

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

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"He expounded the matter, testifying the kingdom of God."

"He abode two whole years, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ."

### A Misunderstood Subject

The following is copied from the Author's Preface:

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

"In the following studies the writer has attempted—not to propound or bolster up some peculiar theory, but to reach, as God gave him ability and grace, a juster and more comprehensive conception of the great theme of the kingdom of God as set forth in the word of God."

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# THE WORD AND WORK

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## LOOKING UNTO JESUS

I don't look back; God knows the fruitless efforts,  
 The wasted hours, the sinning, the regrets;  
 I leave them all with Him Who blots the record,  
 And mercifully forgives, and then forgets.

I don't look forward, God sees all the future,  
 The road that, short or long, will lead me home,  
 And He will face with me its every trial,  
 And bear for me the burdens that may come.

I don't look round me: then would fears assail me,  
 So wild the tumult of earth's restless seas;  
 So dark the world, so filled with woe and evil,  
 So vain the hope of comfort or of ease.

I don't look in, for then am I most wretched;  
 My self hath naught on which to stay my trust.  
 Nothing I see save failures and shortcomings,  
 And weak endeavors crumbling into dust.

But I look up—into the face of Jesus,  
 For there my heart can rest, my fears are stilled;  
 And there is joy, and love, and light for darkness,  
 And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

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## WORDS IN SEASON

R. H. B.

### JESUS OF NAZARETH PASSES BY

It may be an unwelcome thought that Jesus would have passed by any man, leaving him unnoticed and unhelped. Nevertheless so it was. He must have passed many a one who could have had help from Him (for He *never* turned down an appeal for help). The one reason why He passed by and went His way was that He was not appealed to. A few times He acted on His own initiative. But that was rather exceptional. In most cases His help came in answer to entreaty. Repeatedly we are told that the Lord Jesus would have gone on and passed by, but that the pleas of men caused Him to change His course. When He came walking on the sea "he would have passed by them." (Mark 6:48.) Something caused Him to change His course. Or again, when the risen Lord walked with the two going to Emmaus opening the scriptures to them along the way, when they came to the village "he made as though he would go further." And we may be sure He *would*

have gone further. But when they constrained Him saying "Abide with us, for it is evening, and the day is now far spent," He went in to abide with them. (Luke 24:28, 29.) We all know also of His passing on His way through Jericho, and how the cries and pleadings of blind Bartimeus caused Him to halt on His way and heal him. This fact explains among other things the meaning of *prayer*. It is not that God is ever unwilling or cold toward our need, or that He needs to be informed or persuaded, but that He wants to be asked—nay, *must* be asked. "Ask and it shall be given unto you." That which otherwise you would never have received you got because you asked. And God can and will do many a thing in answer to prayer which He would not and could not, rightly and wisely, have done without being asked. How often does Jesus of Nazareth pass by, and men know not their opportunity nor the time of their visitation. How much do *we* miss because we let Him pass by, as it were, and for failure to detain Him we lose what He might have done for us and given us. This is the thought of that exquisite hymn, "Pass me not, O gentle Savior," which itself holds a prayer we shall do well to pray.

\* \* \*

#### BEHOLD NOW

"Now" is not always. The "today" is not any and every day. There are times of opportunity, which once gone are gone forever. There was a "now" when Israel might have entered the land. That forfeited there was no more "now" for forty years. There was a "today" when the Lord Jesus pleaded with Jerusalem. That gone, there was no more any "today." "If thou hadst known in this thy day, even thou, the things which belong to thy peace! but now they are hid from thine eyes - - because thou knewest not the time of thy visitation." (Luke 19:41f.) "While the lamp holds to burn, the vilest sinner may return"—needs some qualification. He may indeed if he will; but the disposition to will may not come again though he yet have years of life. There is many a "gospel-hardened" sinner, who will never even consider again the acceptance of God's free mercies. "Behold *now* is the acceptable time; behold *now* is the day of salvation," says the Lord. (2 Cor. 6:2.) Do not let the "now" pass by. If today you repent and come He will in no wise cast you out. But tomorrow may be too late.

\* \* \*

#### THE MAN AND THE TRUTH

"We should hold the truth above any man" says one. Quite so and quite right. There is also a converse side to this principle. It happens as often that people will oppose the truth because of ill will for a man, as they will fall in with an error because of their love or admiration for him. There is as much danger of denying truth because it comes through an unwelcome channel as there is of accepting falsehood because it comes through a welcome one. We may be as much

or more tempted to misrepresent facts in order to undermine an unwelcome person as we are to pervert the truth in order to sustain a friend. Let us watch and pray.

\* \* \*

#### WHAT IS IT ALL ABOUT?

We have had differences many, some serious, which have never affected the bond of unity among brethren. What excuse can there be for fomenting strife and division in the church over prophetic teaching? Some scribes and agitators seem to be hard pushed to make this difference appear serious enough to justify themselves for all the rumpus they have raised.

They insist fiercely that the kingdom exists now — that it was established on Pentecost, and Christ is King, and all members of the church are in the kingdom (Col. 1:13) — as though somebody were denying it. But nobody denies that. We are agreed on this.

They bitterly denounce brethren who do not believe that Christ is now on David's Throne. Yet all of us believe alike that Christ is on the throne which He now occupies (call it what you may) and that He has all authority in heaven and on earth.

They declare vociferously (and denounce and condemn whoever holds otherwise) that Christ will never set His foot on the earth again. Yet they believe and teach that He is coming back. If He really *comes* again what difference could it make whether or not He would actually touch the earth with His foot?

They oppose vehemently the doctrine of "the imminent return of the Lord"; yet acknowledge that we should be looking for Him — which is the whole practical point of the matter.

They decry "speculation," yet themselves speculate freely, even wildly, on such subjects as the millennium, and insist on their own fanciful "spiritual" interpretation of Rev. 20 and other prophecies — hardly any two alike — as standard "sound doctrine," and brand the plain import of those scriptures as false teaching.

It is surely time that this condition of things were changed. If there be some parties in the church who, in order to save their faces, should wish to perpetuate this situation, there are also enough fair-minded, true-hearted brethren to rise up and discountenance it. When a better spirit comes in there will be mutual regard, tolerance, kindness, helpfulness, love, brotherly unity, and without these things religion is hardly worth while.

\* \* \*

#### CHRIST'S LOVE FOR HIS OWN

That our Lord and Savior Jesus Christ has a very special and fervent love for those who are His own is plainly taught in all the New Testament. "Even as the Father hath loved me, so also have I loved you," He said to the eleven, who also represented all who afterward should belong to Him. This

special love He has for them that are His, is shown in a number of ways.

1. In the fact that He gave Himself for them and purchased them with His blood. Though He died for all the world, the purchase transaction was completed only in those who accepted His salvation. Here are some of the statements:

"He loved the church and gave Himself up for it." (Eph. 5:25).

"Ye were bought with a price." (1 Cor. 6:20.)

"The church of the Lord which He purchased with His own blood." (Acts 20:28.)

"Thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue, and people and nation." (Rev. 5:9.)

2. In His present work of sanctifying and cleansing these.

"That He might sanctify the church, having cleansed it by the washing of water with the word." (Eph. 5:25, 26.) This includes all discipline, chastening, comfort, nurture, reproof, encouragement—all that goes toward the perfecting of the saints. (See Eph. 5:29, 30.)

3. In that He washes their feet. This is especially pointed to as the work of His love, and issues in the new commandment to love one another even as He loved them. (John 13:1, 34.) In its literal aspect this love manifested itself in the performance of the lowliest service; in the deeper, spiritual meaning, in His continual cleansing of us from our sins. (John 13:10, 11; 1 John 1:7, 9.)

4. In His constant intercession for them. (Heb. 7:25; Rom. 8:34.)

5. In His desire to have them with Him for ever. "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:24.)

6. In His preparing a place for them in the Father's House. (John 14:1, 2.)

7. In His coming again to receive them unto Himself. (John 14:3.) This involves the work of raising the dead in Christ, and the change of the living, set forth in Phil. 3:20, 21.

8. In the glory and authority He will bestow upon them at His coming. (Col. 3:4; Rev. 2:26, 27; 3:21.)

\* \* \*

#### GRACE ONLY?

Just what some mean by inveighing against "Salvation by grace only" is something to wonder about. If it is to combat the idea that in salvation a man is wholly passive—that God does all, and there is no step for man to take, good. But they should not therefore fight against salvation by grace only. For if we are saved by grace at all, we are saved by grace only. What man has to do in order to lay hold of God's free grace is not an item to be ranked alongside of the grace, as co-equal cause of our salvation. Man's response is subordinate to, not

co-ordinate with, grace. Nothing stands on a level with grace to be named in the same category with it as the basis of salvation. We are not saved by grace plus something else besides; otherwise grace is no more grace. If we are saved by grace at all, then it is purely grace and all of grace. If our salvation is an absolutely free gift (and that is what the term "grace" demands) then there must not be anything added or supplied on man's part; else it is no longer a free gift. What I do in order to appropriate the gift is another matter entirely. To illustrate: a man of his free goodness gives a check to one who is in need. In order to obtain the cash the one who received the check must present it at the bank and write his name across the back of it. Nevertheless, he got that money by the giver's kindness, and by that only. It was nothing but an absolutely free gift. How strange it would sound to hear the recipient say, "Yes, I got that money by Mr. X's kindness — but not by his kindness only: I also had to take the check, then carry it to the bank, and finally, I had to endorse it." We see at once that such a classification of things would never do. The kindness of the giver stands supreme and alone in this transaction, as the cause of the gift. Nothing is to be set alongside of that as a contributing factor. The recipient's acceptance and endorsement of the check is not something to be super-added to the giver's kindness or anything that in any wise entered into it or modified it. Thus it is with the grace of God. His salvation is His absolutely free gift, called forth by no consideration of any worthiness or desert on our part. It is of grace, all of grace, of grace alone. My faith, my repentance, my surrender to the gospel in the "obedience of faith," add nothing to His grace, take nothing from it; have nothing to do with it, except that His grace itself prompted me to it.

\* \* \*

FROM THE "EPISTLE OF DIOGNETUS"

"Christians are distinguished from other men neither by country nor language nor the customs which they observe; for they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a singular life. And yet they are wholly different from the heathen. They dwell in their own countries, but simply as sojourners. --- They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all, and are persecuted by all --- they do good yet are punished as evil-doers; when punished they rejoice. They are assailed by Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hate."

This from one of the very earliest of Christian documents discovered. It breathes the fervor and earnestness and the devotion of primitive Christianity, and may well put us to thinking.

## NEWS AND NOTES

H. N. Rutherford, fresh from his great Lexington revival, is now in a meeting with Ormsby church, Louisville.

Bro. Boll begins a meeting with Maurice Clymore in Greenville, Ala., on October 16.

J. F. Stinnette recently held a fine meeting, with excellent attendance, at Waterford, Ky., where he preaches regularly.

The young men of Portland Ave. Church, Louisville, conducted a week of "Young People's Revival," September 12-17.

The church at Gallatin, Tenn., where Bro. Olmstead labors, begins revival meeting on Oct. 9. E. Gaston Collins, of Lawrenceburg, Tenn., is the evangelist.

Harding McCaleb, of Chicago, spoke in Louisville concerning our missionary work in Japan, on Lord's Day, Sept. 25: Portland Ave. in the morning and Highlands at night. Capacity audiences. The report was most interesting and encouraging.

H. L. Olmstead closed a fine meeting at Parksville, Ky., on Sept. 30. Clear, vigorous scripture teaching, received with highest appreciation throughout the church. Brother Olmstead is to return for the meeting next year, Lord willing.

Heid Printing Co. has reproduced R. H. Boll's recent paragraphs, "Into What then Were Ye Baptized?", in a very attractive folder of eight pages. This may be obtained from this office at 5c each, postpaid.

Osceola, Iowa: "There is no congregation at Osceola, but we meet with brethren at Leon part of the time. We read Bro. Fox's report in Sept. W. W. and thank the Father they arrived safely in Japan. We enclose \$1 on the Travel Fund shortage."—Mrs. J. H. Gearheart.

(We hope that many others will wish to have fellowship in this Travel Fund deficit.—Publisher.)

New Albany church, Howard Marsh, evangelist, began two week's special meeting on Oct. 2. The meetings are at 1118 Beeler St.

New Orleans: "Two confessed Jesus here on Sept. 18 and a man and his wife were restored.

"Please inform readers that I can

fill no more orders for the following tracts: "The Golden Candlesticks," "Great Tribulation," and "Whole Counsel on Baptism."—Stanford Chambers. (The W. W. office still has a few of the Baptism tracts.)

Lexington, Ky.: "Hanover and Cramer Ave. church of Christ, Lexington, Ky., has just closed the most successful revival meeting we have ever had here. Through the kindness of Brother Janes we were furnished a tent which we pitched in a new part of town. We have had good interest from the start, and as yet have not found a place to stop. Our Brother Rutherford had another meeting scheduled to begin Sept. 26, so with local forces we will continue a few nights more in his absence.

"There were 39 additions and most of them were males. About 20 of these were baptisms. Brother Rutherford surely excelled himself in preaching the truth throughout this meeting."—J. L. Morrison.

Miami: "Work with all the churches of the Miami area moves along in an encouraging way. Vacations are over, and all are settling down for the fall and winter program. West End continues its steady growth in interest. We expect to soon purchase a piece of desirable property, and will begin building as soon as this is done. We have received several donations for our building fund from brethren in other sections, for all of which we are extremely thankful. Visitors in Miami are cordially invited to worship with us. Our temporary meeting place is at 2235 S. W. 16th Street."—Willis H. Allen.

Erin, Ontario: "We had the joy of baptizing eight persons recently at the Chesley Lake Conferences; and three others on Monday evening, Labor Day, in Georgian Bay at Meaford. We praise the Lord for these.

"May you be blessed in the various features of our Lord's work entrusted to you."—H. L. Richardson.

Portland, Ore.: (to Bro. Jorgenson): "Your nice letter of appreciation warmed our hearts, but we feel that we were more than repaid by the stimulation, encouragement,



and uplift that the Song-Fest gave to all who attended. Many have remarked since that they never realized before just how much the song service means to the worship. We won't soon forget it, I assure you. Glad that you had a nice trip and arrived home safely."—Harry E. Garber.

Cleveland, Ohio: "I do not want to miss a copy."—C. Delight Garrett.

Oakland, Calif.: "The new church in East Oakland is getting its work well under way. I think I have never seen a church begin with brighter prospects, nor have I ever seen a more needy field for the church than in Oakland. Of course, we do not know just how many of these four hundred thousand souls in Oakland we will be able, by the grace of God, to take for Christ, but our faces are set, and we are working and praying for a great harvest.

"We are reaching many whom we could not possibly reach in Berkeley. Since the first day of our worship in Oakland, the combined reports of both Berkeley and Oakland have not been less than 50% more than it averaged before in Berkeley alone, that is, in attendance at Bible study and worship, contributions, etc.

"Seven more were added to the church here in Oakland at the services this morning. Five others had been added in the past few weeks, besides the many who definitely took their stand with us the first day, who had not been worshipping anywhere.

"We are meeting at present in the Havenscourt Auditorium, 2714 Havenscourt Blvd. The Lord willing, before many months we want to begin planning for a building.

"If you know of souls we might interest in His cause who live here in Oakland, please let me know of them.—Ralph Wilburn.

Pineapple, Ala.: "On September 8 I completed a circle of ministerial labors through North Ala., North Georgia, Tennessee, Southeast Arkansas, Mississippi, western and southern Ala. There was good attendance and interest at all places (Ft. Payne, Ala., R. 1, on Lookout Mountain; Trion, Ga.; Chattanooga, Tenn. (Rossville congregation):

Maryville, Tenn., R. 1; Marvell, Ark.; Columbus, Miss.; Millport, Ala.)

"The church on Lookout Mountain was sadly divided over petty things, but were happily united at the close of an eight-day's meeting. The church at Maryville, Tenn., R. F. D., seemed to be strengthened and better taught in a twelve day's meeting. Myers Willbanks and his faithful wife are doing a great work there in Bible teaching and song drilling. J. A. Summey of that congregation is a faithful preacher and his wife and children are true as Christians and as sons and daughters. The Coffee Creek congregation, Marvell, Ark., R. 1, in a meeting from August 21 to September 2, was manifestly uplifted. Fourteen disciples responded to invitations for prayer, counsel or any other help that could be given them toward a higher plane of consecration and true service.

"Last Lord's day I preached at home for the Awin church in the morning, Grady Williams preached in the evening, and my son, Gardner S. Hall, Monday and Tuesday evenings. The good effects of these services were obvious."—Flavil Hall.

Toronto: "The churches of Christ in Toronto are planning a joint meeting on Oct. 9, Strathmore to continue with a protracted meeting. In the last four years there has been a greater desire for unity among the churches here, and these joint efforts draw us together.

"Brother Greer is ably carrying on the work."—W. Dale.

Highlands church (Louisville) Young People's meetings opened for the winter on Oct. 2, with about 40 in attendance.

Be sure to read J. H. McCaleb's report on Japan, "Go and See," page 228.

Lawrenceburg, Tenn.: "I enjoy the Word and Work so much. Please pray for me."—Mrs. J. T. Locke.

Brother Jonah W. D Skiles has a series of fine lectures (or sermons) on "New Testament Church Efficiency" which he will be glad to deliver to churches. This series makes a convenient Monday through Friday night series. The subjects are: "The Organization of a New Testament Church"

"The Finances of a New Testament Church"  
"The Personal Work of a New Testament Church"  
"The Bible School of a New Testament Church"  
"The Services of a New Testament Church."

#### Work Among the Colored

"R. N. Hogan has baptized about three hundred souls this year and converted at least another hundred, added to the white churches. He has established new churches in Los Angeles, Sherman, Texas, and Oklahoma City.

"Brother Hogan is fully equipped to do a great work. We have purchased him a fine tent which he takes with him wherever he goes. Over \$700 has been raised this year to take care of this. Now we hope

to get churches and individuals to contribute toward transportation and the support of Hogan. Send contributions to James L. Lovell, 729 S. Gramercy Dr., Los Angeles, Calif."

#### Los Angeles Churches

"Sept. 11 saw the beginning of the twelfth church in the city of Los Angeles. This church is located near the George Pepperdine College at 79th and Vermont. It has the full cooperation of all Los Angeles churches and is under the direction of the Huntington Park Church. Hugh N. Tiner will assist with the preaching. Los Angeles churches have almost established one new church each month this year. No city has finer or closer cooperation."  
—James L. Lovell.

#### YOUNG VOLUNTEER FOR AFRICA

We the members of the church at Santa Rosa, take pleasure in recommending Orville Dale Brittell for the work he has chosen as a missionary to South Africa. We know him to be a very dependable, spiritually-minded young man. He has been a staunch leader of our young people and active in the work of the church.

He graduated from the eighth grade in the Santa Rosa Christian Academy under the instruction of our beloved Brother O. W. Gardner; from high school at the Pacific Christian Academy under the instruction of Bro. Herman Wilson and Glenn Moreland. He has had one year at Harding College at Searcy, Arkansas, under Brother J. N. Armstrong.

He is of a practical turn, a hard worker, and thoroughly reliable. He has planned for many years to go to Africa, and has been making his plans to that end. This is not a sudden impulse on his part. We feel that he will be of great help to Brother and Sister Scott, both in the religious instruction and in helping train the natives in the practical things of life.

Although Orville is quite young (age 18), it is reasonable to believe that this early start in the customs and language of the natives will prove a most valuable asset in later years. The Scotts are in urgent need of immediate help, and acting upon the advice of Brother and Sister Scott to come now we feel that Orville will be a big help to them.

We believe that it would be good for him to go in this time of urgency because so many times we have seen a change of mind while a young person has been "preparing" to go. If you were to become intimately associated with him, as we have been, we think that you would feel the same way about his going as we do. We therefore take pleasure in bidding him God-speed in the work that he has chosen to do.

Address all communications to Frank Blackwell (treasurer), Route 4, Box 850, Santa Rosa, California.—E. L. Kindig, J. A. Brittell, Elders.

I have known Brother Jesse Brittell and family since 1931. It would be hard to find a more steady and devout young Timothy than their son Orville. With my knowledge of social and intellectual conditions among the backward colored races, I have no hesitancy in urging young Brother Brittell to begin work with the Scotts in Africa as soon as he can get there. Loyal Christians—if we are loyal—must not fail to send this worthy messenger who is eager to go, or else the blood of many Africans (figuratively, according to Ezek. 3:16-21) will be on our hands.

Orville T. Rodman.

## BEN'S BUDGET

Nothing else can possibly take the place of careful, prayerful thinking. That is, without harm and loss. And all human attempts at thinking must be after "God has spoken." After He has been heard with reverence and respect.

To help his class to careful thinking, over 47 years ago, good, thoughtful Bro. I. B. Grubbs gave this (1) "Special Rule": Consider the connection of the passage with the context.

A. Any interpretation given without regard to the context is necessarily unsafe.

B. Any interpretation given in conflict with the context is necessarily incorrect.

As an example, he called our attention to John 6:44, which must be studied in the light of the following verse.

Bro. Grubbs then led us to think of "Parallel Passages," etc.

Now, not only is it necessary to follow certain rules in thinking of Bible speech, but they are quite as needful in understanding human speech. And what havoc misunderstanding so often works in both divine and human language. Perhaps too little thinking is done about how far we are rightly responsible for these misunderstandings. If our hearts bleed when our words are wrenched from a good meaning we intended, possibly God grieves yet more when he is needlessly misunderstood. "Take heed how ye hear."—Ben J. Elston.

## LOUISVILLE WINTER BIBLE CLASSES

The 1938-39 term of Bible classes, sponsored by the Portland Avenue church, Brother R. H. Boll teacher, is scheduled to begin Nov. 2. There will be three 6-weeks terms of 5 days per week. Usually three days per week are devoted to the Old Testament study and two days to the New Testament. However this arrangement can be varied to suit the needs of the occasion.

These classes, which have been a regular feature of our work, have been carried on for more than twenty years and have been a great help to many. Here is one of the small and ever decreasing number of places where every book of the Bible is held to be a *revelation* from God and profitable to be studied and taught. Brother Boll, with his characteristic carefulness to let the Book speak for itself, and his breadth of understanding of its contents, makes these studies very much worth while. His teaching is notably free from speculation, without denominational bias, and non-sectarian in results. Several men who are now preaching the gospel got their Bible training here, and any Christian man or woman, young or old, will find great help in attending them.

For more particular information concerning these classes and accommodations, those at a distance should write R. H. Boll, 2626 Montgomery St., Louisville, Ky. — Tona Covey.

## THE VOICE OF THE SEVEN THUNDERS

R. H. B.

The twenty-ninth psalm is a little poem exquisitely beautiful. If the nineteenth is the song of the morning, and the eighth the hymn of the night, the twenty-ninth is the ode of the thunderstorm. Could we picture to ourselves David, the inspired shepherd-boy, seated upon a height, under a sheltering ledge of rock, his soul stirred and filled with awe and wonder as he beholds the stormy tempest rising and sweeping over the sea, breaking over Lebanon, splintering its mighty cedars; the fierce flashes of lightning and wild claps of thunder that mark the path of the storm as it rushes down the coast and over the land, all the way down to the wilderness of Kadesh, which shakes and trembles under its fury. But in David's mind, under the Spirit's revealing touch, strange thoughts and presentiments arise. Jehovah is the God of the Storm. David sees more than a thunderstorm—he beholds the conflict of the ages and of the End-Time, and God in it and over it all, glorious and victorious.

Ascribe unto Jehovah, O ye sons of the mighty,  
Ascribe unto Jehovah glory and strength.  
Ascribe unto Jehovah the glory due unto his name,  
Worship Jehovah in holy array.

Now in the midst of the roaring tempest he marks the voice of Jehovah, "the voice of the seven thunders."

The voice of Jehovah is upon the waters:  
The God of glory thundereth,  
Even Jehovah upon many waters.

The voice of Jehovah is <sup>§</sup>powerful;  
The voice of Jehovah is full of majesty.

The voice of Jehovah <sup>§</sup>breaketh the cedars;  
Yea, Jehovah breaketh in pieces the cedars of Lebanon.  
He maketh them also to skip like a calf;  
Lebanon and Sirion like a young wild-ox.

The voice of Jehovah <sup>§</sup>heweth out flames of fire.  
The voice of Jehovah shaketh the wilderness;  
Jehovah shaketh the wilderness of Kadesh.  
The voice of Jehovah maketh the hinds to calve,  
And strippeth the forest bare:  
And in his temple everything saith, Glory.

\* \* \*  
Peculiarly, the voice of Jehovah has a prominent part in the final conquest of the powers of evil and the deliverance of

His people. It is then that "Jehovah will cause his glorious voice to be heard, and will show the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones," to the dismay of His enemies. (Isa. 30:30.) "Jehovah will roar from Zion, and utter his voice from Jerusalem," says Joel, "and the heavens and the earth shall shake." And, again, "Jehovah uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it?" (Joel 2:11; 3:16.) "The nations raged, the kingdoms were moved: He uttered his voice, the earth melted." (Ps. 46:6.) The passages are too many to quote. Surely there is something strange and significant in this voice of Jehovah when He rises up to judgment.

\* \* \*

David's soul exults in Jehovah. In all the raging of the storm He sat supreme and the wild elements were subservient to His will ("Stormy wind fulfilling his word") and the beloved of Jehovah dwelt in safety by Him.

Jehovah sat as King at the Flood;  
Yea, Jehovah sitteth as King for ever.  
Jehovah will give strength unto his people,  
Jehovah will bless his people with peace.

And thus the wonderful little song of the seven thunders which began with "Glory to God in the highest," concludes with "Peace on earth, good will to men."

---

## MISUSE OF THE FOURTH COMMANDMENT

S. C.

On Mount Sinai shortly after the Exodus of Israel the new nation went under a code. This code is called the law, the law of God, the law of Moses, at the foundation of which was the Decalogue, the ten commandments. During the fourth quarter of this year one Lord's Day lesson is to be devoted to each of the ten commandments. Of nine of these commandments, each is required by a moral principle, the remaining one, the fourth, is only a positive requirement. That it is different, and does not rest on moral requirement, is seen in that for the sake of the ox in the pit it could be disregarded. Likewise, the priests serving at the altar of sacrifice disregarded it, performing the hard labors required in their offering of slain animals. In neither case could any other commandment be set aside.

There is misuse of the fourth commandment today by those who refer to it for authority for a certain observance of

the first day of the week. But the fourth commandment not only enjoins an observance of one day in seven; it expressly decrees the day to be observed, that is the seventh or what is now called Saturday, the day the Jews have observed from Mount Sinai till now. To make such use of the fourth commandment is to misapply it. The New Testament observance of the first day of the week never was based on the fourth commandment, but rests on another basis entirely.

Again, the misuse of the fourth commandment is seen from the fact that "we are not under law, but under grace." We are not under the code given to Israel at Mount Sinai. "Ye are not come to a mount that might be touched" (Heb. 12:18), that is, Mount Sinai. "We know that what things soever the law saith, it speaketh to them that are under the law." (Rom. 3:19.) But Christians are not under the law, therefore the law is not speaking to them. The fourth commandment does not apply.

"God --- hath spoken unto us in his son" (Heb. 1:1, 2). Long before He sent His Son, He had foretold through the prophet (Jer. 31:21-34) that He would make a "new covenant," which He did through His Son. (See Heb. 8:6 et al.) Whatsoever the "old covenant" saith, it saith to them that are under it. He speaks to Christians in the New, of which Jesus is the Mediator or Testator. (See Heb. 9:15-17.) The fourth commandment is not to be found in the New Covenant. It was enjoined upon Israel, (See Ex. 31:16, 17), but not upon the church of Christ. (See also Col. 2:14-17.)

But Sabbatarians tell us that Jesus kept the fourth commandment and we are to follow in His footsteps. But He also kept the Passover. Are Christians to follow Him in that? Jesus lived all His life under the law, and kept it perfectly. He died to set us free from the law and its condemnation. But, they tell us, after the death of Christ we find Paul "as his custom was" made his way to the synagogue "on the sabbath day." Yes, he knew where to find the Jews on that day, and went there to preach Christ unto them. Nowhere do we find the church meeting on the seventh day of the week for its services. The meetings cited which Paul attended on that day were Jewish services.

From that first day of the week on which Jesus arose until now, Christians have assembled on that day in worship and praise of Him who "brought life and immortality to light through the gospel" of His resurrection. They do so not because of any code, but in grateful appreciation of the "grace and truth" brought unto them "by Jesus Christ." No, not because the Pope changed the Sabbath, either, for long before there was ever a Pope, the church of Christ was observing the first day of the week, the Lord's resurrection day, as the day of assembly for worship of Him. To this, the Scriptures and all church history bear abundant witness.

New Orleans.

## WHEN JENNY LIND GAVE UP THE STAGE

FLAVIL HALL

Jenny Lind's debut on the stage produced "a sensation without a parallel in operatic history in England." She spent a while on American shores, and upon her return to London "the receipts for a single night often exceeded \$10,000." The brightness of her career was not dimmed by her giving up the stage. She got a vision of higher and nobler things, realizing that the life worth while is that in which one walks "by faith, not by sight."

From a journal called *The Life* is copied this story:

"One day Jenny Lind was sitting on the seashore. In her lap lay an open Bible. Now she would gaze at its pages, now at the glorious sun, sinking into the restless deep. A friend stepped up to her, having knowledge of her change 'when she had the world at her feet,' and asked her about her motives. She looked at him steadily, as she sat quietly, but with a world of meaning behind her words: 'How could I do otherwise when I realized every day I was losing my appreciation of that—pointing to the sunset—and my love for this?'—laying her hand tenderly on the Book of books."

She was losing sight of God as He is revealed in the beauties of nature. What thoughtful, soberminded person could feel that the grandeurs of the ocean and the glory of the setting sun, as that glory rested upon the majestic waters, were all products of chance? It would render life vain and paltry to lose all appreciation of God, as reflected in the glories of nature, and vastly more so to lose sight of Him in his verbal revelation, the Bible; and thus to cease to love this book and to walk in its heavenly light, whose brightness alone can illuminate one's way through earthly shadows to "the perfect day." What was fame and wealth to Jenny Lind in exchange for her soul?

I do not know how much of the Bible she may have misunderstood, or rightly understood and practiced, but I do know, if she is correctly represented in the quotation above, that her misunderstanding was not unbelief. And we know, too, that in giving up the world's allurements to walk with God she was like Paul. (Phil. 3:7, 8.)

The setting of life's sun, when one has lived not "by bread alone," but by the word of God, is yet more glorious than the sinking of the literal sun, in all its beauty into "the restless deep." What peace and glory attended the setting of life's sun when Paul wrote: "The time of my departure is at hand. --- I have kept the faith. --- There is laid up for me a crown of righteousness, which the Lord --- will give to me, and --- to all that love his appearing."

O the joy of faith no tongue can tell,  
When the saved to earth must bid farewell;  
Calm as the golden sun in the west,  
They pass from toil to rest.

## EIGHTEENTH LESSON ON ROMANS

Romans 11.

R. H. B.

These three chapters, Rom. 9, 10, 11 concern God's dealings with Israel. In chapter 9 he shows that Israel's national rejection was not a violation of God's promises to the nation—that the mere fact of their fleshly descent from Abraham, Isaac, and Jacob did not by itself alone entitle them to the covenant promises—that God had always discriminated among them, and selected whom He would to inherit His blessings; also that God was perfectly within His rights in doing so; and that their own prophets had themselves foretold that only a remnant out of the multitude of Israel would be saved.

In chapter 10, the apostle proceeds to show that it was not because of any arbitrary decree, but because of her own determined refusal of God's way of salvation that Israel was set aside. (Rom. 9:30-10:21.)

Our present chapter takes up the question whether that is the final word on the matter. Did God cast off Israel? No one of course would ever have questioned for a moment that *individuals* of Israel would be received if they turned to Christ, or whether such would be as acceptable and welcome as others who turned to the Lord. That would never have been doubted. It was understood that the gospel was for all, for "whosoever will," yea, to the Jew first, and also to the Greek. (1:16.) So when he raises the question "Hath God cast away *His people*?" the apostle refers to the nation as such, not to individuals who would turn to Christ. The question is whether God had for ever given up His special and distinctive relation to that nation, Israel, whom from the first He had brought into existence, which He had created, formed, and made, and chose, that they should fulfil a particular purpose of world-wide blessing. Has He abandoned this purpose? Has the nation of Israel lost for ever its special relation to God? Are they for ever and in every way reduced to a common level with other nations? (For that is all the "casting away" could mean.) The apostle's answer is an emphatic denial. "God forbid --- God hath not cast off his people whom he foreknew." It will help us here to glance ahead to a few statements he makes in the course of the chapter.

In v. 11 he raises again the same question with which the chapter began. Grant that they have stumbled (9:32)—"have they stumbled that they might fall?" Again the apostle's answer is "God forbid." The nation did not fall to utter ruin; but their *lapse* (not the same word in the Greek as that translated "fall" in v. 11) became the occasion in God's providential plan, for sending salvation to the Gentiles. And even that later He does in order that thereby He may provoke Israel to jealousy. For whatever the reason may be, the great, world-wide blessing depends upon the conversion of this ex-



traordinary people. "For if their fall [their lapse] is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? --- For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (vs. 11, 12, 15.) And again: "As touching the gospel they are enemies for your sake: but as touching the election they are beloved for the fathers' sake. For the gifts and the calling of God are not repented of." (vs. 28, 29.)

In all these verses the apostle is obviously speaking of the people of Israel, the great, temporarily rejected nation descended from Abraham, Isaac, and Jacob. The reference is not to the small contingent who out of Israel accepted Christ; still less to believing Gentiles, but to the nation of Israel—the nation which had stumbled at the Stumbling-stone and had fallen, and whose casting away resulted in the spread of the gospel to all the Gentile world; who now, for our sakes, are enemies, but are still beloved for their fathers' sake, and whose national gifts and calling have never been cancelled. Having seen this clearly, let us return to the beginning of our chapter to take it up in order.

\* \* \*

Paul's remark in verse 1, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" is somewhat puzzling. Many commentators take it that Paul puts himself forward as an example and a proof that God had not cast off His people. If that were the case it would be meaningless. It would prove only that an individual Jew could turn to Christ and be saved—a thing which no one disputed, and which would leave the great question, "Hath God cast off his people?" unanswered so far as the nation of Israel, which is the real subject of the question, is concerned. For this cause some of the weightiest and most scholarly commentaries reject this view, as, e. g., The Bible Commentary (formerly the "Speaker's"); Meyer's; the Expositor's Greek Testament; Alford's; Stifler's; Sanday's. These (excepting Alford) take it that Paul means that being himself a Jew he could not contenance or endorse such a thought. To which Godet, almost indignantly, replies that truth is above national feeling and prejudices. Which is all so; but in this case the national feeling and "prejudice" is not opposed to the truth, but on the truth's side; as Paul presently proceeds to show. No, God has not cast off His people whom He foreknew. The reference in this chapter is throughout to the election of the nation as a whole, and therefore the words cannot have a limiting sense 'that people whom He foreknew,' i. e. those of His people whom he foreknew; nor again could they possibly refer to the spiritual Israel, as that would oblige a meaning to be given to *laos* [the people] different from that in v. 1." (Sanday; and so also Godet, Alford, Meyer, Expositor's Greek Testament, Bible Comm.) Then follows the argument of the Remnant. Always and always, by God's own guarantee and provi-

dential watch-care, there is a godly remnant in Israel, which fact is in turn the guarantee of the nation's continuance. (For unless the Lord had left them such a remnant the whole nation must have perished. Isa. 1:9; Rom. 9:21.) There was such a remnant in Elijah's time, when all seemed hopeless and the prophet thought he alone was left. There was such a remnant in Paul's time also—not a contingent composed of zealous law-keepers, but a remnant "according to the election of grace," therefore not on the ground of works or merit, but of faith in Christ. The nation as a whole, however, all but this elect remnant, were hardened; even as had before been prophesied and written (vs. 7-10).

From verses 11-15 he shows that this failure of the nation was not final and complete, but for the time served an important purpose in God's plan for the present, namely the "reconciling of the world," which means the offering of free salvation to all nations (comp. 2 Cor. 5:18-20). This, in order to provoke the faithless nation of Israel to jealousy. And if even their failure was the occasion of such blessing to the Gentile world, what will it mean when the nation turns and is received into God's favor! It will be as life from the dead to all the earth!

The great figure of the Olive Tree comes in here. (Verses 16-24.)

First he uses the figure of the "firstfruits" (v. 16). The offering up and acceptance of "the first of their dough" (Numb. 15:18-21) sanctified all the mass of it. So because of the acceptance of the covenant-fathers, Abraham, Isaac, and Jacob, their seed, the nation of Israel, is "holy"—that is, separated and set apart unto Jehovah. (Deut. 7:6-8.) This fact follows from, and is implied in, the holiness of the "firstfruits." Israel is "beloved for the fathers' sake," v. 28. So likewise the holiness of the tree and its branches results from the holiness of the root. At this point he begins to speak of the olive tree from which some of its natural branches (Jews) are broken off, and into which "contrary to nature," branches from wild olive-trees (Gentiles) are grafted. What is meant by this olive-tree? Not the Jewish nation, certainly; nor even the "true Israel," or "spiritual Israel," of which the broken-off branches were never a part. And those Gentiles who by faith in Jesus Christ were grafted into the good olive tree, were not incorporated into the nation of Israel, for God made of the two (believing Israelites and believing Gentiles) one new man, neither Jew nor Gentile. Nor could it do, for obvious reasons, to say that this olive-tree is the church. For neither were the Jewish believers originally in the church, nor were the unbelieving Jews broken off from the church, for they never belonged to it. What then is the olive-tree? Simply the promised covenant-blessings. These had belonged peculiarly to Israel. The Gentiles were once "alienated from the commonwealth of Israel," and "strangers from the covenants of the

promise." (Eph. 2:12.) The olive-tree, on whose "root" (the "fathers") Israel lived, was never the Gentiles', but Israel's "own olive tree." (v. 24.)

\* \* \*

The rest of the chapter gives us a birds-eye view of the situation and God's gracious plans regarding both Jew and Gentile. It is "a mystery" he says (i. e. a *previously unrevealed secret*) of which he would not have Gentile Christians ignorant lest they should become wise in their own conceit. (Alas, have we not both the ignorance and the self-conceit?)—namely, that a hardening has befallen the nation of Israel; yet not a total hardening: it is limited both as to extent and time; it is a hardening "*in part*"; and will continue only "*until*" a certain time-limit, namely "until the fullness of the Gentiles shall have come in." "And so—in this manner, i. e. through the coming in of "the fullness of the Gentiles" and the consequent lifting of the period of hardening—"all Israel shall be saved"—that is Israel, the nation of whom all along he has been speaking, who had been hardened. The apostle is not speaking of those individuals composing the nation who died in their sins and unbelief in time past, but of the nation who shall in all their numbers turn to the Lord. That this will not be apart from their individual faith and obedience is evident from verses 23 and 26 (last clause). What this salvation of Israel will mean to the world at large is indicated in vs. 12, 15. What is meant by the fullness of the Gentiles coming in? Not the conversion of all Gentiles; yet the coming in of *some full number* contemplated. Consider Luke 14:22, 23, as a possible explanation; also the similar (but different) expression in Luke 21:24.

We cannot enter into particular discussion of the rest of the apostle's argument. Verse 28 has already been referred to; v. 29 declares that God has never given up His original purpose concerning Israel, and never will; verses 30 to 32 show that God has used the present disobedience of Israel to send mercy to the formerly disobedient Gentiles; and is using the mercy bestowed on the Gentiles now to extend mercy to Israel. He has allowed both Jew and Gentile to fall into disobedience, that *mercy* may be granted to both.

The vision of God's great plan fills him with an ecstasy of adoring wonder; and the discussion of Israel's state which began with so deep a sorrow of heart (9:12) ends here with a shout of praise.

---

"The day was long; the burden I had borne  
Seemed heavier than I could longer bear.  
And then it lifted—I did not know  
Some one had bent the knee in prayer,  
Had taken me to God that very hour,  
And asked the easing of my load, and He,  
In infinite compassion, had stooped down  
And lifted it from me."—Selected.

# AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

## THE WORK OF THE SPIRIT

- |   |  |
|---|--|
| He does work (1 Cor. 12:11).                      | He reminded the apostles (Jno. 14:26).           |
| He comforts (Jno. 14:16, 17, 26).                 |  |
| He delivers from carnality (Rom. 8:7-9).          | <b>He bestows spiritual gifts (1 Cor. 12:1).</b> |
| He assures life to our mortal bodies (Rom. 8:11). | The word of wisdom (1 Cor. 12:8).                |
| He destroys deeds of the body (Rom. 8:12, 13).    | The word of knowledge (1 Cor. 12:8).             |
| He prompts calling God Father (Gal. 4:6).         | Faith (1 Cor. 12:9).                             |
| He convicts the world (Jno. 16:8).                | Gifts of healings (1 Cor. 12:9).                 |
| He sanctifies (2 Thess. 2:13, Rom. 15:16).        | Workings of miracles (1 Cor. 12:10).             |
| He provides access to God (Eph. 2:18).            | Prophecy (1 Cor. 12:10).                         |
| He strengthens with power (Eph. 3:16).            | Discernings of spirits (1 Cor. 12:10).           |
| He gives power (Acts 1:8; Mic. 3:8; Rom. 15:13).  | Divers kinds of tongues (1 Cor. 12:10).          |
| He gathers God's people (Isa. 34:16).             | The interpretation of tongues (1 Cor. 12:10).    |
| He carried away Philip (Acts 8:39).               | Prophecy (Rom. 12:6).                            |
| He strives with men (Gen. 6:3).                   | Ministry (Rom. 12:7).                            |
| He fills men (Acts 2:4).                          | Teaching (Rom. 12:7).                            |
|   | Exhortation (Rom. 12:8).                         |
|   | Giving (Rom. 12:8).                              |
|   | Ruling (Rom. 12:8).                              |

Note.—In the "He Does" section of the personality division of this study will be found many other statements of the work of the Holy Spirit. Check five items in each list you would like to remember.

### Relation of the Flesh and the Spirit

"The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other." (Gal. 5:17.)

Walk by the Spirit and escape fleshly domination (Gal. 5:16).  
A continual warfare (Gal. 5:17).  
Led by the Spirit (Gal. 5:18; Rom. 8:14).

#### The Works of the flesh. (Gal. 5:19-21.)

Fornication (1 Cor. 5:9; Eph. 5:3-5).  
Uncleanness (Rom. 1:24, 25; Rom. 9:19).  
Lasciviousness (2 Cor. 12:20, 21; Eph. 4:17-19).  
Idolatry (1 Pet. 4:3; Col. 3:5).  
2 Tim. 2:19).

Note carefully what happens when God-followers become flesh-followers. (Rom. 1:26-32.)

How many sins are here named?

By what definite things did they arrive at this state? (1:21.)

#### The Fruit of the Spirit. (Gal. 5:22, 23.)

Love (1 John 4:7-11; Matt. 5:44).  
Joy (1 Thess. 1:6; 2 Cor. 7:4).  
Peace (Phil. 4:7; Rom. 14:19).

Sorcery (Rev. 21:8; 22:15).  
Enmities (Rom. 8:7; Jas. 4:4).  
Strife (Tit. 3:9; 1 Cor. 3:3).  
Jealousies (Acts 5:17, 18; 7:9).  
Wraths (Eph. 4:31; Jas. 1:20).  
Factions (Jas. 3:16; Tit. 3:10).  
Divisions (1 Cor. 1:10-13; Rom. 16:17).  
Parties (1 Cor. 1:10, 11; 1 Cor. 12:25).  
Envyings (Rom. 1:29; Tit. 3:3).  
Drunkenness (Eph. 5:18; 1 Cor. 6:10).  
Revellings (2 Pet. 2:12-16; Rom. 13:13).  
And such like (1 John 5:17; 2

Longsuffering (Eph. 4:2; 1 Thess. 5:14). Faithfulness (1 Cor. 4:2; Matt. 25:21).  
Kindness (Col. 3:12; 2 Pet. 1:7). Meekness (Eph. 4:2; Tit. 3:2).  
Goodness (Hosea 6:6; Phm. 14). Self Control (Acts 24:25; 1 Cor. 9:25).

What have Christians done to the flesh? (Gal. 5:24.)  
By what instrumentality? (Rom. 8:12, 13.)

## GO AND SEE!

J. H. McCALEB

Without Christ there is no salvation. According to the Bible that statement means there is salvation for no individual without personal and individual acceptance of Christ in conformity with the conditions related in the Word. It is a matter of conviction. A belief that God's word is true. There is no other word that sets the same requirement. Without that conviction can there be any claim to Christianity?

Upon the conviction that man is lost without God rests the necessity for spreading the gospel of Jesus Christ. Again, can there be any real Christian conviction unless the desire to spread the gospel is present also? Nay, must there not be a burning spirit of evangelization whose flame nothing can quench? The Bible is filled with the telling that Christ Jesus came into the world to save all men who will answer his call—and that the message must be handed on to man by man. Destroy that basic fact and you destroy the Bible. Destroy the Bible and you destroy Christianity.

If we believe the Bible with conviction, we must accept the inevitable responsibility of spreading the good news to our fellow man. Japan has 70,000,000 of those souls. Those millions represent a part of our responsibility. We have had a work there for at least fifty years. Some great good has been accomplished. Three of us have just returned from that land with a fresh and accurate knowledge. We went over on our own, as individual Christians. No congregation paid our way. No restrictions were placed upon us. We went to see.

We visited eight congregations within a radius of a hundred miles and more of Tokyo. There are some others we did not get to see. But we did see all of the missionaries who are there at present. Many of them met us at the boat at Yokohama. It is our hope to write a full report within a short time. For this short article one or two first impressions will suffice.

Perhaps the most impressive fact was the apparent earnestness of the Japanese Christians. As usual, in God's kingdom, there were many women and children. In addition, however, there were many men and young men—Christians who were able and willing to take leading parts. They did everything that our men do in the United States, and did it well. There were satisfactory song leaders at every place. Also, good speakers, and readers and leaders for the Lord's Supper. Prayers were offered by many. The spirit was al-

ways devotional and dignified. There were some who had remained true for more than thirty years. The men were from many walks of life. Among them a school teacher, a well-known doctor, a newspaper man, and another a manager of an automobile company. Apparently they have been no momentary flash in the pan.

The second impressive fact is the high regard in which our missionaries seem to be held by the local authorities and by the community. This realization dawned early as we watched them help us through the customs upon landing. The officials who examined our luggage have learned that the word of the Yokohama Christians can be trusted. All through our journey over many hundred miles of Japan, we were extended the same courtesies. Always some of the missionaries were with us. Always it was they who made our purpose known. Always we went on our way with the help and friendship of the local people. Our missionaries know the language, know the customs, and know the hearts of the people. There can be no doubt that good work is being done. The congregations are not great nor the houses magnificent. Perhaps an attendance of fifty is quite good. That number turned out in a small town to near us on a Wednesday night.

Has it been said that God no longer has power to work through His faithful children? Do we think for a moment that any power can go successfully against the power of God? Have you trusted anything to the Almighty? Do you know the facts? Have you ever visited foreign fields? We have members in the church who have the means to travel. There is a great need for the contributor to see with his own eyes what is going on. It will help him and it encourages the missionary. The good accomplished by Bro. George Pepperdine's trip cannot be estimated. He was a great source of encouragement both spiritually and in a practical way. I hope that he will find time in his busy life to visit Japan again.

There is much being done. There is still much to do. Certainly no one who has ever spent a dollar on the Lord's work in Japan need regret it. GO AND SEE!

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### "BOTTLE POT AND GLASS"

#### A Gentle Rebuke

A man was traveling with a talkative fellow-passenger who interlarded all his conversation with a profusion of senseless profanity. Growing tired of the endless blasphemies, he related an incident to the fellow-traveler, somewhat like this: "I went down the river the other day, fishing, (bottle pot and glass) and I hooked the biggest fish (bottle pot and glass) I ever saw. Well, that bottle pot and glass fish did put up the bottle pot and glassiest fight; and don't you know that bottle pot and glass fellow got away from me (bottle pot and glass!) just when I thought I had him landed. If that wasn't the bottle pot and glassiest bad luck I'll be bottle pot and glassed." "Friend," said the astonished stranger, "why do you say 'bottle pot and glass' all the time? What do you mean by that?" "Oh nothing at all," he replied, "just my silly talk. But it isn't any sillier than the profanity some folks use in all their conversation, is it?"

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Three of the Harry Fox children are in David Lipscomb College. \*\* Mark 16:15 tells where to take the gospel and what to do with it. \*\* The four surgical operations in the O. D. Bixler family seem to have been successful. \*\* A packed house at Portland Ave. church and a large audience at Highland church, Louisville, listened with much interest to the addresses of J. Harding McCaleb on Sept. 25 as he reported informally on his recent observations in Japan—where he was born and where his father has been a faithful missionary more than forty-six years.

Bro. O. D. Bixler has founded a thrifty cereal business which is patronized by officials of various governments and by other substantial outlets. He does not operate it for gain as this would put him in a bad light before the public, but as it is, he is building up an industry favorable both to Japanese labor and consumption. \*\* The day following the slaying of a famous Brazilian bandit and ten of his party, their heads were put on display in the town where Virgil Smith happened to be and he saw them. It is to be remembered that it was Lampeao who held Virgil and Ramona for ransom some years ago and to whom Bro. Smith gave a warning message. \*\* Many places in the western states have had opportunity to meet the Reeses and learn first-hand of the African mission field.

"Our weather is getting much warmer" writes Theodora Sherriff in August when our summer is passing and theirs (south of the equator) is approaching. \*\* It would be much to the advantage of Bro. O. T. Rodman to have a car while going among the churches. Gifts may be sent to his faithful treasurer, A. C. Lentz, Graton, Calif. \*\* Sister Anna Bixler is eager to get started back to Japan and a volunteer for Africa is concerned about arrangements to join the Scotts. \*\* The broadcasting of Bro. J. R. Jimenez has given much publicity to his work in Havana and many encouraging messages have been received. \*\* Of the Harding McCaleb trip to Japan, Bro. Bixler says: "It was a fine visit and should mean much to the work." Bro. McCaleb's addresses are bright, cheery and encouraging; his motion pictures—many in color—are accurate portrayals of highly interesting matters in our oldest mission field. \*\* S. D. Garrett has produced some attractive printed matter on the local church press. He has had much sickness (and a broken arm) in the family. \*\* "Enclosed are \$2 for the missionary work; use it to the best advantage in the spread of the gospel as you may determine," writes a humble business man who teaches a class in his congregation, and whose missionary interest is of long standing. We could easily distribute \$500 "optional" money at this writing.

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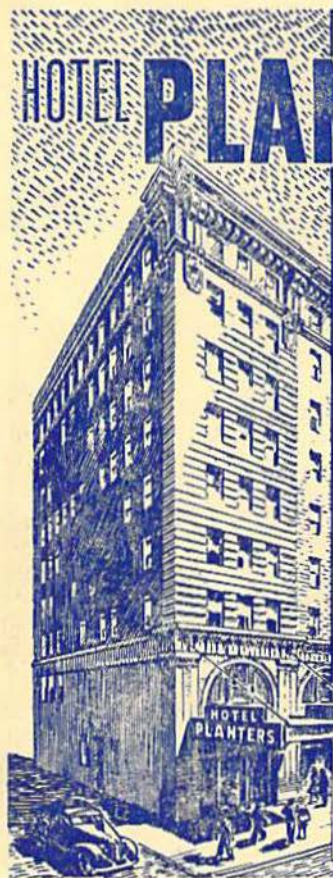


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## THAT SONG BOOK PROBLEM

(The following remarkable testimony, coming from an unexpected source, is appreciated by the compiler of "Great Songs of The Church." It was written by E. C. Fuqua of Fort Worth, and published in his paper, **The Vindicator**. The writer states that he "has long studied to live and judge without prejudice," and makes it clear that he speaks of the book purely on the basis of merits, without regard to any other question involved.—Publisher.)

Without regard to who publishes or uses any certain song book, and speaking of the character of its *music* alone, I am compelled to cry out against the popular type of song book used in . . . There is no *music* in any of them, save as, now and then, a real piece of music is copied from a standard book; and, in such rare cases of copying, when the churches run across such a standard piece of music, they pass it up, and turn to the "jazz" type of song.

Such a choice is due to ignorance of true music, or to a jazz instinct, the result of being bred and born to a jungle grade of "music," too low for any musical mind to tolerate. It is "music" to them because they do not know what real music is.

Judged purely from a *musical* standard, "Great Songs of The Church" has no peer in American song book literature. I am no agent for that or any other song book. I speak of musical merit only, when I unhesitatingly pronounce "Great Songs of The Church" a classic production. As such, it should be highly esteemed by the churches of Christ—and *is*, by all true musicians. . . .

What it (this paper) thinks of the song book in question is spoken purely of the book itself as a musical production. The book far overshadows anything I have seen in Texas; and I am positive that I speak the mind of every *musician* in Texas who has seen the book in question in contrast with the usual Texas books. The musical intellect is to be questioned where anyone can view the two classes of books with any other conclusive judgment. This is not saying there are no other fine song books. There are. But none excels—if indeed equals—"Great Songs of The Church" in classic musical composition. Personally, I would like to see some book *as good as* "Great Songs of The Church" uniformly adopted by churches of Christ throughout America; then let each congregation employ a competent teacher to drill the members in accurate singing of all the songs in the book. This would raise the quality of singing a thousand per cent over what it now is, and advance the Cause of Christ correspondingly.

Finally, let the churches junk that deluge of trashy books that have done more than any other one thing to cheapen the churches of Christ almost everywhere, and thus put an end to the present song book racket that has demoralized the stamina of Christian worship and well nigh ruined it—"for filthy lucre's sake.