

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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VOL. XXXIV.

JANUARY, 1940.

No. 1.

HARDING COLLEGE
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VOLUME XXXIV

JANUARY, 1940

THE WORD AND WORK

A PRAYER FOR OUR TIMES

Lillian B. Askenstedt

(This beautiful poem, from the pen of our friend, Mrs. F. C. Askenstedt, is too good and too timely to die with a Christmas card.—E. L. J.)

Dear Lord, with all our wants and all our needs,
One gift we seek from Thee, this Christmas day.
Forgetting all our learning, all our creeds,
Our vague philosophies, our vaunted deeds—
We ask but this: Lord, show us how to pray.

We dare not beg, in these strange changing years,
For this or that we think we want today:
To-morrow waits, 'mid shadows, doubts and fears—
Too far for human vision dimmed with tears—
We can but ask, Lord, show us how to pray.

Ay, show us how to pray and how to wait,
When nights are longest, for the dawn of day—
Which ne'er has failed to come, or soon or late,
In Thy good time despite the shades of Fate!
When hope is spent, Lord, show us how to pray.

We can not doubt Thy power to work Thy will;
We can not doubt Thy will to light our way;
We can not doubt Thy Love to guide us still
E'en to the end, Thy purpose to fulfill—
Then, as Thou wilt, Lord, show us how to pray.

WORDS IN SEASON

R. H. B.

NINETEEN-FORTY

A new year—another milestone. A new decade, too. Thus pass the years; and with them pass our friends and loved ones, and we ourselves, and all the world.

"Time like an ever-rolling stream
Bears all its sons away—
They fly forgotten as a dream
Dies at the opening day."

A little while and what matter the great events that stir the hearts of men today—or riches or poverty, or sickness or health, or rank or station, or aught else of the earth? One thing remaineth. One thing only is needful. O my soul, for what art thou living? For what is all thy strife and thy endeavor? What purpose had thy Maker in creating thee? What plan did He lay out for thine existence? What is the

meaning of it all? It is good to think of these things at the turning of the year. For amid the hurry and the cares of life we are apt to forget what it is all about. It is good to look back and mark the path we have come, and to review the by-gone days. What do we see? Perhaps some things to weep over? Opportunities wasted? Sins, wrongs, failures; days lost in self-gratification, strength spent in selfish ambition, or in careless, thoughtless self-pleasing? As said a poet:

“Methinks my life is a twice-written scroll,
Scrawled over in a boyish holiday
With idle songs for pipe and virelay,
Which do but mar the secret of the whole.”

It is good to recognize such things, and to remember, and to weep—if so be they are tears of humble penitence, the godly sorrow lighted up by Jesus’ loving mercy, which worketh repentance. “I thought on my ways, and turned my steps unto thy testimonies,” said the psalmist.

“Because I spent the strength thou gavest me
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee—
O Lord, I do repent.

“Because I was impatient, would not wait
But thrust my impious hands across thy threads
And marred the pattern drawn out for my life—
O Lord, I do repent.

“Because Thou hast borne with me all the while,
Hast smitten me with love until I weep,
Hast called me as a mother calls her child—
O Lord, I do repent.”

Or, again, we may look back with gladness and deep satisfaction, as we mark the working of a loving Hand in our lives, and the realization breaks upon our hearts that God has been good to us; so that with David we cry out, “Bless the Lord, O my soul; and all that is within me bless his holy name. . . . Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy desire with good things, so that thy life is renewed like the eagle.”

It is good to stop and think and consider, and to take inventory at the close of an old year and the beginning of a new. The mariner tossed by storms and waves takes advantage of the lull to get his bearings. So let us also get our bearings, and by the grace of God, set our compass toward the haven of rest where no storms ever come.

THE HOPE OF HIS COMING * * *

The return of our Lord and Savior Jesus Christ from heaven should be, but it is not, a *hope* to every Christian. To some, alas, it is a dread, and a terror. It is natural that those to

whom it is an “evil day” would “put far away the evil day” (Am. 6:3.) or ignore it altogether. Those, however, to whom it is a hope will bring it nigh, look for it, long for it, speak of it, expect it with sincere desire.

But to whom is Christ’s coming a hope? (1) Not to any that are standing in a righteousness of their own—that is to those who stand upon their own merits, their own goodness and worthiness. No man taking such ground can abide the glory of His appearing. And they feel intuitively that they cannot. Be our virtues and graces and attainments in the spiritual life ever so great, and our good works ever so many, we know in our hearts that we can never stand upon them. Like Paul, hope rests upon being “found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, even the righteousness which is through faith in Christ, even the righteousness which is from God by faith.” (Phil. 3:9.) Again (2) it is a hope to those who are abiding in Christ. The Lord Jesus used this expression repeatedly in the allegory of the Vine and the Branches (John 15). And John uses it frequently in his epistle. In 1 John 2:28 he writes, “And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.” The same thought was expressed by Barnabas in his all-comprehending exhortation to the converts at Antioch—“that with purpose of heart they would cleave unto the Lord.” (Acts 11:23.) To such the coming of the Lord is naught but joy. (3) The return of Christ is a hope to those who wait for Him. For He “shall appear a second time to them that wait for him, unto salvation.” (Heb. 9:28.) That “waiting” is an attitude of heart, and creates a certain tenor of life. It makes strangers and pilgrims, whose hope and home is before them, whose interests are not centered upon things present. (Col. 3:3, 4.) Finally, (4), the coming of Christ is the hope of those who “love his appearing.” (2 Tim. 4:8.) To “love his appearing” is to love Him. Your own who love you, are glad to see you come home when you have been absent for a season. Thus the coming again of Jesus is the hope of those who love Him.

THE REASON FOR THE HOPE

And why is Christ’s return a hope to those of whom we have been speaking? First of all because of *the grace* that is to be brought unto us. (1 Pet. 1:13.) There is something perfectly re-assuring and comforting in this promise of *grace*. “Wherefore girding up the loins of your mind be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.” Grace, like mercy, “triumpheth against judgment.” It deals not with us according to our deserts, but according to the riches of God’s loving-kindness toward us in Christ Jesus. (Eph. 2:8, 9; 2 Tim. 1:9.) Now grace, renewed grace, more grace, will be brought to us when Jesus comes. That is a true basis for hope; and such a

hope inspires to a holy life. (3) It is at that moment that all that is defective and deficient in us will be wholly and forever removed. We shall be like Him, for we shall see Him even as He is. (1 John 3:2.) And He will present us before the presence of His glory, without blemish in exceeding joy. (Jude 24.) Now everyone that hath this hope set on Him purifieth himself even as He is pure. (1 John 3:3.)—Finally, (4) then we shall receive new bodies, like unto His glorious body; then shall we receive crowns and rewards for good work done (these over and above salvation); and most wonderful of all, then shall we ever and forevermore be with the Lord.

* * *

GREAT NEW YEAR'S RESOLUTION

Where in our day is the family-altar? Was there not a place once where parents and children gathered around, and the father reverently opened the old Book and read the daily lesson from its sacred pages, and then all bowed in prayer together? Ah, those were days, and those were homes, the very memory of which lingers as a benediction! Are those days gone for ever? Is that kind of home no more? Has the rush and the stress of modern life so invaded and profaned the sanctuary of even the Christian home, where children should grow up "in the nurture and admonition of the Lord"? It ought not to be so. Indeed it is especially in our days that the sacred influences of the christian home are supremely needed. No better "new-year's resolution" could be made than to raise up again the old-time family altar which has fallen into ruin and decay. It must be done. Begin now, however humble and simple the start may be, and trust to God's help (for He will be right with you in this) and see if He does not open the windows of heaven to you and all your household in blessing.

* * *

FORTY-TWO LADS

Few incidents in the scriptures have given occasion for more criticism of God's word and ways than Elisha's curse upon the lads that mocked him at Bethel and the subsequent slaying of the lads by the she-bears from the forest. (2 Kings 2:23, 24.) We may be sure that this sort of Divine vengeance does not come within the gospel-conception of things. That was in an age of law and judgment; but this is a day of grace and forbearance. "The Lord is not slack concerning His promise as some men count slackness, but is longsuffering to you-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) Also God, through Christ, has extended world-wide reconciliation, "not reckoning unto them their trespasses." (2 Cor. 5:19.) Till this day of grace ends (which needs it must) God suspends His judgments. Grace reigns, and mercy and loving patience is shown to sinners, if by any means they may turn and be saved. The sons of Zebedee who wanted to call down fire from heaven upon the villages of the Samaritans because they closed their gates against Jesus, were reprov'd by Him for their vengeful spirit.

But in the circumstances of the days of Elijah such an act of God was perfectly appropriate.

Let us look at the facts. We have not here, as some may think, the Act of a vindictive, irritable old man. If it had been that, then, safe to say, God would not have endorsed it. (See His attitude toward Jonah, in Jonah 4.) This was not an un-called for stroke, but there was a salutary, if severe, justice in this punishment. Note first, the irreverence of the lads. Such impudence as theirs was common then, as it is now, among boys of that age. It is none the less reprehensible. God's word was "Thou shalt rise up before the hoary head and honor the face of the old man." That much is due to any old person. It is a foretoken of national ruin when "the child shall behave himself proudly against the old man, and the base against the honorable"—a thing too prevalent in our democratic country. (Isa. 3:5.)

In the second place, this was irreverence against a prophet of God, and well-known as such to those lads. Elijah was known everywhere; and Elisha had been his constant companion for years. "Were ye not afraid to speak against my servant, against Moses?" asked Jehovah of Aaron and Miriam. (Numb. 12:8.) It is a serious matter to treat with contempt a representative and messenger of God's word. It is often done, apparently with impunity; but God's judgment will one day take that into account. If the people had no respect for God's prophet, then their ears would be closed to his message. It was necessary to inspire such respect and reverence, and to put the fear of God into the hearts of that people.

Thirdly, the judgment that fell upon those lads was even more a judgment upon their parents than upon them. Those parents had *allowed*, yea, perhaps had *taught*, their children to have such disrespect for the prophet, and more than likely had encouraged them in this particular hooting. For Bethel was from the days of Israel's first king, Jeroboam, a stronghold of idolatrous worship. (1 Kings 13.) There a true prophet of God would be held in scant honor; and the gang of boys that came running out of the town to mock Elisha were not probably doing so against the wishes of their elders. Their mocking cry, "Go up thou bald-head," had more significance than that of mere rudeness and rowdiness. The lesson to Bethel that day was in place and order, and went far to establish Elisha's authority in idolatrous Israel.

We are living in an era of grace and forbearance; and God bears patiently with many an evil deed. Even we, all of us, owe our salvation to the longsuffering of God. But when God rises up to judge (as some day He will and must) men shall give account of all the idle and blasphemous words they have spoken of God, of His word, of His church, of His servants; and the terrors of His retribution will not be slight.

*Hundreds of subscriptions are now due and renewable—
please!*

NEWS AND NOTES

A good and newsy Bulletin—in fact, called “Good News Letter”—comes from Salem Church, Cynthiana, Ky., where Wilson Burks is the lively minister.

Toledo, Ohio: “We received the DeLuxe No. 2 book, and will say that it is fine and very satisfactory; in fact, all the books are. We hope to improve our singing very much by the use of these books.”—E. E. Buskirk.

The next monthly Union Song Rally in Louisville will be held at Camp Taylor Church on Tuesday night, Feb. 6, Lord willing.

Elsewhere in this paper appear two tributes to Bro. G. A. Klingman who has gone to be with Christ.

Bro. Klingman’s home-going enriches our conception of that other world. He is definitely one of those spirits with whom we want to spend eternity.—E. L. J.

Summer Song Itinerary

Kind invitations are now reaching the compiler of “Great Songs” for definite appointments on the 1940 “Summer Song Itinerary”: two or three were received this week. The time that can be spent annually, away from home duties, in building up the song service of the churches, is limited to about one month, and it is nearly all assigned for this season. However, new invitations are appreciated, and every effort is made to include all who ask, as the Lord directs and opens the way. Appointments in Illinois, Iowa, Idaho, Washington, Oregon, California, Texas, Oklahoma, and some other states, also Canada, are already on the preliminary schedule.

“We had the room crowded at West End Mission, Cincinnati, on Dec. 17. Conditions enforced a suspension of that work for some months, but it is now being encouragingly renewed. I preached for them at the gathering on above date and the interest seemed intense.

“The Lord willing, I will preach at my old home in Hall Valley next Lord’s day morning, and then hurry on for Pine Apple, Ala.”—Flavil Hall.

Linton, Ind.: “How we did enjoy that good Thanksgiving meeting in

Louisville! It seemed to end too soon. I heard several say that the Chorus just did not sing long enough.

“I am beginning to receive subscriptions for this coming year already. I am very much interested in seeing a wider circulation of the Word and work and in the short time that I shall still be in Linton, I will make efforts to send in a good club.”—Robert B. Boyd.

Dallas: “We had 202 present in Bible study Lord’s day morning, Dec. 10.”—J. E. Blansett.

San Angelo, Texas, to the Highland Church, Louisville: “We sorrow not as those who have no hope, but look forward to the day when all in Christ shall be reunited.

“Sweet are memories of the past, and precious is the promise of His coming.

“We are gathering homeward one by one, and soon the blessed day will dawn for us to meet the loved and lost awhile.

“We are waiting only ‘till He come’.”—Mrs. G. A. Klingman.

Two more churches in Dallas ordered “Great Songs of The Church,” No. 2, during December. This makes at least five of the larger Dallas congregations that now use this hymnal.

Madison, W. Va.: “I recently held a meeting at Fairview, near Stockport, Ohio. The Lord used me in baptizing 3 persons into the ancient faith. Bro. Jas. Hanson, a mere boy of 83 years, led the singing. Preaching brethren, Ash of Ohio, Riggs of Penn., and Thomas of W. Va., visited and assisted in the meetings. Was at Commodore, Penn., last Lord’s day. Go to Flemington tomorrow.

“Flemington church uses ‘Great Songs of The Church.’ I wish every church used that book! No hymn book is entirely perfect (for what human production is?) but ‘Great Songs’ is the best book I have seen. I think no one will find a typographical error in it. E. L. J. is a genius when it comes to compiling a song book!

(Later): “We have just closed a week’s work with the good church at Flemington, Penn. Like all churches of Christ in Penn., the

church at Flemington is small; but there is a wide gulf between them and the world, and that means much in these days of carelessness among Christians.”—J. D. Phillips.

Millennium Article

“Dear Bro. Boll: I just wanted to tell you how much I enjoyed your article in the last Word and Work on the ‘Millennium.’ I understand that is the one that should have appeared in the Leader. I was so disappointed that it didn’t, and now more than ever that I have read your article. If they didn’t shy at Bro. Lipscomb’s teaching on the restoration of all things, I do not see why they should at yours. The teaching seems so in harmony with those passages, so much to be desired; and as usual, I come back to the thought, even if they cannot agree with you, what grounds are there for disfellowshipping you when it is not a **practice** you bind on them: Prejudice is a terrible thing.

“I hope you rest your case entirely with the Lord and go peacefully on with your work until the end.”—A Tennessee Reader.

The Publisher of **Word and Work** is pleased to announce that the editor’s article referred to above is to appear very soon in **Firm Foundation**, of Austin, Texas, by special exchange arrangement with Brother Showalter, editor of that journal. Brother Showalter’s article on the same subject, and also written originally for the **Leader**, will be printed in full in the Word and Work, February issue. These articles, though differing doctrinally, are both written in good spirit, as becomes the Christian journalist. The correspondence arranging for this exchange appears elsewhere in this paper.

Jennings, La.: “After so long a time we are at last located in Southern Louisiana. We praise the Lord for His manifold mercies in providing the way and means to move this 600 miles, from Abilene to Jennings. He has been so good and gracious to us and manifested His providential care time and time again.

“Ivy Istre and his wife Betty have done and are continuing to do a great work here. We count it an honor to be permitted to labor with

them in the Lord. Prospects are good for advancement of the work throughout this section, although it will not be done in a day’s time. Good services yesterday, both here at Jennings and at Iota, and Brother Lafleur reported fine services with the French congregation at Estherwood. Ivy preached at Jennings in the morning and I at Iota; then last night back at Jennings. House crowded to capacity at Jennings and need larger house with class rooms. Pray with us about this matter.

“Please print my change of address: Box 308, Jennings, La.”—Frank M. Mullins.

Portland, Me.: “Under the auspices of this church, an encouraging week of meetings was held at Lambert Lake, a small settlement in Northern Maine, December 3 to 10. Despite cold and stormy weather, attendance was surprisingly good. We have reason to think much spiritual work was accomplished. Bro. Thomas Wright, who preaches regularly there, deserves much credit for his faithful work in the midst of much discouragement. I wish they knew the Word and Work.”—Allen C. Harrington.

Cynthiana, Ky.: “While visiting Horse Cave during the Thanksgiving season, we had the very great pleasure of attending the meeting in that, our home church. Brother R. R. Brooks assisted Brother Kenneth Spaulding in a series lasting two weeks. When we left there had been 20 responses, most of whom came by baptism. Brother Brooks is a godly, lovable servant of God who draws you to the Cross. He did us a lot of good. Brother Spaulding is doing a fine work at Horse Cave. He has served faithfully and well, standing by the Word by preaching and living the Message of God. Certainly he has shown the love and Spirit of Christ in all his labors.

“Salem church’s Sunday School attendance holds a high mark for this season of year.”—N. Wilson Burks.

Chicago: “The Cornell Avenue Church in Chicago moves ahead in a way that gives all of the members much encouragement. Through the joint efforts of the Cornell church and the Northwest church, a new

church has been established in Brookfield, in the western suburbs of Chicago. The Brookfield church is now meeting in the former Baptist church building, located at 9018 Brookfield Ave. This new church has in Brethren Lee Newman, John Schrade, and William Frisbie, capable, efficient, and spiritual leadership and may well look forward with a bright vision to a great work. The evangelistic meeting in which Brother Edward Craddock did the preaching was well supported and attended by both Cornell and Northwest congregations. The churches of Christ in Chicago look forward to the establishment of many more new congregations such as this.

"Cornell has added to its program of many activities a class in choral training for children. This class is under the direction of Miss Lois Albright, a well-known and very efficient choral director. We count ourselves fortunate to have her with us in this work.

"Since Brother Wilburn's coming to labor with the Cornell Avenue Church, the Lord has blessed our efforts. Within the past five weeks, 26 have responded to the invitation—6 to be baptized, 18 to place membership, and 2 to rededicate their lives to the Lord. We are looking forward with a broader vision to a great work."—J. D. Clemens.

Comes a new Bulletin called "Sunshine" from Portsmouth, Ohio, Kelcy E. Garner, publisher. It is for and by the young people.

Horse Cave, Ky.: "We completed on Dec. 3 a meeting at this place with R. R. Brooks of Chattanooga, Tennessee, as evangelist and Joe Warren of Morrison, Tennessee, as song leader. It was one of the very best meetings in the history of the church. The crowds in attendance were large throughout the meeting with Sunday night crowds that required the full capacity of the building, including the Sunday School rooms.

"There were 22 responses, 16 of these for baptism, one restored and the others placing membership. The preaching of Brother Brooks was free from all traces of bigotry; it was sincere and warm and stirred the heart and conscience of those present. He is to be with the church again next year, as well as Joe

Warren. Brother Warren's leading of the songs was splendid; he is a radio singer of merit and was in demand at civic and other gatherings in the community.

"Those identified with other religious groups in town lent a sincere co-operation by their attendance. This was deeply appreciated and statement was made to that effect publicly."—Kenneth Spaulding.

The Word and Work goes regularly to every continent, every province in Canada, and to 44 of the United States.

Sister Winifred Mason Moore's monthly magazine, **Christian Women**, Wichita, Kansas, has been enlarged for 1940, and better paper stock is used. The price is \$1 per year, 75c in clubs of five or more.

The Chambers tracts, "Whole Counsel of God on Baptism," and "Baptism—What it Involves" are still available: 5c each, 30 for \$1.

Sister Klingman Writes

"Near the close of the year, Dec. 9, 1939, a devoted father and husband departed this life for one far better and enduring. His life was one of trust and thankfulness.

"I find in looking over Brother Klingman's diary, these words, on the first day of January, 1939:

"For more than seventy-three years has God so wondrously watched over me and cared for me. Blessed be His name! (Psalms 90; Psalms 103.) Gently, Lord, O gently lead me. Went to service in time for the Lord's Supper. Feel weak, but seem to be improving."

"From the many letters I have received, I feel that his example was far-reaching and his influence felt in many lives. Let me thank each and all for words of sympathy and comfort. I may never be able to reply to each one, but I extend heartfelt thanks and deep gratitude for one and all. Such letters have been helpful and encouraging.

"Our love was one of understanding. His life and example have been such a help to me and such a blessing. He talked of his going Home as if it were a blessing soon to be realized, and his passing was very easy and really beautiful, as was his life.

"God grant that I may be more devoted to the Lord and faithful in His service."—Sister Klingman.

AN INTERESTING EXCHANGE

Louisville, Ky., Dec. 28, 1939.

Dear Brother Showalter:

It has occurred to me that your article on "The Millennium" might be published in the Word and Work, and Bro. Boll's article in the Firm Foundation, by mutual agreement.

Bro. Boll's article (which you will find complete in Dec. Word and Work) is the one which was requested by the Leader; I take it that your articles are probably those prepared for the Leader at the same time.

It was the original plan of the Leader's editor (as we understood it) to publish differing, but good-spirited essays on this subject—especially as an example of the right manner of treating such differences in the religious press. Since these articles, though written in good spirit, were not used as previously planned, it occurs to me that they might be so used in our journals.

Your articles, together, run to about six or seven pages in the Word and Work; Bro. Boll's article is of five pages: would you at all be able to reduce yours slightly, in case we decide to use it?

You would, of course, be free to make any comment in the Firm Foundation upon Bro. Boll's article, and Bro. Boll would have the same liberty concerning yours if used in the Word and Work. These comments should carry out the spirit of the original essays, and we on our part would guarantee to do so. It is not contemplated that the articles which have already appeared would be reprinted, except in the opposite magazines. I shall be pleased to hear of the exchange arrangement.

With good wishes always, I am,

Fraternally yours,

E. L. Jorgenson.

Austin, Texas, Jan. 2, 1940.

Dear Brother Jorgenson:

Referring to yours of December 28, I would be perfectly willing for my article on "The Millennium" to be published in Word and Work and agree to publish Brother Boll's article in the "Firm Foundation," both of the articles to appear in full. Either of us could make any comment that we wished.

I would not know how to undertake to reduce the matter in my article. Perhaps it could be set in 8 point type instead of 10 point type and simplify matters a little, though I would rather it would appear in two issues in 10 point type. Kindly let me hear from you.

Sincerely and fraternally yours,

G. H. P. Showalter.

(See our Announcement in the News Notes, page 7.—E. L. J.)

A SAD MATTER

We understand neither one is in robust health and an air letter from Bro. Garrett has brought word to his treasurer, Bro. Frank Mullins, Box 308, Jennings, La., that expediency demands rest at the coast if not over here soon. Perhaps an adequate rest for *him* at the coast would cost half of what has been raised for the trip home, would not benefit the family, nor serve all the purposes of a sojourn at home. It seems wisest and best to speed the completion of the travel fund and let them all come home together and properly. Please note, that undue delay in getting them away may permanently impair Bro. Garrett's health and shorten his usefulness. Remit to Bro. Mullins, or if more convenient to Bro. Janes.

EVERY MAN TO HIS WORK

J. H. McCaleb

"And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."—2 Chronicles 31:20, 21.

To do the most effective work requires planning. Planning takes time and thought. Sometimes it is never done completely. In the meantime the work of the Lord must go on, and each Christian retains his obligation to do something for his Master. Without faith it is impossible to please God; and, faith without works is dead.

In the heart of every man beats the conviction that he can do a lot more than people give him credit for. His constant cry is for opportunity. In the church there is opportunity constantly. Work lies untouched that requires only the willing hands. The thing to do is so evident that planning plays the smaller part. It requires only the "horse-sense" that we feel so proud of possessing.

Benches are yawning and empty, or yawning and full, because folks pretend to be blind. Confusion and noise crop up in the assembly because folks won't see. Late-comers continue to disturb the worship because being on time is not important. The singing becomes spotty and thin because folks are too tired to think. Bible classes stagger along without adequate study because members are too busy to consider reading the Bible. The casual visitor is never followed up because other things are more important. The sick see the same faces most of the time. The aged and infirm are soon forgotten. Those looking for employment cry at the same door. All of these activities require little super-planning. The "horse-sense" in which we pride ourselves is sufficient.

To the serious investigator, it would seem that the desire to do is as much lacking as intelligent planning. With both functioning as God intended, the church will surge forward.

BEN'S BUDGET

Ben J. Elston

I was happy to read the looked-for article on Millennialism by Brother Boll. I feel favored to read the best that can be said on that, or any other matter on which God has spoken. I seek more light, not merely to gratify partisanship; but to *know* what cannot fail to benefit me, if I heed it. A premillennial view fits all the facts, as I understand them, better than any other. I believe all of God's word is true, and that it is all in harmony with itself. I am not satisfied with any presentation which ignores decisive statements which would seem to necessitate a different conclusion. It is to be remembered that positiveness and sincerity are not infallible proofs of correct-

ness, and also that all attempts to silence one of views differing from our own, which are not honorable and fair, will result in incalculable loss. This very (Christmas) day a case came to my knowledge where persons were failing in a life, to which they feel drawn because of offensive actions on the part of others. Truly, they are not thus excusable before God; but they are weak enough to yield to Satan's influence thus wielded. How we do need to use care in our doings, sayings, and thoughts. O, for purity of heart! Only from a corrupted heart can polluted things proceed. May the days yet left us all be spent to His praise. The price we have to pay for the privilege of faithfulness is not too great or grievous. Love and best wishes to all for 1940—or our present earthly future.

"UNTIL"—HOW FAR DOES IT CARRY?

Stanford Chambers

An interpretation has been placed upon the "until" in Acts 3:21 making it carry to the completion of the restoration or restitution of the "all things spoken by the prophets." This is mal-interpretation.

The passage: (concerning Jesus) "whom the heavens must receive until the times of the restoration of all things, whereof God spake by the mouth of the prophets," etc. To make this "until" carry on to the end of the times mentioned is to do violence to the usage of this English word and the Greek *achri* which it translates. Note other uses of the same.

Matthew 24:39. "They knew not till the flood came and took them all away." (The same Greek word.) This "until" does not carry to the end of the flood. It "took them all away" considerably sooner than that.

Luke 16:16. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached." This "until" does not carry to the end of John's ministry, for he preached the gospel of the kingdom, himself.

When the Bible "until" carries on to the consummation of the thing in hand words are used in connection to give that meaning.

Luke 21:24. "Jerusalem shall be trodden down until the times of the Gentiles be fulfilled."

Rev. 20:3. (Satan) "should deceive the nations no more, until the thousand years should be finished."

Many other passages could be cited, all to the same effect that if Acts 3:21 had intended what this mal-interpretation would make it mean, it would read: "until the times of the restoration be fulfilled." Instead it reads only "until the times of the restoration."

The heavens must receive Jesus, then, not till the restoration work is done, but only "until the times of the restoration." The "times of the restoration" clearly follow the coming of Jesus, Restorer of order, Prince of peace.

IN TIME OF AFFLICTION

I invite every troubled brother and sister to cry for grace from God to be able to see God's hand in every trial and then for grace, seeing God's hand, to submit at once to it, not only to submit, but to acquiesce, and to rejoice in it. "It is the Lord, let Him do what seemeth Him good." I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that He should do what He wills, then He takes back His hand, and says: "I need not chasten My child; he submits himself to Me. What would have been affected by My chastisement is effected already, and therefore I will not chasten him."

* * *

There are two ways of getting help. The one is to go a-round to all your friends, and get disappointed, and then go to God at last. The other is to go to God at first. That is the shortest cut. God can make your friends help you afterwards. Seek first, God and His righteousness. Out of all troubles the surest deliverance is from God's right hand. Therefore from all troubles the readiest way to escape is to draw near to God in prayer. Go not to this friend or that, but pour out thy story before God.

"Were half the breath that's vainly spent,
To heaven in supplication sent;
Our cheerful song would oftener be,
Hear what the Lord hath done for me."

Human friends fail us. The strongest sinew in an arm of flesh will crack, and the most faithful heart will sometimes waver. But our God is eternal and omnipotent; who ever trusted in Him in vain? Where is the man that can say, I looked up to Him and hoped in Him, and I am ashamed of my hope?

* * *

The beauty of David's looking alone to God came out in this, quite calmly and quietly. He said to himself: "God will get me out of this"; therefore he was not angry with Shimei; he did not want his head to be cut off, or anything of the sort. "God will do it." If a man keep in that frame of mind, what can disturb him? Though the mountains were cast into the midst of the sea and the earth were moved, yet still would he in patience possess his soul, and still be calm, for of such a man may I say: "His soul shall dwell at ease, his seed shall inherit the earth." God hath given His angels charge concerning such a man to keep him in all his ways; for this is the man that dwelleth in the secret place of the Most High, and he shall abide under the shadow of the Almighty. The Lord saith of him: "Because he hath set his love upon Me, therefore will I deliver him. I will set him on high, because he hath known My name." Hath proved it by trusting in Me, and Me alone; therefore will I never fail him. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Spurgeon.

ARE THE PROMISES TO ISRAEL FULFILLED?

R. H. B.

Opposing the doctrine of the Restoration of Israel some have argued that all the promises God made to that nation have already been fulfilled. In proof of that remarkable assertion the following passage from the book of Joshua is given:

"So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not any good thing which Jehovah had spoken unto the house of Israel: all came to pass." (Josh. 21:43-45.)

According to this statement (they conclude) there is nothing further coming to Israel—all that God has ever promised them He has given them, and the matter ends there. This is a vicious method of dealing with scripture which is common enough among those who have sectarian tenets to uphold and defend, but for simple Christians who profess to believe and teach all God's word, perfectly inadmissible. It is a flagrant case of taking a passage of scripture out of its context, and making it contradict the rest of what God said on the subject.

If the passage above quoted be taken to mean that Israel had received all the land God had given to Israel in promise, such a conclusion is denied by the record itself. The land promised them (outlined in such passages as Numb. 34:2-12) was never all possessed by them. The Phoenicians held the northern sea-coast; the Philistines always held the country further south along the Mediterranean. (Three of the five cities of the Philistines were taken by Judah, but never held.) The Euphrates was never touched till Solomon's time, and his dominion was quickly reduced after his death. The "proof-text" from Joshua 21 can mean no more than that *as far as they had gone* (and only up to that point) God had fulfilled His promises to them. This is perfectly obvious to any man who reads Joshua and Judges with an open mind and is not determined to "prove" something to the contrary. For it was after Joshua's death that Judah and Simeon are spoken of as not having received their inheritance as yet. (Judges 1.) Worse still, "the Amorites forced the children of Dan into the hill-country; for they would not suffer them to come down into the valley; but the Amorites would dwell in mount Heres, in Aijalon, and in Shaalbim." True the house of Joseph subdued them afterwards; but even then the Amorites held the country "from the ascent of Akrabbim, from the rock, and upward." (Judges 1:34-36.) It was at a time much later that the Danites, yet without inheritance, sent an expedition to the hill-country of Ephraim, and finally took Laish, to the north. (Judges 18.)

Did then Joshua 21:43-45 misstate the facts when it declared that Jehovah had given to Israel all the land which He had sworn to give to their fathers; and that He had given them rest round about, according to all He had sworn to their fathers, and not a man of all their enemies was able to stand before them, that Jehovah delivered them all into their hand; and that not any good thing which Jehovah had spoken had failed of its fulfilment?

If the statements of those verses are severed from their connection and taken in their absolutely unconditioned and unrelated meaning, they can be made to contradict the whole remaining record of Israel's history; and also the preceding records of promises which had never been fulfilled. It is by this method that the infidels find "contradictions" in the Bible, and it is certainly not a fair method of dealing with God's word, nor even with human writings. The obvious fact is that those statements are not absolute, but relative and conditioned. This is well brought out by the word "So" with which (in R. V.) the passage in Joshua 21 opens. It does not say that Jehovah had given them all and fulfilled all to them; but—

"So Jehovah gave unto Israel all the land" etc. This "So" conditions all these statements, down through verse 45; and its purpose and meaning is obviously that as far as Israel had gone, to the extent that they had acted in faith upon God's promise, *to that extent*—no further, as we all know—God fulfilled His every pledge and promise to them. How is it that brethren have overlooked that all-important "So" here?

It is quite in line with the inspired historian's manner to make sweeping general statements, which are afterward modified in the context. Thus, for example, the summary given in Joshua 11:23, where it is said that "So [and there is another *so*] Joshua took the whole land, according to all that Jehovah spake unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land had rest from war." The superficial reader might think that the whole matter was there and then settled and completed. But, no—in Joshua 13:1 Jehovah says to Joshua, "Thou art old and well stricken in years, and there remaineth yet very much land to be possessed." In Joshua 18:2 we read that there remained yet seven tribes—more than half—which had not as yet divided their inheritance, nor taken possession of their land. Are these things contradictory of the statement in 11:23? Not to a fair-minded student. In Joshua 15:63 we learn also that the Children of Judah could not drive out the Jebusites from Jerusalem (not till David's time was that accomplished, 2 Sam. 5:6ff); and in Joshua 17:12 that the children of Manasseh *could not* drive out the inhabitants of those northern cities (En-dor, Taanach, Megiddo). Was it because God's promise had failed? Nay, but Israel's faith had failed. So far as they trusted and acted upon His promise, all had been given, all was fulfilled. And that is the meaning of these

passages. But to make them mean that God had given Israel all that was coming to them, and all they were ever to get is a palpable perversion of God's word.

The abuse of God's word is carried still further when these reasoners carry the conclusion they base on Joshua 21:43-45 to include not only the land-promise, but *all* the promises that God had *ever* made to Israel! All, all is fulfilled: the Jews got everything that was ever promised them, and God is done with them now for ever, having discharged all His obligations He incurred by His promises to them! One wonders whether such teachers have ever read their Bibles. In truly sectarian fashion they can pick out here and there a passage—say, where Jeremiah broke the earthen bottle; or perhaps in the New Testament where the Lord Jesus tells the Jews that the kingdom was taken from them—and use these passages to contradict and to destroy all else that God has spoken. There seems to be no disposition to gather up the whole testimony of scripture, or to ascertain the relation of those "proof-texts" to the rest of scripture-teaching—only a desire seemingly to uphold certain foregone conclusions, in whatever way it may be done, and to "prove" their sectarian contentions. How have the mighty fallen!

But before Joshua *and afterward*, in *all the prophets*, from David and Samuel onward the scriptures abound with promises made to the nation of Israel which have not yet been fulfilled. These promises are unconditional. They are ultimately based on the oath God swore to their fathers, which can, in the nature of things never be altered. For Jehovah is not man that He should lie, or a son of man that He should repent. So far as any particular generation of Israel is concerned the promises are conditional—conditioned on their faith and obedience to God. But as to God's original promise and oath to the nation, it is ultimately unconditional and sure. Which is to say that Jehovah will never cease His dealings with Israel in judgment, chastisement, and mercy till they surrender to His loving will, and He thus can (and will) fulfil every promise and redeem every word which He has spoken to them.

GOD'S WONDERFUL WORD

To me the Bible is the revelation of the mind and heart of God, and the Incarnate Word is the confirmation of the written Word. And since those early days when the story and the scenes of the Bible were brought before my opening consciousness, the spell and the splendor of the Book has only increased in its magnetism and its majesty.

It holds me, whilst it awes me; it comforts me, though it condemns me; it woos me, but it wins me; it saves me, and it is able to sanctify me as I reverently read its message in humble reliance upon the constant and gracious ministry of the Holy Spirit, whose mission is to take of the things of Jesus and reveal them unto me.—Selected.

"BEAUTY AND STRENGTH OF UNION"

F. D. Srygley (whose death I mourned long ago) wrote the following in answer to the *Baptist and Reflector*:

"The Reflector evidently thinks that because every man, with us, is free to think for himself and to differ from and argue with everybody else, therefore we are not united. This is an error. We are united; and the beauty and strength of the union is to be found largely in the fact that it is a union in Christ wherein every one is allowed to study the Bible and think for himself, without being amenable to ecclesiastic authorities or doctrinal standards of human-make. The *Reflector* seems to have the old bigoted idea, that if a man should happen to differ from me and undertake to argue a question with me, he must get out of my church and start a little concern of his own.

"That has been the trouble with religious bigots all along the ages. It takes just such bigotry as that to build up denominations and keep Christians apart. 'We as a people' are rather a contentious set, I admit; but we have not yet given in to that idea."

No, "we" had not forty years ago, when that was written; but multitudes of "us" have gone over the precipice into that chasm in the thirties of the twentieth century. They think that because some (consonant with "all Scripture . . . is . . . profitable for instruction") teach some prophetic things they believe God has put in the Bible for the good of his children—that they have already "started a little concern of their own"; though they declare over and over that they have never had any such intention, but are only exercising the right the immortal Srygley (in light of truth and reason) granted every one. The element of "us," who find partisan peace in that chasm, have tried everything in their efforts to set off as a "little concern of their own" those who have shunned the precipice; they have tried all except "heartfelt religion," and they might have tried that if religious partisan principles would admit it.

Again, Srygley says: "The basis of our union ought always to be as broad as the conditions of salvation. No man has any right to make his plea for union narrower than this. It is wrong to make anything a condition of fellowship which is not essential to salvation. We draw the line here. That which will damn a soul and separate us in the next world should divide us in this; nothing else should."—New Testament Church, pp. 193, 194). This is eminently sound. When a people teach faithfully the law of induction into the kingdom (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3-6; Gal. 3:26, 27) and enforce the true Lord's Day worship (Acts 2:42; 20:7; 1 Cor. 11:23-26; 16:1, 2), hold forth the Word of Life to others, practice justice, honesty, and benevolence, and "live soberly, righteously and godly" from day to day, "looking for that blessed hope"—and never change the way to Heaven, in teach-

ing—they are in the fold of unity with all other true Christians, though some of them may be, in the light of Srygley's invulnerable reasoning, deformed in their struggles to set some off to themselves in that fold. If somebody says something about what somebody else says about the throne of David, let it be remembered that that somebody else says Christ is sitting *on the very throne his antagonist says is David's throne*. So all contention against fellowship and co-operation on this point is idle talk, and is done to sustain party interest.

In "Larimore and His Boys," by the same Srygley, he says: "When we believe in Christ and obey his commands we are Christians. Having done this, if we differ, we should differ as Christians—as brethren in the Lord—and not make our differences denominational barriers . . . and promote strife and ugly contentions." In reply to the *Baptist and Reflector* he contends for right of Christians to express their conclusions and argue without "ugly contentions." But some think that they themselves have this right, with "—" invectives; yet those who differ from them must keep their conclusions to themselves, else there can be no unity! What would Srygley say now about such a spirit?—Flavil Hall, in *Apostolic Review*.

"KNOWING THE SEASON . . ."

H. N. Rutherford

As the curtains are drawn and the draperies of the past conceal from us forever the realities and experiences of another year, I need to take inventory of my soul. It is appropriate for me to make a check on where I am setting my affections, whether on things above or upon the earth, seeking God's kingdom first or the things of earth; making Christ preeminent or self, sanctifying Him as Lord of all, or denying Him as Lord at all.

All of us are nearer the bound of life than we were a year ago, or an hour ago. All of us are nearer heaven or hell, and none of us are nearer both. Let us feel as if we stood close to eternity.

Many things happened during 1939: Nation is rising against nation, and kingdom against kingdom. Wars and rumors of war, colossal loss of property and life on sea and land. War-clouds of dark forebodings hang over the whole earth.

THE FUTURE

That these are trying and troublesome days, all thoughtful men will agree, but so far as the future is concerned, we may raise a strong note of optimism.

It is time to awake out of sleep and put on the beautiful garments of righteousness, praise, and salvation: "Put on the Lord Jesus, and make no provision for the flesh to fulfil the lusts thereof."

Has your love of the Lord waxed cold? Are you a backslider in heart? "Return, ye backsliding children; I will heal

your backslidings." (Jer. 3:22.)

It is the time for laying aside every weight and the besetting sins that impede our progress in the faith. It is the time, with the coming of 1940 and throughout the New Year, to read and meditate on the word of God day and night.

It is the time for personal soul-winning. I present to you Augustine's prayer, when he said, "A whole Christ for my Savior, a whole Bible for my counsel, a whole church for my fellowship, a whole world for my field." This is God's time when such a faith and such a hope would go far towards moving the world.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15:58.)

BIBLE STUDY

If there is anything needed now more than anything else it is Bible Study, both by preachers and by the church as a whole. One reason for the unending controversies is that the people have no ultimate standard of judgment, such as is obtained by a real knowledge of the word of God. They hear this and they hear that, and read this and that; and are confused, not knowing what is right or what to believe, and perhaps wind up by taking sides with some majority, or with the loudest talkers. Preachers, too, are lamentably short on Bible-knowledge. Those who get their sermons one from another and from the papers, and preach "the representative views of the brotherhood" rather than what they have learned from God's word are more likely to make partisans and sectarians of their hearers than simple Christians, and to become sectarians themselves. There are some, perhaps not a few, who, as someone has said, have "made them a pig-path through the Bible and think they know the Bible." There are some also who fulminate against they know not what. For example there is a hue and cry being raised against Pre-Millennialism by many who do not seem to know what Pre-Millennialism is, and have no good reason for opposing it; and some who perhaps have never in all their life, all told, spent twenty-four hours in honest, direct study of God's word of prophecy. They have no doubt spent many hours and days hunting for points to use *against* somebody and something, but have given but little time just to learn God's will and mind. No better way to arrive at agreement in the present prophetic controversy could be found than a renewed, thorough, honest, independent study of God's word on these lines, by all parties concerned. And so in all other controversies. A general, free, earnest, unbespectacled search of God's word would go far to bring the unity in the denominational world for which we plead. Let us go back to God's word, and learn anew and directly from Him who is the Source of all light and truth.—R. H. B.

A PARABLE

If you have ever stood on a railroad track facing an oncoming railroad train from a distance—have you noticed the lateral motion of the great engine? She does not move forward in an even straight line but seemingly by a zig-zag, as if straining against the rails on either side, and as if trying to break over them. It seems too bad from one point of view, that the grand, powerful locomotive should be so constrained and restrained by those iron guards, which we call the "track," in themselves so crude, so inferior, so cold and indifferent toward the magnificent machine, which, as it were, struggles for freedom to express its unbounded power and to go on its way. A child might so think about it; but wiser age would explain that those restraining rails are the only safety and salvation to the great engine. Imagine what would happen if they were removed! The locomotive would, if it could, break away into the freedom thus given it, but it would instantly plunge itself into ruin and destruction. Here lies a parable. Perhaps all of us at one time and another in life chafe against barriers and restraints, which wisely have been set for us, and live to thank the Hand that had placed them for us. Yes, we want to be free—free from hindrances, free from the rules, the conventions, the restrictions and restraints imposed upon us whether by authority or by our relationships to others. But take the counsel of thy friend—do not lightly break away from the track, burst not through bounds and bonds unless it be a last resort. For in this total freedom you may easily rush on unguided, and unrestrained, into darkness and disaster. Look well to thy steps, and consider thy goings. Better still—bow your neck to the yoke of Him whose yoke is easy and whose burden is light. "Trust in Jehovah with all thy heart, and lean not unto thine own understanding: in all thy ways acknowledge Him, and He will direct thy paths."—R. H. B.

THE GREAT GOD

The modern Christian world is content to burn incense to the great god, Status Quo! Why is this true? Why is every man who investigates the Scriptures independently, who disregards the theology of the "standard commentaries" produced many years ago, why is he branded a heretic? Who has the right to set up a standard by which the theology of a fellow-man is to be measured? No man or group of men welcomes such restrictions.

We Americans boast of our Constitutional right of worshipping God according to the dictates of our own conscience. But we know that there are many churches where we would not be free to so worship. Conformity in such churches is a bigger word than any rights of ours guaranteed by the Constitution. If we insist on our Constitutional rights, we may go apart and if we choose, start another religious body! Intoler-

ance in matters of doctrine leaves many a church marked with the odium of being unconstitutional in truth because such churches are unscriptural in reality first.

Every sincere Christian will pass through seasons of transition in the reconstruction of his faith. As new light floods his vision, new convictions will be born. He is not a Christian who will deliberately be a dishonest man before God. How much indeed we are indebted to Thomas and Alexander Campbell, and to many other pioneers because they dared to differ with those who worshipped the great god of the organized churches, Status Quo.

Crystallization is a big word. But it is far from being as big as the blunder which causes such a condition in one's religious thinking. The old lady who said, "I have not changed my views on religion since I was a child," did not realize how she got her very deep convictions in the first place. Since she was a child—that would hint at inheritance of religious ideas rather than maturity of thought or holiness of heart concerning her claim. Remember that there is more of error than there is of truth handed down from generation to generation concerning God's Word! Are *we* to continue worshipping the great god, Status Quo?—J. E. Poer.

"Speak to Him, thou, for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."—Tennyson

TAKING YOUR PLACE

Most difficult (but only because of unbelief) does it seem for the average Christian to take the position assigned to Him by God: as a new creature in Christ (2 Cor. 5:17); as dead unto sin and alive unto God in Christ Jesus (Rom. 6:11); as bought with the blood, (and therefore God's own possession); as not of the world; as being a child of God; as being a temple of the Holy Spirit; as being priest and intercessor on behalf of others. Ask yourself seriously, brother Christian, Do you indeed think of yourself as a new creature, or do you go along as the same old being you always were? Are you alive unto sin—its appeals, its suggestions, its power? If so you are not reckoning on your new position in Christ. Do you count yourself as God's precious possession, bought by Him with a price (1 Cor. 6:19), or do you habitually think, feel, and act as if you belonged to yourself? Are you, in your own heart and thought, *of* the world as are all the rest of mankind, or as called out of, and separated from it, by the word and power of God? Do you take your stand upon the fact that you are a child of God? Do you consider your body a sanctuary of God's Holy Spirit? Do you believe and accept the fact that you have access to God, and that you can function in that capacity on behalf of others? If not, why not?—R. H. B.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

As we scan the field, 1940 opens with "churches of Christ," seven thousand congregations, represented on foreign fields as follows: In Japan: Bro. McCaleb, Herman Fox and wife, Sisters Cypert, Ewing, and Andrews; Philippine Islands: the Cassells; Hong Kong: the Broadduses, Davises, Bernards, and Sister Mattley; Africa: Sister Sherriff, the Garretts, Shorts, Browns, Merritts, Scotts, Hobbys, Reeses, Shewmakers, Sister Rowe, and Bro. Brittell; In Cuba: Bros. Jimenez and Estevez—about 38 in all; In Korea: Bros. Dong and Kang.

Sister Mattley has suffered another attack of asthma. ** Bro. George K. Desha, who spent some years as a missionary in India, is operating in the Oregon mission field. ** The health of Sister Lillie D. Cypert, who is thoroughly devoted to the Japan field, is not good. Bro. J. A. Dickey, Box 4266, Dallas, Texas, is her treasurer. ** Bro. and Sister Davis had the misfortune on their voyage to Hong Kong, of having their trunk containing fresh fruit and clothing desired for the voyage stowed away beyond their reach till they arrived in Japan. Their ship went on down to Manila before docking in Hong Kong. ** If a church does not observe the Lord's Supper, but has within its membership one discreet Bible student who knows the weekly observance is according to the sound doctrine, the apostolic practice can presently be established there—that is, if the church loves the Lord.

If a congregation does not do foreign mission work, and it is estimated that 95% of "churches of Christ" do not, one discreet member in such a congregation should, ere long, lead some or all to begin obedience to the teaching of Holy Writ on this matter. ** When that very worthy, very useful and very industrious Christian gentleman, George A. Klingman, of San Angelo, Texas, departed to be with the Lord on Dec. 9th, the cause of foreign missions and of home missions, too, lost one of its warmest friends. He was the brother, it will be remembered, of C. C. Klingman, of Hamilton, Texas, who served about four years in Japan. ** Missionaries now at home for one reason or another are Sisters Bishop, Lawyer, Jones, Langford, Beach, Kennedy, Pennell, and Hon; Bros. Wright, Gruver, Klingman, Jelley, Winnett, the Vincents, Deshas, Langpaaps, Oldhams, Bensons, Rhodeses, Moreheads, Janeses, Smiths, Johnsons, Rodmans, Whitfields, Harry Foxes, Hudsons and Linn's, about 43 persons. ** There are now on the home field some 50 missionary children within the U. S., of whom two Bixlers are in school in Ga., one in Ark.; The Browns in Nashville, Boyd Reese, Helen Pearl Scott and two Lawyers in Abilene; two Rhodeses in Los Angeles, Iris Cook Merritt in Searcy, Ark., and two Foxes in Louisville.

"THE FRIENDS OVER THERE"

GEORGE A. KLINGMAN

On December 10 at San Angelo, Texas, the earthly remains of Brother George A. Klingman were laid to rest. For more than fifty years he was a preacher of the gospel. Brother Klingman preached at Portland Ave. (Louisville) about seven years (from 1895 to 1902), during which time he did a great work there and left a little congregation of earnest and spiritually-minded Christians, the fruit of his labors, upon which I was permitted to enter. He was a man of very lovable personality and of extraordinary power and ability. His preaching was simple, chiefly expository, conversational, and always spontaneous. He could not make notes or use them. As he rose to speak the thoughts came to him like the floods of a stream—expositions, illustrations, applications without end. Because of the natural spontaneity of his preaching his sermons sometimes lacked a certain rhetorical and logical coherence and unity; but they were ever gripping, heart-stirring, soul-inspiring, and calculated to draw his hearers Godward and Christward. At times his speech rose to the beauty of poetic eloquence; and again it came down to homely conversation; but always reaching the hearts of his hearers, because of its unaffected naturalness and power. Many will feel the loss and bereavement of his homegoing—among them his many friends and brethren in Louisville.—R. H. B.

A TRIBUTE TO MY BROTHER

By Lulu Klingman Zahn

Among the precious memories of my very early childhood is that of the kindly ministrations of my older brother, George, whose beautiful beaming eyes smiled lovingly into mine as he bundled me up and took me for a buggy ride. Thus began a love that has lasted for over sixty years; for his life has constantly been a source of inspiration and help to me. I felt then, as now, that no one ever had a better brother. His great love for our dear mother made him eager to respond to her every call in the care of his younger brothers and sisters, though his playmates were indulging in their various pleasures. With remarkable aptness and skill he soon became efficient in the arts of cooking, house keeping, nursing, and even in the menial tasks.

As I grew older I learned that our lovely mother had asked God for a son and, after the example of Hannah, had promised that he should be given back to God. It was her earnest desire that this son should preach the gospel and, although she did not live to see her hopes realized, we, who knew him, know that she would not have been disappointed.

At the age of twenty-one he began his college work at what was then Kentucky University, sitting at the feet of renowned scholars, I. B. Grubbs, J. W. McGarvey, and others, and became an honored student in that institution. With rare energy, brilliant mentality, and conscientious, diligent application to his studies, he permitted no obstacle to hinder him from his goal. His marriage to the beautiful daughter of Prof. I. B. Grubbs seemed one that was truly "made in heaven." From their godly home there emanated holy, never-dying influences upon the hearts of their children, to whom he has left the richest possible heritage. I lived to see him become a noted scholar and educator, but best of all, a proclaimer of the gospel, "turning many from darkness to light." He became a father in the gospel to four of his brothers in the flesh, two of his sisters, and to my dear husband, R. A. Zahn. Outstanding among his traits were his sympathy for the orphans and distressed, and his longing to work among the under-privileged and wayward, that the poor might have "the gospel preached to them." We cannot think of his work having ceased, for the blessed influence of such a life continues to endure on and on in the lives of his students, brethren, and friends.

As it is said of another, "He being dead yet speaketh." Could he call back to his bereaved ones he, perhaps, would say, "A little while and you shall see me. It is far more glorious than we imagined to be among the blessed who die in the Lord."

While we sorely miss "the touch of a vanished hand and the sound of a voice that is stilled" we remember the exceeding precious promises of God. Drawing closer to Him "beneath the chastening rod, in this hour of grief and pain, we lean upon our God."

We like to think of him as speaking thus: "Say not Good-bye but in a fairer clime, Bid me Good-morning."

"Peace, perfect peace, with sorrows surging round;

On Jesus' bosom naught but peace is found:

Peace, perfect peace, death shadowing us and ours;

Jesus has vanquished death and all its powers."

"There is a peace that cometh after sorrow: Helluejah!"

SISTER IDA BROWN

On November 21, 1939, a beloved mother of nine noble sons and daughters went from us to dwell in bliss unalloyed in that home where changes never come.

Brother T. B. Larimore, for whom Sister Brown named one of her sons, baptized her at the age of fifteen, and for 55 years she walked with God, faithfully serving Him night and day in the church and in the home, rearing her children in the nurture and admonition of the Lord. Truly, Sister Brown meted out Solomon's description of a worthy woman in Proverbs 31.

We all, with her five daughters and four sons, rise up and call her blessed. Truly you have done worthily, our sister beloved, and resting from your labors your works follow you, praising you in the gates. "She opened her mouth with wisdom; and the law of kindness was on her tongue." No one ever heard an unkind word about any one fall from Sister Brown's lips.

She shall be missed from the home and church and community! She is gathered to her people, up to the Bountiful Giver of Life. Yes, God's children are gathering home. Many of the Lynnville church have fallen asleep since I labored there and learned to love them 24 years ago. But we cherish these good words of grace: "We . . . shall together with them (those within the veil and we who are left here below) be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

"O the meeting in the air! O the meeting in the air,

With the blessed King of Glory, In our Bridal garments fair!

O the meeting in the air! O the meeting in the air,

With the loved ones and the lost ones, Ever more united there."

H. N. Rutherford.

"I lived for myself, I thought of myself,

For myself and none beside,

Just as if Jesus never had lived,

And as if he had never died."

A ROD AND A STAFF

The Revelation of John was for a long time a shut book to me. I did not cease to long for a time when an insight might be granted me into its wonderful depths. Several years ago I was visited with a heavy season of affliction, which obliged me to discontinue for some months my official duties. I looked about for a rod and staff that might comfort me, and soon lighted on The Revelation. Day and night I pondered on it, and one difficulty vanished after another. At that period of my recovery there was scarcely a point of any moment respecting which I did not think I had obtained light.—Hengstenberg.



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Concerning Our 1940 Clubs

SOME HUNDREDS of regular subscriptions to this magazine have lately expired, and are due for renewal. Many of these are in large club blocks, and wait for the agent's invitation. Please do not fail.

In clubs of 4 or more, remit 75 cents each.

Agents may properly take all subscriptions at \$1 each, and retain 25 cents commission; or they may give their friends the benefit of their commission and take the names at 75¢, remitting the full amount collected.

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We are sending this January issue to all 1939 expirations, to give all a chance to get into the 1940 clubs.

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Baxter Station, Louisville, Kentucky.

"Suppose"

A SONG BOOK STORY

SUPPOSE you had collected all the song books of America, the best from England and some other lands—one each of every kind.

Suppose you had a book-case full of them, three hundred different hymnals, aggregating, say sixty thousand numbers, and representing several languages.

And suppose you had spent many years working through those books, taking out all the best, both of stately hymns and of the more popular "gospel songs," and done in right proportion to suit every department and service of the church, from primary class to the solemn assembly: songs for all occasions and on all Bible themes, in proper balance for worship, Bible class, evangelism, children, radio programs, etc., including solos, duets, quartets and choruses—(there are 50 finest invitation songs, 18 metrical psalms set to lovely music, over 100 songs suitable for children and the younger group including the 24 best for the primary age, 12 male quartets, 17 chants, 36 short "memory choruses.")

And suppose that you had culled and winnowed until you had reduced the lot of sixty thousand to a usable number, the best six hundred, the condensed cream of all hymnology, those songs that never wear out, every song thoroughly unsectarian and scriptural, high grade, but not too difficult.

Suppose you knew that you were the first compiler to break through certain copyright obstacles which for years have made it positively impossible to print all the best in the same book.

And that, sparing no expense, you had secured a hundred and fifty choicest copyrights, ranging in cost up to \$150 each.

And now suppose you had built these six hundred songs—the best from all the books, into the *world's only perfectly alphabetical hymn and tune book*, enabling one to turn quickly to any song desired, without referring to the index, or to start up an invitation song or devotional hymn without announcing it.

And suppose that (besides the self-indexing system) you had fully classified by indexes the whole work—by tunes, texts, topics, titles and first lines—enabling one quickly to fit a song to any sermon-subject or Bible lesson, or a hymn to a familiar tune.

And then suppose the finished work had come from the press and bindery mechanically superior and as beautiful a hymnal as you ever saw: printed on an unglazed made-to-order paper that courts the eye in the most trying light; all songs in clear, uniform, large-size type; round or shape notes; bound in a rich strong cloth, the covers unbreakably hinged, ribbon book-mark, tinted edges, dignified and beautiful—altogether fit in appearance, says one, "to hand to the King of England."

And suppose the book had already received the unsolicited endorsement, as *the very best extant*, of more than three hundred prominent singers, leaders, and preachers, and of purchasers in every continent and practically every state and province of U. S. and Canada, representing hundreds of churches that now use it.

And finally, suppose— But why not send for a returnable sample of the "New No. Two," free upon request, and see for yourself?

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