded. He continues over the 18th."—A. K. Ramsey.

From Santa Rosa, Calif.: "We just closed a twelve-day meeting here. We count ourselves blessed to have had Bro. Ernest Beam of Long Beach to preach for us throughout this meeting. Attend-

ance was splendid and interest fine. Although the meeting was very short, the Lord blessed it: three baptisms, four to place membership, and four came back to the Lord who had drifted away. Of those who placed membership, two came who were from the Christian Church and one from the Salvation Army. The cause is growing here in Santa Rosa very nicely, both in numbers and in devotion."—Ralph Wilburn.

From Abilene, Texas: "Most glorious time during Bro. Boll's meeting here. He gets better every year."—Jessie Mead.

From Portland, Oregon: "I have enclosed a Bulletin of future work planned here by the Alberta congregation. We ask an interest in your prayers that good seed may be sown by these efforts that may abound to a bountiful harvest in God's good time. The Missionary Bulletin will acquaint you with the results of the cooperative effort being put forth elsewhere in the Northwest. Brother Bunn held a good meeting for the Alberta folk in the early part of this year.

Brother Pepperdine is largely sponsoring the effort now being put forth in the Alberta District. We are hoping great good will be done."—Mrs. Sadie T. Garber.

From St. Catherines, Ont.: "The work here moves along in a peaceful and harmonious manner. We rejoice that this is so, when we know that in some parts brethren are not in harmony. May I say to my brethren everywhere, Strive for that peace and unity for which Christ prayed, only a little while before he ascended to heaven.

"In our work here with the Niagara St. Church in St. Catherines and the church at Jordon, we have had one baptism since last report. There are also several who had not been as zealous and active as they should have been who are now taking a greater interest. This makes us believe their spirituality is deepening.

"I exchanged pulpits with Brother J. Scott Greer of Strathmore Blvd. Church, Toronto, on July 11. Received a good hearing at both services. It is evident that Brother

Greer is doing a good work that is bringing results.

"Brethren who expect to vacation near us this year are urged to visit us and worship with us."—R. K. Akers.

From Lexington, Ky. (delayed report): "We had fine services Sunday and Bro. Fox was with us Sunday night. He gave the young people a good talk, then spoke for us at the night service.

"Bro. Rutherford leaves us again for meeting at Antioch. It is hard to keep him. Others want him, and we would be selfish if we insisted on his staying here all the time.

"You cannot appreciate our new building, Bro. J., without seeing it. You will have to come up some Sunday when Bro. Rutherford is absent. You can get in touch with him for arrangements."—J. L. Morrison.

The Longfield Church, Louisville, is conducting a tent meeting, S. H. Austin preaching, at First and Bailey, one square south of Woodlawn Avenue on First St.

Brother Boll has returned from fine meetings in Texas—Abilene, Dallas and "Celtic." He is now in a tent meeting, with very large attendance, with his home congregation in Louisville.

We can still supply the fine pamphlet by K. C. Moser "Are we Preaching the Gospel?" The price is 10c each. Ask for quantity rates.

We have received the following good report from Dr. R. H. Saunders of Chicago:

"Robert Paul Woodward of Bowling Green, Kentucky, has just closed a 2-week's meeting with the church of Christ at Long Ave. and Crystal St. The meetings were all well attended and members from all congregations in the city were present. The entire church of Christ in Chicago was edified and built up in the most holy faith, and there were three baptisms."

From Jefferson City, Mo.: "I enjoyed the May and June numbers of the Word and Work very much. The new names brightened it so much and the paper seemed full of life and spirit."—Salome Ogdon.

E. H. Hoover of Johnson City, Tenn, is now in a meeting at Mt. Zion Church near Harrodsburg, Ky.,

and goes from there to the Mackville church.

From Nelsonville, Ky. (to E. L. J.): "Our new church house will be dedicated August 15. Could we put you on the program for a song or could you bring a group of singers?"—Geo. Troutman.

From Ft. Collins, Colo. (delayed report): "Our meeting with Weldon Bennett is going on now, and we hope to have a good one. A carload from the church here went to the meeting in Denver on a recent Sunday."—Mrs. L. C. Healy.

From Long Beach, Calif.: "We are enjoying W. W. and glad that we don't have to feel, after reading it, that we have been through a fierce battle."—Mary E. Woodson.

From Harrodsburg, Ky.: "Bro. D. H. Friend closed a 10-day's meeting July 13, at Bohon. Four made the good confession in their early life for which we thank God and press on.

"Brother Friend was at his best and delivered some wonderful lessons from the 'Grand Old Book.'

"Brother Wilson Burks and family attended 3 or 4 services. We are always glad to have him with us. Please pray for unity, and that the candlestick may not be removed from our midst."—G. B. Whitenack.

From Harrodsburg, Ky.: "We attended Brother Friend's meeting at Bohon church several nights and enjoyed it very much. Am enclosing a small gift for one of the needy missionaries."—Mrs. J. E. Burton.

"It truly was a sorrow for us to leave the Jefferson St. Mission (Louisville). We had become very attached to the work. We left because we put the burden of decision at the throne of grace and God led us away. Our personal choice was Jefferson to the last. We are confident now that God's choice for us is Parkland (Rom. 8:28). In our stay at Jefferson the membership more than doubled. Of these, I believe the majority were ambitious for Jesus' sake. Truly, it was hard to leave a people that had so grown up with us; but we were confident that 'God is able' and would not let such a beginning come to a bad end.

"I am urging you to pray for the Lord's work at Parkland. We have realized that our strength is nothing

to face the odds against us there, and so must rely wholly upon God."—J. L. Addams.

Will some of the churches (between Louisville and the California coast) that are interested in missions and in a faithful and capable out-going missionary, write Herman J. Fox, 151 Birchwood Ave. this city? He would like to stop over and he will certainly bring a message worth while. Further gifts, also, are needed to set him forward on his way. One church sends \$50; another \$20; several others, smaller gifts. All help, large or small.

From Portland, Ore.: "On August 1, three were added to the church here by fellowship and another by baptism. Our congregation is growing. Visitors from other states every Lord's day. We

are handicapped now because the church has no permanent meeting place. The building we were using on Alberta St. was sold and we were forced to vacate. It is the Christian church now meeting there but under the name "Church of Christ." For month of August we have rented a nice chapel at 1230 S. Main St. Watch for further announcements. Visitors to Portland are invited to worship with us. Send us names and addresses of your relatives and friends in Portland who should be interested in the church. Our address is 2645 N. E. Wasco St., Portland, Oregon."—Wm. Wayne Allen.

Several baptisms at Highland church, Louisville, lately, and fine attendance at all meetings. The prayer-meeting is the bright spot of the week.

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## A GREAT OPPORTUNITY

LESLIE G. THOMAS

Due to an unavoidable delay in getting material to us from Washington, we were unable to finish gathering data from churches of Christ for the census report by June 30. Those churches, therefore, which have not filled out and returned their schedules to me will still have time to send them in. We are very anxious to hear from every congregation, so that the report will be as nearly complete as possible. If there are congregations which have kept no records, and do not therefore feel that they can answer all the questions accurately, then they should give an estimate, as nearly correct as possible, and base their answers on that.

In addition to complying with the request of the government, which is required by Congress to gather this information, every wide-awake Christian should be interested in knowing something of the progress the plain churches of Christ are making in carrying on their work. If every congregation will send in its schedule, we will soon know something about that. Watch for the information which the Bureau of the Census will release. Every Bible student knows that the Roman government was a great factor, though unwittingly, in aiding the early Christians in spreading the gospel, etc., and in a similar way we will be benefited if we take hold of the opportunity now before us. Please, brethren, if you have not already sent in your schedule, do so at once. If you have not received a schedule, write me and I will send you one immediately. Address me: Leslie G. Thomas, 104 South Fourteenth Street, Corsicana, Texas.

I would like to take this means of thanking the readers of the Word and Work for the names which they sent me in response to my recent request.

## THE LABORER

J. H. McCALEB

"Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matt. 9:37, 38.

When one touches the pocket-book he seems to touch the heart. Certainly, when the heart is touched, the pocket-book is opened. And so with the matter of spreading the gospel. If our hearts are open and tender, we will find ways of bringing the message of life and salvation. Many have heard the cry of those without God. They believe that men are lost without Christ. They are convinced that Christians must spread the glad tidings. They know they cannot expect God's approval if they are not willing to do His work. They have been stirred to rise out of their lethargy and to take seriously their responsibility. They have been moved to reach deep into their pocket-books for God. The question, "Why do it at all?" has been settled once and for all.

Those who are sounding the gospel in foreign countries seem to be suffering from a general lack of support. Whether reports are overstated or understated makes very little difference in the principle of the matter. Apparently the work on foreign fields is being handicapped because the churches as a whole, and the individual Christians making up the churches, have not awakened to their responsibility. Surely, no one can doubt that it is the responsibility of each one of us to carry the message of salvation to all peoples.

Three general ways suggest themselves for the support of missionaries, as follows:

1. Let them work for their living and preach when they can.
2. Let them sever all home ties and connections and go to the far countries having no visible support but trusting wholly to providence for their needs.
3. Let them go to their task willing to sacrifice and full of faith, but with the backing of their brethren whom they know and who know and love them.

I have no objection to the first two methods. No one else seems to have any either. These methods cost us nothing. They affect us not at all. They leave it all to God and a few individuals. But God has not left His work to a few only. He has not created a preferred class to do His bidding. God's work belongs to the church, the pillar and ground of the truth. It may be that we are doing the missionary a great favor by forcing him to test his faith through unceasing toil and inadequate support. More likely we shall suffer the condemnation of God because of our negligence.

I am constrained to believe that there is more conviction among the brethren than appears on the surface. It has been said that they will do more when they are taught more. Likewise, they will do more when they are sold on the individual and his work. The missionaries on foreign fields today come

from many parts of the United States. They enjoy the faith and love of good Christian people who stand squarely for the word of God. It lies right in the hands of these friends in the home land to sell others on the Christian worth and integrity of their loved ones on the field. Certainly, not one missionary is without the confidence of one God-fearing Christian in the home land. Surely, he is known intimately to at least one congregation. Can it be that nobody cares?

To sell anything requires faith on the part of the buyer. We are not willing to part with our money for items that appear doubtful. Many times we doubt because we do not know. The one who does know has failed to tell us. So also with the support of the missionary. The ones who know have failed to tell the story. The home folks and the home congregation have neglected to sell. Scan the horizon and look upon the field. What missionaries do you know intimately? Which ones have your entire faith? Can you not sell these men and women to your brethren who have faith in you?

There has been much discussion about the desirability of missionaries' being responsible to some congregation and under the guidance of the eldership. That procedure is sound and according to the scriptures. One missionary from each congregation would shake the entire earth. Even one missionary from every ten congregations would produce a profound effect. But where are the churches? Infrequently, a single congregation, or an isolated group, steps forth.

The Cornell Ave. Church, Chicago, has just recently accepted the responsibility for the support of Brother and Sister Linn who sail in August for Japan. The eldership is behind the work and the active members are behind the elders. They know the Linns and believe in them. Greater than that, they believe in God and in His work.

What are you doing to send the laborers? What is your congregation doing? You and your congregation hold the result in your hands—a pitiful failure, or a glorious success.

### THE SECRET OF A HAPPY MARRIAGE

Brother H. S. Douherty of Chicago has sent us the following clipping from "People's Column" in Chicago Tribune:

"What quality is most essential in a wife? That question has been asked and answered thousands of times, yet I make bold to give my opinion. Some say give me the thrifty wife; others say give me the commonsense wife; others again say give me the faithful wife, while still others cry out, give me the broad-minded and forgiving wife. Well my friends after forty years of experience with a wife that possesses all these qualities and more, let me tell you a secret. No one wants a perfect wife or husband. They are impossible. But here is my secret, mark it well. Do you want an ideal wife? Get a real Christian woman and you act the part and be a real Christian man and you will have solved the problem of being happy though married.—FORTY YEARS OF BLISS.

## ADDITIONAL NOTES ON THE ANTICHRIST

R. H. B.

Among older expositors, from Martin Luther's day down, we frequently find the view that the "Man of Sin" and the "Antichrist" of Scripture is *the Pope*; and that the Beast in Rev. 13 denotes, sometimes the Pope, sometimes Romanism. With some sects today (Russellites and Adventists, notably) this is a special point of doctrine. However this view is not now so general in Protestant Christendom. It has been observed that the description of the Man of Sin in 2 Thess. 2 cannot be made to fit the Pope. It cannot for instance in fairness be said of that party that he "opposeth and exalteth himself against all that is called God, or that is worshipped," seeing he is a professed worshipper of God and of Christ, and that he claims to hold his office as a vassal of Christ, and his authority as delegated to him by the Lord, and not in his own right. Moreover the Pope of Rome, as a man, confesses himself as a sinner in need of salvation, and himself has his "father confessor" to whom he makes confession and from whom he receives "absolution," just as every other Roman Catholic. This of itself should distinguish him from the Man of Sin of 2 Thess. 2. There may be some who think they can "prove" that the Pope is "virtually" guilty of the things laid to the Man of Sin in that passage—but what couldn't be "proved" by such fashion! There is surely departure and evil enough in Romanism without saddling off any more things on it with which it is not chargeable. Moreover this Man of Sin in 2 Thess. 2 stands out as a specific individual, not as a system or a series of successive office-holders, only the last of whom comes in for destruction at Christ's return. And as for the Beast of Revelation—it could not by any possibility be identified with either the Pope or the false church. The latter is obviously represented by the scarlet woman, Mystery Babylon, who at first rides the Beast and afterward is thrown off and destroyed by it. The symbol of a church or religious system, whether the true or the false, is always a woman; whereas both the Man of Sin and the Beast are of masculine gender. But enough of that.

### THE COMING WORLD DICTATOR

That Antichrist will be the product of his times and the final development of a principle ("the mystery of lawlessness") which has been secretly working since Paul's day; and that his way will be prepared before him—that he will come riding in on a wave of religious apostasy and general lawlessness and immorality, and into a political situation favorable to the rise of dictatorship, we have endeavored to show in a former issue. Also that these conditions are present with us today. The world even feels the need today of a strong hand and is mutely and articulately calling for a Super-man who can bring order out of chaos, who can handle the problems before which the world stands helpless—who can put an end to

the international and intra-national strifes, and adjust the economic, industrial and commercial problems which are daily becoming more insurmountable. This the coming autocrat, the world-dictator of whom the word of God speaks, will undertake to do. He will enforce order and peace—a peace like to the famed *pax Romana* of ancient days (cp. 1 Thess. 5:3)

#### THE GREAT DELUSION

What is not so well understood is that he will not, as the tyrants and autocrats of history, rule by mere force and coercion over unwilling subjects, but that the masses will yield him their ready obedience. He will capture and captivate their hearts. They will regard him with awe and admiration (Rev. 13:3, 4, 8) and believe in him with a faith—faith in a lie, to be sure, 2 Thess. 2:11—but a faith fervent and intense, and render him devoted and enthusiastic homage and service, such as the world never accorded to the Christ of God. (John 5:43.)

This overwhelming delusion will be due to the fact that the coming (parousia) of the man of Sin will be “according to the power of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish.” He will himself be able to put to death God’s two witnesses whom no one else could touch (Rev. 11:5-7). He will recover from a death-wound, to the wonder and amazement of all the earth (Rev. 13:3); and the great masses of mankind recognizing the supernatural power back of him, will worship both him and the Satanic source of his power, and exalting him above all, will say “Who is like unto the Beast?” (Rev. 13:4; comp. Exod. 15:11.) The “second beast,” the great Beast’s campaign-manager will promote his prestige and glory by means of “signs,” even to duplicating God’s own sign of times past—making fire to come down out of heaven. (Rev. 13:12, 13; comp. 1 Kings 18:38.) Also he will set up an image to the Beast, having strange powers as of life. By these and like means he will deceive them that dwell on the earth.” (Rev. 13:14f.)

#### WHY THIS DELUSION?

The question will now arise why God would permit a deception so overwhelming—a lie so irresistible to carry away all the dwellers of the earth. In the answer to the question lies one of the chief practical lessons for us in all this prophecy. It is the judgment of God, a righteous and fitting retribution upon “them that dwell on the earth” (a term never used in a *good* sense in the book of Revelation). As definitely stated: “For this cause *God* sendeth them a working of error (A. V.—“a strong delusion”) that they should believe a lie [lit. “*the lie*”] that they all might be judged . . .” And what was the offense that called for such a retribution? It was “because they received not the love of the truth, that they might be saved,” and “believed not the truth, but had pleasure in unrighteousness. (2 Thess. 2:11, 12.) This sin is the greatest

possible—the root-sin from which all others spring: the rejection of light. “This is the judgment that light is come into the world, and men have loved the darkness rather than the light . . .” (John 3:19.) This brings its sure and swift retribution.

#### WHEN “GOD GAVE THEM UP”

It was so in early times when men had a knowledge of the one true God, but “glorified him not as God, neither gave thanks.” They declined swiftly into foolishness and folly, and into an idolatry more and more degraded and degrading. (Rom. 1:21-23.) Then God *gave them up* (1) in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; (2) to vile and unnatural passions; (3) to a reprobate mind, “to do those things which are not fitting. The reason for this abandonment is stated twice: (1) “for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator; (2) because “they refused to have God in their knowledge.” Nothing brings surer and more terrible retribution than just this sin of rejecting God’s light.

But the people of Antichrist’s time will have rejected a vastly greater and better light than had the idolaters of long ago, in fact the very best light God has. They rejected His Son, His gospel, His saving grace and truth. The retribution is commensurately greater. They did not want the truth—God gave them up to the lie. They would not have God’s King—a king from below shall rule over them. They refused the God-man, they shall have the Man-god. And the delusion so eagerly welcomed and embraced shall culminate in a tribulation the like of which has never been nor ever shall be again; (in the wake of which Christ comes in flaming fire “rendering vengeance” on His enemies, and destroying the Man of sin by the breath of His mouth and by the outshining of His presence. (Greek, *epiphaneia tes parousias autou*, “the manifestation of his coming”). (2 Thess. 1:8, 9; 2:8.) Both, the prophecy of Daniel, and 2 Thess., and Rev., are careful to point out that Antichrist’s doom is meted out to him by the Lord Jesus Himself, and not by human hands.

\* \* \*

In striking contrast with this dreadful theme is the apostle’s loving word of comfort and re-assurance to the saints of Thessalonica, and therefore to us: “But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.”—2 Thess. 2:13-17.

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*“The whole business of the whole church is to preach the whole Gospel to the whole world.”*

## SUCCESS AND FAILURE

FLAVIL HALL

Without Christ, what is it that men call success and victory that gives abiding happiness? What joy lasts without Him? B. Francis wrote:

Yon palaces, scepters and crowns,  
Your pride with disdain I survey;  
Your pomps are but shadows and sounds,  
And pass in a moment away.  
The crown that my Savior bestows  
Yon permanent sun will out-shine,  
My joy everlastingly flows,  
My God, my Redeemer, is mine.

Christ was not in the conquests, victories, desolations, and widow-and-orphan-making of Napoleon, and what permanent happiness did they yield him? At St. Helena, to his friend, General Bertrand, he said:

“Now that I am alone, chained upon this rock, who will fight and win empires for me? Who are the courtiers of my misfortune? Who makes efforts for me in Europe? Where are my friends? Yes, two or three whom your fidelity immortalizes; you share, you console my exile.

“Behold the destiny, near at hand, of him who is called the Great Napoleon! What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth. Is this to die? Is it not rather to live?”

By faith in Jesus Christ the present life must be blended with the life beyond, or else one's existence has failure written upon every page of its history. “You were made for victory”—over self, over sensual appetites, over temptation, yea, over Satan and all his forces. No crown for any other victory is more than a bauble to “pass in a moment away.” This must be remembered if the following words of George Eliot prove to be of true, practical use to the soul:

“Hold up your head; you were not made for failure; you were made for victory. Go forward with a joyful confidence in that respect sooner or later, and sooner depends on yourself.”

Paul held up his head with that “joyful confidence,” though “cast down.” “We faint not; but though our outward man perish, yet the inward man is renewed day by day.” “We are exceeding joyful in all our tribulations.” He fought the good fight of faith, laid hold on eternal life, and approached death bearing the laurels of victory. In this, he was well compensated for his life of labor, sacrifice and suffering for the triumph of the kingdom of Christ, who was “all in all” to him. Such victory is for every one who will enter the conflict, and trust in Christ, the King, and be faithful till the warfare is over.

## A LETTER TO THE READERS

CLAUD F. WITTY

Some months ago Brother James DeForest Murch, one of the editors of the Christian Standard, wrote a number of brethren in different parts of the country and asked them if they thought it might be worth while to make an effort to restore fellowship between the plain "churches of Christ" and at least some of the more conservative "Christian Churches." As I had been offering daily prayers to our heavenly Father for perhaps two years that this very thing might, in His providence, come to pass, I at once wrote Bro. Murch that I would do everything in my power to encourage such a move.

As many of you know, a number of brethren from the Christian Church met a number of brethren from "churches of Christ," in Cincinnati in February. This meeting was considered a success by all who were present, and another one was planned for Indianapolis in April. The Indianapolis meeting was followed by still another in Akron, Ohio, in May. Soon another meeting will be called for Columbus, Indiana, if the Lord wills. Also two meetings have been held on the Pacific coast. In addition to these group meetings a number of papers have been published in the Standard, the Review and the Leader. In the near future a booklet will be mailed to more than twelve thousand preachers in the two groups.

An ever-increasing volume of letters is passing from brethren to brethren all over the country. I have heard from missionaries in three foreign countries wanting to know more about the movement and hailing with delight the prospect, as the missionaries, of all people in the world, want to be rid of the curse of a divided church. Other very important things are in process of development that will thrill us all, if they are successfully consummated. I have letters from a number of the very strongest brethren in both groups telling me that they have unlimited faith in the successful outcome of the movement. Thousands of brethren are daily praying for its success. I am sure the readers of the Word and Work will not fail to join their brethren in asking the blessing of heaven on so worthy a cause.

While there is thus a great door opened before us today, there are also many adversaries. I have many letters from brethren telling me that no good will ever come from the effort. A few articles condemning the movement have appeared in one or two of our papers, and I look for more along the same line. But none of these things need cause alarm. The brethren condemning the effort have simply misjudged the motives of those who are trying to restore fellowship between the two groups of churches. They insist that they cannot see how the thing can be done, everything considered. Perhaps not, but they should remember that all things are possible with God, and God certainly wants this very thing done, for Jesus prayed that it might be done. If

all who doubt that good will ultimately come from the movement will just be patient, I am sure they will not have to wait long to learn that fellowship has been actually restored between churches and brethren in more than one community.

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## BEN'S BUDGET

If it is only a little one is enabled to do, which may be very true: greater is the need that there be faithful effort to do that little well. Our good Father and good men blame no one who has sincerely done his best.

But there is no small danger of a too wide-flung laziness inducing us to decide we have done our best when we have not. Ever since Adam, who entered open-eyed into disobedience, our race has been influenced by present association. Not that alone; but no less certainly that. How could Adam do right and remain with Eve? How can responsible children break religious rank with parents? How can the wedded, or familiar chums, think of turning away from one another? The right is plain. Duty is clear. God's ways and rights are recognized; but we must mentally survey, and find the result of running heaven-established lines! Where will it find us; not hereafter, but now? Let us pray much for the "honest and good hearts."—Ben. J. Elston.

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## LOUISVILLE CHRISTIAN TRAINING COURSES

Announcement of the Bible Classes and Special Night Classes.  
Season 1937-'38.

Beginning Nov. 8, the regular course of the daily "Portland Winter Bible Classes" will be resumed—this being the twenty-sixth year. As in former years, the course is divided into three six-week periods (Nov. 8—Dec. 17; Jan. 3—Feb. 11; Feb. 14—March 31) during which there will be daily week-day Bible classes. Also a special Bible class on Friday nights. Portions of the Old and New Testaments will be carefully and prayerfully studied, with R. H. Boll as teacher.

In addition to this Bible work, other auxiliary classes will be offered, to meet the need of students who desire to prepare themselves for special work in the Lord's service. Brother Claude Neal, will (as last year) teach a class in Biblical Introduction (which includes Bible Geography, and "How We Got Our Bible," etc.) Brother John T. Glenn, assisted by Brother Philip Bornwasser (who will teach the elementary class), will have a class in New Testament Greek. Brother Jorgenson, a weekly singing and chorus class. Song leaders, with all others who wish to attend, will be carried entirely through the new hymnal of 600 numbers. Brother D. C. Janes, a class in Christian Missions. Any request for Hebrew or higher Greek will be cared for by Brother Skiles. Other classes to be arranged for. These special classes will begin Oct. 4, 1937. For further information address R. H. Boll, 2626 Montgomery, Louisville.

## ABRAHAM'S JUSTIFYING FAITH

(Sixth Lesson in Romans. Rom. 4)

R. H. B.

The sinner upon whom God bestows "righteousness" is the one who is said to be "justified." This, as Paul has shown (Rom. 3:22-24) God does "freely," without charge or compensation, for those who have faith in Jesus Christ. This is the "righteousness which is from God by faith in Jesus Christ" (Phil. 3:9) and which is equivalent here to "justification by faith." This is the peculiar revelation of the gospel, because of which it is "the power of God unto salvation to everyone that believeth." (Rom. 1:16, 17.)

### ABRAHAM JUSTIFIED BY FAITH

Having declared and defined this "righteousness of God" in Rom. 3 (vs. 21ff) Paul now proceeds to illustrate and discuss it further. The case he uses for illustration is that of *Abraham*. What a great name that was to the Jew! How wonderful was Abraham's relation to God, as "the friend of God," with whom He walked, with whom He talked, to whom He made the promise. Was Abraham then, himself, also a sinner that needed to be "justified freely"? Or did he have his standing with God in his own right, by virtue of his own character and good works? If that were the case Abraham would have had something to boast of. But not so, says the apostle: *not before God. For what saith the scripture? "Abraham believed God and it was reckoned to him for righteousness."* Now this (Paul declares) could not have been said of Abraham if he had been justified by the merit of his works. For "*to him that worketh the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."* If we were to paraphrase this statement it would run something like this: "Now to the man who seeks to attain to righteousness by his own works, his reward, if he should succeed in this endeavor, would not be reckoned to him as of grace; but it would be a matter of debt—a just due. But the man who does not attempt anything like that, but simply believes in the God who has promised to freely justify the sinful, his faith is reckoned to him for righteousness." Such therefore was the case of Abraham. He stood not in the merit of his own works and character, but by his faith. He, too, then, was but a sinner saved by grace. He came in for the blessedness of those to whom God reckoneth righteousness apart from any consideration of works; of whom David says:

"Blessed are they whose iniquities are forgiven,  
And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin."

### CIRCUMCISION AND LAW-OBSERVANCE NO ADVANTAGE

In the next verse Paul shows from this same case of Abraham that this justification is not for the circumcised only (as

the Jews would have liked to think) but for the uncircumcised, who had never known the law, as well. The proof is simple. At the time when Abraham's faith was reckoned to him for righteousness, he was as yet uncircumcised. That settles the question whether the uncircumcised can receive this free righteousness. It was not till about fourteen years after this that Abraham was circumcised. Circumcision was the seal of the righteousness of the faith which he had while yet in uncircumcision. And Abraham justified while uncircumcised, and later circumcised is set forth as the living proof that justification ("righteousness") is for the uncircumcised; and for the circumcised also, *provided* they walk in the steps of that faith of Abraham which he had while as yet uncircumcised.

One thing is clear in this argument: it is not circumcision but *faith* that avails. Circumcision has nothing to do with justification. The uncircumcised are justified by faith; and the circumcised can be justified only in that same way. Their circumcision is of no avail to them whatever. They must abandon their trust in their circumcision, their law, every special privilege, and every excellence of which they might boast (comp. Phil. 3:5-9) and come empty-handed to that same faith by which Gentiles are justified. What a blow to Jewish pride! And with circumcision the *law* also goes down as a ground of hope, though on the law the Jew rested his claim and in it he gloried (Rom. 2:17, 23). This he shows in vs. 13-15, and again by the example of Abraham: "*For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.*" This is evident, for the law came not till "430 years after." (Gal. 3:17). And if (as the Jew thought) "they that are of the law are heirs"—then "faith" would have been void ("for the law is not of faith," Gal. 3:12) and the "promise" would have been made of none effect (Gal. 3:18). For the "promise" was a free promise, and required only simple faith on part of the recipient. The law, on the other hand, instead of procuring any promises for them, brought condemnation upon them: "for the law worketh wrath; but where there is no law neither is there transgression."

#### THE FAITH OF ABRAHAM

In the preceding verses (9-15) the discussion has been directed more against the Jew who thought that his circumcision and law-observance entitled him, and him alone, to this salvation. But from here to the end of the chapter (vs. 16-25) the teaching is for all. Since we must be brief we will present it in outline, verse by verse.

*Verse 16.* God designed that the promise should be of faith that it may be according to grace. What is of faith is also of grace (comp. 4:4, 5)—therefore perfectly free, affording no ground for boasting; for faith is not anything meritorious in itself, so that in reward for it God would give salva-

tion. Faith is but the empty hand held out to receive the great gift. By making it dependent on faith, the promise was made available to all of Abraham's seed (i. e. those who have faith like his, Gal. 3:7) whether they be of the law and of circumcision or without law or circumcision (Comp. vs. 11, 12). For Abraham is the father (the head and proto-type) of all those who believe even as he believed.

*Verse 17.* This is in accord with the word spoken to him by God—"a father of many nations have I made thee." Abraham old and childless believed God—he believed God as able to give life to the dead (for he was as good as dead); and as able to speak of things as yet non-existent as though they already were (for God said "a father of many nations *have I made thee*"). With other words, he believed that his God was able to do what was, humanly speaking, impossible.

*Verse 18.* Thus in hope (a hope kindled by faith in God's word) he believed against hope (against all natural hope and possibility).

*Verse 19.* He was not unaware of the difficulty (or, should we say, the impossibility) that stood in the way of God's promise. He did not try to conceal or to minimize the facts: he faced them squarely—namely the deadness of his own body and of Sarah's womb, who even in the days of her youth and strength was barren.

*Verse 20.* But he did not stop with looking at the obstacles: but *looking to the promise of God* he never wavered in his faith, but "waxed strong through faith, giving glory to God."

*Verse 21.* This verse describes his faith in simplest words: he was "fully assured that what God had promised, he was able also to perform." It was not something he imagined God could or would do, but what God had *promised*. For faith ever rests on the declarations of God's word. (Rom. 10:17.) To have believed such things without warrant from God's word would not have been faith, but presumption and fanaticism; of which there was always a superabundance in the world. But Abraham had solid, sober faith.

*Verse 22.* Further than this faith could not go. He believed God utterly and absolutely, all regardless of all reasons and appearances to the contrary. To such surrendered heart and mind God can give His best and all. "*Wherefore it was reckoned unto him for righteousness.*"

*Verses 23-25.* The conclusion: This was not written as merely applying to Abraham: it applies *to us*. We too are so justified by the same sort of faith. We too believe in the "God who giveth life to the dead," who does the impossible—even the God who "raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification."—In our next we will take up some questions and difficulties.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

A magician in India allowed a municipal steam roller to pass over his body, washed his hands and feet in acids, stopped heart and pulse, ate glass tumblers, ate coals of fire, allowed himself to be hanged and to be buried under ground. Beware of the wonder worker—he may be of the wrong kind.

In a letter of Helen Pearl Scott, under date of "Kalomo, June 22," it is indicated that she and the Reeses intended two days with the Sherriffs, perhaps two days in a survey of Johannesburg, and three or four at Cape Town, sailing from there July 16; arrive in England, Aug. 2; leave the 7th on the Empress of Britain to arrive in Montreal about the 14th of August. "From there our route goes to Toronto, Detroit, Chicago and southwest." \* \* Livingstone's life influenced Stanley as nothing else had done.

Let the arithmetic class please come forward: What will it profit a man to gain the world and lose his soul? A penny put at interest at the birth of Christ and accumulating interest until now, Ripley says, would be worth several worlds the size of this one, though they were made of gold. Of what gain would it be, then, to live godly in Christ Jesus the remainder of your life? If money that could be given to make the missionaries reasonably comfortable on foreign fields is frittered away on earth's baubles, how much is the loss?

The *India Christian News*, which informed us of the *yogi* in our first paragraph, tells of a famous magician whose performances consisted of taking potassium cyanide and strychnine, swallowing acids and half-inch nails. Fire walking is another stunt in which they sometimes get severely burned.

After a journey to Africa, Theodore Roosevelt said: "I was immensely impressed in the improvement in the character of the natives who had been under missionary control. \* \* No more practical work, no work more productive of fruit for civilization could exist." Gentle reader, will you take that and some more material before the thinking range of your congregation soon in sermon, or prayer meeting talk?

Now, the logic class will please stand up: If Christians who use a missionary society by which to do missionary work are *wrong* (as we believe they are), what is the state of those who say, "The church ought to do the work," but are not doing anything in that line? If to him who knows to do good and doeth it not, the lack of doing is sin, what is the status of the Christian who condemns brethren operating through a human agency while he himself is not operating at all? If about 3,000 preachers among 130 million Americans who live amidst Bibles and churches are needed in this territory, how many preachers are needed among 450 million Chinese?

# THE NEW HYMNAL

## Content and Prices

**Content** The book is in two parts, each alphabetical. Part I, 256 pages, is the "Gospel Songs" section, 325 numbers: 10 choicest male quartets, 12 great historical chants, 38 beautiful, short prayers and "memory choruses" (now so much used in congregational singing), and 265 "Gospel Songs" of the highest order—those rhythmic songs with choruses which our people chiefly use. In this department are 125 copyrighted numbers, constituting, we believe, the costliest collection of purchased permissions ever assembled in one volume. For these we have paid as high as \$150 for the right to use a single song. Expense was not regarded. The determining question on every song was, "Does it belong?" About 70 copyrights are from the Hope collection, choicest group in the world, and 17 are from the Rodeheaver collection. Fillmores, Coleman, Hall-Mack, Lorenz, and independent owners make up the rest.

All song books in use today have many songs written by so-called "sectarians" (even our Bible was translated by such men). These songs are not therefore sectarian songs! There are no "sectarian" songs in our book.

The very small group of our own disciple brethren (ten in number) who have written some acceptable songs are represented in the book with at least one song from each: Hall, Harding, Maxwell, McCaleb, Sanderson, Stroud, Taylor, Teddie, Tickle (of England), Zahn.

This section of 325 "gospel songs and choruses," Part I, will also be obtainable soon as a **separate volume**, shape notes, flexible binding, at 40c, to serve as the very best in a "Gospel Song Book," where churches cannot afford the full-size volume of 600 numbers, or where they wish to augment their supply of the new book for revival crowds.

Part II, 275 numbers, 192 pages, contains the "grand old hymns," 215 in number; and—at the back of the book—24 best "Songs for Children"; also, 36 great "Special Numbers" entitled "Songs for Home, School, and Chorus." It contains, for instance, the famous "Hallelujah Chorus" of Handel, which probably has never before appeared complete in a hymnal.

**Prices** Pre-publication price, cash with order, 50c in any quantity. After Sept. 15, the price must be, uniformly, 65c. Samples sent prepaid; on quantity orders, the price is f. o. b. Louisville or Chicago—which ever happens to be nearer the purchaser.

Send checks or money orders, coin or currency (at our risk). Please make checks and money orders read "Great Songs Press," as "Great Songs Press" and "Word and Work" are (and always have been) entirely separate accounts. There is no mixing of funds or sharing of obligations whatsoever, between the two concerns.

**Discounts** No "special discounts" are possible on this costly book, except the usual "trade rates" to dealers and 20% to schools.

The book is being manufactured by Chicago craftsmen for the sole reason that Chicago costs are the lowest, and mechanical standards the highest, in America, on quantity production. By means of these economies, and by omitting all salaries and profits for ourselves, we are able to offer this edition at 65c each in any quantity. Publishers, generally, try to "break even" on the first ten or fifteen thousand; and this is right, for no one knows the future. But, supported as we are from our evangelistic labors, we can forego profits on the hymnal. Accordingly, the entire edition of 30,000 copies will be distributed at cost, or a little less than cost.

THE COMPILER  
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