

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Poem: The Morning Star	209
Words in Season—R. H. B.	209
News and Notes	215
Willett Versus Paul—S. C.	220
Ben's Budget—Ben J. Elston	221
A Correction	221
We Too?—J. H. McCaleb	222
My Contribution Toward Unity—D. C. J.	223
Ninth Lesson on Romans—R. H. B.	224
John's Apocalypse—Flavil Hall	225
Studies in the Original Text—Jonah W. D. Skiles	228
Book Review—S. C.	231
On Foreign Fields	
Missionary Notes—D. C. J.	232
Cerinthus, Again	233
Holiday Book Lists	234-240.

To Our Agents and Clubbers

MORE than a thousand regular subscriptions to this magazine expire with the year-end, and are now due for renewal. Many of these are in large club blocks, and wait for the agent's invitation. Please do not fail.

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

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However, all who request the Quarterly with their subscriptions should pay the full dollar rate. Hundreds now do so, to be sure to have this Bible Study Help in their homes.

We are sending this December issue to all 1937 expirations, to give all a chance to get into the 1938 clubs.

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See also our special 50c offer on page 239.
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THE WORD AND WORK, PUBLISHERS
Baxter Station, Louisville, Kentucky

THE WORD AND WORK

THE MORNING STAR

I woke, and the night was passing,
And over the hills there shone
A star all alone in its beauty
When the other stars were gone—

For a glory was filling the heavens
That came before the day,
And the gloom and the stars together
Faded and passed away.

Only the star of the morning
Glowed in the crimson sky;
It was like a clear voice singing,
“Rejoice, for the Sun is nigh!”

O children! a Star is shining
Into the hearts of men—
It is Christ with a voice of singing,
“Rejoice! for I come again!”

“For the long, long night is passing,
And there cometh the golden day;
I come to my own who love Me,
To take them all away.

“It may be today or tomorrow,
Soon it will surely be;
Then past are the tears and the sorrow—
Then Home for ever with Me.”

—Hymns of Ter Steegen and others.

WORDS IN SEASON

R. H. B.

THE OUTLOOK

Again the year is turning, and again as for years past, the sky is heavy and black with clouds. Again we must say with new and deeper reason what was said at the close of last year—that the outlook is darker than ever before. Hardly a day has there been in the year gone by when the world did not

tremble at the menacing spectres of war and revolution. The prospect of the year that lies ahead is fraught with the same heavy fears and forebodings. In such times as these men are again anxiously asking: "Watchman, what of the night?" God's people have a lamp the rays of which pierce the impenetrable gloom ahead. But the prophetic word promises no good to a sinful world and to nations that forget God. There is a Day of the Lord in store, a day of vengeance and of wrath—a night deeper than any that has yet been. But there is a morning also for those who are the Lord's—a morning without clouds, through clear shining after the rain; and a Sun of righteousness that shall arise with healing in its wings. To those who are Christ's the first promise and prospect is that of Christ's sudden descent from heaven, we know not how near, when the dead in Christ shall rise first, and together with the living (who changed in a moment, in the twinkling of an eye are transformed into the likeness of His image and glory) caught up to meet the Lord in the air—"and so shall we ever be with the Lord." For that let us look and watch the more intently in these ominous days, and in the light of the certainty of that coming event let us enter in upon the dawning new year.

A PSALM OF THE PASSING YEAR

In the Book of Psalms there is one, the ninetieth, that was written by Moses. It is a song of the minor key. In it you find a gloom "as deep and dark and sad as can be woven of mystery and death"—yet, at the end a light of dawn, prophetic of a better day. It deals, as the headline in our Revised Version states, with God's Eternity, and Man's Transitoriness.

Moses had witnessed the whole drama. In the forty years of the wilderness he saw the whole generation that had come out of Egypt fall asleep under the sands of the desert. How vain to him, how fleeting looked man's day—the passing show, the pomp and glory of their multitude, the tumult and the shouting, all destined to such early and pitiful end.

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

* * *

What to Moses was the lesson of the strange, sad spectacle? For one thing he knew it was God's doing (cf. Ps. 39:4); and not only by God's plan but due to His wrath. "We are consumed in thine anger, and in thy wrath are we troubled," he says. The vanity of man's life, shared in by all the lower creation (Rom. 8:19) is primarily a retribution upon sin—first of all Adam's. For "through one man sin entered into the world and death through sin." (Rom. 5:12.) The man separated from the Tree of Life could only transmit an impoverished, death-bound life to *his* descendants. This frail, fleeting existence is often still further cut short by each man's

own sin—of which fact the wilderness (as indeed all experience) furnished many an example. “Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.”

* * *

From this spring two prayers: first, that God might so enable us to value our brief day that we may use it wisely: “So teach us to number our days that we may get us a heart of wisdom”—lest, after all we have done, we may be found to have forgotten the one thing which alone is supremely worth while (Luke 10:42); and the second—the heart’s prayer for satisfaction, gladness, and for compensation for all the toil and pain of the years in which we have seen evil. He senses that through and back of all the adversities of the present life, God is working out His plan for good to them that love Him; for he says: “Let thy work appear unto thy servants, and thy glory upon their children.” And more—there is the heart’s inmost longing that all our work and labor may not have been in vain—that in all that we have wrought there may be something that would stand for ever. But because this can be only through God he prays, “Establish thou the work of our hands upon us,—yea, the work of our hands, establish thou it. It is a rightful desire, implanted in our hearts by God Himself. To those who are Christ’s, Paul writes, at the close of the wondrous resurrection chapter, 1 Cor. 15,—“Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as *your labor is not in vain in the Lord.*”

* * *

LOVING GOD FOR HIS OWN SAKE

God is love. He loved us first, and wholeheartedly, and to the uttermost. He wants to be loved wholeheartedly in return. He wants us to love Him Himself, for His own sake, not merely for what He can give us and do for us, not for the sake of such benefits as may accrue to us if we love Him. The gifts and benefits are freely ours—there is no question as to that; but His great question is “Lovest thou *Me?*” “Doth Job fear God for nought?” asked Satan. “Hath not thou made a hedge about him and about his house, and about all that he hath, on every side? thou has blessed the work of his hands and his substance is increased in the land. But put forth thy hand and touch all that he hath, and he will renounce thee to thy face.” (Job 1:9-11.) Satan was mistaken in Job’s case but perhaps in the case of many another he would not have been. But God wants to be loved for Himself, for that only in the end is true love.

LOVING GOD SUPREMEPLY

God also wants to be loved above all else. The Giver is greater and lovelier than any of His gifts. Just as we may not have other gods before Him, so can we have no other love above Him, nor alongside of Him. All other love must be sub-

ordinated to the love of God. Other love will not on this account be any weaker or colder; nay—as a poet told of a man who bidding farewell to his weeping wife said, “I could not love you so much, dear, loved I not honor more”—so our love for friend or dear one could not be so true and deep, if we loved not God above all. This was really the test that came to Adam. He was not deceived, nor enticed by the forbidden fruit itself; but he chose his wife above God, and set the creature above the Creator who is blessed for ever. What was the entail of that choice for him and to all his race, we all know. It was, as some one has said, the longest sermon ever preached, and it is not done yet. And still this is the great question that concerns man—shall God be first? In the Law the chiefest of all precepts was “Thou shalt *love* the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the greatest and first commandment.” (Matt. 22:37, 38.) And to those who would follow Him Christ says, “He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.” (Matt. 10:37.) Or, again, “If any man cometh unto me and hateth not his own father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” (Luke 14:26.)*

CAN WE LOVE GOD WITH ALL OUR HEART?

But who loves God so? Or who can so love Him? First of all, only *those who know Him*. There is in God all that would draw out all man’s devoted love. If we do not love God above everything it is because we do not know Him; for if we knew Him as He is we would surely love Him. Therefore it is said that “This is life eternal that they should know thee, the only true God and Jesus Christ whom thou hast sent.” (John 17:3.) But knowing God is not a merely intellectual proposition. As we learn of Him and believe in Him (Heb. 11:6), as we come to Him through Jesus Christ His Son, as we have dealings with Him, as we *taste and see* that the Lord is good, we come to know and love Him. Already to the Old Testament saints who knew Him He meant much; and not always, or too often, do we find Christians of this gospel day who could speak of Him as they did. (Ps. 4:6, 7; 16:2; 18:1; 27:1, 4; 42:1, 2; et al.) But in the New Testament God has revealed Himself in the face of Jesus Christ. (2 Cor. 4:6.) Through the gospel comes the light of the inconceivable love of God. In the hearts of those who receive *that* springs up love, both toward God and man. “In this is the love of God manifested in us . . .” says John. In result of this: “We love because he first loved us.” (1 John 4:9, 19.) The King James Version says, “We love *him*, because he first loved us”—which

*“Hate” here, as elsewhere in like connection, does not mean a malicious or bitter attitude. Far from it. As in the case of God’s dealing with Jacob and Esau, to “hate” here is to set all else in the background so that the first and chief attention may be bestowed on God.

is undoubtedly true. But the more accurate rendering of the Revised goes further: "*We love* because he first loved us." That includes all love—love toward God, to the brethren, and toward all men. They, and only they, who have recognized and accepted God's love for them are capable of loving Him. Only His love to us can kindle the true love in us. And Paul states that it is by the Spirit which He gave unto us that the love of God is "shed abroad" in our hearts. (Rom. 5:5.) This love of God is that essential "requirement of the Law," which the Law was powerless to effect in us, but which is fulfilled in us who walk not after the flesh but after the Spirit. (Rom. 8:4.)

ISRAEL'S CHANGE OF HEART

Israel's heart was at fault. "They do always err in their heart." This explains all the waywardness and failure of the nation. "Oh that there were such a heart in them that they might fear me . . .," said the Lord. (Deut. 5:29.) But He had not as yet given them a heart to know. (Deut. 29:4.) Why hadn't He? Well, there are things that can not be done before their time. No plea of his father's, no demonstration of tender affection, for example, could have changed the self-willed Prodigal's heart when he gathered all together and took his journey into the far country. He must be suffered to go the way of his evil heart. As the prophet said to Israel: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter that thou hast forsaken Jehovah thy God." (Jer. 2:19.) Nor was that Prodigal Son changed as yet, even when he had so far come to himself as to see his folly and to say, "I will arise and go to my father." Though that was a great turn, it was not by the highest of motives. It was bitter necessity rather than regard for his father; or, to put it bluntly, it was his stomach rather than his heart that drove him back home. But that was Love's opportunity: when his father ran to meet him, while he was yet afar off, and fell on his neck and kissed him, and answered the son's contrite confession with the best robe, and shoes for his feet, and a ring for his hand, and a great feast—it was there and then, if ever, that the real change took place. So with Israel. God chose them in the furnace of affliction. "In their affliction they will seek me earnestly." (Hos. 5:15.) "When thou art in tribulation . . . in the latter days, thou shalt return to Jehovah thy God and hearken unto his voice." (Deut. 4:30.) And then will Love have her chance: "And Jehovah thy God will circumcise thy heart, and the heart of thy seed, *to love Jehovah thy God with all thy heart.*" (Deut. 30:6.) "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." That by this He means not a physical operation, but a spiritual one, namely such a manifestation of His love and grace toward them as shall

change their hearts, is obvious. And *then*, too, they will loathe themselves for their former sins. (Ezek. 36:26, 31.) For only the amazing grace of God can set sin in its proper light; and only that can break man's stony heart and subdue the sinner's stubborn will. But from thence and thenceforward shall they love Jehovah even as He loved them.

ALL THINGS WORK TOGETHER

To them that love God, to them that are called according to His purpose, every force and power in the universe, and every circumstance of life, work together for good. (Rom. 8:28.) It was their call that brought about their love to God, not vice versa. For He first loved us. "Herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins." "And we know and have believed the love which God hath in us." "We love because he first loved us." (1 John 4:10, 16, 19.)

* * *

WHY THE WORLD HATES THE CHRISTIAN

By "the world" is meant in this connection the great mass of unsaved, unregenerate humanity whether vile and degraded, or cultured and refined, or moral and religious. It is represented as being under the dominion of Satan (John 14:30; 2 Cor. 4:4; 1 John 5:19)—"the spirit that now worketh in the children of disobedience," Eph. 2:2. It is this "world" that we do not love, and whose principles we are to shun (1 John 2:15-17; Rom. 12:2) for the love of the world and the love of the Father are incompatible, and cannot exist in the same heart together. Moreover the world is hostile to God and it hates God's people. The following reasons are given for its hatred of God's faithful ones:

(1) It hated Christ before it hated us (John 15:18). If Christians are His and like Him, the world that hates their Lord cannot love them. My brother, if you stand high in the world's favor, stop and examine yourself. (2 Tim. 3:12.)

(2) Because we are not of the world. "If ye were of the world, the world would love its own: because ye are not of the world, but I chose you out of the world therefore the world hateth you." (John 15:19.)

(3) Because Christ has given us His word and we have received it. It was this that first produced the separation. (See John 17:8, 14). "I have given them thy word; and the world hated them, because they are not of the world even as I am not of the world."

(4) Because our aims and ways are different. (Col. 3:1, 2.) "They think it strange that you run not with them into the same excess of riot, speaking evil of you." (1 Pet. 4:4.) Thus Cain slew his brother Abel because his own works were evil, and Abel's were righteous. (1 John 3:12.)

(5) Because, like our lord, we testify of the world that its works are evil. (John 7:7.) The church preaches the world's condemnation and prophesies its doom.

NEWS AND NOTES

(December, 1937.)

Great Songs Press buys three pages of advertising space in this "book-number" of W. W. Read these wonderful commendations of the new hymnal. The compiler is grateful beyond words for these kind sentiments, and feels rewarded for his labors.

Berkeley, Calif.: "The work of the Berkeley church moves forward. Bro. Ralph Wilburn is a splendid preacher and worker. I believe we have had 5 baptisms and 4 to place membership in the first 2 months of his work."—William M. Green.

Detroit: "Three were immersed here on Oct. 31 and three were added to the Fairview congregation on Nov. 21—two of these by immersion. Foy E. Wallace, Jr., begins a meeting here in March."—A. B. Keenan.

Williamsburg, Mich.: "There are a few other scattered members of the church in this district, and we hope to have all of them 'rounded up' soon. There are a great many people in these north woods who do not go to church at all."—Ruth Day.

Salem, Ind.: "I want to thank my friends, neighbors, and brethren in Christ, through the Word and Work, for their kindness, greetings, letters, their thoughtfulness of my birthday, for the Christmas surprise box, the Pekin church, the women's Bible class, and all who visited me; for the prayers for me through my long sickness of almost two years of arthritis. The good medical aid, the good care, and through the healing power of our Heavenly Father, He has given me strength to get up and walk about in my home. He will never leave us nor forsake us, if we trust Him.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

"I enjoy the spiritual feast W. W. brings."—Mrs. H. A. Sullivan.

Lexington, Ky.: "We had a good meeting at Lilly Dale church in Indiana early in the autumn. There are some fine spiritual people in that good church, and they hold Brother Tona Covey in high esteem, though he is a prophet in his own country there. There were 3 responses: 2

for baptism and 1 restored."—H. N. Rutherford.

Harriman, Tenn.: "As you know, we had a blessed five days some time ago with Bro. Boll at our mission in Harriman. The Lord broke every barrier down and gave Bro. Boll favor here. His sermons were more mellow and spirit-filled than ever, and he just 'blessed us to death.'—Mrs. Tom Tarwater.

Atlanta, Ga.: "My father (G. A. Klingman) was here for a week and preached several nights. Mama remained for a longer visit. You know how much we enjoyed them."—Adelaide K. Bastin.

Portland, Ore.: "Since last report 2 have put on Christ by baptism and 3 placed membership. We are delighted with the new hymnal, 'Great Songs of The Church, No. 2.' Have had two fine gospel song services in joint meeting with brethren meeting at 8120 Knight Street. Our chapel is located at 717 S. E. 6th Ave. Bro. J. C. Bunn comes to preach in our fall meeting, Nov. 7."—Wm. Wayne Allen.

Louisville, Ky.: "We had a very fine meeting at Jefferson St. Bro. Marsh preached two weeks, Bro. Stinnette one week, and Paul Duncan one week. They all brought us fine messages which strengthened the church a great deal and yet laid hold on the unconverted. 10 were baptized, 15 restored, 14 took membership, 3 came forward for re-consecration. The work is very encouraging and the outlook for continued conversions is good. We are much encouraged."—A. C. Reader.

Charlton Sta., Ont.: "The work is going along somewhat slowly here. It seems hard to reach people and move them to obedience in this cold North. There is a great deal of drunkenness and seeking for worldly pleasures. Religious standards have been lowered by sectarian leaders, and it is hard to bring people up to the New Testament standard."—Chas. W. Petch.

Trion, Ga.: "On October 31 I preached at my old home for the Hall Valley church with good interest. The presence of Elder Johnnie F. Hollis was missed, he being in the

hospital at Trion with his life fast ebbing away. He and I were born the same year and I have loved him from childhood. He has been a true man in relation to the church, the home, and community."—Flavil Hall.

Utica, Ind.: "We wish to announce that the Utica church has now resumed its pre-flood program.

"We appreciate the kindness of our esteemed Christian friends whose fellowship was with us in meeting our needs."—M. E. Haines, minister.

J. W. D. Skiles has been preaching a series of sermons on interesting questions at Parkland Church, Louisville:

"What Is the Unpardonable Sin?"

"Can a Man Know He Is Saved?"

"Which is the Right Church?"

"Is Jesus Coming to Earth Again?"

"Shall We Know Each Other in Heaven?"

Toronto (delayed report): "Our meeting, conducted by Bro. Claud F. Witty, is over. He was called home two days before the time set for him to go, and Bro. C. D. Crouch of the Bathurst St. congregation preached the last two nights of the meeting. It was a good meeting. We all liked Bro. Witty very much, and his sermons were fine. We also liked the two sermons Bro. Crouch preached.

"One was baptized the last night of Bro. Witty's stay, and two more were baptized Sunday night. The Work at Strathmore is progressing nicely, we think.

"I go to West Side Central in Detroit for two weeks beginning Nov. 14. Please remember us there."—J. Scott Greer.

Detroit: "The meeting here with Bro. Witty started fine yesterday with one young man baptized at morning service and a good crowd at evening service. I believe things are in good shape for success."—J. Scott Greer.

Chicago Churches Combine

"In furtherance of the Lord's work in Chicago the West Madison Street Church of Christ, and the North Shore Church of Christ, (Y. M. C. A. Bldg.) have combined, and this combined congregation of approximately two hundred members will be known as the North West Church of Christ. A hall seating

approximately three hundred people with adjoining class rooms has been secured at 4332 North Kedzie.

"Brother W. B. West, Jr., now minister of the North Shore Church of Christ, will be the minister of the new combined church. His excellent work in Los Angeles and in the North Shore Church in Chicago makes him especially fitted to assist in the development and progress of the Lord's work with the North West Church in this portion of the city.

"A cordial welcome is extended to all. Any brethren or their friends contemplating moving to this city or visiting are requested to write W. B. West, Jr., minister, 5742 Maryland Avenue, Chicago—Telephone, Midway 2211."—B. R. Wright, W. E. Fields, S. A. Collins, W. R. Kirk, (Elders).

Pine Apple, Ala.: "On Oct. 10 I began a short meeting in a private residence 12 miles distant. Sickness in the community hindered much. There was some good interest, and it is certain that a future reaping will be realized by a little perseverance there in the sowing. Serious illness prevented a splendid wife and mother being baptized at present.

"On Oct. 22 Brother Grady L. Williams of Greenville preached for us here at Awin church. It was his first appointment to preach, but his lesson was grand, and presented in admirable order. His subject was the words of Christ, 'Follow Me.'

"Grady has been a faithful Christian worker for years, but this first effort of his (at Awin church) was in answer to urging from this writer beginning months ago. Having 'put his hand to the plow,' I am persuaded that he will not 'turn back.'"—Flavil Hall.

Los Angeles: "Central Church of Los Angeles reports six by baptism and nine by membership during October, making 58 during the past three months.

"Brother G. C. Brewer held a two-weeks' meeting for the 9th and Lime Church in Riverside during October, baptizing 4. Guest speakers at Central during his absence were Wade Ruby, Lipscomb Crothers, Sherman Cannon, Leon Manley, and Thomas Scott, all of George Pennerdine College.

"The members of the Central

Church, as well as the brethren in all Southern California have been made sad by the announcement of Bro. Brewer's leaving. He has done a great work and his leaving is not only against his will as well as that of the church, but purely a matter of circumstances over which none of us have any control. He and Sister Brewer are loved by the brethren here. They go to the Broadway church in Lubbock, Texas, where that great man of God, John T. Smith, has labored so many years.

"Heartaches are frequent in the work of the Lord, but there is no place to stop. Wherever we are we must press onward.

"After twenty-five years of personal acquaintance with G. C. Brewer, I can say that I have never known a man who was sounder in the teachings of God than he."—James L. Lovell.

A new U. S. Royal 6.00x16 auto tire at a bargain—never used. Ask Highland 1835W.

Lexington, Ky.: "Bro. R. H. Boll was with the Cramer and Hanover Church from Oct. 25 to Nov. 7 in a series of gospel sermons. I do not believe I ever heard Bro. Boll preach quite so well. He gets better with age. We had a fine privilege from God of broadcasting over WLAP and reaching central Kentucky with those wonderful messages of Jesus to the Seven Churches of Asia. Strangers came to our meeting who had never been reached by the church here.

"There were 9 responses to the invitation from all sources. Our prayer meeting and Sunday school showed an increase; and Bro. Boll always deepens the spirituality of the church by his wonderful spiritual messages."—H. N. Rutherford.

Horse Cave, Ky.: "Ancient gospel preached at Green's Chapel by Brother Foy E. Wallace, Jr., of Denton, Texas, and congregational singing directed by Brother Austin Taylor, of Uvalde, Texas. Many heard, believed, and were baptized. The Lord added daily to the church such as should be saved. Church strengthened and edified. Wallace and Taylor endeared themselves to us."—R. L. Dunagan.

New Church Begun

Pineville, Ky. (delayed): "We are beginning the third week of our ef-

fort to establish a congregation here. By far the greater part of our audience has been from Kettle Island (a large mining camp about 7 miles out) and surrounding vicinity. Because of this, we are going out to Kettle Island and preach the fourth week, and will probably establish the congregation there.

"God has abundantly blessed our efforts and has given increase of fourteen souls. Eight of that number were baptized, 2 came from another church, and 4 were restored. Brother and Sister C. E. Sewell were instrumental in having this meeting and are wonderful people indeed! Including the Sewells, 6 members were already here, which gives us twenty members (at this point of the meeting) to begin with. We trust that the Lord may see fit to grant further increase."—Robert B. Boyd.

Louisville: "Three presented themselves for membership at Parkland last Sunday. Interest is increasing and we are gradually making progress. We have let the contract for the painting of the outside of the building, and we hope to be financially able after that to redecorate the interior. We feel that Christians can worship and work better in comfortable and pleasing surroundings."—Jonah W. D. Skiles.

Greenville, Ala.: "During the summer I assisted in five meetings: Georgiana, Fort Deposit, County Line, Providence, and Sandy Ridge. All are in Alabama within a radius of twenty-five miles of Greenville. There were 15 responses in all. The youngest one baptized was a little girl twelve years of age, and the oldest was a man sixty-nine years of age. Both are now babes in Christ: one should have many years of service to give to her Lord; the other, only a few years. Since 'Whosoever will may come,' both may have the right to come to the tree of life, and may enter in by the gates into the city.' Blessed truth, wonderful hope, made possible by the abounding grace of God through Jesus Christ!

"Bro. N. B. Wright stopped over with us in August. He spoke one night each at Greenville, Fort Deposit and Awin. Bro. Flavil Hall who was in a meeting at Awin at the

time, kindly invited us to come out for missionary meeting with them. He insisted that Bro. Wright should take up the whole time. At all three places Bro. Wright gave us wonderful messages. All were impressed, not only with the messages he brought, but with the sincerity and earnestness with which he spoke. His visit with us was all too short." —Maurice Clymore.

Multigraphic Print Shop, Winchester, Ky., offers beautiful and suitable cards for Christians to send at Christmas time. A sample booklet and sample cards will be sent by the Print Shop (which is conducted by Chas. M. Neal's daughters) for 15c. The booklet is entitled "Poems of Good cheer." It comes in 7 different covers, with mailing envelopes.

Brother Boll closed his long series of 1937 meetings at Highland Church, Louisville, on Dec. 1. He had been continuously in meetings since April, including the great 6-weeks' meeting with his home church.

The Highland meeting was well attended throughout, with house full half the time. Brother Boll preached 15 great sermons: 4 on John 3:16; 1 on Prayer; 1 to young people on "Decision"; 1 on the Second Coming; 1 on "Signs of the Times." The other 7 sermons constituted a great series on the "Conversions" in the Book of Acts. 10 persons answered the various invitations: 3 for baptism, 1 for membership, 6 for renewal. The singing was from the new hymnal, led by E. L. Jorgenson.

Moody Bible Institute orders 15 copies "Great Songs of The Church, No. 2" for their Radio Department.

All subscribers to this magazine were mailed a printed letter concerning November Word and Work. We hope that letter was carefully read. We hand you this month a somewhat larger issue than usual, including our holiday advertisements.

The publishers will greatly appreciate it if friends will order holiday books from these lists. Anything advertised in this paper may be ordered from or through this paper.

Paul Duncan conducted a good meeting at High View Church near Louisville in October: S. L. Yeager, of Ormsby Church, Louisville, had a

good meeting at Highland Park recently; H. L. Olmstead, apparently in good health again, held the meeting at Winchester.

Those wishing to order Sunday School Times in our club must send renewals at once. Our price for single subscriptions is \$2. (Regular single subscription price, if sent to the Times, is \$2.25).

Among great good men who have recently "passed on" are O. W. Gardner, of California, and W. G. Malcolmson, of Detroit.

We have continual call for second-hand copies of our older hymnal, "Great Songs of The Church, No. 1". We can allow 15c or 20c for books in fair to good condition, on trade.

Don't fail to read "My Contribution toward Unity," page 223.

Gifts are needed to complete the Herman Fox Travel Fund, that this missionary family may sail the moment the way is clear. This may occur any day. About \$200 still needed; also more helpers regularly.

Lack of space forced us to omit the missionary letters this month.

Bound volumes of the Word and Work for 1937 will soon be ready. Price, cloth bound, and fully indexed, \$1.50. Please order early.

More than a thousand subscriptions to this magazine will expire with the year-end. May we have renewals promptly for 1938? And will our agents and helpers make up their clubs just as soon as possible, please? We want to put out the January issue early in the new year.

The united Thanksgiving Service, Louisville, was held this year at Portland Ave., with a full house. D. H. Friend brought a fine Thanksgiving message, and the Thanksgiving Chorus sang Handel's great "Hallelujah". The offering of \$65 was sent, as usual, to Potter Orphan Home, Bowling Green. Twenty-five churches of the Louisville district were well represented.

E. L. Jorgenson, with Mrs. J. and two singers, expects to fulfill "Song Revival" engagements in the far West and Northwest in July, 1938, stopping for one-night "sings" at a number of places en route.

Jas. L. Lovell has started a most practical and interesting mimeo-

graph paper called **West Coast Christian**, 50c the year. Address 729 S. Gramercy Drive, Los Angeles, or subscribe through this office.

Brownwood, Texas: "The church on Brady Ave., Brownwood, Texas, has received 'Great Songs of The Church, No. 2, and every member has expressed complete satisfaction.

"We are delighted with the book, sincerely congratulate the compiler, and gladly recommend its use. It is our desire to use our influence in putting it in every church within our territory."

Howe, Texas: "I am hoping and praying that we will have the Word and Work until Jesus comes."—Mrs. E. S. Pruitt.

Toronto: "Hope God is blessing the work in Louisville. May He give you health and strength to carry on."—Jessie Baillie.

Abilene, Texas: "Word and Work

good. Bro. Mullins is doing a good work here at South Side."—E. P. Mead.

We have had considerable call for K. C. Moser's fine booklet, "Are We Preaching the Gospel?" 10c each.

Potter Home, Bowling Green, Ky. (from a letter to E. L. J.): "Twelve in all have confessed faith in Christ, and have been baptized since we came here."—F. H. Woodward.

Los Angeles: "During the year which Bro. G. C. Brewer was with the Central Church about 115 were added. He did a fine work. Bro. Batsell Baxter, President of Geo. Pepperdine College will preach for us temporarily."—James L. Lovell.

Someone started a fund some time ago to reprint in tract form choice paragraphs from Bro. Boll's "Words in Season". The fund has not grown sufficiently, so far, to begin publication of these paragraphs in tract form.

TEN WEEKS' BIBLE READING

Beginning the first Monday in January, 1938, the Church of Christ at 11th and Lemon, in Riverside, Calif., will offer to the public a ten weeks' course in Bible instruction, conducted by E. M. Zerr of New Castle, Indiana.

The entire Bible will be considered. Thousands of review and test questions will be asked, and there will be drill work in public speaking. Also, much map and chart work featuring history connected with the Bible will be offered in this course.

There will be two sessions a day for five days in the week. No sessions on Saturday or Sunday. Tuition will be free and all persons, whether members of the church or not, are invited to attend. For information as to room and board, eac., write L. H. Sorey, 3620 Jefferson Street, Riverside, California.

THE NEW SONG BOOK

R. H. B.

This is a book that needs no sales-talk. All that is necessary is to see it. If you see it you will want it.

How a better hymnal could be produced none of us could imagine. Here is a treasury of the most beautiful gospel-songs and hymns in existence, six hundred of them. Such another combination, brought together from competing publishers who never have and in all probability never will again, on such a scale, give permission to let their copyrights appear in conjunction with those of other houses—a wonderful collection of the very best, sifted from tens of thousands, by the compiler's rare musical and poetic taste and spiritual insight, who spared neither toil nor expense, that he might gather together into one the best of old and new that could be found—this is the new hymn-book, "Great Songs, Number 2."

I feared that my judgment of this magnificent work, into which Brother Jorgenson poured the years of his life with all his strength and talent, might have been a bit blurred by the great love I have for the compiler. But the testimony of many others reassures me that I have not said too much, or could, of this beautiful and supremely praiseworthy book of Christian Songs.

WILLETT VERSUS PAUL

S. C.

"Clearing up Difficult Points" on Romans 13:12, Herbert L. Willett, Jr., commenting in *Twentieth Century Quarterly*, Lesson for October 31, says: "The early return of the Christ, as conquering Messiah who would put down all evil and establish the kingdom of God on earth, was a large element in Paul's preaching. He likened the intervening time to night, and predicted the early dawn of the day of the Lord. We understand now that such a return was a misunderstanding of Jesus' words, and that he never left His followers, although his body disappeared, and will not dash back to earth for a glorious conquest. This conviction slowly came as years passed and no second coming occurred, although some people are still awaiting it. But Paul's words must always be set against this background of expectation."

This modernist knows what Paul's teaching is, but Paul is mistaken. "Paul misunderstood Jesus' words." Which words of Jesus? He said, "I go away . . . I will come again." (John 14:1-3.) "But immediately after the tribulation of those days . . . they shall see the Son of man coming on the clouds of heaven in power and great glory." (Matt. 24:29, 30.) "When the Son of man shall come in his glory, then shall he sit on the throne of his glory," etc. (Matt. 25:31.) "Watch therefore: for ye know not on what day your Lord cometh." (Matt. 24:42.) "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." (Matt. 24:27.) "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." (It does not follow that Jesus does not now know, having gone to the Father. Matt. 24:36.)

Paul then did not understand Jesus' words, but taught just as his Master had taught, inspired by His Spirit. The other writers agree with Paul. James wrote, "Be patient therefore, brethren, until the coming of the Lord." And again, "The coming of the Lord is at hand. . . the judge standeth before the doors." (Jas. 5:7-9.) Peter wrote, "When the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." (1 Pet. 5:4.) Peter also wrote, "In the last days mockers shall come . . . saying, Where is the promise of his coming?" (2 Pet. 3:3, 4.) Jude wrote, quoting Enoch, "Behold, the Lord came with ten thousands of his holy ones to execute judgment upon all," etc. (Jude 14.) John, the latest writer: "Behold, he cometh with the clouds; and every eye shall see him." (Rev. 1:7.) Again, "The kingdom of the world has become the kingdom of our Lord, and of his Christ." (Rev. 11:15.) And finally, "Yea: I come quickly." (Rev. 22:20.)

It is Mr. Willett who misunderstands Jesus' words, instead of Paul. He seems to have no difficulty (such as some do who do not class with the Modernists) in understanding Paul's teaching on the matter; he just decides Paul is mistaken. Now

you know how to be modernist! But how much of an improvement over this method is it to explain away the plain meaning of a passage, or to wish it away; or, for peace' sake, keep silent where the word of God is not silent? Is the truth safe in either of these hands?

Again, Paul likened the intervening time to night. So does the Lord Jesus. Therefore, "Let your light so shine," etc. His churches are represented by the candlestick. Candlesticks are to hold candles. Candles are for night-time. Paul also said, "The day is at hand." He did not teach as Modernism does that by lighting more candles or by making them brighter the daylight is brought on. Paul taught the dawning of the day of Christ with the return of "the Lord himself."

BEN'S BUDGET

BEN J. ELSTON

Here's expressing my entire satisfaction in W. W. taking a rest for November. It deserves it. But it would jar me painfully for it to permanently discontinue. As far as I am able to discern, its aim is unimpeachable, its spirit scripturally tolerant, its teaching timely and refreshingly edifying.

For some reason, the always wise and good Father has been withholding from me much income—certainly not much in an easy form to distribute. There are books, periodicals, missions, causes, to which I should like to contribute, to help get the people on their feet, on their way, etc. Really, even if I can help but little, I am glad to know of truly proper needs. But (and this compliments W. W.) these appeals, notices, invitations, need careful wording. When aroused, conscientious people are doing, and have done, according to and sometimes "beyond" their ability, it is not without injury that (many) appeals come in public press and private envelope, asking if those addressed are *willing* to see souls lost, (perhaps) worthy enterprises collapse, etc. I sin, and have sinned, in every way enough. Let us all see if we cannot heed Bro. Benjamin Franklin's last, personal word to a younger, faithful preacher: "Do *all the good you can*—and *NO HARM!*"—Not "*as little harm as possible.*" It would be heeding the Bible also! I must try to keep W. W. coming to me. In sincere love to all Christians.

A CORRECTION

I wished in my article for the Oct. W. W. on the "First Resurrection" to say that Wescott and Hort's Standard Greek text at Phil. 3:11 reads, **exanastasin ten ek nekron**. The omission of **ek** before **nekron** weakens the force of the quotation. "Out from" is a leading definition of **ek** in Thayer, and with this in this form and in this place not omitted, the reading literally in English is inevitably, "resurrection out from among the dead ones," **nekron** being plural. Various authorities of renown were quoted as sustaining this. Another says: "By a very slight change, "from the dead," instead of "of the dead," the R. V. indicates rather too freely the only use of the term in the New Testament. 'From amongst' would have been more likely to arrest attention." (*The Preacher's Homiletic Commentary*, by George Barlow, published by Funk and Wagnalls).—Flavil Hall.

WE TOO?

J. H. McCALEB

It is good sometimes to go away. To leave our country of privilege and churches impresses the fact of our great good fortune. It makes us realize that truly the world lieth in darkness and that brethren are blessed in their opportunity for fellowship with each other.

It has been my lot to live for some days in foreign lands. The experience has been welcome and the trip pleasant. To see others as they live and work is an education in itself. We are prone to become narrow in our outlook and to judge all events through the eye of our own limited knowledge. The great cities of the past have a long history. Their monuments have been erected at great labor and with great skill. Their peoples have had their times of exaltation and continue to exert an influence throughout the world.

Through it all there is much bustle and hurrying to and fro. People going everywhere and moving constantly. Boats, busses, and trains all have their eager load. The confusion at times becomes intense. Through it all one looks for the spiritual note, the heart-throb that points to God and His goodness. Casually, it is difficult to find. Infrequently a careless indication filters through. At best it is faint and leaves no mark. Religion everywhere but reality seldom.

It must be true that the world knoweth not God. That does not mean that all people are absolutely unlovely to look upon. There have been many to cross my path who have been most kind. They have loved their children and their families. They have been good neighbors and kind to a stranger indeed. And yet there has been a lack. The picture has not been complete. The foundation of an absolute faith in God Almighty has not been present. One finds himself almost carried away by the same current. Unimportant things become important. True values seem to elude the grasp. It is easy to be swept along with the tide.

To know God and His Book, and to know others who know God is a wonderful blessing. We do not always appreciate our enviable position. Too often we drift along as a useless addition. Our faith perhaps is only one of expediency. Our realization is dim. It would seem that we are no different from the other thousands of the world. And yet there is a difference. We have had the chance to know, and know truly, but have held that opportunity cheap.

If we continue to hold cheap the knowledge of the truth we will become even as other peoples. Some will be better and some worse. Without God all flesh is the same. One man's opinion is as good as another's. No one has whereof to boast. There are signs everywhere of our carelessness. We seem to be ceasing slowly to love one another. Our pride and our hardness of heart increase steadily. At times they break out into revolution and hatred. That is not God.

It is man. The same man who has been rebellious throughout all times.

It is expedient that we take heed before we fall. We need to turn our eyes back to God. We need the cleansing of a penitent heart—a heart on its knees. The warning of the nations is around us. Shall we follow them or God?

MY CONTRIBUTION TOWARD UNITY

DON CARLOS JANES

I will accept my personal responsibility and obligation to help answer our Lord's prayer for the unity of all who believe on Him.

I will not accept any extra-scriptural authority of any sort, nor receive any human creeds of any kind, whether oral or written, expressed or implied, but will gladly cooperate with all followers of Christ so far as they may desire and circumstances may permit, seeking always to manifest the spirit of Christ, without whom no one belongs to Him.

I will give up anything except the Word of God, to further Christian unity.

I shall not forget that it is only by the grace of God that even friends can long abide in undisturbed unity.

I will see to it that honest differences on non-vital matters shall be no bar to fellowship.

On disputed matters, I will give very respectful consideration to the other side, and will endeavor to use discretion in case there is an occasion to deal with such matters.

I will endeavor so to conform life, character, and doctrine to the revealed will of God as to make fellowship possible to all who love our Lord Jesus supremely.

I am prepared to forgive all who have trespassed against me, even as I wish to be forgiven, and will no more allow myself to harbor malice in my soul than I will permit myself to carry deadly germs in my pockets.

I am fully persuaded that the unity enjoined in scripture teaching is not an exact intellectual agreement upon every item of Christian activity, for Christians do not all have an even start; do not all have equal opportunities; do not all apply themselves with equal diligence; nor do they all approach perfection at the same rate.

I see, therefore, that love and forbearance must be exercised for Jesus' sake and also for the desired end of a practical, working unity.

I will be mindful of my own serious imperfections, and while standing steadfastly for my conscientious convictions, I shall not be too eager to bring the whole church to my conception of the ideal state, for that would mean the adoption of some error somewhere—unless I am a perfect exponent of scripture, which no one believes.

God help us all to be more Christlike that we may be one in Him.

NINTH LESSON ON ROMANS

R. H. B.

The One and the Many

(Romans 5:12-21)

Open your Bibles at Romans 5:12. It may puzzle us a little to find what that first word "Therefore" points back to. Perhaps it looks as far back as 3:24; or to the statement in 4:25; or (and this is the most natural) it has reference to verses 10 and 11 of Rom. 5. In any case—Paul is now showing what the many get through the One; that whether for good or for evil, the *many* receive something through *one* who is their head, who represented them and acted on their behalf. Thus to all mankind something has been transmitted from their forefather, Adam, the head and source of all our race. In the same way, due to their vital connection with their new Head, Christ, all that are in Christ Jesus receive certain things. The things mentioned as derived by the race from Adam are evil; but that which men derive from Christ is surpassingly good.

"In Him the tribes of Adam boast
More blessings than their father lost."

* * *

Verse 12 begins a sentence which is never finished. Verses 13 to 17 are an excursus, somewhat like a footnote or a parenthesis, given to explain certain facts. Then at verses 18 and 19 he returns to his main subject. Verses 20, 21 add a point concerning the Law and its work, on the one hand, and the greater work of grace through Jesus Christ our Lord.

Sin (he tells us in v. 12) entered into the world through one man; and death through sin; and so death passed unto all men, for that all have sinned—not they themselves individually however: for he presently shows there were some (such as infants, or irresponsible persons, or those to whom never any law had been given) who had *not* sinned after the likeness of Adam's transgression. Yet all had sinned representatively in Adam. This has furnished much grist for theological mills. Some hold that all the race is guilty of Adam's sin; some in the face of what is stated here, flatly deny that Adam's sin has anything to do with us. Both are wrong. *Guilt* cannot be transmitted from one person to another; but that the *consequences* of sin and guilt are handed down we all know. Nowhere in the Bible is it stated that any human being was ever held responsible, or was condemned, for the sin of Adam, or for that matter of any one else. (See Ezek. 18:20.) It is always and only "*your* trespasses and sins, in which *you* walked" (Eph. 2:1f.) that condemn. Nevertheless in Adam all his race was on trial, and his action was representative for them all. (See illustration of this principle, Heb. 7:9, 10.) The consequence of Adam's action affected all mankind, for all descended from him. All his progeny was cut off from the source of life. The life transmitted to them from Adam was a death-

bound life, enfeebled and vitiated, sure to pass out. Verses 13, 14 show that each individual's death is not due to his own, but to Adam's sin; for even those who themselves have not sinned die. Since it is not for anything they themselves did, it must be because of their connection with Adam.

But Adam was a figure and a type of another, namely of the One who was to come, the consequence of whose righteousness was to come upon us even as the consequence of Adam's sin has come upon us all. But it is not as though Christ's work merely answered the loss and ruin which came to us from Adam. It did that and *much more*. This is set forth in verses 15-17. In v. 15 the grace which is ours through the one man, Jesus Christ, more than heals the death that came down to us from Adam. In verse 16, the "free gift" we get through Christ is seen covering not merely the one sin committed by Adam, and thus canceling its evil entail to us; but as bringing justification of many trespasses, even of *all* our sins. In verse 17—although death reigned through the trespass of the one (Adam) it is not merely that through the righteousness of the other, the last Adam, life reigns—no, but they who receive the abundance of the grace and of the gift of righteousness through Him, will themselves reign in life through Him.

The question arises (in regard to vs. 18, 19) whether Christ's work is, like Adam's, for all the race, or only for those who are "in Christ"—united to Him, as Head, spiritually, just as all our race is physically connected with Adam. Certainly we know that *all* men are not justified or constituted "righteous" through Christ's obedience. What He did He did for the whole race, indeed; but those only who are joined to Him do actually obtain His salvation. This is shown in all the New Testament.

Finally, the function of the Law, rather one design of the Law, was to bring sin to notice, and to make the trespass abound; but the grace more than covers man's sin. Do not pass over vs. 20, 21 lightly. They mean much to us.

A LOOK FORWARD

Thus far is the teaching about justification. Note at this point begins a new line of teaching, which has to do with *Christian living*, a theme of the greatest interest and importance to every Christian. How many Christians live beneath their privileges in Christ! How many deplore and bemoan their weakness and their proneness to sin. In this section of the letter to the Romans (chapters 6, 7, 8) is revealed the secret of victory over sin. See the question raised in 6:1. In chapter six you will find three reasons why a Christian should not continue in sin. Really the part from 6:15 to the end of chapter 7 is only explanatory of the statement found in 6:14. Read these three chapters over, several times, thoughtfully. Is the man described in 7:7-24 Paul himself? Is the experience described there a common one? Is it a *normal* Chris-

tian experience? Or is it (as some say) the experience of a man under the law? Do not jump at any conclusions about that. Is the description given in Rom. 7 one of final defeat? Is the note that rings through chapter 8 one of victory or one of failure?

Our next serial lesson will be on this great and wonderful section of "Romans."

JOHN'S APOCALYPSE

FLAVIL HALL

Brethren of faith and zeal who are under the spell of anti-thousand-years-reign-of-Christ-on-the-earth propaganda are not aware of its tendency toward modernist, critical corruption. In its January 28, 1937, issue, an octogenarian paper carried, with no word of disapproval, an article (written by a noble, good brother), every word of which any modernist would heartily accept, because it gives support to that kind of infidelity. It casts reflection on the integrity of this crowning book of the Bible. It makes quotations from Dunmore's One Volume Commentary and Hastings' Dictionary of the Bible (a work with marks of modernist Bible desecration), also from Edward Grubbs of England—makes the quotations by way of approval, in which our Revelation of the New Testament is associated with apocalypses unknown to the Bible, and from which a thoughtful reader cannot fail to be impressed that the quotations are meant by their writers to carry the idea that the said New Testament book is of the same class as those apocalypses outside the Bible, though bearing some superior excellence. The writer of the article did not mean to be an abettor in any form of perverted truth, but was led unawares to write things of such tendency.

The article here reviewed, with deep affection for its writer, declares that there is "no millennium" taught in the Bible, whereas all creditably informed persons know that the word "millennium" means a thousand years and only this, and this is mentioned prophetically six times in Revelation 20:1-7 concerning the binding of Satan and the reign of Christ with His saints. (It is true the article says something, out of connection with its denial of a millennium, about "such as *usually* described"; but, as a matter of course, it cannot be that there will be "no millennium" and yet be one of some kind.) Brother E. G. Sewell, associate editor of the Gospel Advocate for forty years, wrote for that paper, issue April 12, 1900, that this passage teaches such a period of Christ's reign with clear certainty, that the martyrs will be in that reign, and, maybe, in the light of the Revised Version, other redeemed ones will share therein; that those not in that reign "will remain in their graves during the thousand years"; that this reign "will be glorious to them that shall be in it" and that there are "other passages that indicate that all the Lord's people will be received into the Lord's presence at the same time." (Here quoting 1

Thess. 4:15-17.) How does this compare with such modernists as Dunmore, Hastings and Grubbs! How deplorable that a good man of faith came under such influence as to cause him to quote them approvingly, and that editors passed it in silence, but commended a connecting article by the same writer, telling us how that writer tried to be a premillennialist, but failed. (I wrote this Review several months ago for another paper, and, while it is condensed for Word and Work, the original expressed endearing feelings for the writer of the article reviewed, even beyond what is written here. "Of such is the kingdom of heaven.") As a reason for saying there will be no millennium the article says: "The statement that Satan will be bound and that certain 'souls' would reign with Christ a thousand years comes in as one of a series of visions of angels, beasts, dragons, abysses, chains, etc., the import of which no one of our day understands." It is a dark reflection upon the Author of this book to say this "series" does not represent realities with which the "visions" comport. If there are no realities in this chapter and if no realities are fitly represented by the symbols, then there is no "heaven"; no "God"; no "Christ"; no "devil"; no hideous, evil powers; no destruction of such; no "seal"; no "souls" (beings, Acts 2:41); no "earth"; no "thrones"; no "lake of fire and brimstone" (as a fitting symbol of the last state of the "beast and false prophet"); no "dead"; no "books"; no "sea"; no "hades"; no "second death." If such must be the view of this chapter and the book containing it, how are we mocked in reading it as truth!

The article illustrates the thousand years by somebody's having a "dream" of an anticipated journey and so relating it, but the one to whom it is related tells that the dreamer is actually going away, which would be false. The application is made to premillennialists. A more deplorable, misapplied comment and illustration, meant to illustrate Bible teaching, I say, with sadness, I surely have never seen. The visions and symbols of this divine Apocalypse are not dreams of no truthful, real significance. John wrote this book. The marks of genuineness are clear. Jesus said to him: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (1:19). "These sayings are faithful and true," said the angel to John.

The article quotes Dunmore, with no dissent, as follows: "The earliest interpretation (of the Apocalypse) was literal. Those who accepted the book expected a literal reign of Christ on the earth. It was for this reason that many, not believing in a literal millennium, would not accept the book as canonical." This is the very spirit of unbelief that is called "modernistic." If the reading did not comport with their notions about future things they would not believe what it said, though written by a divinely inspired apostle of our Lord, who told him to do the writing. Those nearest to that apostle believed what it said, and have so left themselves on record.

Finally, the article, in giving a reason why Revelation should be retained in the New Testament canon, quotes Hastings, and a part of the quotation is as follows: "It cannot serve as a basis of theology, but, like any piece of *imaginary* writing, will serve to stir the emotions and the faith of the Christian." (Italics mine). No better reason is given in the full quotation than this. The "faithful and true words" of this book are called by Hastings "imaginary." Which shall we accept, the view heralded by the paper or the statements of Jesus and the divinely commissioned angel, as quoted from them above?

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

We are commanded to come together with psalms, hymns, and spiritual songs. Are we complying with this command in our present services? What are psalms? Hymns? Spiritual songs?—Illinois.

The command to use "psalms and hymns and spiritual songs (*psalmois, humnois, oidais pneumatikais*)" is found in Eph. 5:19 and Col. 3:16. On these passages Vincent remarks as follows, "The noun *psalmos* psalm (Eph. 5:19; Col. 3:16; 1 Cor. 14:26) . . . is used in the New Testament of a religious song in general, having the character of an Old-Testament psalm."¹ Also "A psalm was originally a song accompanied by a stringed instrument . . . The idea of accompaniment passed away in usage, and the psalm, in New Testament phraseology, is an Old-Testament psalm or a composition having that character. A *hymn* is a *song of praise*, and a *song* (*oide ode*) is the general term for a song of any kind. *Hymns* would probably be distinctively Christian. . . . In both instances of his use of *oide song* Paul adds the term *spiritual*. The term, as Trench suggests, denotes sacred poems which are neither psalms nor hymns. . . . This is more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual Christian teaching and admonition."² Vincent's statement that "in the New Testament" a *psalm* is used "of a religious song in general, having the character of an Old-Testament psalm" can hardly be proved. It would be safer here to say that a *psalm* means an Old Testament psalm.

Robertson, commenting on the expression, says "*with psalms* (*psalmois*, the Psalms in the Old Testament originally with musical accompaniment), *hymns* (*humnois*, praises to God composed by the Christians like 1 Tim. 3:16), *spiritual songs* (*oidais pneumatikais*, general description of all whether with or without musical accompaniment). The same song can have all three words applied to it."³

As I have remarked above, we can dismiss the word *psalms* (*psalmoi*) with the statement that these were Old Testament Psalms (and we ought to use more of them in our worship today.)

A hymn (*humnos*) is defined by Preusschen-Bauer as "Lobgesang (a song of praise), Festlied (a festival song), Hymn (a hymn)," and is used in Greek from Homer on.⁴ This word is found not at all in the Old Testament, and in the New Testament only in the two passages we have under consideration. The verb *humneo* "to sing a hymn," however, is found in Matt. 26:30 and Mk. 14:26, where it is used to describe the singing before the apostles went out from the Last Supper. It can be seen from this incident that the singing of a hymn was a solemn occasion. A hymn then from its meaning in Greek literature of the period and from its use in the New Testament must be a song of praise or petition to God sung in solemn manner.

The difficult part of the investigation is that concerning "spiritual songs (*oidais pneumatikais*)." First of all, both the Greeks and Romans of the Hellenistic period were fond of using triads (i.e. series of three) as a rhetorical device. A few examples, cited at random, may be found in 1 Cor. 13:13; 1 Thess. 1:3; 2:3, 10f.; 1 Tim. 1:12; 4:13; Tit. 2:12. Of course, series of four, five, and even more are found, but three seems to give a nice rhetorical balance. In some cases there is an effect of summation in the last member of a triad (cf. 1 Tim. 1:13; 1 Thess. 2:10). Perhaps here "spiritual songs" may be a general term (as Robertson suggests above) including all kinds of songs suitable for Christian worship and exhortation. We must, however, endeavor to secure a meaning as exact as possible for this term. *Oide* "song," according to Preusschen-Bauer, in the New Testament and early Christian literature is used "only of the sacred song, the song of praise to God or Christ." It is used from Homer on with the general meaning of "a song."⁵ In the New Testament it is found in Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3 (twice); 15:3. In the Septuagint it is used to translate six different Hebrew words: *higgayon* "murmur, sound (of harp)" (Ps. 9:16; 92:3); *masa'* "a lifting up, a song, a singing" (1 Chron. 15:22, 27); *reginah* "music of stringed instruments, a stringed instrument, a song" (Hab. 3:19); *shiggayon* "an extolling with praises, a song, psalm, hymn" (Hab. 3:1); *mizmor* "a song, chant, psalm" (headings of Ps. 4 and 38); *shir* "singing, a song, hymn, psalm" (Deut. 31:19, 21f., 30; 32:44; 2 Chron. 5:13; 7:6; 34:12; headings of Ps. 124-133). From the meaning of these Hebrew words which *oide* translate, it can clearly be seen that the meaning is a song in general. The passages in Deuteronomy show that the Jews used songs in admonition.

Now the question arises as to what is the force of *spiritual* (*pneumatikais*). Cremer-Urwick defines *pneumatikos* as belonging to the Spirit or determined by the *pneuma* (i. e., the Spirit); spiritual.⁶ Thayer says, "in reference to things: emanating from the Divine Spirit, or exhibiting its effects and so its character."⁷ Referring to the use of *pneumatikos* in our passages here he says "*oidai*, *divinely* inspired, and so redolent

of the Holy Spirit.”⁸ What are “spiritual songs”? It is evident from the use of *pneumatikos* in the New Testament that this word never means our sometimes very weakened use when we use “spiritual” almost in the sense of “good.” An examination of the New Testament passages containing “spiritual” (*pneumatikos*) will convince the reader that this word always has a supernatural connotation. Must our “songs” (*oidai*) then be divinely inspired? Thayer’s interpretation indicates that he believed that divinely inspired songs were meant here. If he is right, then we can use only songs written by inspired men, just as we accept only divinely inspired Scripture as a rule of faith and guide of conduct. I do not think that we need espouse so limited an interpretation as Thayer seems to indicate. We must, however, if we are going to be Scriptural, use only those songs which are entirely in harmony with the revelations of the Holy Spirit, i. e., with the Scriptures, just as men who are completely in harmony with the revealed will of God may be called “spiritual.” I cannot refrain from emphasizing the care that needs to be exercised in the *selection* and *use* of songs for Christian use. I am quite sure that many songs in hymnals are not Scriptural in their content or in their meaning. With this command for “spiritual” songs we cannot afford to use even those that have the least doubt as to their Scripturalness. I am quite sure also that the rendition of a song can be such as to destroy its spiritual quality. Jazziness of a melody is certainly not “spiritual.” Singing with thought for the melody alone (though beauty is one of the essential qualities of worship) is not “spiritual.” Also I seriously doubt the “spiritual” qualities of music that is blatantly or carelessly rendered. God has asked that His sacrifices be of the best. Again we should be careful in the use of those songs whose meanings are entirely within the range of Scripturalness, but about whose phraseology there is a lack of dignity and depth. The ministry of, and worship in, song cannot be conceived of on too high a plane. Our songs are to be “spiritual” songs.

1. Vincent, *Word Studies in the New Testament*: New York, Scribners (1924), III, 269.

2. *Ibid.*, 506f.

3. Robertson, *Word Pictures in the New Testament*: Nashville, Baptist Sunday School Board (1931), IV, 505.

4. Preusschen-Bauer, *Griechisch-Duetsches Woerterbuch zu den Neuen Testaments und der Uebrigen Urchristlichen Literatur: (Greek-German Lexicon to the Writings of the New Testament and of the Principal Early Christian Literature)*: Berlin, Toepelmann (1923), s. v. *humnos*.

5. *Ibid.*, s. v. *oide*.

6. Cremer-Urwick, *Biblico-Theological Lexicon of the New Testament Greek*: New York, Scribners (1895), 510.

7. Gromm-Thayer, *A Greek-English Lexicon of the New Testament*: New York, American Book (1889), s. v. *pneumatikos*.

8. The following are the passages where *pneumatikos* is used in the New Testament: Rom. 1:11; 7:14; 15:27; 1 Cor. 2:13, 15; 3:1; 9:11; 10:3, 4; 12:1; 14:1, 37; 15:44, 46; Gal. 6:1; Eph. 1:3; 5:19; 6:12; Col. 1:9; 3:16; 1 Pet. 2:5; 1 Cor. 2:13f.; Rev. 11:8.

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BOOK REVIEW

Let Us Make Man. By R. N. Gardner. (Can be obtained of Word and Work, \$1.50.)

The editor, deeply concerned about the increasingly difficult problem of our youth, has brought together into one volume the contributions of some thirty-five men and women, discussing various phases of this all-important matter.

In truth **only God can make man**, howbeit human agency is made use of both in his unmaking and remaking. Individuals, companionships, institutions, all come in for responsibility—parents, teachers, home and church heaviest of all. Universally the home calls for help in the training of its children, hence the school. Since children are going to be in some school for their “secular” training this book contends that the parent is responsible for seeing to it that it be a school that will not contradict nor counteract the training such as a Christian home gives, but rather, by all means, further and strengthen such training. **This is sound.** “Train up a child in the way he should go, and when he is old he will not depart from it.” But train up a child in the way he should not go, and what will be the result? And what is resultant when the child is getting one kind of training in the home and a contradictory training in the school? What your eyes are seeing in this modern age is the answer. “Evil communications corrupt good morals.” Who does not know that in every institution of higher education in the land are rank “evil communications”? Our youth sent to these institutions are **exposed!** And the parent cannot escape responsibility. “But we hope to give such training in our home that the evil influence will be counteracted.” Yes, “If the home does its duty, the young man or woman entering college will not be shaken.” Thank God for such home-training, and thank God for those noble Christian youth who are not shaken! **But the majority are!** The “evil communications” emanating from professors’ chairs and echoed in the student body do just what the word of God says they will do.

The church, too, has a responsibility at this point. If parents fail to provide food or clothing for their children, the church feels called upon to do something about it: what if the spiritual food is not supplied?

This reviewer wishes the book contained more practical help toward the training aimed at, and also that there were more emphasis, for the sake of both parents and teachers, on the fact that teaching and training can accomplish the desired end only as the Lord Jesus Christ is made real and is given abode within. “Christ in you, the hope of glory,” and “Christ in you” is also the hope of character and of the eternal graces. “My little children, of whom I am again in travail until Christ be formed in you.” An illiterate, saved, is worth a million educated, and lost! Not education, helpful as it may be to growth and usefulness, but Christ, is our salvation.

—S. C.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

We are soon to be saying farewell to 1937, which is equivalent to saying we are soon to be bearing the responsibilities of 1938. With what thoughts shall we consider the church's greatest function—missionary work, especially *foreign* missionary work, for the foreigners have not had a "square deal", a fair chance; for that matter multiplied millions have had no chance at all! Out of thirty-five years of interest and a somewhat extensive study and experience of missionary work, we feel that there is much room for dissatisfaction both of the past and of the prospects for the future. Were there a gauge to register "our" interest in home missions, how low would the indicator stand?

If missionaries in addition to the breaking of home ties and the endurance of a pagan environment to which may be added an unhealthy climate are compelled to labor under the handicap of short support and fight debt with secular work, need we be surprised if they secretly feel dissatisfaction? A faithful worker writing to a friend spoke of his deficit as being the price he had to pay for the privilege of proclaiming Christ in that barren field. But our missionaries are not complainers. They bear the necessary and the unnecessary hardships without much reference to them and certainly without whining, but may God have mercy on us who stay at home, engaged in the money-making pursuits of life, and spend the price of their bread (or a portion of it) upon trifles and frivolities. We would do well to ponder the fact that the *millions* we annually *waste* would support many thousands of missionaries which is about the same as saying that what we *waste* keeps multitudes of people from hearing and obeying the gospel, or we could put it this way: Our *wastage* and our *indifference*, to say nothing of our lack of *sacrificial* giving, dooms *many* to the torments of endless hell!

Unless *those who are interested* take definite action to interest others in the God-given obligation and privilege of doing foreign missionary work, there is not apt to be much extension of the work in 1938, for we may not be searching the scriptures as diligently for truth as some of earlier days are reported to have searched. The teaching is there—clear and abundant, but brethren need to have their attention called to it. It is not enough that you give *money* to missions. Your obligation is not completed when in addition to this you *pray* for the work. If there is something more you can do to get other persons and other congregations enlisted in active foreign missionary work, you should be doing it. By letter, by tract distribution, by personal visitation, by sermon, church or class talk, can you not encourage more of the membership to contribute?

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CERINTHUS, AGAIN

R. H. B.

The note on the teaching of Cerinthus in Aug. W. W. brought a comment from a beloved brother, from whose letter I quote as follows:

"I have read your reference to what has been said of Cerinthus in an article which you say you have not read.

The article appeared in April 22, 1937. It was published as being by H. M. Riggle, **without disclosing his church identity**. All readers, except a small number were caused to naturally think the writer was a member of the church of Christ. I had long known of him as a leader and representative debater in the class of Holiness, or "Church of God" people who have their publishing headquarters at Anderson, Ind., and publish **The Gospel Trumpet**. When I saw the article I thought of the misleading effect of not telling who Riggle was, and gave it almost no further attention. But I think that, while your article concerning it is strongly written, there are a few things of which it makes no mention that it may be well to briefly consider. The article is headed "History of Millennial Theories" and Cerinthus is represented as the originator of the premillennial teaching, and Eusebius is prominently appealed to to make the teaching odious to the readers. Of course he, being a little later than Origen, opposed it, and this you bring out. Doctrines are attributed to Cerinthus that were heretical, and along with these a perverted idea of the pre-millennial teaching from that held by faithful brethren now. But this perversion is mainly concealed; that is the impression is made that as Cerinthus was, so are brethren now, mainly. Cerinthus' followers "admitted a part of Matthew's gospel but rejected the rest," and held "in abhorrence" the "epistles of St. Paul." Your answer to said article was smashing when it is remembered that you had not seen the object of your strokes. But if you had the perversion before you, you might give notice to a point or two that is passed over.

The trick of Mr. Riggle is the same as that of those who collect the corruptions of Mormonism and class with them baptism "for the remission of sins" (since the Mormons teach this) when they are fighting the plain disciples of Christ. It is the same unworthy thing as to try to make anti-premillennial brethren odious on the ground that anti-premillennial teaching is to be classed as one of the worst corruptions of Paganism. It is the same kind of partisan trickery that David Lipscomb was combatting in the following quotation written when you were a part of the Nashville Bible School Faculty: "Why did Mr. Folk make the comparison with Mormons? He did not think there was any argument in it. Why did he do it? He thought he would insult and revile disciples with odious comparisons and serious epithets that excite prejudice. Is that fair?"

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(See also preceding page)

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(Read also two preceding pages)

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