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"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterance on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expurging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom-teaching of the Bible. We shall not go astray in so doing.

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THE WORD AND WORK

(VOLUME XXXV, FEBRUARY, 1941)

THE OFF'RING OF CALVARY

CLAUDE THOMAS LYNN

The form that was broken for me,
The hands that were wounded, I see,
The face of my Savior in deep agony,
I see in the loaf of my Lord.
My Savior, I see on the cross
To save me from unending loss;
I eat of the bread that He gave: To me,
This is the off'ring of Calvary.

The garland of thorn that He wore,
The pain and the suff'ring He bore,
The love and compassion that freely outpour,
I see in the cup of my Lord.
I think of the death that He died,
The spear that was thrust in His side;
I drink of the blood that was shed: To me,
This is the off'ring of Calvary.

WORDS IN SEASON

R. H. B.

LOSING ONE'S LIFE TO FIND IT

Among the repeated sayings of our Lord Jesus Christ most impressive is the one concerning the man who finds his life and by "finding" loses it; and who loses his life yet finds it. Four times did the Lord Jesus use this saying on different occasions, and each time with significant variation.

It is found the first time in Matt. 10, when He gave a charge to the Twelve as He sent them forth on their first, limited mission "to the lost sheep of the house of Israel," but looking far beyond this, to the world-wide preaching of the gospel, down to the end of the age. They were to expect no easy time. "Behold, I send you forth as sheep in the midst of wolves"; and "ye shall be hated of all men for my name's sake"; and "a disciple is not above his teacher, nor a servant above his lord.... If they called the master of the house Beelzebub, how much more them of his household! ... "And be not afraid of them that kill the body, but are not able to kill the soul." This leads up to the declaration, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be

they of his own household. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. *He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.*" (Matt. 10:34-39.)

Clearly a man "finds" his life when he gets his earthly enjoyment out of it—ease and comfort and plenty, wealth, honor and pleasure; and, conversely, he loses it not only in the case of being slain, but also, and always, when he is bereft of those things that make life pleasant and enjoyable. So if a man spares himself and seeks after his own interests and comfort, he will lose the life he tries thus to conserve; but he who throws all self-consideration to the winds, and chooses hardship, suffering, and, if need be, death itself for Jesus' sake—he is losing his life here, yet finding it again, both in joy and happiness, here, and in greater measure hereafter.

WHAT SHALL IT PROFIT?

The second time the Lord Jesus used this saying was in the sequel of Peter's confession in Matt. 16:24-26. When Peter had attempted to dissuade the Lord Jesus from taking the way of the Cross, He called together his disciples and said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. *For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.*" And He adds, "For what shall a man be profited if he shall gain the whole world and forfeit his life? And what shall a man give in exchange for his life?"

REMEMBER LOT'S WIFE

The third application of this saying is found in Luke 17, in connection with teaching concerning the Lord's Return, to point the necessity of instant readiness. Here He speaks not of the readiness for an instant *flight* (as in Matt. 24:ff) but rather of the danger of being held in earthly entanglements when the Lord comes. It is the same lesson as that taught in Col. 3:1-4 and 1 Pet. 1:11—the necessity of girding up of the loins of the mind, and setting our affection on things that are above, not on the things that are upon the earth. "Remember Lot's wife"—the woman who looked back to the things to which her soul cleaved. "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." (Luke 17:32, 33.)

EXCEPT THE GRAIN OF WHEAT DIE

Once more the Lord Jesus brings up this saying, in John 12, to point out the condition of true service and fruit-bearing. "Verily, verily I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit. *He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.*" Since He himself led the way in this principle, He

adds, "If any man serve me let him follow me; and where I am there shall also my servant be: if any man serve me, him will the Father honor." (John 12:24-26.)

MY LIFE AND CHRIST'S SERVICE

These then are the four uses the Lord makes of this weighty saying. The slight variations in which the saying re-appears are also noteworthy and meaningful. In Matt. 10:39 it is simply *finding* and *losing*; in Matt. 16:25 it is the *saving* of the life, i. e., the sparing of oneself, refusal to go the way of the cross, which is the death of the self-life. In Luke 17:33 the contrast lies in *seeking to gain* one's life—which is grabbing after earthly good and hanging on to worldly possession, thereby losing all; as against losing the things that make up life, and thereby *preserving* the life itself. And in John 12 it is *loving* one's life, and thus losing it; and *hating*, and thus *keeping* it. That great servant of Christ understood the meaning of it, when he said, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God." (Acts 20:24.) Hence also could he say, "For me to live is Christ, and to die is gain." (Phil. 1:21.) And of some it will be said that they "loved not their lives unto death." (Rev. 12:11.) How few of God's people have got this lesson! How few can be said to be losing their lives in any sense, for Jesus' sake. What shall we do?

"APART FROM ME"

The Vine, the branches; back of that the great Husbandman, the Originator and Keeper of it all—that is the whole story. Christ is the Vine. In Him all fullness dwells. The branches are said to be "in" the Vine—that is, joined to it, made one with it. That includes more than what outwardly meets the eye. It is more than mechanical position and place. It is intimate inward union. If the branch is truly in the Vine, the sap, the power, the hidden life-essence of the Vine flows into the branch, and only by virtue of that fact can the branch bear any fruit. "Apart from me ye can do nothing." The King James version loses something of the sense when it translates "*Without me ye can do nothing.*" That might mean "without my help," "without my assistance." The more exact meaning, as the rendering of the Revised Version suggests, is "if you are not one with me, and except you are joined to me in vital union, so that my life, energizing, enabling, empowering, can flow into you—you can do nothing." Certainly there is much being done otherwise in the way of religious work; but nothing that will stand, nothing that counts. The Christian's first concern therefore must be to abide in Him, so that He may abide in him. "He that abideth in me and I in him, the same beareth much fruit: "for apart from me ye can do nothing." The branch says, "Not I—but Christ liveth in me"; and "my fruit is borne by the power of His life in me."

UNLIKELY THINGS OF GOD'S REVELATION

God Spoke! If indeed He has broken the silence of the heavens, and broken through all the barriers of nature and natural law to speak to us from heaven, we cannot think that it was in order to tell us something trivial, or something that we could have easily reasoned out for ourselves, or something that would fall in with the natural ideas and thoughts of men. The secrets that men have wrung from nature by hard search and study are not obvious things or plausible on the face of them. In fact they are fantastic and marvellous, yet ("believe it or not") true. But much less could we expect that the things which *God revealed to us* ("things which eye saw not, and ear heard not, and which entered not into the heart of man") would always, or often seem plausible and probable to our minds. They can be received only on testimony, and must be accepted on authority—the authority and the testimony of God's word. How strange God's revelation sounds to man's narrow reason! How unlikely, how impossible seem the things He tells us! It is not strange that to the natural man the things of the Spirit are foolishness. Truly we can learn them only by absolute faith in Him who speaks, for the truth which He declares is apt to run counter to all our logic and philosophy. When, for example, God divulged to Noah the irremediable corruption of all the world—there must have been much in the appearance of things then (as there is today) that would have seemed to contradict such a judgment. And when He told Noah of a flood of waters that would engulf the entire earth—how unlikely such a thing must have seemed on the face of it. Still stranger would seem the expedient of the Ark as the only means of salvation from such a catastrophe; and most improbable of all would be the announcement that of the teeming millions only a very few would be saved. With what derision must those antediluvians have greeted such absurd teaching! How they must have scoffed and ridiculed (even as scientific unbelievers today) and what scorn and contempt must have been poured upon the head of poor Noah who preached to them in the days when the Ark was preparing, while the longsuffering of God still waited!

So likewise what He said to Abraham, to Moses, to the prophets—how impossible it seemed to human mind! What, for instance, could have seemed more improbable and self-contradictory than the prophecies of the Messiah's first coming! And no less incongruous are the predictions of the Lord's return, which so many today try to whip in line with man's reason and notions of consistency. But the distinctive mark of all that God has spoken is that in the outcome it is seen to be *true*. The former things which He made known came to pass even as He said. And so will all the things not yet fulfilled, however impossible of realization they may seem to man, and however long delayed their fulfilment may have been.

NEWS AND NOTES

Chattanooga, Tenn.: "I am sending a few subscriptions and renewals to Word and Work. The paper is so superior to any among us that it deserves a wide circulation. The one article in the January number, 'Dealing with Differences,' is worth the price of the paper. I am preaching a series of Sunday morning sermons on the book of Revelation."
—E. H. Hoover.

Houston, Texas: "I wish you greater advances in His service during 1941."
—R. J. Kenney.

Brother W. J. Campbell, of Davis City, Iowa, reports a fine Bible school, studying the life of David. There are five fine young men in the class and they have been giving good lessons in the services of the church at Davis City.

Pacific Palisades, Calif.: "We rejoice at the fine report of the work of the Highland church in Louisville. May the Lord continue to bless that work."

"Brother Eugene White has been preaching here at Venice since July of last year and he is doing a good work. He also teaches part time at Geo. Pepperdine College."
—Elmer La Master.

Bronte, Texas: "Brother W. H. Hilton, of Mountain Grove, Mo., recently closed a meeting at Eola, without visible results. He visited us and preached nearly a week at Robert Lee, which resulted in the return of one wanderer. We go soon to Eola and then to the East 7th Street Church in Austin. I plan to do two month's work in Arkansas, where I 'discovered America,' before long."
—J. D. Phillips.

Jennings, La.: "Had a fine, helpful New Year's Eve watch service with our little building well filled. Brother Chambers came up from New Orleans and brought a timely and spiritual message on the subject, 'What Time Is It?' Helpful messages were also brought by other visiting preachers, John Burgess and Steve Hazelton from Oakdale, Norris Lafleur of Estherwood, and Ivy Istre, who spoke in French and had charge of the singing. A great blessing was brought also by the singing of the young people."

"Work here at Jennings continues

with increasing interest. New doors are opening to us. Have full schedule of services regularly each week in various places. Our young people are cooperating in a most marvelous way—on Sunday night we have as many young people as older ones, and ordinarily this is true of the prayer meeting service. Brother Istre continues to do a splendid work with them in singing as well as in preaching here and elsewhere."
—Frank Mullins.

Houston, Texas: "I feel the W. W. is doing a good work and I should like to have a part in it. In this time of turbulent conditions, when the ominous clouds of disaster hover over the world, it is necessary that Christians, those who really love the Lord and really believe His word, should wake up to the responsibilities that rest upon them and pray that our Father will strengthen and guide us into His service where we can do the most good. May God help us to avoid the seductive teaching of Satanic influences and have a clear vision of the truth."
—W. H. Crain.

Fort Lauderdale, Fla.: "I began work with the church at Fort Lauderdale on January 1. The work starts off with an encouraging outlook. Please address me Box 1612, Fort Lauderdale."
—W. H. Allen.

Johnson City, Tenn.: "The fifth Sunday in December I preached both morning and evening for the Woodstock church in Jacksonville. The afternoon of the same day I conducted the funeral service of Bro. Ponder Upchurch, the cause of my being in Jacksonville. Spoke Monday and Tuesday nights at Maxville, Fla., and expect to be with this congregation in a meeting again this spring."

"God has been with us and definitely blessed the work here in Johnson City. We feel that the work is in good shape to grow spiritually and, God willing, in numbers too. We are blessed with outside opportunities frequently. Recently I spoke to the student body of the Junior High School. Feb. 10 and 11 I will be on the radio. We are delighted when we learn of faithful prayers in our behalf by brethren

ren elsewhere. God's blessings on Word and Work."—Robert B. Boyd.

Amarillo, Texas: "I know of no song book that can equal 'Great Songs' No. 2."—H. Norman Gipson.

We need 2 copies of the Feb. issue, 1940 Word and Work. Who will kindly send?

Ventura, California: "Our books 'Great Songs, No. 2,' now three years old, are in excellent condition. We think they are the best published. Rush us 25 more."—H. J. Kelley.

Malta, O.: "Your hymn-book is unsurpassed."—Golda M. Price.

We know of one copy of the "Campbell-Rice Debate," first edition (1844) that is for sale at four or five dollars for the copy. The corners are somewhat worn, but the paper stock is in good shape, and the interesting volume is bound in sheepskin. Communicate with this office.

Just now, the "Unity Song," "How Blest and How Joyous," is about to be reprinted for paste-in purposes. The cost is 1¢ per copy. Please let us know now if you wish more of these.

Brother Wilson Burks, minister in Parksville, Ky., has a paragraph in his January Bulletin boosting for a W. W. club at Parksville for 1941. Brother Burks knows that the W. W. will definitely forward his own work and teaching with that good church. Many ministers realize this, and they are among our best clubbers.

Houston, Texas: "Please renew my subscription to the Word and Work. It is the best of them all."—Sam Morelan.

This office has on hand a small quantity of K. C. Moser's tract, "Are We Preaching the Gospel?" They are 10¢ each, and very much worth it.

Louisville: "For the past five years I have enjoyed working with the fine brethren and good people at Cedar Springs. The entire time with them was indeed a pleasure. There was a display of fine fellowship and we all worked together in one common cause. The work increased in many ways and is in good condition now. The finances have nearly doubled and a number turned to the Lord—77 being added to the

church, 64 of them were by primary obedience. It is with regret that we leave these good people, but we rejoice that they have obtained the services of Brother and Sister Kranz. I am sure that these worthy servants will be a blessing to them.

"We have now taken up the work with the congregation at Sellersburg, Indiana, and look forward to an enjoyable and prosperous work with them."—Howard T. Marsh.

This office will be glad to receive names of Christian soldiers who are to be stationed here, or near here at Camp Knox; also, the names of Christian men and women connected with the Du Pont, Bowman Field, and other defense projects in or near Louisville. We will gladly send such names to the churches, and do what we can for such Christians.

West Central Indiana

"We have a cluster of fine churches in this section of Indiana. There are no less than twenty-five congregations within a circle of twenty-five miles. Many of these are rural congregations that maintain monthly preaching and an annual revival meeting. W. S. Hoar is at Linton and J. R. Clark at Dugger in full time work. Paul Neal preaches three Sundays per month at Jasonville and the other Sunday at Ellis.

"W. S. Hoar conducts a young people's chorus made up of about 30 voices, representing six congregations. This group recently presented a full program at Dugger and also at Linton, consisting of songs taken from 'Great Songs of the Church', and two short talks. They plan to visit other congregations soon.

"Hoar and Clark also have a class of young men who train at Linton and visit congregations around with short talk programs. Our last special meeting was at Berea where the young men were well received.

"Possibly between 75 and 100 Word and Works come into this section of Indiana each month. We hope others among us who see this report will send in their names. Perhaps some could send in a club of four at the special club rate. This is that good work you have been wanting to do and the good will continue throughout the year to those who receive the Word and Work."—J. R. Clark.

HERE IS REAL DEVOTION

The year 1940 has come to a bloody close. It has been a year of violence and war, a year of aggression and conquest abroad, and of feverish preparation for defense at home. What 1941 has in store only the Father in Heaven knows. Without a doubt this is a time for soberness of thought, of much prayerfulness, of greater consecration, of faithfulness and fervor in Christian service, and of unwavering faith in God and in His "exceeding great and precious promises." Whatever may lie ahead for us we know God's promises can never fail, even though heaven and earth may fail. (Matt. 24:35.)

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added to you." (Matt. 6:33.) "And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Rom. 8:28.) These two promises of God have brought hope and renewed courage to countless thousands of Christians in all walks of life. In view of what has been taking place in Europe, and what could happen even here, the following great promise of God seems timely to me as we face another eventful, and perhaps fateful year. "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

It is my sincere desire to make more efficient use of my time. I realize that those of us who are servants of God must "work while it is day for the night cometh when no man can work." Most of us could greatly increase our usefulness if we were more systematic in the use of our time. Often much of our rush and hurry results more in lost motion and frustration than otherwise, due to lack of a systematic plan for the day.

I do most earnestly wish with all my heart to be a better man than I have ever been before. I know this can be possible only through keeping my heart pure at all times. Impurities reach the heart through the five senses of the body, but chiefly through sight and hearing. I am firmly resolved therefore to refrain from looking upon or listening to that which might lead to temptation. The writer of the Proverbs admonishes, "Keep thine heart with all diligence for out of it are the issues of life." (Prov. 4:23.) And in the statement of our Lord, "Blessed are the pure in heart for they shall see God," the plain implication is that the impure in heart shall never see God. How tragic for one to name the pure name of Christ and continue to live a lustful, impure life in the enjoyment of sin!

I want to put the affairs of the Lord above my own interests or affairs. If there should ever be a conflict between service in a humble place, even though I might be poorly supported, or a position where the work is pleasant and the salary ample, let me not turn my back upon neglected souls in order to gain more of this world's goods. Let me never forget the words of my Lord and Master: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:24, 25.)—T. R. Atkinson, in *Latin American Christian*.

"It is the privilege of a son, as he advances toward maturity, to gain knowledge of the work his father is engaged in, of the object which his father purposes to accomplish, and of the plans whereby he means to attain it. Therefore it should be the highest ambition of the children of God to know, and to follow in their hearts and minds, the mighty plan of Him who worketh all things after the counsel of his own will."

—Selected.

Every inspired prayer in Scripture shows what God is willing and ready to do for us.

THE GREAT COMMISSION IN TWO PARTS

Stanford Chambers

Some time back there came for conference a man with commendable, overflowing zeal for lost souls and for making known the name of Christ,—a traveling preacher trying to make every town on the road. He reported converts all along the way. Noting that his stay was short at any point, I expressed concern for the converts, their nurture and protection. He was "leaving them in the care of the Great Shepherd." I remarked the responsibility which the second part of the Great Commission at the end of Matthew lays upon him who goes forth making disciples, to see that they have instruction and provision for observing "all things whatsoever I have commanded." He admitted not having given that phase of the Commission any particular thought.

There is fascination in fruitful, soul-winning preaching, thank God, fascination both to the preacher and to hearers. But just because it is so, there may come a disinclination to devote the needed time for giving instruction on life and duty. Mr. Fuller took time off recently from this more fascinating kind of preaching to do some needed teaching on plain, old-fashioned Christian duties, but he felt called upon to explain to his vast audience his purpose and to ask his listeners to bear with him in so doing. Our Lord's Commission, it is not unwise to note, does not leave this matter of observing what He has commanded or of giving instruction thereto to our choice or preference. Another preacher, one of international labors, came through advocating that the times now are such that we should turn from the purpose of establishing churches. Preach Christ to the lost, bring them to salvation, then help the saved to find another that they may get together in little groups here and there for prayer and mutual encouragement. The good man had become quite cynical toward "organized Christianity," and was unconsciously falling short of a full recognition and observance of our Lord's last charge. I confess to a somewhat sympathetic understanding of the viewpoints of these two good men, but "my trust is in Jesus," His foresight, His wisdom, His word and His way. Though turning sick at heart at much we behold in "organized Christianity," we must be on guard lest we find ourselves growing cynical toward anything ordained of Christ.

The words "to the end of the world" forbid that the Commission in any of its parts be thrown into discard as though outgrown or decadent or not adapted to our times. "No man speaking in the Spirit of God" can allow that any of the things of Christ are outmoded—His cross, His blood, His commands, His ethics, His ordinances, His assembly. Some very pious people tell us that the "rites" of the New Testament served their purpose in the time before revelation was complete, but

that now saints are to be so spiritual as to be no longer in need of "externals." Others just as pious say that the time for the sermon on the mount and for carrying out Matthew's Commission is yet future. Jesus' question to His disciples is pertinent: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) Likewise His statement following: "Every one that cometh unto me, and heareth my words, and doeth them . . . is like a man . . . who digged and went deep, and laid a foundation upon the rock."

With the first part of the Commission successfully carried out and the second part adhered to, the church locally comes into existence and can't help it. And, inevitably, will come some externals. We are not going forth to establish churches, but to preach the Gospel and to do for His sheep or lambs just as He charges. The church comes accordingly. Those "all things whatsoever I command" cannot all be observed without the assembly. And that assembly, which we are not to forsake, is not left to chance or mere convenience, and the activities of that assembly are not left to impulse or someone's "inspiration." "Whatsoever I commanded" decrees a certain definiteness, and a certain limitation as well. "This do in remembrance of me" is definite enough. So we read, "When ye come together to eat," and "gathered together to break bread," and "Upon the first day of the week let each one of you lay by him in store," and other similar statements. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

Grace is that precious thing brought down from heaven. Saved by grace is a precious doctrine. Only the Gospel of the grace of God has power to save, and the salvation it affords is the free gift of God. It cannot be purchased, it cannot be merited. To turn the grace of God into lasciviousness is to make of grace license. To convert the gospel into a law-code and to trust in ritual and formula is to fall short of the grace of God. But if we get the impression that under grace, commandments are done away, or that the faithful observance of our Lord's ordinances is incompatible with the doctrine of grace, then we stand in need of a more balanced instruction. The New Covenant is, thank God, a covenant of grace, but in that covenant are commandments, and the things commanded are never outmoded, but are to be taken seriously and observed "to the end of the age." The Spirit of grace He promised was not only to guide into all truth, but to bring to remembrance all that He had taught. Grace in nowise nullifies the commands of our Lord, neither does the observing of His commands nullify grace.

Two men: Adam and Christ; two religions: Law and Grace; two attitudes toward Christ: with Him or against Him; two ways: the narrow and the broad; two destinies: saved and lost.

OUR CLAIM TO GLORY

J. H. McCaleb

"And he is before all things, and in him all consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:17, 18.

"The Japanese Emperor, being divine, is more than the head of the state. He *is* the state. Sovereignty is believed by the orthodox to reside actually *in* the person of the Emperor, not in any organ of government. The Emperor and the people are one. All Japanese, not merely the Emperor, consider themselves to be of divine or semi-divine origin; the Emperor is the ruling deity, a kind of father, uniting the entire population in his august, impersonal, and radiant being."

So reads the second paragraph of the first chapter of John Gunther's most interesting book, "Inside Asia." One gathers that the average Japanese considers himself to be a vital part of a divine whole which can best be portrayed by the Emperor who is representative of that divinity. In this unusual mental phenomenon of modern times one finds a suggestion of the Christian's status in Christ Jesus.

The great truth that we are the very body of Christ, if it be that we are in Christ Jesus, has seemed difficult to grasp. We Christians have been slow to believe that the body of which we are a part has Christ as its head. With Christ as the head, God's own Spirit flows through that body. We are in Christ and Christ is in us. The sixth chapter of Romans has many statements along this line.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

Joined to Christ. That is a fact that we often fail to grasp. Our faith is too weak and we find ourselves slipping back into unbelief. And that is what it is—unbelief. All of the blessings of God are appropriated through faith. When that faith fails the glory of God fades from us and we slip back into the darkness of doubt, unbelief and lost hope.

All through the centuries the Japanese have clung to the tradition of a divinity in which they all share. Probe back into that philosophy and one does not find it so difficult to understand partially their devious reasoning. And yet we who have access to the Great God of the universe, the God of all nations, the One Supreme Being, find it difficult to watch even one hour.

"The true effort of the Christian life is not to become what we are not, but to live worthily of what God, in His infinite grace has made us in Christ."

BEN'S BUDGET

Ben J. Elston

As matters prevail, man can awfully punish man. The innocent suffer injustice. Earthly advantage is grasped by force. But God definitely informs those who reverence Him that Omnipotence will, in exactly the right time and way and measure, reward the righteous and punish those who have refused the reign of the rightful Ruler. Let us celebrate His praiseworthy name who "so loved" us; showed such favor and mercy and kindness; pardons so faithfully and righteously and pityingly; who "knows our frame" and hears our prayers for mercy and strength; whose promises, "precious and exceeding great," empower us to "escape the corruption that is in the world by lust"; who would have us measure the "sufferings of this present time" against "the glories that shall be revealed." "Solid joy and lasting pleasure, only Zion's children know." Let the unmingled joys of the fully redeemed, "at home with the Lord," nerve us now to noblest effort. "The Savior will be with me *all the way*."

"No storm can shake my inmost calm
While to this Refuge clinging;
While Christ is Lord of heaven and earth,
How can I keep from singing?"

Has ever a time since Jesus ascended called for a clearer and calmer exhibition of faith? Suppose, or look for, what we will to be in immediate prospect, Christians should "know whom they have believed" and unreservedly trust that, to them, "all things are working together for good." And it is no small part of our task to be fully and even gladly ready for ordeals which will carry the unsteadfast off their feet. This we can do by knowing, and qualifying for the enjoyment of, the "precious and exceeding great promises" which our Savior made to accomplish this very end. We cannot be true to our Savior, our brethren or our souls, if we neglect this preparation. Not all are escaping the life and death test. Only those wholly dedicated to God will yield life rather than faith. Better make the decision early and prayerfully fortify it well. Pressure might be such that a very much delayed decision might be the fatal one. Satan will work our ruin if he can. And with plain advice from Jesus from the time of his earthly sojourn to get and keep ready for His coming, what hope can there be of any gain by any delay? All may be lost, even by an hour's delay. All can see that. And since that has ever been true, it can be no less true now. While enough are prayerfully waiting and working, God may restrain His wrath at man's madness; but let us account that God is suffering long and is kind, yet that He must be true. In that He will not fail. Meanwhile Satan is more dangerous than he wishes to have credit for.

OUT OF MOUNTAIN SHADOWS INTO SUNSHINE

Flavil Hall

I wrote previously about being at Pineville, Kentucky, late in 1940, endeavoring to spread heavenly influences. I noted that the sun sank behind a towering mountain peak of the Cumberland Range at about 2:30 P. M., Central Standard time. One day Sister C. E. Suell and I, wishing to scatter a little sunshine, started eastward at 3 P. M. to visit a sick woman. We soon drove out of the mountain shadows into the bright sunshine, and at the hillside home the sun was again in full view, kissing the mountain summit, awakening poetically a heart-thrilling sonnet.

May not this represent the thought of keeping in the sunshine in the evening of life? Mountainous shadows will beset us as we approach the sunset of life on earth. But can we not set our faces toward the sunshine and move out of the shadows into the brightness of Heaven's sunlight? Jesus, the Christ, is called "the Sun of righteousness" who arose on our benighted world "with healing in His wings," and we can behold Him by faith in the sunrising, in the meridian and in the sun-setting realms of the blissful, cloudless sky of never-fading beauty—a sky with no mountains to hide its Messianic glory anywhere, at any hour or season.

If we keep Him enthroned in our hearts as King, together with the hope of glory, the sunshine of His love and grace will attend us and our lives will reflect it upon other hearts and lives in the morning, noontide, and evening of life. Its beams dispel the dark shadows that come over our vision as we hear Him say: "Let not your heart be troubled; believe in God, believe also in me."

When I was in Sarnia, Ontario, in 1939 on an evangelistic tour, I secured copies of a card that beautifully represented a sunset scene upon Lake Huron. In Tennessee, at different times, I secured copies of another card which sublimely represented a sunrise scene above clouds from Mount Leconte in the great Smoky Mountain National Park. To friends bereft of a loved one in Christ I sent the sunset scene, making remarks relative to life's sunset after a life rightly spent, but writing on the margin, "Look for the sunrise tomorrow." The next the sunrise scene was sent, with remarks relative to the departed one's passing beyond the shadows of life and rising above the clouds of earth to be with the Lord.

Among those friends was Brother John A. Klingman, his brother George A. having recently passed. John A. answered: "I want you to know that I greatly appreciate the pretty cards, the scenes of which you so beautifully applied in thought to Brother George. . . . How refreshing it is to know that he was loved, admired, and understood by those who love the truth as it is in Christ Jesus."

"When I shall come to the end of the way,
When I shall rest at the close of the day,
When 'Welcome home' I shall hear Jesus say,—
O that will be sunrise for me!"

The entrance to the holy place (typical of the church) and to the most holy place (typical of heaven) in the Mosaic tabernacle was from the east (sunrise). The chorus of a beautiful song titled, "The Eastern Gate," reads as follows, with slight revision:

"I will meet you, I will meet you,
Just inside the Eastern Gate bright and fair;
I will meet you, I will meet you,—
Yes, I'll meet you in the morning over there."

Pine Apple, Ala.

EVERY MORNING AND EVENING

Our solemn days, when something may take place at any moment, we mean that home-call for which the true church has waited so long, should stir us all to holy living. Take your Bibles every morning and read Romans 12:1-2.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Then act upon it. Make the presentation every morning, yield yourself to Him afresh. Be conscious throughout that day that you are not your own, that you belong to Him. Walk in separation, in fellowship, in your innermost being, with Himself. Pray without ceasing and in thanksgiving.

When evening comes pray in the language of the concluding verses of the One Hundred and Thirty-ninth Psalm. "Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." Let the Spirit of God do the searching; let Him point out to you where and how you have failed during that day in thought, in word or in deed. Then bring it to the light. Confess it in His presence. He then will do what He did symbolically to His disciples when He washed their feet. He will cleanse you through His advocacy and thus keep you in fellowship with Himself and the Father. Such a morning and evening exercise is well pleasing in His sight. It will keep you in the Peace of God.—*Our Hope.*

LOUISVILLE HOME-COMING

The last week in March (March 24-28)—home-coming of students who attended the Bible Classes in past years. Meetings for Prayer, Bible Study, Round-table Discussion; Speakers at Evening Meetings. Come!

PROPHECY

Dan Wills

"If ye believed not Moses and all of the prophets, neither will ye believe my words." This says plainly that if we reject one prophecy we reject Christ. When we really know and understand the wonderful truth contained in prophecy, it seems to stagger the imagination. It seems to haunt you day and night, and you cannot get it from your mind. When Mary had anointed her blessed Savior, He said unto his disciples, "Wheresoever this gospel shall be preached throughout the whole world, shall this thing be told of her as a memorial." After nineteen hundred years you are hearing this prophecy fulfilled within your very ears. Eternal salvation can only be attained through the fulfillment of prophecy. The New Testament is the interpretation of the Old Testament. When prophecy is fulfilled it will no longer be prophecy, but it will become "the truth," as it is stated. History and observation have proved, and the word of God teaches, that when any great blessing falls upon the human race, it falls first upon the Jews, and afterward upon the Gentiles. In like manner when any great calamity falls upon mankind, it falls first upon the Jews, and afterward upon the Gentiles as well. The Jews have recently suffered everything. Now the Gentiles must do the same. When we can see this being fulfilled with our own eyes, it is useless to deny it.

Jordan, Ontario.

SAFETY SONGS

Only the saved know the meaning of true singing. The singing of sinners is entirely different from the singing of the redeemed. The word "sing" has only one more letter than the word "sin."—but that additional letter *g* stands for God! When God comes into the life as Savior and Lord, sin is replaced by true singing. When David confessed his great sin in broken-hearted repentance, he cried out: "Deliver me from blood guiltiness. O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness" (Psa. 51:14). F. W. Ainley has said: "As the pilgrim wends his way he sings a new song of praise, a sweet note until now unknown. Where then am I? Out of the pit? Yes. Having a firm footing? Yes. Walking on the King's highway? Perhaps. Singing with grace to the Lord? It may be, but the songs of Zion are often unsung. . . . *No Christian is safe until he can sing.*" Singing goes with victory. When a powerful enemy threatened Judah, and both the king and the people realized their helplessness, they dared to trust God, and he told them not to be afraid nor dismayed, "for the battle is not yours, but God's." Then having "appointed singers unto the Lord," they moved against the enemy. And we read the striking record that "when they

began to sing and to praise," the enemy was smitten (2 Chron. 20). As Mr. Ainley says: "There is not much said in the Bible about talking in Heaven, but a good deal about singing." And in Heaven it is all victory!

THE TEMPLE

(The following beautiful comparison has been ascribed by some to Billy Sunday. We are uncertain of the authorship.—Pub.)

Many years ago I entered the wonderful temple of God's revelation. I strolled through the portico of Genesis and walked down the Old Testament Art Gallery where the pictures of Adam, Noah, Abraham, Moses, Joshua, Samuel, David, and Daniel hung on the wall.

As I entered the Music Room the Spirit swept the keyboard of infinity which brought forth the dirge-like wail of weeping Jeremiah and the grand, impassioned strains of Isaiah; and it seemed that every reed and harp in God's great organ of nature responded to the tuneful touch of David, the sweet singer of Israel.

I next found my way into the Chapel of Ecclesiastes where the voice of the preacher was heard, and passed into the Conservatory of Sharon where the Lily of the Valley's sweet scented spices filled and perfumed my life.

I lingered awhile in the Business Office of the Proverbs.

In the Observatory Room of the Prophets I saw many telescopes of various sizes; some pointing to far off events, but all concentrated upon the Bright and Morning Star, which was soon to rise over the moonlit hills of Judæa for our Salvation.

I was conducted into the Audience Room of the King of kings and caught a vision from the standpoint of Matthew, Mark, Luke, and John.

On entering the Acts of Apostles I saw the Holy Spirit doing his office work in the formation of the infant church.

From the Correspondence Room, where sat Paul, Peter, James, and Jude penning their epistles, I stepped into the Throne Room of Revelation, where all towered into glittering peaks. I was enraptured by the vision! High and lifted up, mighty and terrible, and surrounded by myriads of angels and white-robed saints, sat the KING. The angel chorus, which thundered and echoed through the limitless expanse of the universe, was:

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever!"

And I cried:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

ON FOREIGN FIELDS MISSIONARY NOTES

D. C. J.

The S. D. Garrett family accompanied by Sybil Short were landed at Boston about January 8th and carried to N. Y. by rail. After a Lord's day with the church, the Garretts went to Florida and Sister Short to her grandfather's in Roswell, N. Mex. She and her brother, Foy, are in Abilene Christian College. ** Sister Hanna Vincent, who with her husband, Clarence G. Vincent, was a missionary in Japan about five years, underwent a cancer operation in Indianapolis. She had already had many operations and came home from Japan in 1916 on account of ill health.

Born to E. L. and Alice Broaddus in a Manila, P. I., hospital on December 21st, a daughter named Alice Ruth, which makes seven children in this family which now ranks equal in numbers with the Herman and Harry Fox families. ** "Yes, Bro. Scott is always doing something nice for the missionaries. He does some of the most opportune and beautiful giving you ever saw."—*Joyce C. Shewmaker*. ** We are glad to know that Orville Brittell's health is better.

We have no word from Cassells and almost none from workers in Japan. ** Sister Anna Bixler, formerly of Japan, has not been so well of late and Beth Short, of Africa, has had her tonsils removed. ** IMPORTANT: Bro. N. B Wright faithfully meeting his responsibilities in North China without association of any others of like mind finds he can buy or build a home for \$350. If he rents, he will ultimately pay out the cost of a home which somebody else will still own and have the unsatisfactoriness of living in rented property. We consider it wise for him to buy at this low cost and as soon as we are assured that friends will back him with monthly gifts to the extent of \$12.50, we will supply his treasurer the purchase price from trust funds without interest. Now, in the light of Matt. 7:12, what is your answer to Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky.? ** No more attractive letter head comes from the foreign field than that of Bro. Moonsuck Kang, of Korea, who reports two baptisms and the meeting house repaired. The spirit he indicates prevailing will in time supply seats for the building. ** "Virginia is still wearing the last cast they put on her. . . . She can walk some, but still takes more care than usual before the operation."—*O. T. Rodman*. This little girl is a victim of infantile paralysis. Would you like to have some part in her treatments? ** We hear of Bro. Scott donating 50 bags of corn and lending oxen to plow on the African field. ** "They say that at no other place in the world is water so cheap—25 cents per thousand gallons."—*Ethel Mattley*.



ALICE COOK MERRITT

On May 10, 1893 Alice Cook was born at Amity, Mo. She attended the Missouri public schools for ten years, was in Western Bible and Literary College, Odessa, Mo., for three years, two more years in school at Rector, Ark.; and two years in Harper, Kan., college. She was baptized by Bro. Wm. Rogers, and united in marriage to Dow Merritt at Ft. Collins, Colo., July 27, 1920. Through the activities of Bro. C. C. Merritt, now a doctor of chiropractic at Wheeler, Texas, she became interested in foreign missions in 1920, and on May 30, 1926,

with their year-old son, the Merritts sailed from New York, reaching Cape Town on July 1. They made their home at Sinde, near Livingstone, Northern Rhodesia, for a year and then went to the Namwianga field.

They were home in 1935 and returned to Africa in 1937. Last year, she reported, her greatest joy in missionary work was "mission work" and her greatest hardship was separation from her children. In the spring of 1939, a lump was noticed which pained but little and was forgotten, but when it revived she was taken by auto to Lusaka hospital for removal of the growth. Two weeks later she had to return for additional operation which kept her on the table nearly three hours. She suffered greatly from shock, "was near death's door for several hours." Some thirty-eight stitches from the arm to waist line were taken and her scar was from 18 to 20 inches long. In November another lump was removed and the train trip back from Lusaka required 12 hours for the 240 miles. All along between operations she was making trips to the Salisbury and Bulawayo hospitals for disagreeable electric treatments which left her in a depressed condition for about two of the three months intervening. Sister Merritt grew steadily worse till the latter part of November when she was taken to the hospital again and "the ambulance ride was so rough she could hardly keep from screaming." The diagnosis was "rheumatism," but Bro. Merritt was fearful of the secondary workings of cancer. A cable has brought word that she departed to be with the Lord on Jan. 28. The children are Iris Cook (19) in Harding College, John Sterling (15) in boarding school in Bulawayo; Mary Elizabeth (11), Martha (13), a foster child, and Margaret Ruth (6). There has been not only great physical and mental distress in our beloved sister's illness, but very much financial outlay in which numerous friends have been sharing. Bro. Merritt cabled Iris Cook to come home if possible. Sister Merritt was a high class, consecrated

Christian woman, a good wife and mother, who was greatly esteemed by the writer who will be very glad to pass on to Bro. Merritt gifts for his expenses and the daughter's travel with such letters of condolence as may be received at 1046 Dudley Ave., Louisville, Ky.

Don Carlos Janes.

THE SITUATION IN THE FAR EAST

D. C. J.

We have been noting with care reports relating to missionary work in the Japanese empire where a new religious law is soon to go into effect with unfavorable bearings upon apostolic missions. From *World Dominion*, a high class London magazine, we quote as follows:

"The news from Korea, which was so cheering for many years, is not so now. It is true that the growth of the church is continuing: self-support and self-propagation are perhaps as well marked as ever. But the church that had earned the name 'apostolic' has lost its right to it by its failure in the face of persecution. The church has officially given in, against its conscience, and under severe pressure, to participation in State Shinto ceremonies at the shrines.

"Then there is a great mass of ordinary believers, the women, and many in the country churches where there are no shrines, who have managed to escape in one way or another. There are groups in some places who are refusing to attend church services led by pastors who have gone out to the shrines. Martyr blood has not all disappeared."

The *Tokyo Christian*, organ of the Cunningham mission, a paper in its fortieth year, says:

"There is no union church yet. However, committees have been appointed and are working at the task of its formation. In denominational missions many changes are taking place. Scores of missionaries are leaving the field. Some left even before their governments advised evacuation. Many more have left since the evacuation advice. The majority who have left under ordinary circumstances would have remained because in Japan proper at least there is little fear of open hostilities. But the changes in the Christian world have affected the missionary's work and many have gone away because of this fact.

"The new religion's law goes into effect April 1. It was this new law that many Christians feared before the present great move toward unity began. This law calls for a number of changes but it may be that much Christian work will be permitted to go on unchanged.

"From the congregations which feel they must enter the Japanese union church the mission is withholding financial support. . . . The mission feels it can have no part whatever in helping to form a nationalistic church."

MISSIONARY LETTERS

AFRICAN LETTER

We are glad to report that we have had with us from the first of November Brother Foy Short of Salisbury, Southern Rhodesia, passing on his way through to the U. S. A. to college to study for a period of two years. He sailed on the 9th of November. Also passing through on their way to U. S. A. were Brother and Sister S. D. Garrett and family and Sister Sybil Short. They arrived here in Cape Town Dec. 6, 1940, from Salisbury. They sailed for U. S. A. on Dec. 6, 1940. The association of these brethren and visitors was not soon to be forgotten. Brother Foy Short gave an address on the outline of the mission work. We indeed admired him as a young man for the purpose and desire he was setting out to do. Brother Garrett spoke at our gospel service, which was wholeheartedly appreciated by both the brethren and visitors.

Cape Town, South Africa.

Thos. Hartle.

RODMAN LETTER

(To Brother Skiles.)

Our little girl, Virginia, got out to our place after three and one-half weeks in the hospital. She will have to go back to have the second and shorter cast removed from her leg. Of course we cannot tell how successful the operation will be for some weeks yet. In any case she will have to continue to wear a brace for about five years, with two more operations necessary when she is about nine years old and the tendons and muscles less tender.

The work in the Philippines is going very well at latest reports. Brother Filomeno Bolongaita of Tayasan wrote recently about baptizing five more. Bro. Macario Pones was working in a sawmill in Oriental Misamis but we think arrangements can be made to send him out as general field evangelist before long. It would take \$25 or \$30 a month to justify our brother in quitting his present work and it would not be fair to him to start it for a couple of months and then quit. As I intend it and will emphatically teach the brethren, such a plan would not in the least hinder our following the ideal of the "indigenous church," any more than if I myself were over there in general evangelistic work supported by American funds.

We are enjoying working with the Capitol Hill church, doing what we can as teachers and general helpers. Of course I am following up every possible chance to locate regular work, especially teaching English, education, or high school work. I am working at special tasks as I have time, hoping to earn some money after a while by my avocation of writing.

Oklahoma City, Dec. 2, 1940.

Orville T. Rodman.

MATTLEY LETTER

(To Brother Skiles.)

The boats coming this way are few and far between. Our mail has lain in the office here for three weeks or more before it got started on its way, and I think the same thing has happened from that end of the line. With all the rumors and tales that have gone the rounds we are still in Hong Kong and as peaceful as ever. How we do praise the Lord for this security.

Sister Bernard is sailing for home next Wednesday. Her decision came as a surprise to us. Elizabeth will stay on to care for her Chinese children.

The Japanese have abandoned Kwong Sai province. I see the daily paper is having a controversy over whether the Chinese drove them out or they went of their own free will. I think it is a case of letting loose with that hand to grab something they think they want more. French Indo-China has more resources that would be of value to them than does South China.

Hong Kong is still full of refugees. A good many of them died of cholera and this part of the city reported the larger part of the cases.

Then the government has been taking them back into China to help produce food. They are helping them until they can make their own living. Last year some of the Christian women made paper quilts for the street sleepers. I can't say they were very warm but better than sleeping on the pavement with nothing.

Hong Kong, China, Nov. 16, 1940.

Ethel Mattley.

SHERRIFF LETTER

(To Brother Skiles.)

We are enjoying the best of health, and the Lord's work is going along as usual. During the day-time we have good attendances, but at night the meetings are not so well attended. The natives do not like turning out in the dark—they would rather go out in the rain than in the dark. We had two large gatherings a few weeks past, one with the natives, and one with the European members from Bulawayo, to say good-bye to Brother Fred Claassen (Molly's husband). He was "called up" and had to go to the Salisbury training camp, as he is in the medical work.

The Nyasaland work continues to go on nicely. Many have been baptized recently at the different stations.

I sincerely wish to thank all who have contributed to help me in these trying times, and for the prayers offered up in our behalf.

Forest Vale Mission, Africa.

Emma Sherriff.

Though the Jews have advantages over the Gentiles because of being entrusted with the oracles of God, they are no better than the Gentiles, "For there is none righteous, no, not one." (Rom. 3.) All are under condemnation. There is no distinction. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." Acts 15:7-11. Examples, Acts 2; 8; 10; 16; 19:1-7; 18:8.

NOT OUR LOVE TO HIM, BUT HIS TO US

"It is no ground of confidence to assert or even to feel that we will never forsake Christ; but it is the strongest ground of assurance to be convinced that His love will never change.

"The great difficulty with many Christians is that they cannot persuade themselves that Christ (or God) loves them; and the reason why they cannot feel confident of the love of God is that they know they do not deserve his love, on the contrary, that they are in the highest degree unlovely. How can the infinitely pure God love those who are defiled with sin, who are proud, selfish? This is indeed hard to believe. But it is the very thing we are required to believe, not only as the condition of peace and hope, but as the condition of salvation. If our hope of God's mercy and love is founded on our own goodness it is a false hope. We must believe that his love is gratuitous, certainly without the cause of loveliness in its object."—Selected.

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A new tract on the way of life and salvation, suitable for saint and sinner: 4 pages, 5c each, 50 for \$1.

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THE WORD AND WORK, PUBLISHERS

Baxter Station, Louisville, Ky.

AUDIT FOR 1940

(Word and Work; also Great Songs Press.)

The W. W. office has enjoyed a two-week's visit from the head of the United States Treasury office for the State of Missouri—none other than Salome Ogdon! Miss Ogdon was kind enough to audit all our office records, both Word and Work, and Great Songs Press, and to place at our disposal her expert knowledge in preparing all Income Tax Returns for the year 1940. Of course, neither W. W., nor G. S. Press (nor their owners) pay income tax; the returns, however, had to be prepared on the basis of gross receipts.

The W. W. showed a loss for 1940 of several hundreds of dollars, which has by this time been made up by gifts, and all 1940 bills are paid.

The Audit on "Great Songs," No. 2, showed a profit of \$6.66 for the year. This was against a figure of \$9.38 shown in the professional audit for 1939, although 1940 sales were several thousands of copies in excess of the previous year. There were, of course, no transfers of any funds from Great Songs to the Word and Work, no salaries, and no hidden profits whatsoever—although \$52.59 was charged off as "bad debts," some of which we may yet retrieve.

In distributing the No. 2 hymnal at cost, we are evidently running so near the "red edge" that we must insist as never before on our policy of "cash with order"—both from direct patrons and from dealers. Had there been one more lost account on the No. 2 hymnal in 1940, we would have ended up "in the red." And this, in spite of much the largest sales volume for any year in our history.

In regard to our older hymnal (now called the No. 1) the Audit shows that this book paid a net income of \$227.93 for the year. This was applied on principal indebtedness of the No. 2 book. This total indebtedness was reduced during the year (by reduction of inventory) from \$12,800 to \$12,000.

The Ogdon Audit for 1940 follows in every respect the style and detail exactness of the 1939 Audit, made by Humphrey Robinson and Company, Kentucky's largest and most famous. The integrity and incorruptibility of this great firm having been called in question, we may add that for at least 20 or 25 years no member of the Humphrey Robinson Company has been a member of, or attendant at, the compiler's home church; and that the men who gathered the figures, and those who prepared the report were (so far as we know) entirely unknown to us, by face and name, until this business contact, early in 1940.

The year 1941 starts off with the highest sales for the month of January in our entire songbook experience. And among the beautiful, heartening things of life are such letters as the following, of which we have literally hundreds, if not thousands, now on file. This letter is from Sterling City, Texas, dated January 20, 1941, in acknowledgement of a shipment of the No. 2 book:

"Our song books arrived last Saturday and were in fine condition. All are very proud of them. I think they are the nicest looking lot of song books I have seen in a church house. We have a neat little brick building with beautiful pews; and these song books, in their excellent and handsome binding, set things off in a fine way. We used them yesterday and all seemed pleased with them. Thanks for the promptness in getting them to us.

"I received the De Luxe Edition a little ahead of the others. It is easily the most beautiful song book ever known to me. The binding is simply superb. The fine quality and the especially handsome appearance could not fail to catch the eye of one who sees. Then too, the paper and the clear and beautiful type are quite up to the splendor of the binding. Many, many thanks."—R. D. Smith.

GREAT SONGS PRESS, Baxter Station, LOUISVILLE, KY.

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Poem: Speak Out for Jesus	41
Words in Season —R. H. B.	
Babies in the church	41
"He Must Increase, but I Must Decrease"	43
A real Peril	44
A Strange Prophecy	44
News and Notes	46
Ben's Budget—Ben J. Elston	48
Book Review	48
Churches and The Church—S. C.	49
The Kingdom's Future Manifestation—R. H. B.	51
A Special Drive	52
Understanding Each Other—J. H. McCaleb	53
The Sifting Time	54
Songs of the Night—Flavil Hall	56
Overlooked Christian Evidences—D. C. J.	58
The Japanese Situation	59
On Foreign Fields	
Missionary Notes—D. C. J.	60

VOL. XXXV.

MARCH, 1941.

No. 3.