

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

WORDS IN SEASON

R. H. B.

WHEN GOD'S JUDGMENTS ARE IN THE EARTH

These, like the days of the fall of Jerusalem, are days of vengeance, when God's judgments are in the earth. As in centuries past God used the proud Assyrian, and again the Chaldeans ("that bitter and hasty nation") and the Medes who regarded not silver nor gold, and the ruthless iron power of Rome, so today it is He that called "a ravenous bird from the east," and hath given nations before him; and their inhabitants are of small power: they are dismayed and confounded, they are as the grass of the field and as the green herb before him. For it is God that has made of one all the nations of men to dwell on all the face of the earth and determined their appointed seasons and the boundaries of their habitations. He raises up and casts down rulers and kingdoms, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand and say unto Him, What doest thou? Yet His action is not arbitrary, either as to reason or in methods. Natural causes work out the Almighty's purposes. Stormy winds fulfil His word. He makes the wrath of men to praise Him, and the remainder He restraineth. Who is he that saith, and it cometh to pass if Jehovah commandeth it not? (Lam. 3:37.) When all the plotting and raging of the nations is done, and the clash of violent forces is past, they shall have accomplished what God had planned—just that, and no more. (Acts 4:28.) As He said to the fierce invader of ancient times, so He speaks to the modern conquerer also: "Hast thou not heard how I have done it of ancient times? now have I brought it to pass that it should be thine to lay waste fortified cities into ruinous heaps." And again, to him also, when He has finished His work, does He say, I will "put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." (Isa. 37:26-29.)

OMINOUS DAYS

But today the flood-waters have risen and they are mounting higher, and in devastating waves sweeping over western Europe. Yea, they overflow and pass through and are threatening our own country also, as she has never been threatened before. "France is defeated," said old Marshal Petain as he bowed his gray head before calamitous fate. Three causes he named, of her fall: 1. Her lack of preparation. (This, as Kaltenborn said, was due to nothing less than criminal neglect.) 2. Her shortness of man-power, and lack of allies. 3.

And, vice versa, if this is the ending of the age, then we are witnessing the rise of the last world-power. Here are several things to define and explain—"the age"—"the end of the age"—the last world-power—which we cannot take up now. Only as to the last-named we must observe that there were to be four world-powers, only four; *Gentile* governments which should have world-wide dominion; and the fourth of these comes to its end not by human hands or earthly power, but by supernatural intervention, by direct act of God. This is set forth in Dan. 2. (Nebuchadnezzar's dream) and in Dan. 7 (Daniel's vision of the four beasts). Upon the utter destruction from on High of the fourth power, the sovereignty passes into the hands of the Lord and of His Christ, and "the people of the saints of the Most High" receive "the kingdom and the dominion and the greatness of the kingdoms under the whole heaven." (Dan. 7:27. Comp. Rev. 11:15.) The four world-powers came; and ever since the subsidence of the fourth (Rome—which came to its end in a purely natural way; which indeed never came to its full end at all) through the centuries ambitious rulers, kings and leaders (Charlemagne, Charles V, Napoleon, and others) have aspired to world-dominion and attempted to gain it, but have always utterly failed. Nevertheless that fourth beast, a final, godless, antichristian world-power, re-appears in John's vision, as "the beast" of Rev. 13 (note esp. verses 2 and 7). This beast is a federation of nations under one despotic head, and comes to its end by direct clash with the Son of God. (Rev. 19:1-21.) If what we see taking form today (as well it may be) is the resurgence of this last world-power—then we are at the threshold of those final events, and we who are God's children shall do well to "look up and lift up our heads." And those who are not Christ's shall do well to turn to Him for refuge while the day of grace and salvation is yet prolonged. And all shall do well to heed Luke 21:34-36. But is this the rise of the last world-power? The only answer to be given is, "Today, if thou shalt hear his voice, harden not thy heart."

* * *

"JEHOVAH'S WITNESSES"

Over the radio and through papers comes news of riots and disturbances here and there over alleged unpatriotic actions and propaganda by adherents of a sect who call themselves "Jehovah's Witnesses." This sect is the same as the original Russellites, followers of Charles T. Russell; also called "Millennial Dawnites," after the six (later seven) volumes of the "Millennial Dawn" which constitute their doctrinal foundation. For a long while they went under the title "International Bible Students." After Russell's death the leadership of the sect was taken over by one "Judge" Rutherford, who added various and sundry writings and some peculiar doctrines of his own to the original doctrines of Russell. The sect is very aggressive, availing itself of every possible method for

spreading its propaganda. The doctrine it promulgates is a revamping of the ancient, long-exploded Socinianism; plus the Adventist doctrine of "Conditional Immortality"; the denial of eternal punishment; of the bodily resurrection of Christ; and that there will be a resurrection in the Millennium of the multitudes of the dead who have died unsaved; who are then to be granted a new and better chance of salvation. (Rev. 20:5 which flatly denies this is discounted by them as an "interpolation"). According to this teaching Jesus was not originally divine, but a creature only, the highest of God's creatures, yet only a creature; and when He became a man He was just a man, nothing more. When He died He passed out of existence (for according to their doctrine death means extinction) and for three days did not exist. When He was raised from the dead His body was not raised. What became of it? It was perhaps spirited away by angels to be kept somewhere as a memorial, (say they) or perhaps dissolved into gases.

Their pamphlets and lectures are full of venomous attacks against all the churches and denominations of Christendom; and all preachers and all that is called the "clergy" are branded as liars, hypocrites, frauds, deceivers, who are plying their trade for what they can get out of it. The transparent object of this campaign of hate is to alienate their adherents, and as many others as will listen to their propaganda, from other and better teaching, and thus to get exclusive control over their minds.

Just as vicious as is their attitude toward the religious bodies of Christendom is their attitude toward state and government. This is what occasioned the riots spoken of. They denounce all governments as Satanic contrivances, profess allegiance to none, refuse to serve the government in any capacity, denounce the saluting of the U. S. flag as an act of idolatry. Christians, while recognizing the fact that Satan is the prince of the world, and that not yet has the kingdom of the world become the kingdom of the Lord and of His Christ (Rev. 11:15), know also that the governing powers are of God's ordination, and that God's people are not only bidden to be in subjection to the civil government and all its commands and its every ordinance for the Lord's sake (short of any specific act directly forbidden of God) but to "render unto Cæsar the things that are Cæsar's"—among which are honor and respect and allegiance. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:1-7.)

We are sorry to see anyone persecuted for his religious convictions. But it seems that these so-called "Jehovah's Witnesses" are but reaping the natural fruit of the falsehoods which they have embraced. It is bad enough to have to suffer for truth and righteousness (and some of us may have to do that in the not distant future); but to espouse falsehood and to suffer for that here and hereafter is tragic beyond words.

NEWS AND NOTES

Will our readers kindly accept this abridged mid-summer magazine, until we can put out the full-size paper soon? With both editor and publisher out of town, and with the "mid-year shortage" not yet met, it was about the best we could do.

Amite, La.: "In Amite and nearby communities, more than a score of persons have responded to the invitations in the last ten weeks. Among those who preached one or more sermons during this time are Bros. F. M. Mullins, Merton Andrus, Odis Ford, Joe Pryor, A. K. Ramsey, Jr., Richard Ramsey, and the writer. W. J. Johnson is expected for some meetings beginning July 1."—A. K. Ramsey.

Valdosta, Ga.: "I have preached in Jacksonville the last two Lord's days and expect to preach tomorrow (Sunday). We had three baptisms my first visit. There is a fine group of people at Woodstock Church."—G. B. Dasher.

Bronte, Texas "The meeting at N. 4th and N. Broadway, Wichita Falls, is drawing large crowds. The brethren have recently redecorated their building and have one of the neatest buildings in the city. I finish Daniel's prophecy tonight (taking it chapter-by-chapter) and will begin on Revelation tomorrow night. May preach a week on first principles after we finish the Revelation series."—J. D. Phillips.

Bloomington, Ind.: "After reading various articles in Word and Work I am sure the Editor and his readers believe in the restoration of the Jews to the land of promise, and would be anxious to assist in forwarding that worthy work that is now being carried on. Dr. Ekstein (London, England) has devised a way by which every one can render assistance without cost to themselves. Friends of the Jewish people are asked to collect **used** postage stamps, which will be sold to collectors and the money used to buy land in Palestine for Jewish families. These can be sold regardless of denomination or the country in which they were issued. No attempt should be made to remove the stamp from the envelope—**cut around the**

stamp leaving a small margin of the envelope paper. Small amounts of these should be placed in envelope and sent to my address, 703 West 11 St., Bloomington, Ind., or, if preferred, to Dr. Ekstein, Central Stamp Depot, Jewish National Fund, 65 Southampton Row, London, W, Cl., England."—Ande Plew.

Hollywood: "There have been several baptisms and several added by membership to the Church of Christ in Hollywood since last report. The work of the congregation, while difficult, is very promising.

"We extend a cordial invitation to those who are planning to visit Los Angeles to meet with us in the Southland Masonic Temple, 5970 Santa Monica Blvd., Hollywood."—Samuel E. Witty.

St. Joe, Ark.: "I wish to thank you for those wonderful issues of the Word and Work. I have perused their pages to my heart's content, and have lent them to others. I certainly enjoy reading it during the perilous times.

"The Lord is giving me strength enough to continue preaching to this needy field, where cultism is making its faith-destroying inroads into the hearts of people. Please pray for us, for I feel that our greatest need is prayer for one another, and for all mankind."—Pat Edens.

Trumbull, Texas, (too late for last month) "Brother Boll is to preach in a tent meeting at Trumbull, Texas, June 16-31. So far as I know, this is to be his only meeting in Texas this year, and we invite all in these parts who have learned to appreciate Brother Boll's unusual messages to come and enjoy this feast of good things. This is Bro. Boll's third meeting with us and there is no man whom we esteem more highly—because of what he is, what he preaches (the whole truth), and how he preaches it."—Earl J. Smith.

"The Highland tent meeting, Louisville (Bro. Boll preaching), was most enjoyable. The large tent was full the second week and the preaching was most timely and of the highest order. Six "came forward" during the meeting, 4 of them for confession of Christ and

baptism, 2 for "membership." Bro. D. H. Friend relieved Bro. Boll one night and did it admirably.—E. L. J.

Be sure to read Stanford Chamber's excellent paragraphs in this issue. Truly, they are "for such a time as this."

All waiting orders for our new combined tract, "Millennium" and "Throne of David", have been filled. Price 5¢ each, 50 for \$1.

A good-looking book by Claud F. Witty, "Babylon is Falling" has been received for review, but has not yet been read.

The W. W. office has on hand hotel literature, describing more fully the excellent hotels that advertise in our columns: The Atlantic of Chicago; the Cecil of Los Angeles; and the Georgian of Seattle. Such descriptive literature may be secured free, on request. Our friends who travel will do us a favor to use these hotels, and we can assure them that they will not be disappointed in the service.

Disturbing reports are coming over the air and we know not what the situation in the Orient may be by the time this is in print, but our missionaries in "China" are likely to need increased supplies if they are removed by government direction. It is of high importance that the Short and Garrett travel fund be quickly completed so reservations already made may not have to be given up.

Amite, La.: "Bro. Jorgenson—The Ramseys have arrived home safely, and they report a wonderful trip. Bro. Ramsey preached Sunday night to us in Amite for the first time since they left three weeks ago. He told us of visiting Bro. and Sister Janes. He is planning lots of summer work. Bro. Wilkie Johnson also plans to be in this part of Louisiana soon. We wonder if you are ever going to visit us again! Our singing still holds up with Bro. Andrus leading and memories of your meeting two years ago still linger with us here."—Norma L. Gray.

"Johnson City, Tenn.: "During the twelve days that I spent in Florida, there were fifteen responses to the invitations. Twelve or thirteen sermons were preached at Maxville and I spoke in three services for

the Woodstock Park church in Jacksonsville. Twelve of the fifteen will meet with the Maxville church and three with the Jacksonville church. Ten of the number came for baptism, and the remaining five were baptized believers from a denomination who placed membership with the brethren.

"I spent three days with Bro. E. H. Hoover in a meeting at Shady Valley, Tennessee recently, assisting in the singing. Came back to Johnson City to get ready for the local meeting which is now in progress with H. L. Olmstead. He is doing great preaching and the congregation, as a whole, appreciates his splendid, spiritual messages. Bro. Hoover will close his meeting at Shady Valley in time to visit with us in our meeting here several nights."—Robert B. Boyd.

Brother Boll begins tent meeting with his home congregation on Sunday, July 14. The tent is to be pitched on the church yard.

The Rhodes family, missionaries from Japan, have reached Louisville. They have been in Long Beach for some time. The two boys are fine young men now.

The Word and Work acknowledges June gifts totaling \$32.50 against our accumulated printing shortage. These gifts came from seven persons, in amounts from \$1 to \$8. Thanks again and again! Our need is still near \$200.

In regard to "Great Songs," No. 2: "I shall be referring others to this book; and it is the only book as comprehensive and as well suited for use in our churches. The general run of song books do not fit our people."—S. S. Lappin, Bedford, Ind.

Since writing the first news paragraph, the publisher has read the entire magazine at a sitting (in the galley proofs). He is impressed that this is a "big" issue after all! The Editor's "Words in Season" and Chambers' "Food for the End-Time" are especially timely. McCaleb is searching and incisive; Elston is the soul of gentleness, even in rebuke, with a full page this month; and Flavil Hall cannot rest when truth, or faithful disciples, are misrepresented—no, not even when it is as far back as "the fathers." Read everything!

FOOD FOR THE END-TIME

S. C.

There is need of food in every time, and always need of faithful servants for its distribution. In the last days the need is divinely stressed. "Who then is the faithful and wise servant, whom his lord hath set over his household to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and shall appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth" (Matt. 24:45-51).

Clear it is, then, that there is "food in due season." The parable itself is "food in due season" for teachers and preachers of the last days. The fundamental error of "that evil servant" was in his conclusion that his lord would not soon return. He preferred to be otherwise engaged than to be ministering what his lord appointed. As a result the household suffered the lack, the fellow-servants, presumably ministering the "food in due season," suffered ill-treatment, and "that evil servant" suffered the wrath of his lord. Important then it is that the household be given the food appointed for such a time as the 24th of Matthew contemplates. The administering of the same is not to be determined by whether it might become an issue dividing the sentiment of the servant body, but by the appointment of their lord.

WORDS THE BIBLE UNDERScores

Truly the "food in due season" which the Scriptures stress for the time of our Lord's coming is wholesome food for any time, but the need for it is greater when the "perilous times shall come," when "evil men and imposters shall wax worse and worse, deceiving and being deceived," when they shall deceive "if possible, even the very elect." So far as a great number of servants are concerned, our Lord had just as well have kept silent on things future and His prophets, too, but the "fellow-servants," notwithstanding their ill-treatment, will endeavor to be faithful in warning and admonition and nurture, so that as many may be brought to the state of preparedness as possible. "Blessed is that servant, whom his lord when he cometh shall find so doing." Here are some underscored words:

WATCH. A command to the porter. Yes, but again, "What I say unto you I say unto all, Watch." "Watch ye at every season." But "Watch therefore: for ye know not on what day your lord cometh." "Watch therefore . . . lest coming suddenly he find you sleeping." Think ye that would be no calamity? Be on the watch against false teachers and vultures seek-

ing prey. Watch your step. Watch on behalf of others. "But take ye heed: behold, I have told you all things beforehand." Watch lest you take a negative attitude against discerning the "signs of the times," as did those of Jesus' time and knew not "the day of their visitation." Guard against the influence of those who are saying, as Peter foretold they would, "Where is the promise of his coming?"

PRAY. "Take ye heed, watch and pray." Pray that your faith fail not. Pray for wisdom. Pray for strength as your day. Pray for others. Pray for rulers and those in authority. Pray for the soul winners, those who rescue the perishing. Pray for those in the fiery trials of persecution. Pray that ye enter not into temptation. But "Pray that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man." Can you pray the last prayer of the Bible?

BE SOBER. "Be sober, be watchful." "Be sober unto prayer." To be sober is to keep your balance, not to be swept off your feet, not to "lose your head." "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." God's cause loses when His own children become panicky. "Let not your heart be troubled, neither let it be fearful."

HOPE. Hope is an anchor of the soul. An anchor is important in the time of storm. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." "Looking for that blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." "In hope are ye saved." "We know that when he shall appear, we shall be like him, for we shall see him even as he is. He that hath this hope purifieth himself."

BE PATIENT. "Patient in tribulation." "In your self-control supply patience." "Run with patience the race which is set before you." "If we hope for that we see not, then do we with patience wait for it." "Let patience have its perfect work." "Be patient therefore, brethren, until the coming of the Lord Be ye patient; establish your hearts: for the coming of the Lord is at hand."

EXHORT. "Exhorting one another, and so much the more as ye see the day drawing nigh." "The night is far spent; the day is at hand." "Bear with the word of exhortation." As iniquity abounds and the love of many waxes cold, the love of the few should wax warmer and warmer. Exhortation is an aid to that. In its very nature exhortation has to be warm.

WAIT. "He shall come a second time unto salvation to them that wait for him." "Though he tarry wait for him." This is not like waiting for the train; it is like the bride ever conscious that the bridegroom is coming and is ever in an expectant and prepared attitude.

SERVE. The Thessalonians "turned unto God from idols to serve the living and true God, and to wait for his Son from

heaven." Serving is never to cease. They waited, but they served while waiting. They were consciously waiting, but not idly waiting. What would you be doing today if you knew Jesus were coming tomorrow? Getting yourself ready? That should be attended to and become a closed matter, that you may give yourself unreservedly to serving Him on behalf of others.

LOVE. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "He that loveth not, knoweth not God." And remember, "He that loveth not his brother whom he hath seen cannot love God whom he hath not seen." Without love all else is vain. "The greatest of these is love." And Paul says the crown is to be given in that day "to all them that have loved his appearing." Can you underscore that word "Maranatha"?

AS IN NOAH'S DAY

S. C.

People generally do not appreciate advice, warning, or correction; no more now in the days of the Son of Man" (Luke 17:26). How was it in the days of Noah? Two outstanding forms of evil grieved God's heart, as we learn from the sixth of Genesis. "The earth was filled with violence." "All flesh had corrupted their way upon the earth." Whether people like to be reminded or not, it needs to be observed that violence and corruption are outstanding evils of our day. The mystery of lawlessness which had begun to work in Paul's day (2 Thess. 2:7) has continued to work until now, and as heaven, it has all but leavened the whole lump. The earth is filled with violence and corruption. *This is significant.*

The very fact that evil had become so rank and universal should have been interpreted as a sign in itself that God's Spirit would not always strive with man. The full cup of iniquity is a sign. God has always acted in judgment when the cup of iniquity was filled. Suppose ye that He will not continue to act on that same principle? Twentieth century lawlessness and moral breakdown is a sign of impending judgments from on high.

And they "knew not, until the flood came and took them all away." But their ignorance was inexcusable. The evil was a sign, the Ark in construction was a sign, and Noah, "a preacher of righteousness" was a sign unto them; yet "they knew not." That was blind unbelief. They did not believe in supernatural revelation. Despite the evil and corruption in evidence everywhere, "they were eating and drinking, marrying and giving in marriage." Doubtless the many believed the crime wave would pass, that conditions would not become entirely intolerable. So—"Business as usual!" And, "On with the dance!" Noah was just "an alarmist." No sure evidence that he spoke at all for God.

"ALL HAVE SINNED"

J. H. McCaleb

"For all have sinned, and fall short of the glory of God."—Rom. 3:23.

When every one seems to be criticising every one else—there is something wrong. This condition denotes a lack of certainty. It seems as if people do not know exactly where they stand and are afraid that others will detect their weakness. As a result a smoke screen of criticism is set up which tends to becloud the issue and to increase the confusion.

We seem to be living in such a time. Tranquility of soul is elusive. Men move in uncertain circles. This uncertainty breeds irritability. We strike and know not why.

Paul paints a graphic picture in the first part of Romans. He knows why men strike out to defend themselves when no man accuses. He has shown clearly how each man has failed to reach the mark. The Gentile is in a sorry condition. His sins are numerous and vile. A life without God is low indeed. The human flesh is saturated with evil. Filth reeks from its lust. Practices too vile for mention flow out in a muddy stream. Even the best have in no way lived up to the good they know. The vilest have shunned the little good that is theirs. All are guilty of violating the light they have.

The Gentile is not the only one who strikes out in a fit of conscience and attempts to justify himself at the expense of another. The religious man is in the same predicament. His orthodoxy cannot save him. He, too, is under the curse of self-justification. His own righteousness is not sufficient. His own attempts at higher living are of no avail.

All men need to realize that they are alike sinners before God. When we accept this condemning fact, all our pride turns to humility. All our striving to climb up at the expense of beating another down stands out in all of its futility. We begin to see things as they really are.

These grievous times of direct living tear the masks of hypocrisy from our faces. No longer do men count it necessary to have a semblance of religion in order to have standing in the community. Men generally are no longer concerned with the simple things of God. Consequently, it is all too apparent when those in the church act exactly as those in the world. And the world is quick to recognize the similarity.

"For all have sinned and fall short of the glory of God." When we accept that fact in its full meaning we will cease to devour one another. Our futile, hopeless, helpless lives betray our pitiful reliance upon our own righteousness.

"On the wall of Pacific Garden Mission in Chicago hangs this motto, bearing the name of Harry Munro: "I have endeavored in my Master's name to make this world a brighter and better place in which to live by reason of my having lived in it."

BEN'S BUDGET

Ben J. Elston

It is fair and brotherly to say that I missed seeing Brother Boll on the visit I enjoyed in other ways so very much. I feel sure, if I behave as a Christian, I shall sometime enjoy his company. And would it not be a wonderful experience if every professing child of God could truly feel a genuinely honest thrill at the very prospect of personally contacting another such? And is there not need that it should be so? It saddens me to know that there are some whom I must endeavor to love that it seems unadvisable to meet in person. It is not any wish of mine, if I am acquainted with my heart, that such conditions exist.

I think when Jesus said (John 19:30): "It is finished: and he bowed his head, and gave up his spirit", he had completely yielded, without exception, to every last item of the Father's will. That is the sinner's obligation—how to the Father's will; and there, "crucified with him" (Rom. 6:6), in complete yieldedness, we begin and continue our new life with and in Him. To such, baptism truly means the putting away of the now actually dead "body of sin." It is a burial of intensest import. I would have all quit tarrying: "arise and be baptized and wash away thy sins"; but be sure the old life is "*dead*"—not temporarily held in check by a half-hearted surrender of a will still largely in fatal love with sin. God is not deceived; we do not need to be. Let us have the "honest and good heart."

* * *

Where hurtful error prevails, continues to prevail, constant restating of truth is a need indicated. Too few of us know just what is now required of us. One despairs to hear: "Now your church teaches." Some have departed from some errors, and found some truth, therefore, "they are *the church of Christ*!" But such do not "all speak the same thing"—are far from any pronounced unity. Still, the idea holds with too many that only "*the church*" has "*the truth*." Go to God, in earnest prayer, and to the word He has spoken in His Son. (Heb. 1:1, 2.) That is now God's will to all men, speaking in never-changing truth. Correctly know, and rightly apply, that divinely given word and heed only that. If imperfectly informed or intentionally perverse teachers give contrary teaching, they must submit it to the test of the written word, rightly applied. No guide is safe who gives, with whatever motives, incorrect instructions. Bro. (or Sister) Blank may render valuable help in grasping revealed truth; but may we not learn to quote no uninspired person as *authority* in religious matters, or to set up one such as against another? The very obligation to read and study the word is proof that our conclusions must be always subject to revision to be safe, as our knowledge becomes more mature. One may be as near to the Source of light and truth as his fellow. Go to the Source. To others, as final and without appeal, *never*.

MISSTATEMENTS AND INCONSISTENCIES

Concerning the Bible and "Post-Apostolic Fathers"

Flavil Hall

An eminent brother and professor in a leading Christian College says concerning the thousand years in Rev. 20: "It is 'the souls' of the martyrs that John saw alive; the resurrection is clearly spiritual and not corporeal." Yet, in the same article he says: "*The first resurrection* is the resurrection 'from the death of sin unto the life of righteousness.' It admits men into the kingdom of Christ." Now I wonder if the brother thinks the body is excluded from the "men" thus admitted. Are the bodies excluded when Acts 2:41 says, "there were added unto them about three thousand souls?" With pity, not hatred, I am constrained to say, it seems that anti-premillennial brethren excel in fallacious assumptions. Rom. 12:1, 2 calls upon believers to present their "bodies a living sacrifice, holy, acceptable unto God," and if this does not begin to take place in the primary form of obedience, then "men" submitting thereto are not admitted "into the kingdom of Christ." But the fallacies of brethren on this subject must not in any way have the effect of causing less fellowship and cooperation with them, "as brethren in the Lord," except that they themselves shut the door of fellowship and cooperation against those who will not line up with them in marking and rejecting faithful brethren who cannot accept their assumptions. But I do not understand that the brother from whom I have quoted intends to shut that door. The managing editor of the paper from which I have quoted recently preached that brethren differed on such things in the days of Dr. T. W. Brents, Bro. E. A. Elam and other eminent men, but that they worked together, slept together, and marched on to glory together in truest brotherly love; "and so," he said, "it should be now." This is the song that I have been singing for years. To me it is melodious, but it cannot seem so to a Diotrephes.

The brother first quoted above quotes Barnabas, Papias (near to the Apostle John), Irenæus (second half of the second century), and Tertullian (late second and early third centuries), some of them dying martyrs, and all of them of the same spirit, as teaching (with far-reaching effect in the church)—the chiliastic (that is, pre-millennial) view. This same source of historic testimony is constantly used by disciple debaters to prove immersion alone, and immersion of believers alone, in the apostolic age. And yet the brother seems to adhere, on the millennial question, to Origen and Augustine of the third and fourth centuries, who taught the baptism of infants, to the end that they might be saved from perdition, as shown by Brother J. A. Harding in the Harding-Wilkinson Debate. Imagine a Harding, Brents, or Sweeney accepting Origen and Augustine on baptism in a debate, instead of eminent, pious disciples of the first and second centuries!

But the brother says that Clement of Rome and Polycarp, of the late first and early second centuries, show no signs of chiliasm. In this, many other pious students do not concur. Clement wrote: "Wherefore, let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing." He evidently had reference to that stage of the kingdom in which Christ's rule will be universal (as in Daniel 7:27 and Rev. 11:15), though not meaning that the kingdom of Christ had not yet existed. Polycarp wrote: "If we obey Christ and please him in this present age, we shall receive the age to come. He will raise us from the dead, and we shall live and reign with him. The saints shall judge the world." Brethren of the Diotrephes characteristics have called this premillennialism! And the brother here reviewed made an unwarranted and unsafe statement about those two saints and martyrs.

THE LEXINGTON UNITY MEETING

As I sized up the unity meeting at Lexington, Ky., in May, it appeared that the attendance was good reaching from Pennsylvania to California and from the northern to the southern limits of the nation with a fine spirit prevailing for the greater part of the time. Such addresses as those of Ralph Wilburn, S. S. Lappin, DeForest Murch and the remarks of Mark Collis will do good, as will also some other things presented. S. H. Hall and W. R. Walker made speeches worthy of deliberate study. Perhaps others. Favorable comment has been made of the earnest discussions between sessions. Since unity is most desirable for its own sake and since it is commanded of the Lord, you all should not fall out with each other, but work patiently and prayerfully toward the goal which can't be reached in a minute or two. I see Bro. Frederick Sommer is writing with much sense on unity in the American Christian Review.—A *Brother*.

TIME FOR SPECIAL PRAYER

Arthur B. Tenney

Take a look at the world as pictured by the press and the radio. Likely already you have done that. Now, take a look at 1 Tim. 2:1-3. Have you done that? Do it now. See for whom we are to pray. See for *what* we are to pray. And too, notice the number of terms used to cover the entire ground of sincere pleading. Read over those words. Be thoroughly convinced that God can work for us if we really let him know we are in earnest. Perhaps this impending calamity is His method of sobering us. See what the good is, that may be accomplished and then do some whole-hearted praying.

Station A, Abilene, Texas.

"So live that when men speak ill of thee nobody will believe them."—Plato.

RULES FOR BIBLE STUDY

1. We should study to know what the purpose of the writer is, and to whom each book of the Bible is addressed.
2. We should believe all of the Bible, not merely the portions that seem reasonable and that we fully understand. We gain an understanding of some difficult passages by repeatedly reading them.
3. We should have a regular time for study, and never employ that time in any other way. Thirty minutes each day devoted to Bible Study will accomplish wonders.
4. We should not be satisfied with a mere reading of God's word. We should strive to ascertain the deeper meaning of the Scriptures. Also, we should endeavor to retain what we learn. A good way is to memorize one verse that teaches a practical duty each day. The best way to remember a thing is to practice it.
5. We should study how to use the Bible in order to convert and strengthen others. "And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.—from "*Bible Briefs*," No. 1, published by *Firm Foundation*, Austin, Texas.

"I know that the Lord is always on the side of right, but it is my constant anxiety and prayer that I and this nation should be always on the Lord's side."—Lincoln.

MRS. J. C. HART

"But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without doubtfulness, without hypocrisy."—James 3:17.

The above quotation, memorized, loved and often quoted by our dear sister in Christ, Mrs. J. C. Hart, is very descriptive of her own sweet life of faith and love. She departed to be with her Lord, whom she served so faithfully, on Wednesday night, May 1, 1940. She was ill only 6 days, critically ill 3 days. Her death was caused by blood-stream infection.

Sister Hart was only 33 years of age and had been a faithful member of South Side Church of Christ for many years. Her life was one of service to others, and she was a great power in prayer. In spite of her very frail condition, she walked across town twice weekly to teach a class of school children the Word of God and to teach them about Jesus. She gave up some other things she loved because of her frailty, but she was true to the trust God placed in her hands concerning teaching the children. Her last conscious words were a prayer to depart and be with the Lord, which is very far better.

Brother E. P. Mead conducted her funeral at S. S. Church and she was laid to rest to await the coming of the Lord Jesus.

Unleashed, the soul in victory,
Through death without a sting
Triumphs, because of Him who
Rose with healing in His wing.
Unfettered now! Delivered now!
All weight and shackles gone;
Freedom now to praise the One
The soul has loved so long.

—Grace Lee Lassetter.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

The new work started in China by Lowell B. and Odessa Davis had fourteen members by the first of March. ** In a time of such stress as characterizes the present days, it is very easy to neglect the missionaries, but it is far from easy for the missionaries to be neglected or forgotten. ** Pray for all the missionaries, and especially those in Japan where it is reported hindering legislation has been enacted.

Bro. Hobby, of Namwianga Mission in Africa, says their school enrollment next year will be limited to 100. Average daily attendance has been about 95. ** A good garden means much to Sister Rowe and others in Africa where it is hard to buy vegetables even in cans. ** The work of Brothers Jiminez and Estevez in Cuba prospers—forty baptisms in a month. It is too bad that there are not a dozen such men in that field. ** Another operation and two bills, \$72.10 and \$27.00 are part of the news about Sister Merritt. ** Brethren on the west coast have forwarded \$500.00 to Africa for the improvement of the work, but much more is needed—and American Christians probably waste in unnoticed ways as much as \$5,000 a day! ** “Gathering in the crops is the order of the day” (April 25), says Bro. A. B. Reese who lives south of the equator where the seasons are reversed. ** Sister Bixler and the two children yet at home are now with Bro. Bixler, who is working with the Brookfield church in a Chicago suburb. ** Numerous missionaries have expressed their appreciation of the good gifts of a humble brother who prefers to remain unknown by name even to the missionaries. Hundreds of dollars from this devoted soul have already been laid up as treasure in heaven. ** The poinsettias grow as large as lilac bushes in No. Rhodesia, reports Sister Hobby. ** There are three hundred Jewish colonies in Palestine and many of these people seem eager to read the New Testament. ** Louisville friends of Bro. and Sister E. A. Rhodes, of Japan, are very happy to meet them again in Louisville from whence they left 21 years ago on the first trip out. ** Kalomo, the first capital of North-Western Rhodesia is a town of about 25 white people and around a hundred natives. ** We would greatly regret the indifference if the brethren should not respond sufficiently to enable the Garrett family to use the reservation they have made on shipboard to return to the states for health reasons and the schooling of the children. Frank Mullins, Jennings, Louisiana, is treasurer. ** An air letter from Bro. Short, over a month in transit, says he has engaged passage for his two oldest children to sail in September, which will throw their arrival here into October and make them late in entering school. The whole family should be able to come together. Funds needed.



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