

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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THE WORD AND WORK

THE NIGHT LIES DARK

("Cast thy burden upon the Lord."—Ps. 55:22)

"The night lies dark upon the earth,
And we have light;
So many have to grope their way—
And we have sight.
One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they
Upon their way,
Mute in their sorrow, while
We kneel and pray.
Glad are they of a stone
On which to rest,
While we lie pillowed on
The Master's breast."—Sel.

WORDS IN SEASON

R. H. B.

LET US CRY TO GOD

As this is being written, the fiercest battle of all time is raging. The Nazi-power with relentless force smashes forward through Belgium, into the heart of France, to the coast, toward England; and (as it looks now) all resistance can not stop it. The foe is on the way to conquest and victory. If there is yet time when this reaches our readers—let us lay everything aside and humble ourselves before God in repentance and supplication that may please Him this once more to turn the tide of battle. For it is not merely a matter of the victory of one military power over another: the fate of Europe is at stake and the fate of all the world—human liberty, also religious freedom, morality, civilization, the things most precious to man and society. What it will mean for the Nazi power to gain the control over France and Great Britain and supreme power in Europe, can hardly be imagined. But it will almost certainly involve the future of our country also. The United States is too vulnerable, and for its great expanse, too poorly prepared and equipped to withstand the onrush of such a world-power (and with perhaps the combine of dictator-forces) as would surely be launched against her from both oceans, from the south, Mexico and from the Gulf—not to

speak of the inside attacks of the many and various sorts of "fifth columns" that have been formed while the guardians of the nation slept. Let us not be deceived: This is no ordinary war. It is a world-cataclysm. If God will hear the prayers of His people, the final catastrophe can be averted. Let us, like the men of Nineveh cry to Him who alone can help and save. But sooner or later the age is surely coming to its fearful end, even as the word of God declares. When therefore we—the people of God—see these things beginning to come to pass, let us look up and lift up our heads, for our redemption draweth nigh. (Luke 21:28.) And let us watch and pray that we may prevail to escape all these things that shall come to pass and stand before the Son of Man. (Luke 21:34-36.)

* * *

THE CHRISTIAN POSITION

A Christian, if he knows where he stands, and what his right and privilege is in Christ, will never feel it necessary to strain or to trim any passage of scripture to make it fit into some preconceived notion, or to bolster up some forgone position. Being just *Christians* we should have absolutely no axes to grind. Whatever the word of God says is good enough for us. To take the Bible, *all* the Bible, nothing but the Bible, is the Christian's whole and only desire. Whether he can "harmonize" apparently conflicting passages is not of first importance. Until he sees their harmony, he is perfectly willing to take both sides as they stand, and is unwilling to explain away either to make it agree with the other. He is not studying the Book for what he can make it fit, but simply to believe what it says.

THE QUESTION OF "ETERNAL SECURITY"

This fundamental principle should help us in the decision of many questions. Take, for example, the doctrine of the "Eternal Security of the Believer," held by many fine and earnest people as one of the chief points of their faith. "Do you believe in the Safety of God's children?" they ask; or in "Once in grace, always in grace"? Well, what does the word of the Lord say? "It teaches that the child of God cannot fall away or apostatize, so as to be finally lost." Good. If that is what it says, it is absolutely satisfactory. But if there are other passages that seem to conflict with that position, what shall we do about it? If we are sectarian-minded we shall take up with one side of the question, emphasizing the texts that seem favorable to it, and use all means to break the testimony of passages that seem to point the other way. But if we take the simple attitude of a Christian all that God has to say on that, as on every subject, will be good and acceptable to our hearts; and we will adjust ourselves to it, not vice versa. To such a one all the sweet and precious promises the Lord has made to His own, to keep them to the end, are welcome indeed and he would not detract an iota from them. On the other hand, he will take all the solemn warnings and admonitions of the

Word, and would not for any argument or foregone reason dull the edge of them. All that God has said is true and good to him.

THE CHRISTIAN ANSWER

I find that those who feel that by all means they must uphold the "eternal security" position, and by all means break down the seemingly contrary significance of certain passages—that they have not bettered themselves too much, by taking such a stand. They have shifted the anxious question from one side to the other. They are sure, they say, that a child of God can not fall. If one who had been regarded as a child of God does apostatize, the ready answer is that he never really was a child of God. So after all they do not reason from regeneration to final perseverance (as they profess to do), but they reason from the fact of final preservation back to regeneration. As Sam Jones of the old days tersely summed it up: "There's not so much difference between you Methodists and Baptists. The Methodists say they've got it, but they're always afraid they're going to lose it. The Baptists say they can't lose it, but they're always afraid they haven't got it." As for my part, I do rejoice in every one of the gracious assurances God has given me, that despite all my weakness, and proneness to err is human, He will see me through. That is my hope, and I rest my soul on that. On the other hand I regard with fear and trembling the solemn warnings and earnest admonitions He addresses to me, and fear to leave Him even for one step. As good old John Bunyan said, "Don't let sin into your heart—it may never come out again." I trust His power to keep on the one hand, and I will not presume on His mercy and grace on the other. He will keep through faith, and I will trust Him to keep me trusting. But He keeps me also by making me watchful and careful. And so I must give heed to walk circumspectly, in the fear of God. I accept all that He has said, and am unwilling to discount anything. And where I cannot "harmonize," I can yet go on to "trust and obey." This I think is the *Christian* solution of that particular controversy; and the principle thereof applies to other mooted Bible questions as well.

* * * "UNTO HIM THAT LOVETH US AND LOOSED US FOR OUR SINS"

Just one letter in the Greek makes the difference between the reading "*washed us*" of the King James Bible, and the "loosed us" of the Revised, in Rev. 1:5—"Unto him that loveth us and loosed us from our sins by his blood." There is something very wonderful in this. The word "loose," means to *untie* (like the colt, in Matt. 21) or to *release* (as the woman in Luke 13, whom Satan had bound those eighteen years); to *undo one's bonds or fetters* (as when Lazarus came forth bound hand and foot in grave-clothes, and the Lord Jesus said, "Loose him and let him go"; to *set free* from bondage or from prison, as in Luke 4:18 (the word "loose" not used there, but the idea is there). One of the saddest entails of sin is the

weakening of the will, and the increasing propensity to commit the sin over and over, until it becomes unbreakable habit to which the man yields a hopeless slave—until the leopard could change his spots, and the Ethiopian his skin, before he could change his course who has become accustomed to doing evil. (Jer. 13:23.) “Every one that committeth sin is the bondservant of sin.” (John 8:34.) The Lord Jesus not only forgives and cleanses, He sets us free. He breaks the bonds that held us, the fetters of the past. He looses us and lets us go. And He does that *by His blood*. Just as Israel’s bondage in Egypt was broken by the blood of the passover-lamb, so that the people went out free, so has He redeemed us “from our vain manner of life handed down from our fathers,” not with silver or gold, but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ. (1 Peter 1:18, 19.) Rejoice in this you who are saved. Believe it, claim it, take your stand on it. Your old master has no more right over you. He who loves you and forgave you, also bids you stand upright on your feet, and go forth in peace into His liberty.

“He breaks the pow’r of cancelled sin
And sets the captive free;
His blood can make the vilest clean,
His blood availed for me.”

* * *

THE SHADOW OF PERSECUTION

From Brother Rhodes, missionary to Japan, we have the following word:

“Letters just came from Japan telling us about the Religious Bill which has gone into effect, beginning the first of this month [April]. No one is allowed to teach that there is *just one God*. The creed of the church must be handed to the authorities, and all places for meetings must be registered with the police, and all special meetings reported. Tracts are strictly censored, and all of those which have anything out of harmony with the Shinto religion must be corrected, or else the promoters of the teaching will be denied the right to carry on work.”

This, enforced, will mean the expulsion of all faithful missionaries from Japan, and imprisonment and persecution (perhaps even unto death) for native Christians who refuse to surrender their faith. The near future may bring more of the same kind of thing in other places. Neither should we be too sure that “it can’t happen here.” Dark forces are working in all the world. Let us see to it, not only that our lamps are burning, but that we have a reserve supply of oil in our vessels against the evil day. A victory of the Nazis over the allies is not impossible—at this writing not even improbable. Against a possible Nazi-Fascist-Soviet-Japanese combine the rest of the world would be helpless. Even our United States could not stand up against such forces. May God be pleased to grant us continuance of liberty over here, and freedom of worship!

"YEA, WAIT THOU FOR JEHOVAH"

Waiting for God—how often this is spoken of in the Bible! "Rest in the Lord and wait patiently for Him." "Be strong and let thy heart take courage; yea, wait thou for Jehovah." "I wait for Jehovah, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than watchmen wait for the morning; yea more than watchmen for the morning." "My soul waiteth in silence for God only." Again and again these expressions recur in the Psalms. In the prophets also. "I will wait for Jehovah that hideth his face from the house of Jacob." (Isa. 8:17.) "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." (Mic. 7:7.) "They that wait for Jehovah shall renew their strength." And so on. What does it mean? What is it to wait for God? In most of the passages where the words are found there is some explanation. Waiting for God may be sitting still—but it is more than that. Waiting for God may be going ahead, but it is more than that. True, sometimes one may have to sit absolutely still—or even lie still upon the bed of sickness. Or, again, one may have to go on day by day in drudgery, in the monotonous routine of daily tasks, or in suffering and trials. But it is not mere sitting or mere dogged going, or working, or suffering. Waiting on God is a constant and conscious *attitude*. It is the heart's acceptance of things as they are because they are so by the will of God; but coupled with a living hope that God will step in sooner or later. It is an attitude of confident expectancy, which keeps its eye on the Lord. "I will *look unto* Jehovah, I will wait for the God of my salvation." "Mine eyes are ever toward Jehovah, for he will pluck my feet out of the net." (Ps. 25:15.) Or again, with great fulness and emphasis: "Unto thee do I lift up mine eyes, O thou that sittest in the heavens. Behold, as the eyes of servants look unto the hand of their master, and the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah our God until he have mercy upon us." (Ps. 123:1, 2.) It is also our attitude of rest, far from feverish anxiety, from worry and fretting. He who waits for Jehovah has committed his case into the hands of the Lord, and trusts Him to bring it to pass. That is heart's ease. (Ps. 37:5, 7.) It is also an attitude of obedience and submission. For he who waits for Jehovah believes in Jehovah's wisdom and goodness. He will not break over God's bounds to help himself in self-will; for he has this confidence that God's way is the only good way. "In the way of thy judgments have we waited for thee." (Isa. 26:8.) In due time will come God's help, for He never disappoints those who wait for Him (Ps. 25:2). "And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us; this is Jehovah: we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9.)

The Editor's tract, "Concerning Carnal Warfare," is now ready. 5¢ each; 50 for \$1. Order from Word and Work, Baxter Sta., Louisville, Ky.

NEWS AND NOTES

Chicago: "I do enjoy Word and Work, especially Bro. Boll's 'Words in Season'—and trust I won't miss any copies because of my tardiness in sending in renewal."—Mrs. E. S. Woodward.

Louisville, Ky.: "The Ormsby Ave. Church closed a very successful meeting April 28, with Howard Marsh doing the preaching (a very interesting speaker). The meeting was scheduled to go one week, from April 14 to 21, but the meeting started with interest high and it continued high, so we extended the time through two weeks. One was baptized and many helped spiritually."—S. L. Yeager.

Arlington, Texas: "I am enclosing my renewal to Word and Work. How I do enjoy its feast of good things! Christian love to Bro. Boll and Bro. Jorgenson."—Mrs. A. L. Walker.

Harrodsburg, Ky. (to Bro. Boll): "We have been reading your writings for a long time—books, pamphlets, and the Word and Work. I do enjoy Words in Season, and the Sunday School Lessons in the Quarterly. We hope you will live many years if God wills, to continue writing, preaching and teaching."—Ava Duggins.

Henderson, Tenn.: "Please announce that we have moved from Big Rock, Tenn., to 113 North St., Henderson, Tenn., where we will receive our mail."—A. B. Barret.

From a personal letter we glean the following from Bro. Boll concerning his recent meetings in the "deep south":

"I spent Wednesday with Clymore and preached at Greenville, Ala., that night; at New Orleans Thursday and Friday, with Bro. Chambers. Saturday I came here to Jennings, La., and meeting opened well. Small church, but happy and full of faith and love and zeal. They have very spirited singing, and Bro. Ivy Istre is a first-class leader, as well as an able worker and preacher. Bro. Mullins doing fine work here also."

Memphis, Tenn.: "We had a nice trip to Memphis. Our paper, **The Truth**, will boost your **Great Songs**. I preached in Memphis (Faxon

Ave.) over the weekend. Will be at New Salem, near Brookhaven, Miss., over next Sunday. Begin a month's meeting at Wichita Falls, Texas, 45th and Broadway, (North Side) May 26."—J. D. Phillips.

Oklahoma City, Okla.: "We enjoyed the use of our new books this morning (125 of the No. 2 Great Songs) and every one was delighted. It is remarkable what a difference a change in books will make with the singing! Some have already suggested another order of books to be kept at home."—Roy B. Harris.

Portland, Oregon: "I am terminating my third year of work with the Central Church of Christ in Portland and leaving with my family for points in the Midwestern states. We hope to attend the General Meeting of the churches June 3-5 at Camp Center, near Des Moines, Iowa. Hope to visit a number of churches in the Midwest before locating permanently."—Wm. Wayne Allen.

This fine-spirited and worthy young preacher could no doubt be reached by mail in care of O. J. Warren, Runnells, Iowa.

Chattanooga: "On April 12, I preached for the Rocky Springs church, two miles west of Bridgeport, Ala. It is reckoned as the oldest plain church of Christ in all the south land. It was established about 130 years ago. It is thought this accomplishment was by some of the Barton W. Stone forces. My first time to be there was in Nov. 1900. In later years I did much service there and in other communities near by. In those days I felt that I could not be nearer heaven in the flesh than when serving with those good people. Many of them, in blissful faith and hope, have crossed 'the great divide'—some of them aged and some of them young. If I can find them in paradise when I go it will be 'glory for me.'

"The church at Rocky Springs has an annual Home-coming. They invited me to be at their next (Sept. 1) and preach for them, continuing according to interest.

"Bro. Charles Holder of Bridgeport preached there through last week. One was baptized and two were restored. He is a very gifted

preacher and has the ideas of Bro. Ben J. Elston of a thoroughly consecrated life and keeps brilliant pace with him in practice. The two men are near the same age."—Flavil Hall.

Chicago: "The work at Cornell Avenue church continues to grow. There is manifest awakening of a desire to study God's Word in a thoroughgoing way. This is one of the most encouraging aspects of our work at the present time.

"Eight have responded to the invitation since our last report. The radio broadcast over WJJD each Sunday morning at 8:45 (Chicago Daylight Time); 7:45 (Central Standard Time), which has already proved to be a fine work in Illinois and the surrounding States, is sponsored chiefly by the Cornell Avenue congregation and the Brookfield congregation, and also by occasional contributions from other churches and individuals. We are grateful for the fine way in which many have cooperated in the furtherance of this radio evangelization.

"On the evening of May 20 our lecture week at Cornell began with the house full. A splendid feeling of fellowship prevailed. Many Christians from practically all the churches of Christ in Chicago were present to hear two splendid addresses delivered by Andy T. Ritchie, of Nashville, Tennessee, and O. D. Bixler, of Brookfield, Illinois. In the course of this lecture week most of the preachers of the churches of Christ in the Chicago area will speak.

"Cornell has been blessed in having had several visiting preachers at the services of late, among whom were J. Emmett Wainwright, Ben J. Elston, B. D. Morehead, Edward J. Craddock, and Clinton Davidson."—Ralph Wilburn.

Jacksonville, Fla.: "The Maxville, La., meeting has been in progress for 7 days and we plan, Lord willing, to continue for five more. At this writing there have been six additions. We have good reason to expect others. I talked with two fine men after services last night and they seemed definitely interested in taking an undenominational stand. We praise God for this interest and for this increase. The brethren at Maxville have a new

church building—not completed, but we are glad to use it for this meeting. I arrived here in time to help construct it!

"I spoke at the Woodstock Park church in Jacksonville Sunday morning. Will speak again next Sunday morning. Bro. Lemuel Copeland of Dasher, Ga., was here last Sunday morning, so we had him to preach for us in the afternoon at Maxville. We will hold a final farewell service here at Woodstock Sunday night. My father expects to leave Monday for Abilene, Texas, where it seems the Lord has given him a work to do at South Side church.

"The Sunday before I left Johnson City for Jacksonville, we had two to place membership, and one placed membership the week before. I have been asked to speak at Dasher, Ga., next Wednesday night, so will go by there on the return trip to Johnson City. We appreciate the prayers of the brethren."—Robert B. Boyd.

Our Mid-year Shortage

The Word and Work has reached mid-year of 1940, with an accumulated financial shortage of about \$200. It has been our custom to announce our need from time to time, that interested friends may know and pray, and help if they can. Are there those who can and will share in our work of Christian publication, against the present deficit?

H. N. Rutherford preached a week at Parkland church this city.

E. L. J. preached a week for the down-town church (Main St.), Nevada, Mo.

R. H. B., home from meetings in Louisiana, begins tent meeting with Highland church on June 2. The tent is pitched on the church yard, for convenience in all weathers. The meeting is to be protracted over June 16, after which Brother Boll goes to Trumbull, Texas.

"Sister Florence Poynter, widow of the well-known Nebraska preacher, D. J. Poynter, passed away in April. Brother and Sister Poynter had been like parents to me in earlier years, and better Christian people never lived perhaps."—E. L. J.

The Lexington Unity Meeting is reported elsewhere in this issue. All who attended seemed to be of one mind: It was the best so far!

Great Songs Press can furnish paste-in sheets of the Kurfees-Hopkins Unity song, "How Blest and How Joyous," at 1¢ per copy. They fit the fly leaf of almost any hymnal, and the song is now a part of "Great Songs of The Church," both No. 1 and No. 2, both notations.

Later re the Highland church revival meeting: four additions the first day, three of them by confession and baptism. Large attendance.

The "Radioland Gospel Broadcast" of the bay area in California has purchased a large quantity of "Great Songs," No. 2, adopting this hymnal for their radio programs.

The fine paper stock and excellent printing of the 1940 edition of "Great Songs," No. 1, have been highly complimented; also, the long years of service which the binding on this book has been giving. Many

still ask for the No. 1, new or used. We can't keep enough used books in stock to supply the demand.

Earnest appeals have been going out for funds to bring home from Africa the worthy W. N. Short family. Who will have a part in this?

G. S. Press now "gold stamps" your church name on outside cover of new song books at \$5 per hundred.

Comes an announcement of great Midwest mass meeting and General Assembly of churches for June 3-5, at Camp Center, Ia. (near Des Moines). Also, urgent invitation to your publisher to attend and lead in song. Gladly would he go, except for previous engagements.

The publisher's 1940 Western Song Itinerary stands as announced some months ago, Lord willing—for about one month beginning July 15.

CONCERNING HORSE CAVE CHURCH

Since the change in the fellowship at the church at Horse Cave, Ky., to include Christian Churches in this section, among many other utterly untrue reports it is being stated that the influence of R. H. Boll's teaching has been a major factor. I wish to deny categorically that this opinion is true. As a matter of fact, premillennialism in any form has not been taught here to my certain knowledge in more than five years. I know of no one in the church who wishes to have it taught, and I certainly do not. I have made this statement without solicitation and with no other motive than that truth instead of error may prevail.

(Signed) Kenneth Spaulding.

SKILES' STATEMENT ON WAR

I believe that in accordance with the teaching of the New Testament no Christian under any circumstances whatsoever is ever justified in participating in carnal warfare in any way. At the same time I believe that a Christian should "render unto Caesar the things that belong to Caesar," so long, of course, as these things do not conflict with his duty to God, which always comes first. I also recognize the fact that the civil government, although in many instances it reflects Christian influences, is fundamentally carnal and worldly, and therefore must solve its problems sometimes on a carnal and worldly basis, i. e., in the eyes of the civil government itself it may be necessary for it to go to war under certain circumstances. This, of course, would not make the war right in the eyes of God, but one would not expect a carnal and worldly organization to solve its problems on a Christian basis. The Christian should stand ready at any and all times to do whatever he can in the alleviation of suffering brought on by such a war, and by all means he should pray and should not jeopardize his access to the throne of God in prayer by a participation in the sins of a carnal conflict.

(Fulton, Mo., April, 1940.)

Jonah W. D. Skiles.

WHO IS A CHRISTIAN?

S. C.

What unsatisfactory answers are often given to the question "Are you a Christian?" The most frequent perhaps is, "Well, I have never been so very bad." Or perhaps, "I have never done anything real bad." Others, admitting that they are not Christians, are likely to say, "I'm going to try to do better," or "I'm going to quit some bad habits." All such answers indicate the misconception which prevails as to what constitutes a Christian: that the Christian life consists in not doing certain things conceded generally to be "bad." To their way of thinking, salvation consists in being saved from certain practices and in living on a higher plane as a result. In order to this, good instruction and proper motivation is necessary. Jesus, according to this conception, may properly be called Savior since He affords, possibly, the best instruction to be found anywhere, and certainly the best example. His death proves His earnestness and sincerity, and besides it serves to touch our hearts and win us over to His ways. He is regarded much as a good physician who leaves the patient the good remedy together with the directions and goes his way. The remedy, if taken according to directions, does the work.

"Are you an American citizen?"

"Yes."

"Are you a soldier?"

"Yes."

"Why do you say you are a soldier?"

"I enlisted May 1, 1938."

"How do you know that you are an American?"

"I was born one."

Paul was a Roman citizen. He could say "I am Roman born." He could also say that he was a Christian. He was born one, by the spiritual birth. Just so can any and every Christian say. Have you been born again? born of the Spirit, of water and the Spirit? born of God? That is to say, have you been enlightened by the Gospel of His grace, impelled and empowered to enter thus into real relationship with the Lord and Savior Jesus Christ? Becoming a Christian is entering into that relationship. "Living the Christian life" is living in that relationship. And right conduct, that is one of the "things that accompany salvation."

But are you a good Christian? That is a different question. Are you a good soldier? Are you a good American? You have kept out of jail; are you a good citizen? A citizen might get into jail, but a *good* citizen not *justly* so. Every Christian should be a good Christian and be ashamed for not being one, for conscience sake, for the good name of his Lord, and for the sake of the unsaved who ever evaluate our Gospel by the fruit of it as shown in our conduct. The world has a pretty good idea of the life that becomes one professing to be a member of the royal family—the family of God.

CANNON POLISHING

J. H. McCaleb

"Now these were more noble than those of Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so."—Acts 17:11.

"Follow the Word of God!" That is an admonition that is given on all occasions. It is a good one, but dangerously general unless one understands what is implied. It can be used to prove almost anything. In careless hands it becomes a weapon of offense and defense, and yet without knowledge. It becomes a mere emptiness of words and a show of religion without the power thereof.

Knowledge does not come from vain repetitions. Neither does attainment result from empty effort. A recent speaker used the illustration of a cannon polisher. During the last war a number of men enlisted from the same town and served in the same outfit. After the war all were fortunate to return home. And all but one were able to adjust themselves. This one exception seemed unable to make ends meet. Being a likeable fellow, ten of his former buddies contributed ten dollars each month to provide a regular monthly income of one hundred dollars. In order not to hurt his feelings they manufactured a job. They bought a cannon, placed it in the park and gave him the job of polishing it. And so things went on well. The cannon was polished, he paid his bills, and his friends were happy.

One day, however, the cannon-polisher announced that he was quitting his job to go into business for himself. The friends were glad to hear of this good fortune and asked him for details.

"Well," replied the recipient of their bounty, "I have noticed that all of you ride in better cars than I do, live in better homes and are better off generally. You must be making money from my cannon polishing. So, I have saved my money to buy a cannon of my own to polish, and make the profits for myself."

It is dangerous to substitute cannon-polishing for earnest study. It is hazardous likewise to lead others into a false notion regarding a religious zeal that may be only superficial. Each time I pick up the Bible I am ashamed and appalled at my lack of understanding. I realize how little I know and how brief my hours of study. With some points I am familiar almost to the point of cannon-polishing. With others I have no acquaintance.

I believe the greatest need today of those who profess to follow God is to dig deeply into His word with a faith that seeks earnestly to know the truth. We have become satisfied with a superficial knowledge. Our expressions are too much like the parrot. Likewise there is very little depth and breadth to what we know.

What do you mean when you exhort another to follow the

word of God? If you suggest a diligent search of the scriptures, you imply growth in grace and growth in knowledge. There is no such thing as standing still. Those who do may wake up to find themselves polishing cannon.

"IS IT ESSENTIAL?"

R. H. B.

Did the editor of *Word and Work* in a recent editorial under the heading "Is It Essential?" mean to say that to believe the premillennial doctrine is "essential to salvation"? At least two brethren seem to have got such an impression. How anyone could have so misunderstood the writer I cannot see. But in deference to those who so wrote, and any others who may possibly share in the same mistaken impression let me here restate the point intended. In giving an answer to a query whether it is "essential to believe the premillennial teaching in order to be saved," two things were pointed out—(1) that a man may be saved though ignorant of, or mistaken about, many, even important teachings of God's word; but also, (2) that if a man (not in mistake or ignorance, but wilfully) cast aside any portion of God's word, the case would be entirely different. Such an attitude toward the word of the Lord would indicate a serious condition of the heart. The principle would be true in any case. There are, for example, some modernistic preachers who contend that a belief in the Bible doctrine of the Virgin Birth of Christ is not essential to Christian faith, and who therefore feel free to discard it, even to deny it. Now without question there have been many, in the apostolic age and since, who were never apprised of the fact of the Virgin Birth of Christ, or whose attention was never specially directed to this truth, who yet believed in Jesus as Lord and Christ, and as God's only Son, and were saved by His gospel, just as were those who had a fuller knowledge. But if a man, knowing that the word of God spoke of this, had refused to consider it, or deliberately set it aside as superfluous, and disparaged the teaching of it, the case would evidently be different, and considerably more serious. So is it with God's word of prophecy. The question is not whether it is needful to believe "premillennial doctrine"; but whether he believes the prophetic teaching of God's word. A Christian should contend for the doctrine found in the word of God, whatever that may be, and to stand for it and it alone, all regardless of what men may call it. For as simple Christians we have no axes to grind, no theories to prove or to uphold. In matters of prophecy, as in all else, "*we are not right, the Bible is right.*" Now it is one thing to have failed to understand God's word of prophecy. Many doubtless have been saved who have had little or no conception of the prophetic teaching of the New Testament. But it is quite a different matter when a man takes a superior attitude toward the word of God, and pre-

sumes to set some of it aside as unnecessary and superfluous, even making it as a part of the Book to be avoided, or as unintelligible and worthless. That is a far more serious thing than merely being innocently ignorant of or mistaken in regard to that (or any other) part of the Bible. Moreover, if any man has a distaste for any part of God's word, and is inclined to sidestep that part and to value it lightly, whether it be the teaching on baptism or aught else, it is a good cause for self-examination. There may be a grave reason behind such an attitude; and the part of God's word that you do not like may be the very part you need most.

IS IT NECESSARY TO SALVATION?

The point so often made that some portion or another of God's word is "not essential to salvation," and may therefore be passed over lightly or be wholly neglected, rests on a false assumption. The child of God should know that every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness. (2 Tim. 3:16.) And that essentially applies to prophecy. True a man may live without hands or feet or eyes. But there may also arise a situation when he will lose his life for the lack of a hand or a foot or an eye; if he had had it, he could have been saved. The Jews went along for centuries without an adequate knowledge of the prophetic word, without apparent harm. Then Christ came and suddenly their lack became manifest; and "because they knew him not, nor the voices of the prophets that are read every sabbath, they fulfilled them by condemning him." (Acts 13:27.) There is nothing in the various personal attitudes toward the prophetic word that needs to interfere with our common fellowship in the church. But, as in other things that concern the individual, a neglect or failure may at some time be a serious disadvantage, or even result in fatal loss. The "beatitude" of Revelation says, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein, *for the time is at hand.*" (Rev. 1:3.) Take heed, therefore, watch and pray, for ye know not when the time is. A brother sent an inquiry whether there were any *commandment* in the book of Revelation that is not found in other parts of the Bible. Yes, there is such a commandment—a commandment seven times repeated: "*He that hath an ear let him hear what the Spirit saith to the churches.*" This refers to the whole prophetic book which we call "the Revelation." "I am a fellowservant with thee," said the angel to John, and with thy brethren the prophets, *and with them that keep the words of this book.*" "And he said unto me, Seal not up the words of the prophecy of this book, for the time is at hand." "And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." (Rev. 22:7, 8, 10.) Such a book is bound to be of weightiest importance to every Christian; though conceivably some may have lived and died in the Lord without a

knowledge of it. There is much left to personal discretion in our fellowship one with another in Christ. I would not (and never did) sever fellowship from any brother because he differs with me on matters of prophecy, or other matters that do not directly affect our common standing in Christ. But that is very far from saying that a right knowledge of the prophetic teaching of God's word is unimportant or unnecessary.

BEN'S BUDGET

Ben J. Elston

Something more than curiosity drew me to the "National Unity Meeting" at Lexington, Ky., May 7 and 8. I am grateful that I could go. It is sad that there is need for such a gathering; heartening that there is a disposition to have it. Not all would be settled if instrumental music were dropped; but that would go far and, it is the conviction of this writer that, even if only for love's sake, it could and should be done—even as I believe that love would have prevented its adoption unless, first, all had come to agree that its use in the assembly would not be wrong. The matter presented by those engaged in its use was of practical application and excellent spirit. It delighted me to meet and hear them, and love for them was increased. I do not accept their view as either safe or sound, for which I am expecting them to love me none the less.

On the other hand, I am persuaded the case against their position could have been presented with greater dignity and (to good and loving hearts) with irresistible force. I need the meeting. It is well that there is call for more of them. Let us all be very thoughtful, loving, prayerful. Bro. Trinkle's congregation in Indianapolis, where the meeting was last year, invited a return of it next year, if that seemed to be the general pleasure.

The singing by the congregation, to which were added a few special numbers by Bro. Jorgenson's Louisville Chorus, amply demonstrated the utter needlessness of instrumental accompaniment "as an aid to singing." Finally, I suggest that no little benefit will be reaped by most of us, if we will seriously meditate on alleged inconsistencies in our thinking and practices that were held up before us—some of them publicly, more of them privately; for I feel sure that in the many private, profitable interviews "there was much joy in that city." God bless the many who were so good to me. My dear old teacher, Mark Collis, 89, gave us all seasonable exhortation. "Blest be the tie that binds." Perish the wedges that divide. Let us pray.

Ben J. Elston.

The Editor's short commentary on the Book of Revelation has been revised and is soon to be reprinted: 50¢ each, 3 for one dollar. Send orders to The Word and Work.

DISCIPLINE UNDER THE DIVINE HAND

Flavil Hall

Moses said that Jehovah led the children of Israel through "that great and terrible wilderness" of "fiery serpents," and "scorpions and drought," bringing forth water for them "out of the rock of flint" and feeding them with manna which their "fathers knew not," to the end that He might humble them and prove them and do them good at their "latter end."

I shall not try to say in this connection what doing them good at their "latter end" comprises. Many consecrated, Bible-imbued servants of Christ have always, in the Gospel age, believed that the comforting promises to Jerusalem in Zech. 2 and other prophetic scriptures, can find their exhaustive fulfillment only in the return of literal Israel to their ancient, beloved land in God's appointed time. It seems certain that there is to be a "fulness of the Gentiles" and a time of mercy to the Jews that have not yet been realized (Rom. 11).

The purpose of this article is to draw a lesson for each individual who seeks to serve Jesus, the Christ. Afflictions come to all, both good and evil, but, in the case of God's children, they can appropriate them as measures of correction in their lives. They can be assured that if they permit themselves to be "exercised thereby," for their spiritual improvement, the Heavenly Parent will see that the afflictions "yield the peaceable fruit of righteousness" to their souls (Heb. 12: 5-11).

The provisions of the grace of God have "appeared . . . to all men, instructing us" (Tit. 2:11, 12). The word here rendered "instruction" is defined by Thayer: "*The whole training and education of children* (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now proof and punishment): Eph. 6:4." Again, under 2: "*Whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions; hence* (a) *instruction which aims at the increase of virtue.* 2 Tim. 3:16. (b) acc. to Bible usage *Chastisement, chastening*, (of the evils with which God visits men for their amendment). Heb. 12:5; (Prov. 3:11)."

The only life worth while is that of training and discipline under Christ; and the apostle says, following Tit. 2:11, 12 above, this instruction, training, discipline is to the end that we may "deny all ungodliness and worldly lusts" and live "soberly" (exercising self-restraint, as enjoined by the divine law); "righteously" (practicing justice, the golden rule in relation to men) and "godly" (piously in relation to God, honoring, reverencing and obeying Him). Those who are thus trained are cheered by the glorious prospects of the fruition of "that blessed hope" to be realized "at the appearing of the great God and Savior Jesus Christ, who gave himself for us" that we might be redeemed from all iniquity through His blood

and under Him might reach the state of purity and high plane of living such as to be above the world and therefore a peculiar people (vs. 12, 13). Is not the hope and prospect worth the training?

The diploma given by the great Teacher will entitle one to enter through the gates into the everlasting city where no more chastisement will be needed, where no clouds shall ever darken the sky, and where God himself is the light. How short are the struggles for holy mastery, and how momentary the chastising trials in the course of training, compared to the "eternal weight of glory" wrought out by them!

IS THIS ANOTHER SLIP?

D. C. J.

In the course of a religious article, the writer, who had read the Bible from Genesis to Revelation, says: "I learned that the Old Testament scriptures (or Old Law) was of no benefit so far as the salvation of my soul was concerned." He knew perhaps the Old Testament was not all *law*, but it is made up in general of "*the law of Moses, and the prophets and the psalms.*" (Luke 24:44.)

The Son of God said of "the scriptures," the Old Testament scriptures, "These are they which bear witness of me." John 5:39. On the Emmaus road, just after His resurrection, the Lord appeared to two persons, "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures *the things concerning himself.*" Luke 24:27. On that same day, in Jerusalem, he appeared to the eleven and some others, when "he opened their mind that they might understand the scriptures; and he said unto them, Thus *it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations.*" Luke 24:46, 47.

As the eunuch was traveling homeward and reading the Old Testament, "Philip opened his mouth, and beginning from this scripture, *preached unto him Jesus*" (Acts 8:35) so successfully that they halted at the water and the officer was immersed. "Whatsoever things were written aforetime (in the Old Testament scriptures) were written for our learning, *that through patience and through comfort of the scriptures, we might have hope.*" Rom. 15:14. "The sacred writings (the Old Testament) which are able to make thee *wise unto salvation.*" 2 Tim. 3:15. Perhaps the writer of the opening quotation knew all this and even much more; but there seems to be a very great lack of knowledge of even what the Old Testament says. Let it be remembered that much of it is quoted in the New Testament which cannot be fully understood without the background of the Old.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

What is the meaning of the expression "the wrath of the Lamb" in Rev. 6:16?—Missouri.

This expression occurs in the description of what takes place when the Lamb (Jesus Christ) opens the sixth of the seven seals of the book that is first mentioned in Rev. 5:1. John saw this book "in the right hand of him that sat on the throne" and "close sealed with seven seals" (Rev. 5:1). Only the Lamb was able to open them (Rev. 5:2-14). Upon the opening of each of the seals, John saw dire and dreadful happenings that were to come on the world (Rev. 6-12).¹

The great catastrophes at the opening of the sixth seal (Rev. 6:12-17) cause all the inhabitants of the earth to hide themselves "in the caves and in the rocks of the mountains" and to ask that the mountains and rocks fall upon them to hide them from the face of God (Rev. 6:16; 5:1; 4:2-11) and "from the wrath of the Lamb (*apo tes orges tou arniou*)," for, these inhabitants say, "the great day of their wrath [God's and the Lamb's] is come; and who is able to stand?" (Rev. 6:17.)

The Greek word *orge* is one of three words for "wrath" found in the New Testament, the others being *thumos*, and *parorgismos*. The first two of these three words are general words for "anger, wrath" and are used equally of the wrath of man and the wrath of God.² *Parorgismos* is used only once and then of man (Eph. 4:26).

The verbs *orgidzomai* "be angry, be wroth,"³ *parorgidzo* "provoke to anger" (Eph. 6:4), *thumoomai* "be wroth" (Matt. 2:16), and *cholao* "be angry" (John 7:23), are found. The adjective *orgilos* "prone to anger" (Tit. 1:7) is also found.

There is no need to discuss the etymologies of these words since their meanings in the text is the important thing and their etymologies are a secondary matter as far as the meaning in the context is concerned. Since *orge* is used indiscriminately of God and of man, the conclusion as to its meaning in the expression "the wrath of the lamb" must be that it is "anger, wrath" with at least some resemblance to that of men. This is the wrath of the Lord Jesus Christ when he is confronted with sin and the deliberate hardening of men's hearts. In Jesus' life here on earth we have a clear cut instance of this when he "looked round about on them with anger, being grieved at the hardening of their heart" (Mk. 3:5) on the occasion of the healing of the man with the withered hand on the sabbath day. In our passage here the "wrath" is motivated by the pent-up grief at the sin and hardness of men's hearts which the Lord Jesus has endured for centuries. The passages in the Old Testament referring to "the day of Jehovah" and in the New Testament to "the day of the Lord" all show the working of God's (and Christ's, since he is God) wrath on disobedient men. Rom. 2:4-16 clearly shows why this wrath comes upon disobedient man.

If we have difficulty in seeing this part of the nature of God and Christ, we must remember that God is a God of justice (and therefore judgment) as well as of mercy, and that Jesus Christ as well as being our Savior will also be Judge (cf. Jude 15; 2 Pet. 2:9; 1 Pet. 4:5; Acts 18:30f.), and that his being *Judge* implies avenging wrath and punishment.

¹ It is to be noticed that the opening of the seventh seal (8:1f.) reveals the seven angels who sound one at a time on their trumpets and reveal yet more woes upon the world (Rev. 8:6-11:19).

² **Thumos**—of man: Luke 4:28; Acts 19:28; 2 Cor. 12:20; Eph. 4:31 (wrath);—of God: Rev. 15:1-7; 16:1.

Orge—of man: Rom. 9:22 (second reference); Eph. 4:31 (anger); Col. 3:8 (anger); 1 Tim. 2:8; Jas. 1:19, 20;—of God: Mt. 3:7; Mk. 3:5; Lk. 3:7; 21:23; Jn. 3:36; Rom. 1:18; 2:5, 8; 4:15; 5:9; 9:22 (first reference); 12:19 (probably); 13:4, 5; Eph. 2:3 (I take "children of wrath" to mean "children who will receive wrath"); 5:6; Col. 3:6; 1 Thess. 1:10; 2:16; 5:9; Heb. 3:11; 4:3; Rev. 6:16, 17; 11:18; 16:19; 19:15.

I have given all the references under **orge**, but not all under **thumos**.

³ Mt. 5:22; 18:34; 22:7; Lk. 14:21; 15:28; Eph. 4:26; Rev. 11:18; 12:17. These are all with reference to man, except that in the parables (Mt. 18:34; 22:7; Lk. 14:21) there is a figurative reference to God.

Corrections on the May Article.

Two rather confusing slips occurred in this department in May issue. On p. 112 the sentence "Again the participle could not be used with an abstract quality etc.," should have had the word "not" omitted. At the bottom of p. 113 the statement "the preposition *kata* has a distinctive force" should read "the preposition has a distributive force."

Jonah W. D. Skiles.

DR. J. B. WOODRUFF

Dr. Woodruff, elder brother in Seventh and Camp Streets church, had as active a part in the services April 21 as usual, teaching his class, leading two of the songs, leading in prayers, lending personal encouragement to many, helping others to and from the meetings; drove home to his convalescing wife and other relatives, ate with them the noon repast, lay down for some rest, and not long after entered into the rest that shall know no ending. None of these things except this last was unusual with this beloved brother. But this last thing is what makes it unmistakably the greatest of all his experience. And the day was made in Heaven! But the preparation for enjoying such a day has been a process of many years, the years since he first knew the Lord. We weep not for him; but our hearts are very tender toward his dearly-beloved, left to go the rest of the way without him. Sister Woodruff, Imogene and Fred, and many others of near kin, know in whom to place their trust and on whose arm to lean.

"Weeping is but for the night;
Joy cometh in the morning."

—Stanford Chambers.

MILLENNIUM TRACT READY

At last, the Editor's new 8-page tract on "The Millennium" (5 pages) and "Throne of David" (3 pages) is on the press, and will be available when this magazine reaches our readers. The price is uniform with all our other tracts, 5¢ each, 50 for a dollar bill.

Order this tract by fifties if possible, to scatter among your friends. Address orders to *The Word and Work*.

THE NATIONAL UNITY MEETING

(Reprinted from Claud Witty's report in Church Bulletin.)

The National Unity Meeting at Lexington, Ky., was a most wonderful success. People were present from as far away as Los Angeles, California, and from almost every state between the Allegheny and the Rocky mountains. The Churches of Christ and the Disciples of Christ were almost equally divided. The spirit of the meeting was especially fine. Of course there were times when some of the speakers got a little "het up," but no offense was taken.

Those who have attended the other Unity meetings were agreed that great progress is being made in the efforts to restore fellowship between the conservative members of the "Christian Church" and the "Churches of Christ."

The speakers on both sides declared most emphatically that unity must be attained, and that it must be attained on scriptural grounds. To assist interested people in all parts of the country in their study of the vital issues involved, it was announced that about a dozen brethren from each group would soon meet, and, in the spirit of deepest humility and in the most friendly manner, study the developments of the last four years, and then publish some literature on the subject. This meeting will likely be held within three or four months.

Brother E. L. Jorgenson brought his fine chorus from Louisville and their singing was a demonstration of how wonderful vocal music can be when it is properly rendered. I never was so thrilled by sweet singing in all my life. The congregational singing was also soul-stirring. In a letter just received Bro. Jorgenson says: "The Lexington meeting was far and away the greatest of them all so far, in my judgment. It was most frank and honest, and at the same time carried on in the best spirit. I believe the morning attendance exceeded anything so far, and the general enthusiasm was very high."

The weather was ideal, and the Detroit group certainly had a happy time. We visited the Cane Ridge meeting house which was built in 1791, also the site of the Main St. church in Lexington, where the great Campbell-Rice Debate was held in 1843 with Hon. Henry Clay moderating. This debate lasted 18 days.

We also visited the graves of Barton W. Stone, Raccoon John Smith, J. W. McGarvey, and other great souls of the Restoration period. If the world stands, people will be reading about the Unity meeting in Lexington, Ky., hundreds of years from now. It was an historic event.

CONCERNING STEPHEN ECKSTEIN

I am very much interested in Bro. S. D. Eckstein and his welfare. Having spent some time in Kansas City last year, and knowing his need, I would like to see some regular help go to him. Please insert a notice in the W. W. that he is in need of financial help, and that I am taking care of his funds—the same as others do for our foreign missionaries. There might be many who do not know of Bro. Eckstein who would like to have a part in this particular line of mission work.

Bro. Eckstein is devoting his life to the Jewish work, and only recently he was offered two hundred dollars per month if he would line up with one of the large denominations. This he refused, because it meant giving up some of the things that he holds sacred.

Bro. Eckstein has been working part time at humble labor in order to get bread for his family. This work has not been regular, and I am afraid their eating has not been regular either!

I believe that a notice in the Word and Work would help some to see the need of this wonderful servant of the Lord. I hope so.—Horace E. Wood, 810 Medical Arts Bldg., Dallas, Texas.

SHORT COMMENTARY ON ROMANS

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ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Sister Cassell has taken some special treatment for the good of her health. ** A fine Bible training class has been conducted by Bro. Dong in Korea. A revival came to the members out of their early morning prayer meetings and it went deep enough to free them for the use of tobacco! ** Helen Pearl Scott's Bible examination at Abilene Christian College was thorough enough to include 400 questions and two themes on basic topics. ** Bro. Estenez has baptized 40 more in Cuba.

There are about 60,000 refugees in Macao, China, where the Davises are carrying on for the Lord. ** Pray for the complete success of the X-ray treatments Sister Alice Merritt, of Africa, is taking. ** Somebody or some church can render the George Scotts a genuine favor by assuring our government that their son, Jimmie, who wishes to come over for a period in school, will not become a public charge. He is gifted in mechanics and would be glad to work, but immigration rules forbid him displacing an American who would also like to have a job. Possibly it would be allowable for some family to receive him for the time he is here and have the benefit of his labor in vacation time. Who is interested? ** "It makes our hearts rejoice that in addition to the two baptized in our meeting in Livingstone two others made confessions."—*Orville Brittell*.

The Garretts have engaged passage home from Africa sailing in September, but Bro. Frank Mullins, Box 308, Jennings, La., needs \$500 more by August 7 to make the journey possible. Ships are crowded, so don't make them miss this one. ** We hear a man has volunteered for the African field. ** A very neat, and newsy letter has come from the Shewmakers in Africa. It was produced by the Multigraph by which Bro. Brittell is making some new song books. ** A generous and sympathetic brotherhood will not forget the needs of the O. T. Rodman family as the husband seeks to continue his education, have the little girl treated for recovery from infantile paralysis and meet other family needs. The address is 312 S. Flood St., Oklahoma City, Okla., or via this office. ** Brethren in Miami, Fla., care R. C. Matheny, Box 294, Hialeah, Fla., are seeking the needed funds to bring the W. N. Short family back from Africa. The call is most deserving as they have spent about twenty years out there with only one journey home, and the children wish American schooling in preparation for missionary work in Africa. Please help them. ** Bro. S. D. Garrett reports prices "going up by leaps and bounds." Bread is up one third and other things in proportion. ** Bro. Broaddus of Hong Kong, has not been so well again.

LOWELL DAVIS LETTER

(This letter was sent to Brother Skiles some months ago, but is still of interest. Wichita brethren report that the Davises have now moved to Macao as planned. Send funds to P. S. Woodbridge, 321 Pattie Ave., Wichita, Kansas.—E. L. J.)

We enjoyed our most pleasant voyage on our return trip, and found things much as we expected when we arrived. We are comfortably located, and are ready for work.

Our first task is to settle the claim for damages on the Bible School. That claim has been filed, and I have seen both the American and Japanese consuls about it. I hope that it will be settled before long, because I can do nothing else until I am free of that.

Our workers are badly scattered, and it will take some time to get them together. I am asking them to come to Hong Kong, and we will go from here to begin our work. They can not possibly get here before mid-spring, and perhaps not before early summer. It will be possible to start the work earlier than that if we can get the Japanese government to make a settlement about the property, but we can not start with a full force before that time.

We are thinking about going to Macao right away to start work in villages about there. I do not know whether we can do that or not, but I am of the opinion that we shall. I hear that there are some villages that are free from Japanese occupation.

We are going to be short on funds for supplying the evangelistic meetings this summer. If you have something you would like to give to this work, it would be very acceptable in that work.

We are well, except for baby. She has an infection in her ear that has given her trouble, but it is about well.

Lowell B. Davis.

ETHEL MATTLEY REPORT

(From a letter to Brother Skiles.)

The work here continues. I keep busy even here in Hong Kong. Guess you have received the "Chimes" and know the news that has been given there. Recently the fighting in Kwong Sai has come very close to Heng Chow but as far as I have been able to learn the Japanese soldiers have not entered the city. For a time fierce fighting was taking place a day's walk from there. I felt no doubt that they would take Heng Chow and then go on down the river. The daily paper stated that they had been defeated there and next day contradicted that statement. Now it seems they are going west towards the French Indo-China border. Those writing from the interior do not seem to know as much as we here on the coast do about what is taking place. If news is against the Chinese they will not tell it. The preacher wanted us to repair a house in Heng Chow and open the chapel again but I wrote him to wait until things were more settled. If the Japanese army comes in we might lose it all again. Prices now are out of sight, and material hard to get also.

March for us was a very extraordinary month. More rain fell than usual and the temperature was higher than ordinarily. We will need the moisture or there will be no water in the faucets. The reservoirs are filled with what falls from the sky.

My red lilies are beautiful now. Only two of them opened in time for Easter and the white will not open for some time to come. Even the professional gardeners did not get theirs to open in time. Last Easter we had all sorts of white lilies for sale on the streets.

I have three hobbies which are not very expensive ones: raising canaries and fish along with collecting used stamps. All my tropical fish died, and now I have some gold ones. In with the fish are snails, shrimp, etc. They are all interesting to watch and see how they live and multiply. I have one baby canary a week old and how he grows!

Thanking you again for your help in the work, I am, Yours in Him,
P. O. Box 692, Hong Kong. Ethel Mattley

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1. No funds derived from the sale of our hymnals were transferred to any other publication or organization.

2. The profit for 1939 on the No. 2 hymnal, without any allowance of wages to the compiler or his office helpers, was only \$9.38. This upholds our claim that the "New No. 2" is sold at cost.

The Auditor's complete report is open for inspection in the office of Great Songs Press. The introductory statement follows:

HUMPHREY ROBINSON, and COMPANY

Certified Public Accountants

Louisville, Ky., April 11, 1940

We submit herewith report of our examination of the operations of Great Songs Press for the year ended December 31, 1939.

The organization is under the direction of Mr. E. L. Jorgenson and is engaged in the publication and sale of a series of hymnals entitled "Great Songs of The Church, No. 1", "Great Songs of The Church No. 2", and "Great Songs of The Church No. 2—Part 1". These hymnals were compiled by Mr. Jorgenson and have been published and sold on the basis of providing the churches with a suitable hymnal rather than as a profit-making venture.

This examination was confined to the operations in connection with the publication and sale of the hymnals entitled "Great Songs of The Church No. 2", and "Great Songs of The Church No. 2—Part 1".

These two hymnals were first published in 1937 and first mailings went out in September of that year. The cost of plates, copyrights, paper, presswork, and bindings on the original edition amounted to approximately \$17,000.00. The necessary cash was obtained by Mr. Jorgenson through loans from a local bank and individual members of his family. At December 31, 1939, the indebtedness stood at \$12,800.00.

The publication and sale of the hymnals covered by our examination resulted in net profit of \$9.38 for the year ended December 31, 1939, as set forth in the statement of operations included herewith. Income and expenses were verified in the following manner:

Income:

Total sales value and number of hymnals sold were verified by addition of sales invoices for the year 1939.

Cost of Books Sold:

Unit cost of books sold were verified with contracts, invoices, and canceled checks covering cost of plates, paper stock, presswork, binding and royalties.

Expenses:

Expenses, exclusive of shipping expenses on hymnals mailed directly from Louisville, were verified with invoices and canceled checks. Louisville shipping expenses were estimated by us based on the average postage and cost of containers.

So far as we could ascertain, no funds derived from sale of these hymnals were transferred to any other publication or organization.

Based upon our examination, it is our opinion that the attached statement, which shows a net profit (after all charges) amounting to \$9.38, correctly reflects the result of operations in connection with the publication and sale of the hymnal "Great Songs of The Church No. 2" for the year ended December 31, 1939.

HUMPHREY ROBINSON AND COMPANY

By Robert Miller, C. P. A.