

Nov. 1931

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### KNOWLEDGE, EXPERIENCE, AND THE WORD

Can a man *know* that he is a child of God? that his sins are forgiven? that he has the Holy Spirit?

There are those who declare that they have a positive inward knowledge—a consciousness and certainty that they are accepted with God, and that He abides in them and they in Him. But before we can call such people blessed we must inquire into the reason of their hope, and what foundation it is on which their professed inward conviction and certainty rests. In some cases the answer will be that they “know it,” just as they know their own existence and that they are physically alive—simply by direct and absolute intuition. Which means they base their knowledge on “experience” and inward feeling. But it should be clear to anyone who stops to think a moment that that cannot be a sufficient foundation. Every deluded soul, every fanatic and religious maniac, no matter how false and monstrous this error, claims that selfsame sort of inward certainty. It is not however a joyous inward certainty that we call in question—that is good, yea, needful. But to be worth anything it must rest on a sure foundation. It must not be a merely “subjective” one (i. e. proceeding merely from one’s own mind): there must be an “objective” basis—some sure and unshakable ground of reliance outside our own selves—on which to rest. This sure foundation of all true knowledge and certainty is *the word of God*. “These things have I written unto you that ye may know that ye have eternal life,” said John (1 John 5:13). Had he not written they could not have known. He wrote that they might know. No inward experience is valid except it be checked up and confirmed by the word of God.

“Someone asked Luther if he felt his sins had been forgiven? He answered, ‘No, but I’m as sure as there’s a God in heaven. For feelings come and feelings go and feelings are deceiving; My trust is in the word of God—naught else is worth believing. I’ll trust in God’s eternal word till soul and body sever; For though all else should pass away that Word will stand for ever.’”

For first of all, no man could know the first thing about God or Christ or salvation, except by the word of God; nor would anyone be able to interpret his feelings or experiences except through the Word. If therefore the experience is contrary to the Word or not warranted by it, such experience must be set down as delusive. For, certainly, “it is not in man that walketh to direct his steps.” (Jer. 10:23.) If, for example, the

word of God promises salvation upon a condition—if that condition is not complied with, no inward experience can supply the assurance which the Word does not give. But if on the other hand, the experience tallies with the Word and is sustained by it, it is the Word that gives validity to the experience, and not vice versa. Feelings are not to be opposed or ridiculed; but they must be verified and validated by God's word.

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#### RUSSELITE INTERPRETATION

Charles T. Russell and his successors have no more liking for the book of Revelation as it stands than our anti-millenarian brethren have. That book, taken at its own simple face value no more fits into Russell's scheme than it does into that of the anti-premillennialists. And he gets rid of its teaching in a very similar way. He stews it in the kettle of his own mind over the fires of his imagination till he resolves it into steam and vapor, and of that he forms his phantasmagoria to serve his own purpose and doctrine. But we must concede that he is more consistent in his method than the anti-millenarian controversialists are. The latter vaporize and symbolize only here and there, where they have to in order to save their argument. Russell takes it clean, from the bottom up and all the way through. He shows his customary shrewdness in this; for the book of Revelation undoctored would evermore blast all his system of doctrine; and if he conceded that *anything* in it meant what it said, he might "get in bad" on the rest. So he sweeps everything into a "highly-figurative" scrap-heap, and then out of the junk-pile of symbolism builds what he pleases. Thus he "finds" that the Revelation traces church-history through the ages. The star fallen from heaven, for instance and example, to which is given the key of the abyss, from which, opened, emanates a great heaven-darkening smoke, and out of the smoke a swarm of locusts (Rev. 9)—who is he, according to Russell, but John Wesley! "Methodism was no ordinary smudge," he explains. And the locusts that come out of that "smudge," are of course the Methodist preachers that stung men with terrors of damnation; and like the horses of Rev. 9:17, out of whose mouths "proceeded fire and smoke and brimstone," are those "hell-fire preachers." Of course such passages as Rev. 14:10, 11; 20:10, 14, 15—these do not mean at all anything like what they seem to say, not even remotely; and 20:5 doesn't even belong. So Mr. Russell has little difficulty in disposing of all the inconvenient teachings of the Apocalypse. Our anti-millenarian brethren however have still some conscience in the matter, and feel that though they must consign some parts of the teaching to the limbo of figurative shades, yet to some of its features they must continue to hold. So for example in Rev. 20—the chain is figurative—*very* figurative—but the Devil is real; the "reign" is "figurative," but

Christ and his saints are literal; the thousand years are figurative, but "for ever and ever" in verse 13 means what it says; the "first resurrection" is highly symbolical, but the other resurrection in which the dead are judged is genuine; and, to be sure, the lake of fire is real, at least stands for a sure enough hell. All of which is rather inconsistent, isn't it?

Then Mr. Russell has another advantage. He claims a special divine illumination, special inside information from above. That logically justifies his arbitrary interpretation. But the anti-millenarians make no such pretensions, yet proceed as arbitrarily with the word of the Revelation when they get ready as Pastor Russell, though without his excuse. Nevertheless they proclaim themselves as only sound and loyal to the word; and whoever does not agree with them in their general prophetic scheme and conclusion and does not join in with them in their condemnation of premillennial brethren must be cast out of their church. Strange are the ways of man!

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#### PREJUDICE

Prejudice cannot be helped or healed except by the greater love of the Lord Jesus. For in the end the love of the truth is the love of Jesus. When we are "prejudiced" (by which is meant that we are not willing to receive, or even to see, evidence contrary to what we prefer to believe) it is because we are more in love with our own opinions than we are with the Lord Jesus Christ, His word and His will. To be sure the prejudiced man would indignantly deny such a charge. He holds his position, (he says) because it *is* the word and will of Christ. He deceives himself into thinking that his blindness is staunch loyalty to the truth. But in reality he clings merely to his peculiar conception of things, and he will have nothing else. Now the only thing that can open such a heart to the light is a new surrender to the Lord Jesus Christ—a new "Lord, what wilt *thou* have me to do" attitude, which leads to a new and careful search for His word and way. No argument can reach such a man, no proofs would convince him. But if he will say in his heart, "Lord Jesus I love thee above all things, and I would rather know and do Thy word, even Thine, than any thing else in all the world—show me Thy truth, lead me in Thy light and teach me, and I will follow, whatever the cost"—then prejudice will break down, and his path will become as the dawning light which shineth more and more unto the perfect day.

#### PREJUDICE SENSIBLE AND WHOLESOME

There is a prejudice that is good and necessary. Prejudice is literally pre-judgment; what the logician would call an *a priori* judgment—a verdict for or against a proposition before argument or evidence. I confess to a wholehearted prejudice

in favor of righteousness, and in favor of the gospel, and in favor of the Lord Jesus Christ. I could not rightly hold a neutral attitude in those respects. There are those who think we ought to be equally open to all things, and weigh evidence for both sides impartially, and accept what we find to be the truth. That especially is the great fallacy in modern thought. We are encouraged to look with our own eyes, choose according to our own findings, judge impartially all things for ourselves, and accept whatever appeals to us or commends itself to our minds as the truth. No ancient landmark, no sacred lines of time-honored virtue or teaching are to be regarded, nor should any consideration of goodness, integrity, faith, hope, or love, bias our search. Such a scheme might work if human beings were equal to it. But in the first place man lacks the necessary information; no man knows enough nor has sufficient true data to arrive at true conclusions. His perceptions are limited, his knowledge very partial and defective, his findings as experience has often shown, mostly false. For thousands of years multitudes have tried thus to feel and find their way and have never gotten anywhere—"ever learning, never able to come to the knowledge of the truth." Do I think that perchance my judgment may luckily turn out to be the right one and that I may hit upon the truth which has eluded the millions for ages? It would be a strange conceit. Moreover man lacks a standard of judgment. He cannot guess correctly the weight of a pound, the length of a yard, the time of day or the dates of years—not even such things. If a man had within himself a standard of measurement by which to determine truth, he might be competent to examine and weigh all things and to separate truth from error. But, alas, he has no such standard. As the old Book says, "It is not in man that walketh to direct his steps." (Jer. 10:23.) And that all experiment and human experience in all ages has proved. Where then shall we go? Where shall we find truth? I am prejudiced in favor of that which has really and alone blessed and helped and uplifted and purified. What has brought life and power and comfort and happiness, what has evoked goodness, love, kindness, honor, faithfulness, hope, that which has solved the great problem of life and death, and has made human lives blessed and successful—in favor of that I am prejudiced to begin with. Pre-eminently here stands the Bible and its Christ. And when I examine *the evidence* for the Book and for the Man in the Book, my *reason* also is satisfied and my questions are answered. Before I shall listen to the unbeliever, to the scoffer, to the denier of the Bible, to the rejecter of Christ and His gospel, I shall demand of him to put up something equal to that which the old Book has effected in human life, or to show a life equal in its purity, power, and blessed fruit, to that of Jesus Christ. Till then I shall call *Him* Lord and receive the

words of His mouth as truth—yes, “*a priori*,” and then also “*a posteriori*” as the logicians say. And that is mere common sense. “You’d better let go of that Rock,” said Bob Ingersoll, himself sinking in the waves, to the woman clinging to the Rock of Ages (as an old cartoon represents it)—“better let it go—it might not have any foundation to it.” But the poor shipwrecked soul keeps on clinging to that Rock and finds it holds her up, as it has uncouped thousands since it first was set there for us. Praise the Lord!

#### WHAT WE HAVE NO TIME FOR

Within the limits of what is called Christianity, there is also room for a good sort of prejudice. Some Christians feel called upon to examine every fad, every theory, every pamphlet and volume, listen to every sort of preacher and doctrine. They think they ought to do that in order to be fair and honest and unprejudiced. But there is no surer way to error and confusion. We can indeed learn much from fellow believers, even from those (or should I say, *especially* from those) who differ with us in some matters. But there is a strict limit. Since we have but little time at best, and since we are not at all capacitated to judge everything I have to exercise some pre-judgment. I am prejudiced in favor of the fundamentals. I would not even consider the writings or teachings of a man, however brilliant and able, who does not hold that Jesus is the Christ, the Son of the living God. I would not waste precious time reading after one who is not quite sure that the Bible is the word of God. I would have no while for one to whom the Cross means little, who trusts to anything but the Blood for his forgiveness, who calls in question the bodily resurrection of Christ, or anyone who proposes to be guided by anything other than the gospel, the word of the New Testament. I may *have to* examine and meet such teaching for the sake of others who are endangered by them, but of my own choice I would not spend attention upon them. Within those narrow but righteous limits, there is much that I may and ought to consider and weigh in the light of God’s word. But for sectarian propaganda, for modern (or ancient) cults and fads the Christian has no time. He delves into them at his peril. A sane, righteous prejudice toward Christ and His word is a great safeguard.

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#### SMITH’S BIBLE DICTIONARY

Every one acknowledges the value of William Smith’s Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished F. N. and M. A. Peloubet. This edition contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 800 pages and 400 illustrations. Cloth, \$2.

THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.

## NEWS AND NOTES

(November, 1935)

From Chicago: "Bro. Horace W. Busby of Texas just finished a good meeting at Cornell Ave. There were 8 baptisms and 10 responses from other sources. Brother Harding McCaleb did his usual excellent work in leading the singing. Brethren from the various neighboring congregations—North Shore, Capitol, West Side, North West, 103rd Street, Roseland, and Gary were in attendance. Preaching brethren included E. E. Beck, Dan Ottinger, W. S. Long, Bernard Wright, Ralph Brady, and Brother Geyer. Brother Busby did excellent preaching throughout the meeting. His sermons were delivered in a sympathetic and convincing manner, and were exceptionally high in teaching value. Throughout, his sermons were in a spirit of kindness and love both toward brethren and toward those without."—Jonah W. D. Skiles.

From Caldwell, Idaho: "Henry Towell of Midvale spoke at morning and evening services and I spoke at afternoon sessions of "all-day" meetings at Fruitland and Midvale in September. Towell baptized 7 at Fruitland third Sunday in September; I baptized three at Caldwell first Sunday in October. Was at Harper, Oregon, fifth Sunday in September. Lewiston began its second meeting this year, first Sunday in October. Towell goes to Bible reading at Long Beach this winter. Claude Guilds of Caldwell is in Abilene Christian College, preaching round about on Sundays. Nampa and Pocatello need help to build houses of their own. Eight simple congregations in the state."—Arthur B. Tenney.

From New Orleans: "Please send us 200 copies of Bro. Boll's tract, 'The Church I Found and How I Found it.' We have selected this tract for use here, where we are beginning a religious census. There are more Catholics than Protestants around us; and we believe this tract is more adapted to the Catholic's need than any other tract that we have found.

"We have five groups of workers

eager to do this needed work. Some began today, working by twos. Pray for open doors for them; and that we may redeem the time, in reaching out around us, seeking lost souls. And, remember him who so much needs grace in preaching from week to week at Seventh and Camp in New Orleans."—Jesse Z. Wood.

From Dallas: "At 5:30, Sunday evening, Nov. 3rd, over radio station WRR, the Fair Park Church of Christ (3316 Elihu Ave.) began a weekly broad-cast of gospel songs and sermons. Comments and questions welcomed."—J. E. Blansett.

"I left Columbus, Ohio, Dec. 23, 1934 and spent the winter and spring in meetings in destitute fields in Florida, and the summer in destitute fields in Eastern Canada. On my way south I have held some meetings for churches.

"Dr Swartz, Philadelphia's renowned surgeon, says he can make sound my leg injured in West Va. meetings in 1929. It is cure it or lose it, so I expect to go to the hospital in Philadelphia this week. I have been so situated I have not read the church papers this spring or summer, so know nothing of church affairs. I am on the go so I cannot take the paper myself. I hope it can be said, all is well all along the line."—J. Madison Wright, (R. 2, Vincentown, N. J.)

"I closed a meeting in the new church building at Stringtown, Miss., Oct. 20. There were no responses to the gospel invitations. We met Brothers Little and Hassell of Tennessee, who were associated in a meeting nearby. The congregations in that section of Mississippi should cooperate and keep a good man constantly employed in preaching the gospel. A great field poorly looked after. The means are in the hands of God's people there, and preachers are ready. Let us pray."—A. K. Ramsey.

From Augusta, Me.: "The Lord is working in the little church in East Readfield and we are expecting greater things from Him in the near

future. All things are possible with Him."—Flora A. Knight.

From Berkley, Calif.: "Our Bro. Wade Ruby got back the last Sunday in August. Surely seems nice to have him back with us."—Bert Helston.

From Chicago: "Last Lord's Day we had three additions by baptism and three by membership at the North Shore Church, which meets in the auditorium of the Y.M.C.A., Wilson and Hermitage Avenues, Chicago. Interest and numbers are steadily increasing. The membership is an exceedingly fine group of people with no party spirit in any direction. We shall be pleased for visitors in Chicago to worship with us. I shall be glad to receive names of friends and relatives in Chicago and nearby towns. My address is 6039 Kimbark Ave., Chicago, Ill., and my telephone is Plaza 6759."—Jonah W. D. Skiles.

From Gainesville, Fla.: (Belated report) "We are having a good meeting among the colored people in Gainesville. Brother John R. Vaughner of St. Petersburg, our colored brother in Christ, is with us again and we have had the joy of seeing eight confess Christ up to this point in the meeting. The interest justifies us in thinking there will be more to obey the gospel."—W. A. Halliburton.

From Howe, Texas: "Please continue to send me Word and Work. I am praying that God may bless Word and Work, and that each writer may be so full of the Spirit that the readers will catch the vision, and be waiting for our Lord Jesus when He comes."—Mrs. E. S. Pruitt.

From Detroit: "One placed membership at the Fairview church here on the morning of Oct. 20."—A. B. Keenan.

From Searcy, Ark.: "I am writing you in the interest of Harding College. It is absolutely necessary for us to build a gymnasium. The rock has been hauled, some money raised, and labor is obtainable. With the help of brethren interested in Christian education we hope to be able to build. We are not going to make a debt."—Robert Boyd.

From DeRidder, La.: "Bro. Frank Mullins had been doing some seemingly good work near us and we were encouraged to invite him to devote some time to our community. He gave us 12 nights. No work among us has been better done. Half as old as I, he has left me a safer, better, abler man. All rejoice for his coming; 11 received baptism. If he has been dangerous, it was elsewhere."—Ben. J. Elston.

From Harriman, Tenn.: "The last W. W. was just grand and I was glad to see a news item from Harriman. We surely are having some fine Bible study classes. The Book of Hebrews is wonderful.

"Mrs. Tarwater gave us a good report on her last visit to Louisville and Bro. Boll's sermon on Sunday morning. We always enjoy Bro. Boll's sermons: first-hand, second-hand, or even third-hand. They are always rich and full of truth and wisdom."—Mrs. L. C. Long.

E. H. Hoover, of Johnson City, Tenn., sends the subjects for first week of the revival which he is conducting there in their new church building:

"Christ as Savior, Priest and King"  
 "Satan as Ruler and Destroyer"  
 "Four ways of Disobedience"  
 "Four Bible Views of Man"  
 "The Great Salvation"  
 "Why I Am What I Am"  
 "It is not in Man to Direct His Steps"  
 "Worship in the Church"

From Dallas: "A man baptized at Fair Park Sunday night. Jay Gumm went to East Texas Sunday (with mother and me) and preached on John 3:16 to a better than usual crowd."—May Lynn.

From Lake Park, Ga.: "For the past two months I have been among some of the Florida churches—'Way down upon the Suwanee River'—teaching a class in singing part of the time, preaching on Sundays, and occasionally at other times."—J. Edward Boyd.

From Ebenezer Church, Harrodsburg, Ky. (belated): "Our meeting, Brother McLain preaching, is coming along very well. We have had some very good sermons. Bro. Rutherford was here several nights

last week, and Bro. Burks for two nights."—Susie Jones.

From W. Va. (belated): "I am now in the midst of a fine meeting with the Mallory Chapel church near Spring Hill, W. Va. Four have been immersed to date. Fine crowds. My recent meeting at Wheatfield, Ind., resulted in five baptisms. I go next to Uneeda, W. Va., and from there to Foster."—O. D. Phillips.

Some former readers, whose subscription has lapsed, will receive this number as an invitation to renew. Thanks!

The united Thanksgiving service of churches of Christ in the Louisville district will be held this year at 10 o'clock Thanksgiving morning in the Highland house. Brother Geo. A. Klingman, who leaves at noon that day, with his family, for their new work in Texas, will be the speaker, and Brother Jorgenson's inter-congregational group will sing the "Hallelujah Chorus" from the "Messiah."

Please examine our Holiday advertisements in this issue.

From Boston: "We are anxious to have your help in acquainting Christians throughout the country with the Church of Christ here, its aims and its mission field.

"No doubt many simple Christians live in and around Boston who have not learned of our meetings. We have no preacher and are only a small membership, but hope to grow strong enough to support a preacher. Often students and others tell us they had no idea of how to find us. If brethren can inform their boys and girls who are here in college, it will be a real help. We meet each Lord's day, 2:15 P. M. in Phillips Brooks House, Harvard Yard, Harvard University, Cambridge, Mass."—P. H. McNeil.

Word and Work can furnish those gift books you desire. Write us concerning your needs.

Brother G. E. Bell of Dallas (4400 San Jacinto St.) announces the completion of his book, "The Paralleled Gospels." It is quite a handsome book of 400 pages, well printed on good paper, large type, and attractively bound. The price is \$2, or \$1.50 in lots of six or more. Orders

may be sent to this office, or to Brother Bell direct.

Stanford Chambers' very excellent, and timely tract, "The Golden Candlesticks," is now available at cost, 10c per dozen.

D. H. Friend has returned from a fine meeting with Chas. M. Neal and the Main St. church at Winchester, Ky. Nine accepted the invitations, five of them for baptism.

Billy Sunday's strenuous, vigorous life came to a close in Chicago on Nov. 6. He was 72.

Many new subscriptions are being received, some in clubs, and often with them the sentiment: "We like the spirit of The Word and Work"; "It brings the spiritual food that my soul needs." Reader, tell others of this magazine!

Those who order the **Sunday School Times** in our club should remit before expiration date, Dec. 14. Price in our club \$2. (Their regular price, single subscription, is now \$2.25.)

Trial subscription to **Word and Work**, 25c for 3 months. Use this gift plan to introduce the magazine to your friends. Some ministers send to their entire membership at this rate.

Herman J. Fox of Japan, with his lovely family, have located in Louisville for the time being. Brother Fox is under treatment for his painful back, and the children are enjoying the Christian School. We hope all helpers will continue their gifts of love to this worthy family. Living costs are certainly not lower in America than in Japan, but higher!

One James Davis and wife, wandering over the country, appealing for help from churches of Christ, and claiming to possess a letter of recommendation from R. H. Boll, are so far as we know, only trying to beat their way through. He has no letter of recommendation—only a statement to the effect that he passed through Louisville one day, attended a meeting at Portland Ave. that night, was baptized, and left again next day. Since then he has only appealed for aid at various places.



## A STATEMENT

(This statement was mailed nearly a year ago to a brother who requested it, and was by him submitted to other brethren, with a view to a better understanding.)

In regard to the controversies that have been raised concerning the second coming of Christ, the thousand years' reign, the return of the Jews to Jerusalem, and the future manifestation of the kingdom, I wish to make a pointed and clear statement of my position.

I do not count myself wiser or better than others. No one is infallible. Only God's word is infallible. My purpose in all my teaching is to point men to the word of God, and to let them see and decide for themselves. I do not bind my teaching on prophecy on anyone as necessary to fellowship, nor do I even attempt to do so. I do not wish others to bind their teaching on me. I have never made it a test of fellowship and have never caused division over it and never shall. I simply present what I believe the Bible teaches. It is every brother's privilege to test it by God's word and to accept or reject it according to his finding. But I claim the right to teach my convictions, though I recognize that wisdom should be exercised in all teaching.

I desire also to state clearly my position on some of the questions at issue. I believe that the church of Christ (which is the manifestation of the kingdom of God on earth, in the present dispensation) was established on the first Pentecost after Christ's resurrection; that this kingdom or church exists now; that Jesus is King now, crowned with honor and glory, enthroned on the right hand of the Father. I teach the Great Commission and encourage the practice of it, and that it applies to the Gentiles as well as to the Jews. I denounce the theories of Adventism and Russellism. I believe the Bible is a sufficient guide to men in all matters of faith and practice, and agree with the long-established teaching of Christians in all fundamentals and points of obedience and congregational practices, and in everything that should affect our fellowship in Christ.

(Signed) R. H. Boll.

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For years to come, "Great Songs" is likely to remain, what it is today—the only book offered within the churches of Christ which contains (besides the usual copyrights of various independent owners) the choice songs of the world's largest and richest copyright collection: that of the **Hope Publishing Company**. Some years ago this company acquired the collections of Excell, Alexander, Stebbins, Kirkpatrick, Sankey, and others. To this wonderful library the compiler of "Great Songs" had unlimited access, and from it he drew, almost to the very limit of what one book can hold! As a result, no church has ever exhausted its treasure-store, and no church ever can! Perennially, there will be beautiful new songs to learn, without laying aside the loved and old.

## AS IN ALL THE CHURCHES OF THE SAINTS

STANFORD CHAMBERS

Ritualism, legalism, creedism, formalism, any and all of these are to be deplored. And the while we concede, even confidently affirm, that uniformity does not insure the unity to which the New Testament so earnestly entreats, that it does not depend upon that, but rather upon the fruit of the Spirit which is love, yet it may not be amiss to note that there is to be found some uniformity among the New Testament churches.

"As in all the churches of the saints, let the women keep silent in the churches" (1 Cor. 14:33, 34) is a statement of uniformity of practice. "We have no such custom, neither the churches of God," (1 Cor. 11:16) is another. "As I gave order to the churches of Galatia, so also do ye," authorizes the first-day-of-the-week observance, not only at Corinth, but among "all that call upon the name of the Lord Jesus Christ in every place" (1 Cor. 16:1, 2 and 1:2); "Not forsaking our own assembling, as the custom of some is," is further evidence to the same effect.

In his volume, "Christ of the Indian Road," Mr. Jones contends that converts in lands whose customs and conventionalities are different should not be required or expected to take on the same mould as that to which the missionary has been accustomed in his own land. Perhaps the point is well-taken unless there is the impression that virtues lie in being different and in doing differently. Whether we sit on the floor or in chairs, whether the speaker have a raised pulpit, whether the services start with a hymn or hymns—such doubtless are matters of indifference. Nevertheless, though the Gospel in the early day went forth into lands of different customs and conventionalities, yet brethren going through from one country to another found uniformity that enabled them to feel at home in the assembly, and at no loss to know what in "the exercises of the hour" to expect.

Hardly any would deny that uniformly the New Testament churches met upon the first day of the week to break the bread. In whatever city a traveling disciple might find himself upon that day, if the Gospel had reached that city, he would know that he would find the Lord's Table in the assembly. He would know that the fellowship was made up of such as had been "buried with Christ in baptism," such as had "obeyed from the heart that form of teaching" (Rom. 6:17). Things that belonged together were not ruthlessly or indifferently separated, neither were they "hodge-podged," as is often observed today, to such a degree that the more familiar we are with the New Testament, the more difficulty we would have in identifying the gathering as being in God's order. Of course, the New Testament way is good and right.

## OUR GREAT FRIEND

"To lose a friend is to die a little." Some one has spoken those words and spoken them truly. I know of no experience that is more painful and depressing; that leaves so great a hurt. Real friends are precious—the most precious treasure on earth. Sometimes even they, fail. Situations arise that shake the firmest of foundations. The flesh is too weak to stand the strain. What sorrow and disappointment! What regret!

Surely God must feel all that and more when we deny Him and cast aside His friendship. God is perfect. He has done everything for man. His love has been unbroken. Through every failure He has never let go; nor has He withdrawn His hand. The fault has been with man always. He has refused the love and friendship of the God who made him, and who has planned his future.

To lose a friend is to die a little. To lose the friendship of God is eternal death.—J. H. McCaleb, in *Chicago Christian*.

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## BEN'S BUDGET

I have visited the Oakdale (La.) work twice recently. In former years it was mine to preach Christ there. Few have been truly faithful and Satan has hindered much. Not long since Bro. S. Chambers reported work done and Bro. Mayeux has literally kept them on their feet. They now look to the coming of Bro. Ramsey (November) for an extended labor in the Lord among them. Concerning this I exhorted them much. How often are Christian(?) communities really spiritually fit to invite an evangelist to labor in their midst? How much freedom from all harmful habits really means in one's personal influence! A half century of extended observation convinces me that many otherwise servants of Christ have held down much truth concerning the Holy Spirit. There has been studied non-use of texts of vital and unquestionable application to the hourly needs of all Christians.

And now we of DeRidder (La.) on Oct. 21 expect Bro. Mullins to help us get some needed, saving truth more fully than ever before us and our neighbors. Some of us are working prayerfully that both we and he may have the necessary preparation and enabling to fully please God and bring salvation to those in darkness. "Brethren, pray for us."

Regarding Bro. Mullins' coming, we have heard that he is "marked." He will be free here to preach Christ, as *he* understands the solemn matter. We, on the other hand will be free to "discriminate," anticipating a joyful "season of refreshing from the presence of the Lord." He has done eminent service in vineyards near us. Bro. Berryman, with dissenting views, has lately helped us mightily. He concurred in our decision to have Bro. Mullins.—Ben J. Elston.

## INSTRUMENTAL MUSIC

R. H. B.

In a little town of this state is a church-building that belongs to the "Christian Church", and bearing the proud inscription "Founded 1826." Not far from it another church-house labelled "Church of Christ." What is the difference between the two? Originally none. In 1826 there was no "Christian Church" as distinguished from the "Church of Christ"; but there was a people who sought to realize the New Testament pattern of the church; who re-nounced and de-nounced all sectarianism and denominationalism; who in name, doctrine, practice, worship endeavored to restore the simplicity and purity of the apostolic days. They began well and ran well for a time—what caused them to stumble? Why these two churches now? Which is right? Or are both wrong? Strange to say, although the sectarian line is sharply drawn between them, they do not differ as to any essential of the gospel, nor really as to any doctrine. Both still uphold the same ideal, and profess the same faith and aim they started out with. And on both sides fine, lovable Christian souls. Over what then the division? Chiefly one thing: in the service of the "Christian Church" instrumental music is used—which thing the "Church of Christ" does not countenance. About the time of the Civil War the organ began to make its way into the assemblies of simple Christians; and the immediate result was the dividing of congregations, with the usual heart-breaking alienations, strife, litigation over church properties, hatred, ill-will, mutual recriminations. All of which was regrettable, a dishonor to the name of the Lord, and fatal in its effect to the cause which had been so dear to them all. The feeling and strife has largely disappeared in the course of the years; but the division remains to this day.

At first sight it seems that the cause of the division was pitifully small. Why, while the souls of men are dying, should the people of God split up over so trifling a matter? It was not the seriousness of the thing in itself, however, that forced the division. They could and should have borne with one another in differences much greater. And today—whether the use of instrumental music be considered a grave matter or light—it is not the difference over the thing itself that accounts for the division. It is rather the public nature of it. If it were a private indulgence, though some of the brethren considered it a positive wrong and evil, it should be borne with; even as indeed brethren who differ only in their *views* on the subject do actually bear with one another in that. But the moment the instrument was introduced it compelled a division: those who believed it to be wrong had no alternative left them but either to submit or get out. Some swallowed

their conscientious objections and remained; but many got out. This is the simple history of the case.

It remains now to take a look into the merits of the question. Is the use of the musical instrument in the worship and service right? Those who use it do, of course contend that it is. Arguments are drawn from the Psalms and Old Testament practice to justify it. Latterly also it has been claimed that the Greek verb "psallo" (found in Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13, and translated "sing," in Eph. 5:19, "make melody") carries the idea of musical accompaniment. However, the practice is not regarded as a *requirement* of scripture, even by its advocates, but rather a thing *allowable*, and as a matter of indifference; for even those who advocate the use of instrumental music can worship in perfect good grace and conscience with those who worship without it.

Much though as one dislikes to take sides with either side of what may seem to be a sectarian strife yet here the issue is plain. As the Lord Jesus was neither Sadducee nor Pharisee, yet when the occasion demanded upheld the truth of the Pharisees' teaching—so may we though owning no allegiance to any pro- or anti-organ sect, nevertheless stand for the simple truth and right of the matter. The obvious facts are as follows:

(1) Taking it from the standpoint that the congregational use of instrumental music is permissible, and is a matter of indifference—then in that case the law of love would demand its abolishment wherever there are individuals or sister congregations that are offended by it. Where we are free, our liberty must be exercised in favor of brethren who have scruples—lest they suppress their scruples and fall in with something of which they are doubtful and it be sin to them ("for whatsoever is not of faith is sin"), or else lest they be driven out and form separate congregations. This principle is fully set forth in Rom. 14 and 1 Cor. 8, and disregard of it on this issue would mean disregard of it on other questions that call for its exercise in order to unity. There is nothing higher in Christianity than love; and therefore no offense more serious than that which is against love.

(2) But if the practice be unwarranted and unauthorized by New Testament teaching it goes without saying that it ought not to have place in Christian assemblies at all. Of course the question on whether or not it is unauthorized will be a matter of dispute and controversy. But judging as impartially as we may, we are compelled to conclude that the use of instrumental music is not merely a matter of indifference. Several centuries passed before it was at all admitted into Christian worship—and only under protest and by slow degrees for several centuries more, its use became general. The Greek church does not, and never did from the beginning use

it (which fact, it would seem, would dispose of any argument based upon the meaning of Greek words). In a number of Protestant reforms (as for example among Scotch Presbyterians, as well as other denominations in their first purity) the organ was repudiated. The matter is evidently not as slight as it appears to some. The principle of the use and introduction of instrumental music opens the way also for other departures from the simplicity and purity of the New Testament order.

We can not, then, conclude otherwise, I think, than that we must adhere to the simplest, undisputed, undisputable ground of common worship and practice if indeed we would stand for a pure undenominational Christianity and for that common ground of unity on which all who love the Lord Jesus Christ can stand together.

The above article was sent out on proof-sheet to a number of brethren, some favoring, some opposed to "instrumental music." From some of them we have heard, and are pleased to notice their criticisms.

One esteemed brother writes:

"If it is granted that the instrument is permissible, then it would be wrong to put opposition to its use into any system for Christian unity. So Bro. Boll's argument under No. 1 would not be altogether sound. The fact is, it is either permissible or it is not. If it is, nothing scriptural can be said against its use. If it is not permissible there is nothing scriptural to be said in its favor."

This correspondent is right in his conclusions, though not in his premise. If it were actually true and *conceded* on all hands that the instrumental music is permissible then of course, no opposition should ever be raised against it. But that is not the case. Those who use it believe it to be permissible, of course. But very many others, among them brethren good and true, do not believe it to be permissible, but contrary to God's will. Those who use it believe it to be *only* permissible, not necessary or mandatory. They can worship as acceptably without it, as all concede. But the others think it wrong to worship with it and therefore cannot agree to it. The question then is, Shall some unnecessarily erect an impassible barrier excluding brethren from their communion and fellowship by this thing? There is but one answer to that.—Even in things permissible (as seen in Rom 14 and 1 Cor. 8) the law of love should rule, and perfectly legitimate things should be abandoned rather than that any soul for whom Christ died should be caused to stumble. So, even resting the argument on the assumption that Instrumental Music in the church were wholly permissible, (which is not conceded here) the conclusion is that for love and unity's sake it should be abandoned. There are reasons besides this, but this alone, it seems, should be sufficient.

Ben J. Elston writes:

"I think this appearance of Bro. Boll's article on instrumental music is timely. Until the end of the age the subject will be a living one with the enlightened servant of God. It is discussed in what I conceive to be the most convincing manner. Few informed, honest people will say God requires that kind of music in Christian worship. Many such have believed, and many such do now believe, the practice to be sinful; therefore, they dare not 'thrust conscience from them and shipwreck faith' (1 Tim. 1:19). Such conviction, lovingly manifested (on the one hand), and lovingly regarded (on the other), would have prevented indescribable sorrow, incalculable dishonor to God, paralysis of energy and loss of souls. If God's will is to be done on earth, it will result from following the doctrine of Christ in the light of the law of love."

E. H. Hoover writes:

Some days ago the article by Brother Boll came to me. I read it at once with pleasure. I regard it as putting the matter of "instrumental music in the worship," in a light that even the advocates of it must be compelled to see the wrong of it. I do not have time now to write more about it, but wish to commend it. If we had more writers who would put this teaching in the light and spirit in which Brother Boll puts it, we would have more peace, and real spiritual progress. May the Lord continue to sustain him in the great work he is doing.

E. P. Mead writes:

Brother Boll's article on "Instrumental Music" is very timely. It is scriptural in its point of view, and logical also in its conclusions. This article calls us back to the common ground of simple undenominational Christianity. The indwelling Christ would have us regard, personally and collectively, the principle set forth in Rom. 14 and 1 Cor. 8. May God quicken the hearts and minds of those who read this splendid article to the praise of His name.

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#### CONCERNING BROTHER BOYER

We are informed and feel obligated to report regretfully to our readers, that Brother O. S. Boyer, former missionary to Brazil, has recently allied himself with the "Assemblies of God," headquarters, Springfield, Mo. He did this supposedly on the ground that the doctrines of said denomination corresponds more nearly to his present views and beliefs than the Church of Christ's. In taking this step Brother Boyer has placed a denominational line and barrier between himself and brethren who are simply Christians. Our regret is commensurate with our great love for Brother Boyer; and we are sorry that long and patient correspondence with him seems to have been in vain.

Some three years ago, on account of an inadvertent expression he used concerning the Holy Spirit, a perfect barrage of vicious, bitter, condemnatory criticism was levelled against Brother Boyer in several papers. In a letter he wrote me some time ago he assured me that at that time his views concerning the Holy Spirit were none other than those he had always held, and which were generally current among the brethren of the Church of Christ; but that the hostile criticism that was heaped upon him for using unintentionally a misleading phrase—that stirred his interest in the subject; that he then began to investigate, with the result that he arrived at his present views, which now have led to his separation from us. And so one extreme tends toward another.

R. H. B.

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## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

## "Taking Thought" and "Being Anxious"

In eleven passages in the New Testament (Matt. 6:25, 27, 28, 31, 34—twice, Luke 12:11, 22, 25, 26) the Greek verb *merimnao* is used, and in one passage (Mk. 13:11) *promerimnao* is used, where the A. V. uses the translation *take no thought, etc.*, but the R. V. translates *be not anxious, etc.* The R. V. here has the translation that is closer to the original, for the verb *merimnao* means *to take anxious or troubled thought*, not merely *to think, ponder*. The words *to think, ponder, reflect* in the New Testament are *enthumeomai* (Matt. 1:20, Acts 10:19) and *epiballo* (Mk. 14:72). In other words Jesus is not telling us that we should make no plans beforehand, but that we should not be anxious and fretful about the future. The reason for the A. V.'s translation is the fact that "thought" had the meaning "anxiety" at the time the A. V. was made. Cf. Robertson's *Word Pictures in the New Testament*, I, 57, for examples.

## "Revellings" and "Banquetings"

In Gal. 5:21 there is listed as one of the works of the flesh *revellings*. The Greek word here is *komoi* and does not mean *general merrymaking*, but was applied to organized festivities that were held in honor of certain gods, especially Bacchus, the god of wine, and in honor of victors at the games. These festivities usually ended in night parades and included dancing, carousing, drinking parties, and sexual orgies. There then were two Christian objections to *komoi*—one that they were usually connected with the worship of pagan gods and the other that they included vicious practices. The same word is used again in 1 Pet. 4:3 along with another word *potois* which the A. V. mistranslates as *banquetings*. *Potois* really are *drinking bouts*. (*Carousals* is the R. V. translation.) Of course the A. V. translation is drawn from the fact that Greek and Roman banquets always ended in a drinking bout and usually lasted throughout the night.

The writer of this page wants to make it as practical and useful as possible to the readers of *The Word and Work*; therefore he will be glad to answer any questions involving the original Greek or Hebrew text. He may be addressed either in care of *Word and Work*, or at 6039 Kimbark Avenue, Chicago, Illinois.

We can still supply a few more schools with *Word and Work* Quarterly for fourth quarter, 7c each. We know of no other quarterly among the many excellent ones obtainable, that has the extra set of questions to bring out the real meaning of every verse.

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## HALL CALHOUN

It would be in better place for one who had known him longer and more intimately to write memorial words of this great and notable man of God who recently and suddenly departed from among us and left his earthly sphere of labor. But since no intimate friend of his is connected with the Word and Work, and since the passing of a brother of his standing, ability, and influence should not go unnoticed, it falls to me to say something. I heard of Brother Calhoun first while I was yet attending the old "Nashville Bible School." He was then a very successful evangelist of what was called the "Progressive" Christian Church. A number of years ago Brother Calhoun left the "progressive wing," and expressed himself content to work and worship in the simplicity of the New Testament. Soon after that he took up his work with the Central Church, and with Belmont Ave. Church, in Nashville. His daily radio-ministry with the Central Church reached many thousands of people. His voice was excellently suited for radio-work; his teaching always clear, pointed and convincing; and through all the years a stream of appreciation flowed in from many listeners far and near. Not infrequently conversions were reported in result of his radio gospel messages.

Not long ago a good brother in the Lord related to me of his school-days in the College of the Bible in Lexington, and of the special debt of gratitude he owed ever since to Brother Calhoun, who at that time collaborated with Brother J. W. McGarvey in his Bible-class work. Brother Calhoun was a most excellent Bible teacher, and he won the love and confidence of his students. His life was an inspiration to them. He rose every morning at four; and always first of all read carefully and thoughtfully four chapters of the Bible for his own good. Then he proceeded to prepare the lessons for the day.—This testimony accords with our knowledge of his habits in the later years of his life. Four o'clock was his rising hour to the last. He was a tremendous worker. He lived the strenuous life. He put all he had into his labor and did with his might what his hands found to do. Moreover he worked systematically. All his labor was planned, definite, and orderly; and his wise and careful use of time was the marvel of all that knew him. How much he could do in a single day; what a vast amount of able and fruitful work he accomplished in the course of the year! Yet he seemed never hurried or frustrated. He had time for everything, even for unforeseen things. As a servant of God he was untiring, energetic, earnest, faithful. And—this we can not overestimate—his life was as clean as the new snow—above all reproach or doubt. He was a good man, godly and devout. May the Lord make his memory fruitful in our lives.

R. H. B.

## J. H. MEAD

Our beloved Brother Mead passed on to be with the Lord on Thursday, Sept. 19, only one month after the death of his son, R. L. Mead.

He was a devoted husband and father. Although seventy-nine years old at the time of his death, he never grew cross or "childish." The outstanding trait of his character was kindness. Although he was a man of strong convictions, he was never unkind to those who disagreed with him. I never saw him discouraged or angry or impatient in the seventeen years I have been associated with him. He was a true father to me—always encouraging me when I grew "faint-hearted."

The Southside Church, which he established shortly after coming to Abilene twenty seven years ago, loved him devotedly from the oldest to the youngest. He was her faithful minister until five years ago, when poor health made it impossible to continue, but to the end he was hopeful of being able to preach again. The whole town honored and respected him as a true Christian gentleman and he was known far and wide as a "friend of the poor."

Brother Mead and his wife were converted in Nashville by Brother

J. A. Harding, who had a great influence over his life. From his conversion, to the day of his death, he sought "first the kingdom of God and his righteousness"—even in his delirium he often spoke of having no message except Jesus Christ and Him crucified. He had baptized many people in Kentucky and Tennessee and had established a number of congregations. He was a true pioneer, always rejoicing that he was counted worthy to suffer hardship and persecution for Jesus' sake. He poured out his life in sacrificial labor of love for the little church on the south side.

I thank the Lord for bringing me in touch with this saint and may the Lord hasten the day when we shall, together with him, be caught up in the clouds to meet the Lord in the air to be forever with the Lord!

Brother O. E. Phillips conducted a sweet memorial service, reading various scripture passages that had greatly influenced Brother Mead's life: 1 Cor. 15:58; Phil. 3:13, 14, and others.—His Daughter-in-law.

### **DON CARLOS JANES' GREAT WORK**

We have reprinted, from *Missionary Messenger*, this report of a wonderful work, without consulting Brother Janes. Is it not sufficient vindication of his monumental work and of his methods? O that he might be multiplied by a thousand!—Publisher.

I am convinced that there is no better work in the world than missionary effort, the fundamental work of the church and its great, crowning glory at the beginning. Through the years we have sought for more persons to engage in extending the work. Any church which would sustain a good evangelist to teach missions to the neglectful churches would perform a good service. Any one who voluntarily (2 Cor. 8:17) does what he can to lead the churches to give the gospel to a thousand million in heathen lands, does well indeed. There are brethren more able in securing funds than the writer. We have seen some of them and wish more persons would turn at least part time to this greatly neglected subject. In one year we were able to ship 19 drug packages, 20 wall rolls, 4,000 picture cards (they cost 1c each on the field), mimeograph above 5,000 sheets, post over 10,000 pieces 1st class mail, print 21,865 Messengers, 95,500 free tracts, make savings in exchange, reduced fares secured, typewriters, special funds raised, etc., to the extent of \$2,176.37, and handle \$27,035.02 for the missionaries without charge. The writer, office helper and occasional helpers are estimated as having given 24 hours of service daily. May we not soon hear of many preachers giving more stress to missions, some churches supporting their own missionary, and some giving their preacher for part time promotion of this scripturally required work of missions? Let hundreds work aggressively and see what results.

With the needs so great and the resources so small nothing should be wasted in remitting. On some fields, it is difficult or impossible to negotiate a check; elsewhere it can readily be cashed, but at too great cost. Our office memoranda shows estimated savings merely in exchange amounting to over \$500 in a year. We are glad there were other savings in postage, rail and ship travel, etc. A protested check means increased

expense to the missionary and delay in getting his funds. It is our pleasure to include your gift (also a letter of encouragement) in the monthly remittances to various fields. The service is free.

Even a child may help the missionaries and contribute to the extension of the kingdom. Watch for opportunities to help.

From a list of some half a hundred special efforts in behalf of home and foreign missions the following items are eloquent endorsements of the frequently repeated statement that "The brethren will do more missionary work when they are taught more." All these matters had to be put before the brethren with some degree of diligence, and as you can see, have brought great blessing to the work. Mission Homes Building Fund, raised with Bro. McCaleb's help, \$13,500, has made possible the Rhodes, Bixler, 2 Fox, and Morehead residences, the Cypert combination building, and other good ends. George Scott House Fund, \$487.19; Huyuyu Mission Building, \$1,747.19; Japanese Earthquake, \$2,498.95; Free Literature, \$2,745.15; Emergency Fund for relief when the banks crashed in 1930, \$4,491.90; Missionary Distress Fund, helping Bro. Reese and numerous others out of hard situations, \$4,015.15. The pity of the matter is that there are not hundreds of persons concerned to advance the interest of the work, to teach the churches, and eliminate necessity for some of these funds.

That those concerned and others who might become concerned may know what we do to advance the work of the churches in foreign fields where the needs are the greatest and the helpers are the fewest, we compress a page or two into this paragraph. Receiving, receipting and forwarding of funds to missionaries as designated; raising special funds; caring for trust funds to make them earn as much as possible; providing missionaries with typewriters, duplicators and other useful equipment; shipping various supplies, as picture cards, rolls, etc. to the field; handling transportation at a saving, securing clergy books in advance, refunds, etc.; saving the cause hundreds of dollars in economic forwarding; travel information, passport aid, free radiograms and cablegrams; embarking missionaries in foreign ports any ship of the line, any class of accommodations without a down payment; information to various inquiries, as to shipping packages to missionaries (with a saving of \$2.12 each in some cases simply by properly routing); publishing Missionary Messenger (13 yrs.); editing a page in Word and Work (20 yrs.); six missionary books and pamphlets, missionary tracts, sermons, illustrated lectures, etc. With a competent office helper and funds to meet the requirements the work would probably be very much more efficient than it now is. However the accomplishments are not insignificant to the missionaries and their donors.—D. C. J.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

D. C. J.

"We are enjoying apples and a good rest." *Alice Merritt*. \* \* "It is no easy job to travel with children, especially small children."—*Sarah Fox*. \* \* Total receipts for Forest Vale Mission, reported by Sister Sherriff, for July, August, and September were \$226.30, which outside of expenses incurred left a little more than \$51.00 a month for support and retirement of debt. They report the meetings are well attended.

"We are all well and busy."—*Anna Bixler*. \* \* "Some of our neighbors are beginning to warm up to us, but still very shy."—*Harry R. Fox*. \* \* Hope you are trying to get some one interested and provided to take over Sinde when we get in full notion of leaving."—*A. B. Reese*. \* \* We are informed that Sister Brown and son, Robert, are in poor health. \* \* "Have been pretty busy with more than one item. I am supposed to be building a house, but I hardly ever put a brick in. Brick-making, well-digging, building, etc. pretty well keep me busy."—*W. N. Short*. \* \* Herman Fox, showing visible evidence of his intense suffering, arrived with the family in Louisville, Sunday, October 27th, and preached that night at Highlands. Treatments are being taken. \* \* Bro. Frederick (deceased) on August 3, baptized at five places a total of 211 converts. \* \* "At a village where Kamboli taught for years, a follower (or followers) of the 'Watch Tower' baptized nearly every one in the village."—*Margaret Reese*. \* \* At Forest Vale Mission, where Theodora Sherriff refused a substantial offer for secular work, there are two Bible classes, the communion on Sunday morning and a gospel meeting at night. Two native brethren hold meetings through the week in a near-by village. \* \* Bro. and Sister Davis and Bro. Whitfield are reported as having had dysentery. \* \* "Our work is going steadily onward with prospects for two baptisms right away."—*O. T. Rodman*. \* \* "I am safely landed on this side of the water; a fine trip with only one rough day and that didn't make me sick."—*Ethel Mattley*. \* \* Dow Merritt has been with his mother and others in Iowa. \* \* Bro. McCaleb announces his purpose to donate his house in Japan to those who succeed him. He has already been a very generous giver of both time and money. \* \* We hear of 35 persons being baptized this year in the Canton mission where Bro. George Benson leads the work. \* \* A brother has been raising funds for a wagon to be used on the Sinde mission. We think Bro. Reese would be very glad to have that fund completed speedily. Send to Cluver Shewmaker, % J. D. Allen, Searcy, Ark. \* \* Harry Fox is feeling a bit improved and is having numerous opportunities for usefulness in Los Angeles.

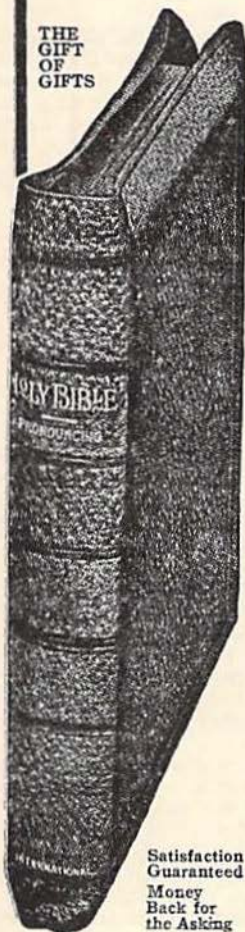
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**HARRY FOX REPORT**

Dear Brother Jorgenson: Will you please inform the readers of W. W. that we have changed our residence from Japan to the address below indefinitely, where we hope to make ourselves as useful as possible to the Lord's cause, while seeking to regain my health.

We are living in the midst of a Japanese colony of some 300 homes, and will try to open up Sunday School and other regular religious meetings in our home, just as soon as we can get acquainted with our new neighbors. The Buddhists are quite aggressive here, as in Japan, and it is going to call for some hard work and much prayer, if these neglected "strangers within our gates" are successfully reached with the gospel.  
333 N. Westmoreland Ave., Los Angeles, Calif. Harry R. Fox.

**CANTON MISSION**

(This report is belated, but still of interest.)

This summer the activities in Canton have been mostly evangelistic and we are glad to see some results. We had a Chinese preacher from Hong Kong who works with Brother Broaddus to speak in our regular chapel in Canton for one week, with the result that several young men entered a week's Bible class to learn more about how to become Christians. Two were baptized last Sunday. One of those baptized we first made contact with in teaching him English. We feel he is a good prospect for a faithful worker in the church here because he is exceptionally friendly and he has a steady job in an optical company in the center of the city. Next week we hope to open another chapel in another part of the city for preaching a week or two, and then return to our regular chapel and continue services there until school opens in September.

This evangelistic work takes funds for rent and other incidentals. The fund for this work is now in the red, so you will understand we shall appreciate very much your fellowship with us in the work here and we ask for your prayers.  
Canton, China, Box 53. Roy Whitfield.

**RHODES REPORT**

We have recently moved from Omiya to Yokohama. This is the seaport city for all boats that come near Tokyo. We have rented a semi-foreign house: Japanese entrance, servants' room, kitchen, and bath, and two American style rooms. This location is on a bluff and has a fine view of the city and bay but no doubt will be cold in winter.

The boys are in school and like it fine. They have needed the association of other children, both in their studies and play.

As soon as opportunity and funds permit we hope to open up work. Just now we are doing some personal work and getting acquainted with a few, those with whom we come in contact daily at stores and in taking walks. People here are very friendly and we trust that the Lord will open the way and use us in His work. We also hope the way will open for a small kindergarten in our house; also a Sunday morning Bible lesson for children.

Our health is better now than this time last year and we trust that the climate here will be helpful. The sea breeze is fine. We all sleep well at nights. Fruit and vegetables are plentiful. We pray the Lord for continued wisdom and guidance that at least a few souls may be saved by our efforts in this great city.

The work back at Omiya continues as usual. There were two baptisms in September; one in July, and one in June. The kindergarten is well attended and the workers are faithful in their personal and evangelistic work.

We always enjoy the Word and Work's messages each month and pray that God's word may encourage and strengthen many through its pages.

26 Karasawa, Naka Ku, Yokohama, Japan.

E. A. Rhodes.

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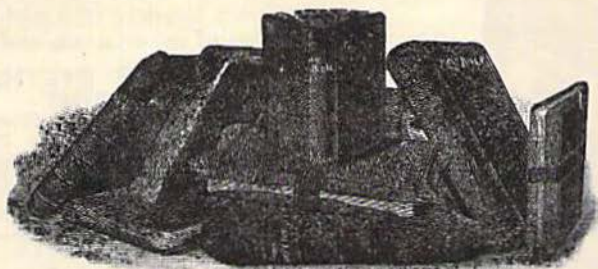
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