

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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To Our Agents and Clubbers

HUNDREDS of regular subscriptions to this magazine expired 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.

Agents may properly take all subscriptions at \$1 each, and retain 25 cents commission; or they may give their friends the benefit of their commission and take the names at 75¢, remitting the full amount collected.

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 March issue to all December, January, and February Expirations, to give agents another month to make up their lists.

See also our final 50¢ offer on last cover page.

THE WORD AND WORD, PUBLISHERS

Baxter Station, Louisville, Kentucky.

THE WORD AND WORK

WHEN GOD'S WORK IS DONE FOR GOD

“Who does God's work will get God's pay
However long may seem the day,
However weary is the way.

“Though power and princes thunder, Nay!
No human hand God's hand can stay:
Who does His work will get His pay.”

—S. S. Times.

WORDS IN SEASON

R. H. B.

SPEAKING OF GIVING

Was it not Russell Conwell that told how a child's pennies built a great and greatly needed church-house? A little girl had come to Sunday School and couldn't get in; whereupon she resolved to save her pennies and to pray for a larger church-house. She had gathered exactly fifty-seven cents when her little life was taken from the earth. “When the sweet pale face lay in the coffin amid the flowers and tears,” says Conwell, “her pocketbook containing fifty-seven cents was handed to the preacher.” At the next meeting the church prayed for direction how to invest this, the first gift, toward larger accommodations. Providentially the text that day was of the five loaves and two fishes. But what can God do with the gift of a little child? One old brother led in prayer and asked fervently that the Lord “take these few pennies and build for us a temple.” A man who owned a lot on a prominent and convenient corner offered the same for sale to the church. That gentleman however did not know that all the church (which was composed of poor people) had toward a new site and building was just 57 cents, and that their present house was as yet quite heavily mortgaged. But one of the brethren told the lot-owner that if he would take fifty-seven cents for the first payment they might purchase the lot. *He accepted*, returned the 57 cents, and added \$1000 to it toward the first payment. Next the fifty-seven cents were put into the hands of fifty-seven children to invest, to see what they could make. Wherever these children offered their respective pennies for sale, their story was listened to with great interest, and no one bought their pennies, hut every one added to the sum. One lady gave \$1500. Presently a large fund had been gathered. The fifty-seven pennies the dead little girl had saved had like the mustard seed grown into a sum adequate to purchase the lot and begin the building. But the fifty-seven pennies had all

come back and were gathered into a coin-frame to be kept as a sacred souvenir.

If any one would raise questions here about methods and details we would not argue with him. Let us but recognize the essential truth embedded in the story—that the sacrifice of a true, simple heart, however small it may seem in its actual amount, can be used for great things in the hands of the Lord.

A STRANGE GIFT

All sorts of experiences and all kinds of folk are encountered in the giving out of relief funds and distribution of supplies—as some of us found out during the great flood-distress in Louisville. But nothing we met with was stranger than this case. We were much concerned for a family—a man and wife and three young children—who had lived in the heavily inundated section. For several weeks we had had no trace of them. One day a brother who drove to the residence reported he had seen the door of their house open, and water-soaked, mud-crust-ed, household stuff outside, drying. So they must have been back. One day the young sister came—and how glad we were to see her, and how eager we were, too, to supply her from the goods and means that had so generously been placed in our hands. But she was reluctant to acknowledge any need (though they were poor, and their house had been badly flooded) and begged us to listen to her errand. “For a long while,” she said, “we have been regularly laying aside a tenth of all that came in.” “For emergencies?” I put in. “No,” she said, “*for the Lord*. And now we thought this was the best time to turn that money in. Here it is—I don’t know exactly how much—it is the Lord’s money.” She handed me a small roll of bills. I counted it—it was *thirty-nine dollars!* Such a gift, at such a time, from such a source! It was like the hospitality of the widow of Zarephath, or the gift of her that cast in more than all, because, of her want, she cast in all she had. It is another instance like that Paul speaks of, where “in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” (2 Cor. 8:2.)

TITHING

We cannot but wonder what great good would come by regular, conscientious *tithing*, when done unto God. That the tithe is an obligatory rule to the Christian I do not believe. We are under no outward law and ordinance in such matters. But that the child of God should freely and willingly impose the tithe upon himself—as a *minimum*—and sacredly observe such a rule for himself, in order that his giving may be adequate and constant—this is fully in accord with God’s word and will toward us. The love of Christ should constrain every Christian to such careful systematic giving, and to accurate book-keeping for the Lord. If one gives by impulse only, here and there as the case may be, he will be surprised how little he has given in the end; but if he gives by principle, his sur-

prise will be *how much* he was able to give; and that without loss or harm. Rather such a one will likely get along as well or better than before—for, other things equal, God delights in the blessing and prosperity of his people. And if all do this—what a vast amount of good can be so done in the name of the Lord, especially how the gospel could go forth, in obedience to His last command and commission, into all the world! We have means enough, yea, and men enough, to carry the glad tidings; but the men are not available, and the money is tied up because of our selfishness. We do not count money as supreme or even regard it as of any account in itself; but true faith and love will even be measured by the proportion of gift and loving sacrifice.

PRAYING AND DOING

Prayer and work go hand in hand. When genuine they are inseparable. Only workers can really pray. Only pray-ers can truly work; and they will do so, from the heart with the blessing of God. Often we can only pray. Elijah could not himself do anything either to stop or to bring on the rain, yet throughout he was heart and soul on God's side in this and in every other matter, ready and willing to be used at any time in any way as God willed. Perhaps more is the danger of ill-advised, premature, unwarranted action than of inertia. The child of God must learn not only to do, but also to wait upon God, until His will is clearly seen and the time to act has come. But, whether waiting or working he is ready always to throw himself, head, heart, and hand into God's purpose. For example behold Nehemiah—how he prayed, how he worked! If I might single out a particular missionary without disparaging the rest (for she is by no means the only one) I would mention our little-known Sister Mattley in China. What an earnest, hard-working, practical, resourceful, self-sacrificing, praying servant of God that woman is! She turns her hand to anything that is to be done and does it for the love of God. (The mission field develops such characters for the Lord.) Such folk can pray and mean it. So can every one in every place, however situated, who means it, whose heart is really toward the Lord and who is willing to spend and be spent in God's blessed service.

IS IT TOO GOOD FOR GOD?

At a certain place it was proposed that a certain small regular sacrifice be devoted to missions. It was such a trifling amount that it seemed as nothing, and was willingly agreed to. But when the month's totals were counted up the amount was amazing. Straightway some raised objection. It was too much—altogether too much in proportion; and why should people at home be deprived (though nobody was being deprived of anything) in order to send to those heathen; besides we have plenty of heathen at home; and so forth. The simple fact was, such amounts were regarded as too good just to give to the Lord, especially where no visible, tangible benefit would

come back to the givers. Have you ever, half-subconsciously perhaps, held such a thought? You were willing to give to the Lord, really some valuable things; but some other things, if you face it honestly, were just too good for Him. To a decent, respectable contribution you never objected; but there was always a definite line beyond which you knew you were not going to go. A Brahmin who came frequently to a missionary's home to converse with him about Christ and the gospel, one evening on the veranda sat toying with his silken string, the emblem he wore around his neck, which was the badge and insignia of his high caste. He had taken it off, was twirling it in his hands, suddenly gave it a flip, and it landed far out in the dusty road. "What did you do?" asked the startled missionary. "It is gone," said the Brahmin. "What do you mean?" "That was the best I had, my all in this world, and it has stood between me and Christ long enough. It is gone." It was his best—and none too good for the Lord in his estimation. What have you that seems too good for Him? Sir William Willcox, the great engineer of the Assouan Dam, came joyfully with a hundred pounds (\$500) he had saved out of his allowance, to the printing station to have more of the word of life scattered abroad. It was not too much; it was none too good. Are you ever afraid you may do too much—lest you seem extreme and eccentric and foolish for Christ's sake? Abraham's best was at God's disposal (Gen. 22). Moses' best was not too good to be given up for God (Heb. 11:24-26). But the Rich Young Ruler thought his wealth was too good. A young man went forward at meeting to make acknowledgment of wrong and to start in anew for God. A thoughtless girl in the audience was heard to remark—"He is too good looking to do anything like that!" Perhaps you may have thought your youth, your career, your prospect, your ability, your possessions, too much, too good, to surrender all to Jesus. But if you knew Him you would count all things but loss and count it all but refuse that you might gain Christ.

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss
 And pour contempt on all my pride.

"Were the whole realm of nature mine
 That were a present far too small;
 Love so amazing, so divine,
 Demands my soul, my life, my all."

He wants *you*, your heart, your all. He gave His all. He stood back on nothing. In His estimation the best—even to His life and blood—was none too good for you. And He gave it that He might have *you*—heart and life and soul. Is it too much? (2 Cor. 5:14, 15.)

"Now unto our God and Father be the glory for ever and ever."

NEWS AND NOTES

(March, 1937)

There seems to be an impression that the W. W. office might not be able to handle mail and fill orders due to the flood. May we say that our publication and service facilities have never been impaired in any way, except that mails were clogged for a time. All mail is now reaching us promptly, and all orders are being filled the same day.

There has been unusual demand this quarter for our class literature. The W. W. Lesson Quarterly is sold out; February demand for our alphabetical hymnal "Great Songs of The Church," has far exceeded February of a year ago.

From Nashville: "I was glad to receive February W. W. and to know your work will go on. I enjoy the paper."—Mrs. E. S. Hertzka.

From Sellersburg, Ind.: "The work of the church here is going along fine, with a number of additions lately. The attendance has been down some due to sickness and rain. A good donation was made by the church for flood sufferers."—E. E. Kranz.

We are still calling for one copy May, 1934, Word and Work.

Will those who desire the bound volume of the Word and Work for 1936 kindly let us know at once? The price is \$1.50.

Does anyone have a set of Vincent's "Word Studies in The New Testament" to sell? If so, we can place a set at this time.

From Dubuque, Iowa: "I am anxious to hear more about how the Louisville brethren fared in the flood.

"I reported for work at Dubuque on February 1. This is a city of about 40,000 or more, said to be 70% Catholic. Methodists, Presbyterians, Lutherans, and Congregationalists have fair representation. So far as I have learned neither "Churches of Christ" nor "Disciples of Christ" have meetings here. I should like to have names of any members of the church of Christ who live in or near this city."—Frank S. Graham.

From Toronto: "Sister McKerlie, wife of Bro. H. McKerlie, evangelist at Wychwood, passed away on

Dec. 24 and was laid to rest Dec. 26. The funeral services were conducted by Bro. H. Bennets and Bro. C. Cameron, elders at Wychwood. Our love and sympathy go out to Bro. McKerlie and his family at this time."—Alex M. Stewart.

From Harriman, Tenn.: "I can not help thinking of that statement from some one, about Bro. Boll having started teaching the Lord's Return when a young man, and now—and what good has it done him, for the Lord has not returned! I know this is too foolish to consider, but I feel that the rocks will cry out if I do not give my own personal testimony in this matter. If Brother Boll had not taught and preached the Return of the Lord, I doubt very much if I would ever have been saved. It was this truth which griped my heart unto salvation. Also I know I would never have lived through the crushing sorrow of the sudden death of my little one, had I not had this precious doctrine to sustain me in my greatest hour of need. From my experience in teaching the word of God to a great many people for a number of years, I have found that this truth is the master-key unlocking all the books of the Bible to the average heart. When they grasp this great central truth, all the sixty-six doors of the Bible open wide, and the whole Word becomes a complete unit; everything fits into its right place, difficulties become clear and plain; people seem to know what it is all about, and understand that God has a plan, and that He is moving steadily and surely toward the fulfillment of that plan. I personally thank my God every day for Brother Boll. When we all get Home, I think we will see the great reward of this faithful man of our generation."—Mrs. Tom Tarwater.

From Abilene, Texas: "My address is changed to Abilene, Texas. Have got moved and settled down to work. The Lord is already blessing our efforts and holding out before us a vision of greater things for God. Pray that He may find in me a willing heart to be used only for His glory and that I may find in Him my sufficiency. We left Mt. Auburn with great reluctance, but

believe I have moved in the will of God."—Frank M. Mullins.

From Valrico, Fla.: "I am glad to be able to send you a club, and think W. W., if read with an open mind, will do more to develop peace and spirituality than any literature put out by the brotherhood.

"I wish that Bro. Boll's 'Words in Season' for years back were collected in book form under some kind of a classification. It would be so fine for reference."—H. C. Hinton.

From Minneapolis, Minn.: "There is a small congregation of Christians meeting each Lord's Day at 11 o'clock A. M. at 2514 Lincoln St., N. E., Minneapolis."—John Asbach.

From Abilene, Texas: "Brother Frank Mullins has moved to Abilene and is now our regular minister. We are planning great things for 1937 in the Lord's work. May God bless Word and Work and all connected with this fine magazine."—E. P. Mead.

From Chicago: "Some time ago Brother Jorgenson was with us at Cornell Ave., accompanied by Sister Jorgenson, at the evening service. He gave us a fine sermon; one that gave all of us food for thought."—H. S. Dougherty.

From Jacksonville, Fla.: H. N. Rutherford conducted an eight days meeting for us (Woodstock Park church) during the holidays. There were four responses, three for baptism. Two of these were an elderly couple who were formerly leaders in the Methodist church from which we purchased our building. We feel that the church here has been greatly blessed in the two meetings of 1936: Brother Clymore's in the early summer, and Brother Rutherford's as the year was drawing to a close."—J. Edward Boyd.

From Winchester, Ky.: "Our work for 1936 was about average. All debts were paid at the year-end, with a fairly good balance, \$150, more or less."—Chas. M. Neal.

Please don't forget to order Bible class helps for next quarter early.

From Chicago: "Mr. Robert Zanone, husband of Mrs Alice Wallace Zanone, died last Friday and was taken to Louisville for burial. Mrs. Zanone was a member of the Portland Avenue church a number of years ago.

"I hope the Word and Work did not suffer any loss during the flood."—H. S. Dougherty.

Pacific Coast News

"The church at San Francisco, meeting at Jules and DeMontford Aves., is still holding its own and another person has identified himself with the brethren here. Some members have recently moved away, but we have promise of others moving in and our influence and contacts are continually on an upward trend. Thus we may be thankful to the Lord.

"I am just about to begin my second year with the San Francisco congregation. This is a joy, for the brethren here are congenial and good-hearted. So encouragement comes from various sources and, in view of the development of the past year, the future looks hopeful. There is a great work to be done for the Lord in the San Francisco district by men and women of steadfast faith, unflinching courage, and resolute self-denial. There is a future for the church in this part of the Vineyard as is true of many districts along the Pacific coast.

"Recently it was my privilege to visit Vancouver, B. C., Canada and meet with the church there. The congregation at that place is small, but is to be commended for its diligence in attending meetings. Also, there is demonstrated a deep spirituality and staunchness in standing for the faith (so necessary in these 'outposts' of the church). The Vancouver church has recently been encouraged through the preaching of Bro. J. C. Bunn, of Wenatchee, Wash., who held a series of meetings there in December. Also, Bro. H. A. Rogers, of Creston, B. C., followed up this effort with another series of sermons early in January. Nevertheless, in British Columbia as in San Francisco it can truly be said: 'The harvest indeed is plenteous, but the laborers are few.'

"On this trip too, I enjoyed a visit with the church in Seattle, Wash. This congregation, under the able leadership of H. O. Wilson, is doing a good work. Let us pray for the brethren in these sections (Matt. 9:38) for they are striving against many disadvantages."—Arthur Graham, 261 Sanchez St., San Francisco, Calif.

A FATAL LACK

R. H. B.

When I was young both in years and in the faith, an earnest brother in a southern town one day told out his heart to me. He was a gruff and blunt man, very honest and by no means a fool. Referring to a prominent man, he said, "Did you ever see and hear — —?" I told him I had. "Wonderful man he is, wonderful man—knows the Bible from lid to lid, hut hasn't got any more religion than a hog." I had sensed something like that, though I had never put it into definite words in my mind—certainly not such words; and I was a bit shocked. The brother went on. "Now there is Sister N. and Sister S., and Sister X, and my wife too—best members we've got. They are originally from the —ists (naming a denomination in the town). Got religion from the —ists, and got their doctrine right with us." I had observed that too—that there was a peculiar warmth, a devotion, a distinguishing faith and zeal in those good women. And I wondered. Was there perhaps something taught and stressed by those —ists that accounted for that indefinable quality called "religion" manifest in these sisters; something which perhaps "we" had missed or passed over lightly? Could we only furnish needed intellectual correction and teaching, which though it informed heads could not really reach and break hearts and subdue them to the love of Christ? I was not prepared to judge the matter. Nevertheless in later years I had frequent occasion to note the same phenomenon in other places.

Some time ago a little book of sermons came into my hands; not long after, another volume, from another source. Both treated of salvation. Both had the same peculiar, characteristic turn and tenor. They were logical as logic goes; very positive and conclusive. They demonstrated Bible truths as a teacher of mathematics might demonstrate a problem in geometry. Special stress was laid on the inescapable necessity of taking things exactly as the preacher had laid them down, along with emphatic warnings, and with condemnation, sometimes ridicule, of those who taught otherwise. Illustrations were used, of commercial transactions, of business contracts and all sorts of human covenants and agreements to illustrate our covenant relationship with God; and how this, and that, and another, condition must be strictly fulfilled, or else, for failure in some item the contract is legally void, and the ignorant fellow who thought he had something at last finds he has nothing and goes to perdition, though he believed himself saved all those years. Diagrams were used to show how a man must climb up a step and another next, and so on; and how he passes through a door, and then into a new room, and how after entering that he must go up a ladder, up and up, until finally he lands in heaven. But of God, of Christ, of His dying love, of the bitterness of sin, and the sweet-

ness of God's grace, of the misery and lost estate of man, of mercy and atonement, of regeneration, of the Holy Spirit, of the exceeding greatness of the power that worketh to usward—little or nothing. Little of what God has done; much of what man must do. Little of the "supernatural"; everything of the natural working of man's reason, ability, will, understanding. That such teaching cannot reach the depths of the human heart where the real springs of thought and action rise, is obvious. It may help in measure to correct some tendencies which need correcting; but cannot of itself really turn the heart. It produces disputatiousness rather than devotedness. And if not heavily counterbalanced by the spiritual teaching of the gospel will result in the spiritual dryness and death too often manifest.

* * *

The remedy for this condition lies not in leaving the simple and true New Testament ground which we profess, perhaps to go off after some sectarian movement in order to find that joy and love and happy zeal; but rather to re-assert this noble position and to enter into all the fullness of the meaning of it; to rise above the stunted, warped, insufficient, one-sided doctrine (which has been accepted as the standard of soundness), and to go on receiving all the whole wonderful teaching of the Lord given us in His inspired word. For the position of those who profess to be simply Christians, and who acknowledge no authority except Christ, nor any standard of doctrine save the Scriptures, is fundamentally right. The failure is not due to any wrong aim but to a deflected course. The great deficiency is not due to a false faith, but to an arrested development. There is no other foundation to build on than that on which we have begun. But if instead of going on into all the truth we content ourselves with a few elementary concepts even these will fail us and spiritual death becomes inevitable.

THE WORD OF THE GOSPEL

"A two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between.

"'Twas death to sin; 'twas life
To all who mourned for sin,
It kindled, and it silenced, strife,
Made war and peace within."

—Unknown.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."—James 1:27.

FLOODS AND REMINISCENCES

FLAVIL HALL

The greatest flood calamity previous to this, in the Ohio Valley, is said to have been in 1884. Our facilities for news were very limited at that time. I think the only paper of which my father was a subscriber was the Gospel Advocate. I cannot remember the noted floods of that year; yet, to me, it was a memorable year. That year I was bereft of my Christian mother. She had been sick a year when she left us early in the summer. For several months her physical strength was almost gone, yet she kept helping with my school lessons, as she had always done; and even before I started to school, at the age of six, she led me through Webster's "blue-back spelling book." Two years thereafter, when our flood of bereavement was pending, my father promised me fifty cents if I would memorize the multiplication table in Davies' Academic Arithmetic (12 columns, going from two times ought to twelve times twelve). I got the coin. I can remember how there would be a laugh in the school when I would start the recitation of that long table: "Twice ought's ought." But when my mother (Doliskie Mills Hall) was gone my loss of her help was irreparable. I often feel it yet.

We lived about 10 miles from Lookout Mountain in what is known as Hall Valley (between Taylor's Ridge on the east and a ridge on the west between us and Lookout.) It was said that if mother could only go to that mountain and drink water from mineral springs she might get well. So my father conveyed her over there, where, in the hope of improving, she seemed to get a little stronger. But heavy rains soon flooded the springs, and if the mineral had been beneficial, it ceased to be available for a while. She soon realized that she was growing worse, and so asked to be brought home. It was about midnight, I think, when she and my father arrived. It was feared she would not live until morning; so I and my three sisters were awakened and called to her bedside. None of us, unless it was the oldest (12) realized that we were soon to be bereft of her care. She had striven to be faithful in serving her Savior. She lived until the third day (I think it was) after she got back to her earthly home. A faithful preacher, Malcome Hearn, who married my father's youngest sister, spoke words of comfort to her of the heavenly home to which she was going, read precious promises from the blessed word, and prayed with her. (The last of that preacher's six children, Mrs. Maud Taylor, rich in hope, recently died in Denver. Her daughter married a Brother Rogers, a relative of Brother Dow Merritt, who spent a while with them not long ago). Thirty-three years after that 1884 Ohio Valley flood and the flood of sorrows that came to my father and his children in Hall Valley, the only son in that home wrote a song (now published) the first stanza and chorus of which are as follows:

Blessed are they who die in the Lord!

They pass from earth to their great reward;
In paradise eternally blest,
They from their labors rest.

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.

I had finished the song (words and music) before it came to my mind that it was precisely when the golden sun was going down in the west that my mother passed to eternal rest.
Pine Apple, Alabama, R. 1.

BEN'S BUDGET

Many of us asked our heavenly Father for mercy while the mighty Ohio was showing some of His power if not indeed His displeasure. How deep should now be our gratitude, fervently, frequently and fully expressed. Some of us of the far away shared the stress of those trying days, and it is delightful now to share in the thrill of the great deliverance. Let us never again get from under the wholesome influence such exhibitions afford us of our utter helplessness before our God. But, "loving God," and "called according to his purpose," we are assured that all of God's omnipotence is enlisted in our special care. Read Rom. 8:28. Let us not be wickedly vain about it, while we never forget that all God's unlimited might and wisdom and goodness are pledged for our complete triumph in Christ Jesus. But, even as a physician needs the patient's cooperation for successful treatment, so the Divine Remedy for sin can never be effective if *we* are "idle and unfruitful." Dangers far worse than a raging Ohio may elude our spiritual vision and sweep away eternal blessings, if we do not unceasingly "watch and pray that we enter not into temptation." "All that is within me bless His holy name!" Thankfully, sincerely, rejoicingly.—Ben. J. Elston,
DeRidder, La.

BOOK NOTE

Hearts That Understand, The Moody Press, Chicago—\$1.

This is a book which will be of interest to all those who wish to aid their fellowman, and one of special interest to those engaged in the profession of social work.

It is a simply written work in which a love story is patterned against a background of social and religious thought. The story, briefly, is that of Meriwether Hamilton, a southern girl who leaves her family estate to enter upon the profession of social work in the city. Here she meets two suitors: Philip Lacy, the worldly minister of a rich church, and Douglas Graham, the spiritual leader in a poor down town church. It is, of course, Douglas Graham's love which she returns, and it is through him that she comes to give up her job and take instead the far humbler position of mission worker in a poverty stricken district.

The story of this book, however, is of secondary importance; for the author's motive in telling it is the presentation of the heroine's spiritual growth through which she comes to realize the difference between hearts which understand and those which do not.—A. M. G.

FORGIVENESS

Forgiveness requires God. It demands for the moment that we grasp the mind of Him who forgave freely all things through His Son. True reconciliation requires this same mind. Otherwise matters are just patched up, ready to burst with the first pressure of heat.

In any controversy one is either all wrong, all right, or partially right and partially wrong. Usually the latter condition exists; there is both right and wrong in the actions of each contender. Usually, too, each one sees only the right in his actions and only the wrong in the actions of the other. The result is a great bitterness. Neither party has himself been fair.

God has no such petty thoughts. He couldn't, for God is love. He stumbled not at the great offenses of man, but made ready a way of reconciliation. He started all negotiations on His own initiative and at unlimited cost to Himself. He sent His own Son to bear the message and to search out earnestly those who had sinned against Him. With the great love which He has for us He strives earnestly to reconcile to Himself those who have wronged Him grievously. That is the mind of God. He really wants reconciliation.

How petty our own minds in comparison! Many times our desire is vindication, not reconciliation; vindication at any price. Our anxiety is to tell the other fellow what a black-guard he is; to let him know how greatly he has wronged us. And all the while conscience—if linked with the mind of God—stabs us with the knowledge of our own guilt.

How little we are! How small! How far we have wandered from the mind of God. We cannot secure true reconciliation unless we really want it; unless we are anxious to forgive all that has been done against us. If we do not earnestly desire reconciliation, we are not right with God. For God would have all men reconciled to himself and to each other. It is our shame that Christians wear so many patches.—J. H. McCaleb, in *Chicago Christian*.

TENNESSEE ORPHAN HOME

This is to remind you there are only four "Fifth Sundays" in 1937. It is also to tell you that if it were not for the help we get from our friends on the Fifth Sunday contributions, we could not feed, clothe, and school the seventy children we have in the Home, neither could we have placed, during the past year, seventy-five children in family homes.

We have arranged for a minister of the Gospel to come to the Home every Friday night to teach our children the Bible, as well as to teach them to sing, pray, and lead in prayer. There are many things I could tell you about the work here, but come see our home, see what we are doing, and join us in our work. We have the opportunity of doing more good than we have ever done, because we have the best location in Tennessee. Will you take part in making this the best year in the history of this Home?

S. O. Owens, Superintendent.

"Follow after peace with all men, and the sanctification without which no man shall see the Lord: . . ."—Heb 12:14.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Is it true that "darkness" in Gen. 1:2 means "judgment" in the original?—Illinois.

The Hebrew word translated "darkness" in Gen. 1:2 is *choshekh* which means (1) *darkness*, and (2) *a secret place, hiding place.* That the word is correctly translated "darkness" here may be seen from some other instances of this same Hebrew word in Gen. 1:4f, 18; Josh. 2:5; Job. 3:4f; 26:10; Ec. 2:13; Is. 45:7, 19. *Choshekh* is used of "darkness" in time of judgment in Am. 5:18, 20; Zeph. 1:15; Nah. 1:8; Ez. 32:8; but there is no indication that the word should mean anything different in Gen. 1:2 from what it does in Gen. 1:4f. In interpreting any text (religious or secular) we are always safer in taking the literal interpretation, if such is possible, unless there is *conclusive evidence* that the meaning is figurative.

Is Matthew 24:38 correctly translated? It seems to me that marrying and giving in marriage in this verse are the same, and I have been wondering if it should not be marrying and unmarried, that is marrying and divorcing. I am sure it would make sense if so translated.—Indiana.

"Marrying and giving in marriage (*gamountes kai ekgamidzontes*)" is the correct translation. The criterion of "making sense" is a very dangerous one and should never be resorted to when we can check up the meaning of words in other passages and in lexicons. The *ekgamidzontes* refers to the custom among the ancients of the parents formally giving the daughter in marriage. Today among us marriage is a contract between the groom and bride, but among the ancients the bride's parents were a definite party to the marriage contract and gave the daughter (usually together with a dowry) to the groom. This same word is found in Matt. 22:30. On the custom compare also Mark 12:25; Luke 17:27; 20:34f; 1 Cor. 7:38. (Different words, but from the same root, are used in these passages.) The word for "to divorce" in the New Testament is *apoluo* found only in Matt. 5:32 (*apoluon*).

Is it possible to change the tense of Rom. 8:30 from past to either present or future?—Illinois.

All the verbs in v. 30 are in the aorist indicative: *proorisc he foreordained*), *ekalase (he called)*—twice, *edikaiosen (he justified)*—twice, and *edoxase (he glorified)*. The aorist indicative expresses only past action, and therefore these verbs cannot be translated either present or future. The theological problem is not in the time of foreordination, for this is well established as before the foundation of the world (Eph. 1:4f.; Matt. 25:34; Rev. 13:8; 17:8), but in the harmonization of the doctrine of foreordination with the doctrine of free will (John 3:16; Rev. 22:17). The fact that we do not have enough information to make a complete harmonization does not affect the truth of both doctrines.

*Brown, Driver, Briggs, *A Hebrew and English Lexicon of the Old Testament*: Boston, Houghton, Mifflin (1906), s. v. *choshekh*.

MORE EXTRACTS FROM FLOOD LETTERS

The following churches of Christ in Louisville lie within, or have their families chiefly within, the flood-stricken area: Portland Avenue; Shawnee, Parkland, Rowan, Baird St., Ormsby, Fifth & M, East Jefferson, also Burnett and Liberty churches, colored. Scores of families from these groups lost most or all of their household effects, besides much damage to business and property. All are being looked after according to our ability. Members of the body of Christ found waiting in the pathetic bread-lines are being taken out and supplied.

No appeal has been made, and none is contemplated, by the Louisville churches; but whatever is sent in voluntarily is accepted with deepest gratitude, proportionately divided by brethren representing these groups, and administrated through the churches, and their elders. And we have heard of no "murmuring" because of any neglect in the "daily ministration"!

Our readers will be interested in the following extracts from flood correspondence:

From Abilene, Texas: "Enclosed is a check for \$104.34 of which \$5 is from Brownwood, \$10.27 from Hamby, and the balance from South Side church here in Abilene, to be used as God directs you for relief of His children in Louisville.

"We praise the Lord continually for saving your life and pray that you all may come out of this terrible experience, richer in faith and trust in God, and that it may all turn out to His name's honor and glory, and to the saving of souls."—D. C. Coffman.

From Harrodsburg, Ky.: "I am enclosing you the check (\$100) from Ebenezer church. Use it for the people of the Portland church, or any of the other churches, wherever you think it is needed most."—L. H. Jones.

From Detroit, Mich.: "How our hearts have gone out to all of you people in Louisville and other places! Of course you know we are praying for you, but we were so helpless. I planned to go down and see what we could do, but the Red Cross would not hear to such a proposal, so I gave it up as did others that were ready to go. I think every one of the fifteen congregations here took offerings of both money and provisions. More than \$800 was reported and three congregations had not yet reported, so I know that much more has gone out. Then we all went together and loaded a large truck and Brother George R. Long and others took it to Paducah yesterday. Some who checked it over thought the value would be about \$2,000. A large part of it was groceries. We divided the offering here at West Side Central and sent part of it to the families of some of our members in Arkansas, and we are sending you one hundred dollars to use as you and the brethren there may see fit. We feel that you will know exactly what to do with it, and we want you to be free to use your best judgment.

"The other \$20 was contributed by the Cameron Ave. congregation of colored brethren. They gave it to me to use as I saw fit but I think it would be fine if you used it for relief of colored."—Claud F. Witty.

This extract from a letter from Nashville will give an idea of the wonderful aid and fellowship shown toward us and others, here and elsewhere, by Central Church of Nashville: "We are planning to get a truck out in the morning at nine o'clock for the Portland Avenue and Shawnee churches. On this truck will be 100 lbs of stew meat, cut in pieces of from three to five pounds, 15 lbs. of boiling bacon, 25 lbs. of breakfast bacon, one box of clothing for women and children, one box of men's clothing, two boxes of quilts and blankets; and about the same amount of groceries, fresh fruits and vegetables as you received on the last truck.

"The brethren here are more than anxious to fill your every need, so let us know when you can use another truck load. Brother Tucker will mail you a check for the expense of the truck used in hauling the material up there."—Fred H. Hall.

food; to the Central church of Christ in Nashville, who sent bountiful supplies of food to the Highland church; to Brother Walter Stout, and to others.

"First and last and all the way through, to our gracious Heavenly Father, who saw best to save us from the raging waters!

"The eternal God is thy refuge, and underneath are the everlasting arms." What will you do in the swelling of the Jordan? "We will trust Him and sing of His Deliverance!"—Brother and Sister R. A. Zahn.

From Harrodsburg, Ky.: "We had been anxiously waiting and longing to get some news about you all, and you cannot imagine how happily surprised we were when we received the Word and Work. I was not expecting any copy soon, and we were afraid the plant would be destroyed. I am so thankful to our Maker that you all came out as well as you did."—Mrs. L. D. Duggins.

From Deatsville, Ala.: "Our little gift is cheerfully given in the name of Jesus. Take it and use it for His glory and for the benefit of our brethren and sisters in Christ who are in need."—H. R. McQuerter.

From Graton, Calif.: "We are glad none of the brethren lost life or home in the flood."—A. C. Lentz.

"From Long Beach: "We have been anxious concerning you, and hope you did not suffer greatly in the flood."—Ernest Beam.

From Chicago (To Brother Skiles): "You will believe me when I say that we have been greatly distressed by the reports we have heard over station WHAS regarding flood conditions there. Let us know what you can of the situation you and other brethren are in and what may be your most pressing need."—Samuel A. Collins.

From Chicago (To Brother Skiles): "Words seem rather inadequate at this end of the line to express sympathy to you down there in the flood. Is there anything in the way of clothing, etc., that we can get for you? Please let us know. I am enclosing envelope and paper for your use as the papers here state that conditions are extreme."—Dan Faith.

From Portland, Ore. (To Brother Skiles): "We have been reading so much about the floods in Louisville, and about the suffering and loss that has resulted. I surely hate to think that my home town is having so much grief. We never know just how much in the papers to believe, but it must be a grave situation calling for a lot of relief work."—Hammond J. Thorne.

From Bowling Green, Ky.: "I have cashed a Post Office money order today amounting to five dollars from the church in Minneapolis, Minn. I have been asked to hand it to some one for flood relief work among our brethren. All our refugees had left Bowling Green when it came to me, so I will just send it on and no doubt you can find a place for it.

"There are only seven families who attend the little church in Minneapolis and their collection for flood relief work was ten dollars. They sent \$5 to Cincinnati and sent \$5 to me for the flood work. Don't you think they did well?

"The other \$5 I am sending is from my father at Hopkins, Minn."
Mable Brown.

Two boxes of clothing for flood sufferers have just been received, care of Brother Skiles. Also, three boxes have just come from Fair Park, Dallas, and one from Howard St. church, Tampa. Also one box from Lexington, Okla., and some others.

From Searcy, Ark.: "Enclosed find check for \$25 for brethren who suffered in the flood. We didn't know which of the congregations there needed it most: you can place it where you think best.

"It was heart-rending to sit by the radio day and night and hear those frantic calls for help, and we unable to be of any assistance. We held special prayer-meeting in our home."—J. D. Allen.

FLOOD RECEIPTS

(Funds handled by E. L. Jorgenson to Feb. 20, 1937)

Lexington, Ky., church, by J. L. Morrison	\$ 44.84
Waterford, Ky., church, by Roy King	15.23
Stone, Mrs. M. E., Dallas	2.00
Jorgenson, Mrs. G., Omaha	5.00
Doty, Adelia, Odessa, Mo.	5.00
Smith, Earl J., Ft. Worth, Texas	5.00
Dallas, Mt. Auburn Church, by Dr. H. E. Wood	19.75
Cave City, Ky., "Foster's Grove", by John T. Sartin	15.00
Shaver, Mrs. W. R., Herbert, Alabama	5.00
Knight, Mrs. Roy, Flint, Michigan	5.00
Lawrenceburg, Tenn., "Salem" church, by J. H. Stribling	137.00
Borden, Indiana, church, by Joe McKinley	19.28
Parksville, Kentucky, church, by Harry Wilson	71.81
Gallatin, Tenn., church, wired by H. L. Olmstead	100.00
Gallatin, Tenn., "Jones Chapel", by W. W. Heady	50.00
Easley, Frances, Clarion, Penn.	10.00
Lale, Mrs. Nellie, Odessa, Mo.	5.00
Henthorn, Mrs. Rhoda, Kansas City, Mo.	20.00
Linton, Ind., church, by C. G. Vincent	5.00
Dugger, Ind., church, by E. O. Chowning	35.00
Dugger, Ind., "Ellis" church, by Arlie F. Richardson	10.00
Toronto, (Ladies group)	9.50
Maynard, Dr. G. P., Wylie, Texas	10.00
Cynthiana, Kentucky, "Salem" church, by T. Prather	24.00
Oklahoma City, 12th & Drexel church, by F. W. Mattox	25.00
Greenville, Alabama, church, by Maurice Clymore	26.00
Mackville, Kentucky, church, by C. T. Gabhart	30.00
Lexington, Okla., church, by J. D. Bland	23.25
Yowell, L. A., Tulsa, Oklahoma	6.00
Harrodsburg, Kentucky, "Ebenezer" church, by L. H. Jones ..	100.00
McQuerter, H. R., Deatsville, Alabama	5.00
Albion, Nebraska, "Roselma" church, by H. A. Houtz	10.00
Detroit, "Westside Central" church, by Claud F. Witty	100.00
Detroit, "Cameron Avenue" church, by Claud F. Witty	20.00
Detroit, "Fairview" church, by Paul Lutz	50.00
Abilene, Texas, "Southside" church, by D. C. Coffman	104.34
Dallas, "Fair Park" church, by Robert Allen	39.04
Graton, California, church, by C. R. Hodges	28.82
Conway, Virginia, Cochran, Georgia	2.00
Gorman, Texas, church, by Higginbotham Brothers	5.00
Enville, Tennessee, by Mrs. Cedric Conder	8.00
Anonymous50
Standeford, Mrs. E. T., Ft. Pierce, Florida	5.00
Hall, W. H., Chattanooga	5.00
Alexandria, Louisiana, church, by G. B. Dasher	24.00
Central Church, Nashville, to reimburse freight on first three loads	52.32
Minneapolis, church, by Mabel Brown	5.00
Brown, Mr., Hopkins, Minnesota	5.00
Total Receipts	\$1307.68

Flood Disbursements

Silver Fleet Truck Co., freight (reimbursed by Central Church) \$	52.32
Micou, Wm., gas for truck for moving Christian refugees	2.00
Telegrams and long distance calls concerning food	7.62
Zahn, R. A.	40.00
Brooks, B. B.	25.00
Neal, Claude	100.00
Yeager, S. L.	25.00
Yeager, S. L., for redistribution	50.00
Cobb, Mrs. Mary	5.00

Rose, S. L., for redistribution, East Jefferson Church	25.00
Friend, D. H., for redistribution	50.00
Portland and Shawnee churches, for redistribution by elders	700.00
Wells, L. L., for redistribution, Parkland Church	50.00
Total disbursements	\$1131.94

Balance in Bank, Feb. 20 \$175.74

“Audited from originals and found correct. signed Salome Ogdon.”

This report does not include gifts sent direct to Bro. Boll, or to others closely connected with this office—which would bring the total to above \$2000 to date; but it includes all that has been addressed to me, to Highland Church, or to the Word and Work office. (Itemized reports from Brother Boll and Brother Friend and others will appear later.—E. L. J.

These figures have been audited by Salome Ogdon, assistant Disbursing Officer, Treasury Department, Jefferson City, Mo.—E. L. J.

TO BROTHER JANES

W. B. READER

Have you read the report of Brother Janes' stewardship?

Is there another like him in the wide world? One who gives his time and talent wholly to the Lord, soliciting and handling funds with no reduction?

Brother Janes, you are a jewel, and a crown will be your portion.

I know Brother Janes is not perfect, hut tell me who is perfect.

Tell me not that Janes is working
For the price of paltry gold;
He is working, never shirking,
To enlarge the Master's fold.

Should the Lord of heaven tarry
And Don Carlos pass away,
Who would lift the load and carry
It as well as Carlos?—Say!

WALKING IN THE LIGHT

To walk in the light is to act in the open—to never seek to hide anything from God. If we see sin in our lives (and who does not hut those who are in darkness?) we confess it and spread it all before God. This is the only basis on which we can either begin or continue any fellowship with God. He revealed, as far as man can know in his present state, His being, love and purpose in Christ. We are therefore invited to come into the light as God has done. The light will of necessity show up many things that we are not pleased to see, yet walk in the light we must. We must keep on thus exposing our conduct to the searching light of a conscience educated and sensitized by God's Word. “And the blood of Jesus Christ His Son cleanseth us from all sin.”—A. C. Harrington.

“Humble yourselves in the sight of the Lord, and he shall exalt you.”

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

International money orders are rather expensive and it is reported the Hong Kong postoffice is charging 2% for cashing them. * * The population of India is 358,293,000—a number large enough to deserve some consideration in the use we make of our preachers this year. * * “It is very hard on me to sit still long enough to write many letters.”—*W. N. Short*.

“Our mails are few and far between due to the strike.”—*E. L. Broaddus*. * * An African missionary was asked how many in his district had been brought to Christ and replied, “Fifty.” When questioned as to how many of these were preachers he impressively answered, “Fifty.” * * In the ten years from 1921, the number of child wives in India under fifteen rose from eight millions to twelve millions! * * “I believe in the indigenous church.”—*Ethel Mattley*. So should we all for the Bible and history are against the other way.

A shoe factory in southern China has a chapel in its plant in each of five of the largest cities where all are taught of God. The believing owner tells his men that as a small boy he was led to Christ by Mrs. “China” Smith. * * One denomination gave out 280,000 tracts during a Manila carnival. That was sowing some kind of seed. * * The government allows 15% exemption from income tax for religious gifts, but Americans in 1934 asked release for less than 3%, “leaving 1,600,000,000 that could have gone to the church instead of the state.” * * “During the coming three or four weeks we are planning for more extensive evangelistic work.”—*Roy Whitfield*.

A humble woman lived for years on porridge so she could give more money to missions. * * Soviet writers hold that “theaters and sports grounds are the only heaven there will ever be.” * * Human labor is often cheaper in China than that of beasts. * * Records show that “the envelope” method of giving very much increases church revenues. * * That flood sufferer who insisted that she did not need relief and turned in \$39 for “others” was a tither. * * The two preceding items suggest that planned giving (rather than reaching into the pocket at the moment of the collection) increases the volume of giving. The scriptures teach giving upon the basis of ability, and appreciation of God’s love makes it a pleasure. * * A London lady saw a room packed with perspiring, panting people, the majority of whom she supposed were saved. Both sexes, old and young sat, knelt, crouched together while all shouted snatches of choruses, unintelligible ejaculations, deafening hallelujahs—some beating their hands upon the table, one snapping his fingers as he danced and howled, but not one bit of intelligent prayer was heard though two missionaries were present! Perhaps the performers would wish us to believe the Spirit was working.

FROM THE MISSION FIELD

N. B. WRIGHT THINKS OF CHINA

My work with the Mt. Auburn church has been happy and very pleasant. I've found Bro. Mullins to be deeply honored and loved by all; and this holds true for Sister Mullins as well. He has done an excellent work and is worthy of our appreciation.

The Lord in a most gracious way has given us one blessed service after another. His presence has been real and His touch very heartening.

Now, I have been in America for a year and a half. While I do not feel I'm adapted to the Chinese in a natural way, yet more and more there is an urge to return.

Two weeks ago a letter from the Garretts was handed me. Then there was a strong desire to visit them and Africa. I've been unable to get away from it. I am thinking of returning via S. Africa, and Brother Rodman's work in P. I., I making up the difference in transportation myself. It is improbable a more favorable time will ever be presented.

The Lord keep you and grant courage to carry on!—N. B. W.

CANTON

(To J. W. D. Skiles)

Sister Bernard has now been gone for over two weeks and we certainly do miss her. The evening before she left Canton we had a prayer meeting together at her home, and the next day several of us from the local church bade her farewell at the depot here; then the Davises and Bro. Oldham, besides her own family, saw her off on the ocean liner in Hong Kong. It makes our crowd seem so much smaller that we wonder how we can get along when the Davises leave in March.

We are glad to report that four more have been baptized here in the past month, and we believe other progress has been made in the teaching. The Bible School work is going along quite well.

P. O. Box 53, Canton, China.

Roy Whitfield.

PHILIPPINE MISSION

(To J. W. D. Skiles)

I was gone on a trip to Bohol Island from December 14 to December 30. I baptized five and we reclaimed one old convert of the "Christian Mission" (1910). He was too true a Christian to go into the local Protestant church, but not quite able to start a church of Christ as Bro. M. A. Pones did in Kolambugan. So he wept over his years of neglect and gladly got busy with us, taking all lessons willingly to reject all human errors in doctrine and practice. A few who had been immersed by Adventists or Baptists have been among those baptized by me. I try to be careful to do just right in all such cases. This man had received scriptural immersion, so he had only to repent, confess his sinful shortcomings, and pray to be fully restored. He is still at work with my companions, who are staying two weeks longer.

Our work here in Misamis is going very well too, with one baptism shortly before I left for Bohol, and several more students of the Word drawing steadily nearer to full surrender. The brethren are still too busy with their own work to get our chapel built. It is slower than we expected, although this is the land of *manana*, tomorrow, or *ugma*, as they say it in Visaya.

We are all well personally, except that Virginia had a light case of poliomyelitis a month ago and can walk only by holding to things. We are hoping and praying for her to be fully restored in due time, as there seems to be no discouraging symptoms. The P. M. N. is due to go out with more news right away.

Misamis, Occidental Misamis, P. I.

Orville T. Rodman.

"And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul."