

## GOOD NEWS—AND A REPORT!

### I

The Word and Work has acquired the original plates of R. H. Boll's book, "Lessons on Hebrews," and this popular commentary is to be reprinted as soon as we can draw in 250 advance orders at \$1.00 each. Ten copies in a club, or for class use, \$7.50.

The book was first published several years ago. It was soon sold out, and has been out of print for a long time. Many have inquired about a new edition: 224 pages, beautiful type, cloth binding.

### II

"The Revelation," R. H. Boll's commentary on the last book of the Bible, is also to be reproduced, with a few improvements, in the very near future. Scores of persons have desired to buy this book since it was sold out, and have been denied. They will be glad to know that it is to be available again: 84 pages, strong paper covers, 50¢ each; 3 for \$1.00

### III

We give herewith (below) a financial report to date, for the Word and Work—that friends and helpers may know our present needs. If by this means they may be stirred to greater activity, we shall be deeply grateful. Gifts, subscriptions, clubs, orders for Bible class literature, Bibles and other books—all these help us to keep on keeping on. And coveted above all else is their fellowship in prayer.

#### FINANCIAL STATEMENT

The shortage on the Word and Work for 1939 was less than usual, which means that regular business for the year was better than usual. At this date (March 1, 1940) our actual deficit is \$102.58—that is, we are that amount "in the red." Our actual *cash need* at the moment, however, is \$216.55, of which \$113.97 is ultimately collectable from accounts due us.

Fellowship in prayer and gifts, in our work of Christian publication, has made the work possible from its beginning, and is deeply appreciated, always.

PUBLISHERS, THE WORD AND WORK, LOUISVILLE, KENTUCKY

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor*

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(Including W. W. Lesson Quarterly where requested)

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# THE WORD AND WORK

## LIGHT FOR ONE STEP MORE

Pearl Covey Allen

The night was dark and stormy, no ray of light came through  
The dark clouds floating overhead, that hid the stars from  
view.  
My trusty flashlight in my hand, I started down the lane;  
A tiny spot of light it made to guide me through the rain.  
What dangers lurked on every hand, I could not know or  
guess.  
My flashlight could not pierce the dark to lighten my distress.  
The ground was lighted at my feet, a scarce twelve-inch, no  
more:  
And as I walked nor looked behind, the light moved on before.  
Sufficient light it always gave to lead each step aright,  
And brought me safely to my door, that dark and stormy night.  
So now when storms and clouds obscure life's pathway from  
my view,  
I look to Him who never fails to lead me safely through.  
The unseen dangers on each hand I fear not as of yore,  
For always, when I walk and trust, there's light for one step  
more.

## WORDS IN SEASON

R. H. B.

### FIRST THINGS FIRST

If first things are not put first all else naturally goes wrong.  
Can life be really successful; can our work be what it should  
be; can there be real order and aim, if first things are not put  
first? And what is first?

1. If God is who He is and what He is to Him belongs the  
first place, and He must come first. A life without God has  
lost its key-stone. And God will not in the end be second or  
third or last. What is said of God is as true of Christ, apart  
from whom we are without God and without hope in the  
world. (Eph. 2:12.) What place has He in your life?

2. "Seek ye first his kingdom and his righteousness."  
(Matt. 6:33.) The supreme things must be the supreme aims.  
Lives of even religious people are distracted and fruitless be-  
cause they put other things—sometimes many things—ahead  
of the kingdom of God and His righteousness. If we seek  
first the kingdom of God and His righteousness all else that is  
good and needful will be added. But if we make the lower  
blessings our aim we shall lose both them and the better things  
likewise.

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THE WORD AND WORK

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3. The supreme thing in Christianity is love. All else is secondary. Other things *must* be in order that love *may* be, but love is the goal and aim of all. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1:5.) The unfeigned faith is fundamental; the good conscience and pure heart are necessary—but all of them only in order that love may be. Without love all spiritual gifts, all prophecy and knowledge and miracle-working faith, all works of "charity" and self-immolation are little worth and shall profit us nothing. (1 Cor. 13:1-3.) Therefore, "Above all things put on love, which is the bond of perfectness"; and "above all things being fervent in your love among yourselves." (Col. 3:14; 1 Pet. 4:8.) "Follow after love."

4. Before and above worship and sacrifice comes a right attitude toward one's brother. "If therefore thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, *first* be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23, 24.) This also is one of those "first" things.

5. The scribes and Pharisees, being hypocrites, were supremely concerned about outward appearance, and the impression they were making on men. So they saw to it above everything that the *outside* of the cup should be clean, though the inside were full of extortion and excess. "Thou blind Pharisee," said the Lord Jesus, "cleanse *first* the inside of the cup and of the platter, that the outside may become clean also." (Matt. 23:25, 26.) First must be inward sincerity, inward reality; then the outward life will take care of itself.

6. Of the same parties the Lord Jesus said that they were extremely scrupulous and punctilious in little details—tithing even the bits of garden-herbs, mint, anise, and cummin. Now for this He condemned them not, but for their false sanctimoniousness and their perverted sense of values. For while they made much ado over trifles, they "left undone the weightier matters of the law, justice and mercy and faith." "Ye blind guides that strain out the gnat and swallow the camel." (Matt. 23:23, 24.) For when men first of all strive for the weightier matters, the minor things will fall into place.

7. Finally there is a "first" that many overlook—namely, that you must *be* something before you can *do* something. Until you are a branch in the true Vine, you can bear no fruit unto God. (Jno. 15.) Until God has done a great work on you, you cannot work for Him ("for ye are God's workmanship, created in Christ Jesus, unto good works," Eph. 2:10). Until your conscience is cleansed from dead works you cannot serve the living God (Heb. 9:14). Nor can you love until and unless you have first tasted *God's love for you*. (1 John 4:19.) So do not attempt to live a Christian life until you have first come to Jesus, till you have been cleansed and forgiven, till you have been made new in Christ. All salvation begins

with Him, and no one has ever first given to Him nor first loved Him. For of Him and through Him and unto Him are all things. To Him be the glory for ever and ever. Amen. (Rom. 11:33-36.)

\* \* \*

#### TAKING THE BIBLE IN FIGURATIVE AND MYSTIC SENSE

The following query and answer appeared in the Louisville Courier Journal some time ago.

Q.—Can you explain briefly what evolution is? Is it contrary to the teachings of the Bible?

A.—Evolution is a theory of the origin of animal life on the earth. The Bible says that God made the animals and created man in His own image. Evolutionists believe that life evolved from a primitive form, such as slime found in the ocean, and that all species found on earth today have been developed slowly to their present forms by such processes as "survival of the fittest," the "natural selection," and other chemical and physical changes. Hundreds of books have been written about evolution, two of the most famous being "The Origin of Species" and "The Descent of man" by Charles Darwin. If the Bible story of creation is taken literally it cannot be reconciled with the evolution theory, but if accepted in a figurative sense, there is no real conflict between religion and science about the creation of life on this planet.

It is far from true that the theory of Organic Evolution is accepted by all, or all the greatest of the men of science. We are told that especially the recent years have shown more and more evidence of its rejection in high places, and the early enthusiasm that marked its first promulgation has noticeably died down. For many are the difficulties that have arisen, and in some ways the problems and questions created by it are greater than the problems it had seemed to explain. (As to the origin of life on our planet, or the origin of anything else, science does not even claim any knowledge.) But where the evolutionary teaching is still in vogue it has the effect of putting God far away (though it has never been able to push Him entirely out of His universe); it has also wholly denied the idea of design in nature—as though all things had come to be what they are by chance, through "natural adaptations" and the working of blind forces; and last and worst, it has substituted in the place of an all-wise, powerful, and benevolent Creator, a process of natural selection and adaptation, so coldly cruel and heartless that (granting we still held a belief in a God) necessarily would alter our whole conception of His character.—But what especially strikes us in the above answer to the query about Evolution, is the query-editor's frank admission that if the Biblical account of creation is taken "literally" it cannot be reconciled with the evolution theory"; but "*if accepted in a figurative or mystical sense*" it can be tortured into agreement by this means. Surely. There is nothing in the Bible that cannot be worked into harmony with any given falsehood, if one arbitrarily takes the Bible "in a figurative or mystical sense"; and there is nothing that cannot be "proved" by the Bible on this principle. When a man (as for example Snowden on the Second Coming of Christ) fills up pages and pages and whole chapters to impress

the reader with the extreme figurativeness and vague spiritual meaning of the prophecies generally and the book of Revelation in particular, one may know that his purpose is to reduce it all to a shapeless mass out of which he or anyone else may mold and shape what he may wish. Let us take heed to receive the word of God at what it says, figuratively where it really uses figures, but literally where it speaks in direct simple language.

\* \* \*

#### IS IT ESSENTIAL?

Through the "Question-Box" in a recent meeting came the following query:

*"Is it necessary to believe the premillennial doctrine in order to the remission of sins?"*

It would perhaps be difficult to mark the irreducible minimum of what one must know and believe in order to be saved. The 3000 of Pentecost heard but the one sermon by Peter; yet were "added" to the number of God's children the same day. The Eunuch of Acts 8 had but an hour's private teaching from Philip; yet, having believed and been baptized, went on his way rejoicing. He had probably never learned more of New Testament truth than could be printed on half a page, yet was a child of God,

"Heir of salvation, purchased of God,  
Born of His Spirit, washed in His blood."

If in the providence of God his life on earth had that day ended he would most assuredly have gone to be with Jesus. So likewise did the Jailor and his house learn all he needed to be saved between midnight and daybreak (Acts 16). Is it necessary then, in order to salvation, that one should know about Christ's return and its attending circumstances? If you say No—then by the same line of reasoning you can say that it would not be necessary to know about, say, the Virgin Birth of Christ, about John the Baptist and his ministry, nor about the Transfiguration, the twelve apostles, the events of the day of Pentecost, nor about the special contents of Romans and the rest of the epistles or the book of Revelation. A few passages, a few words about Christ and His work, a simple direction as to what step to take—is about all that is absolutely necessary "in order to the remission of sins."

What shall we say then? That everything else in the New Testament is superfluous and may as well be thrown away?

It is one thing not to know; but altogether another to reject, to repudiate, to ignore and disparage any known part of the word of God on the pretext that it is "not essential anyhow," and "we can be saved without it," and to ban and banish it from our consideration. The one is innocent, the other wilful, ignorance. The one is blameless, the other guilty of the sin of contempt and rejection of God's word, which is a form of infidelity and rebellion against God. For as we treat His word so do we treat Him.

## NEWS AND NOTES

Johnson City, Tenn.: "Good interest continues here at all services. Bible school attendance Sunday was the best since our coming and large audiences were present at the other services of the day.

"Our short stay with South Side church in Abilene was very enjoyable. On the way to Johnson City we made several stops. Went to Linton, Ind., and I spoke there Wednesday night. Visited the Pineville, Ky., mission work and spoke there Friday night. I spoke here Sunday morning, March 5, and Bro. Hoover delivered his farewell message that night."—Robert Boyd.

Tell City, Ind.: "Have you heard the good news? The Lord has brought together those whom He purchased with His own precious blood in Tell City. No more two small churches, but one of fair size. Pray for a real working church of love and fellowship, and that all may be patient saints of our God and Father."—E. C. Ringer.

Nashville, Tenn.: "Please change my address to Ambassador Apt. B-2, Nashville. I left Toronto March 4 and came to Detroit for a week's meeting with the West Side Central congregation. There were two baptisms, and one took membership during the week.

"I was at Nelsonville, Ky., Sunday morning and evening on my way south. I will preach there once a month this year.

"I left the work at Strathmore Blvd. in excellent condition, and we all love each other very much. They truly are a fine group of Christians."—J. Scott Greer.

De Ridder, La.: "A recent baptism at 'Boxwood' gave us much joy. I hope we may all remember that baptism is only the beginning."—Ben J. Elston.

Flat Rock, Mich.: "The Lord willing, the Ypsilanti church will begin a 2-weeks meeting, May 12, with Bro. Bachman of the Strathmore Church, Detroit, doing the preaching."—J. Ray Chamberlin.

Craig, Alaska: "The songbooks have arrived and we are glad to have received such prompt service, as the books were needed badly.

"Bro. Jorgenson, this is a special

invitation to you. If you ever come to Alaska, you will certainly be welcomed by the people here. We miss the contact of one Christian congregation with another and the good meetings and song rallies which the Christians in the states enjoy. As soon as the congregation here can get on its feet financially, we hope we can have some good meetings and song rallies. We now have our own building almost completed, and we are certainly thankful to God for this building.

"We have about 30 members in our congregation now, but soon we will have a larger group, by about a dozen members who have spent their winter in the States. We shall welcome their return."—R. C. Tucker.

Amite, La.: "A wonderful meeting is now being held here by Bro. Frank M. Mullins, the evangelist from Jennings. Tonight, Friday, will be the fifth night and the audience grows each night. No confessions yet, but such powerful messages that there should be visible results before the meeting is over. "We are all so happy that Bro. Mullins has come to Louisiana. We need more men like him."—Norma L. Gray.

The Sellersburg, Ind., Song Rally on April 2 closed the season of song meetings for the Louisville area. Perhaps 20 cars crossed the river from Louisville, near a hundred persons went over. The coming of the Rutherfords and Bruce Chowning from Lexington, Clarks and Taylors from Dugger, Ringers from Tell City, and others from a distance added much to the joy of the meeting—a joy that could be expressed only in song, and in more song, and still more song!—E. L. J.

Wanted: One copy of Volume X of the "Fundamentals" booklets. Please write this office before mailing.

#### National Unity Meeting

Remember the great National Unity Meeting, to be held at Lexington, Ky., Tuesday and Wednesday, May 7 and 8. Day sessions will be held in Hanover and Cramer Street Church building, and night sessions in some auditorium suit-

able to attendance. See program on page 91.

The Kurfees-Hopkins Unity Song, entitled "How Blest and How Joyous" now appears in all editions of the alphabetical hymnal, "Great Songs of The Church"—both Number One and Number Two. Also, it is obtainable from Great Songs Press as a paste-in sheet to fit any book at one cent per copy.

Our exchange of Millennium articles with Firm Foundation has been completed. Bro. Boll's article (See December Word and Work) appeared in the F. F. March 12.

We believe that this exchange constitutes, as was hoped and as was originally planned, a fine example of Christian Journalism. We believe also that brethren could "differ decently," and there would have been no "trouble" over these differences if writers had always shown the spirit in which this particular exchange was handled.

Highland Church, Louisville, has recently redecorated their auditorium and has installed a fine new Sound System. The Speaker system has solved an old accoustical problem for the back rooms of the auditorium.

For Sale: one "Dickson New Analytical Bible" (new) at special price of \$4.75. The regular price on this fine work is \$7.75.

Many brethren in the Louisville district heard and enjoyed David Lipscomb broadcast of "Chapel Singing" on March 23. Several of the Columbia stations carried the program.

E. L. J. is to be in a week's meeting at Nevada, Missouri, beginning Friday night, May 17, Lord willing.

Bro. Boll's devotional "Commentary on Hebrews" is to be reprinted, if and when the demand will justify. We have recently acquired the plates for this work.

For Sale: One oak tray and cover, Thomas Communion Service, suitable for 36 glasses. This tray is practically new and may be obtained at less than half price—\$4.

New Orleans: "Three baptisms here Lord's Day and three the previous Lord's Day. Occurring at a season of overmuch physical disablement in the congregation, this lends all the more encouragement.

Zeal for the furtherance of the Gospel in their respective fields in South Louisiana is manifest on the part of all the workers: the Ramseys, Istre, Mullins, Elston, Forcade, Mayeux, Burges, Hazelton, et al. Pray for these fields and workers. Brother Mullins is just now engaged with Brother Ramsey in meetings in the Amite field. These men preach Christ."—Stanford Chambers.

Louisville, Ky.: "I like your hymnal very much. The arrangement of hymns, appearance of the book, and choice of hymns incorporated, all seem to me to be very excellent."—W. N. Briney, Minister of Broadway Christian Church.

"Great Songs of The Church," No. 2, is the best collection for churches of Christ that I have seen."—S. S. Lappin.

Chattanooga: "I began work with Down Town church, 610 Cherry St., in Country Woman's-Club Building on March 10. The members are pleased with the progress made so far. Last Sunday morning we had our largest crowd to date. We have some splendid people in this small group of members. We have arrangements for four Sunday Bible classes, and for mid-week prayer-meeting and Bible study.

"This group is anxious for all the word of God to be taught, and a fine fellowship exists. We feel the Lord is leading us into our old field again. Many would like to come with us now but hesitate to pull away from churches where they have been so long. We feel we can allay hard feelings here in time.

"Brother Robert Boyd seems to be getting on nicely in the work at Johnson City. Good crowds, and good interest. For this we thank the Lord. Pray for us, both here and there. The Lord bless the efforts of Word and Work. Articles continue excellent."—E. H. Hoover.

Brother Boll is engaged to preach in a Tent Meeting on Highland church lawn, Louisville, beginning Sunday, June 2.

Richmond, Va.: "I heard the beautiful song 'Going Down the Valley' on 'Hymns of all Churches' program. It stirred my heart and soul. I wrote the General Mills and they told me I would find the song in 'Great Songs, No. 2.' Send me one."—Mrs. E. S. Pierce.

## "HAD—I—WIST!"

J. H. McCaleb

"There are six things which Jehovah hateth;  
Yea, seven which are an abomination unto him:  
Haughty eyes, a lying tongue,  
And hands that shed innocent blood;  
A heart that deviseth wicked purposes,  
Feet that are swift in running to mischief,  
A false witness that uttereth lies,  
And he that soweth discord among brethren."  
—Prov. 6:16-19.

Regret gnaws deeply in one's soul. In the Bible there is a word for repentance that seems to carry more the thought of regret at not having known better rather than sorrow for sin against God. It carries with it a feeling of chagrin. "It may be simply what our fathers were wont to call 'hadi-wist' (had-I-wist, or known better, I should have acted otherwise.)" How often we err because we don't know the facts. How often we ruin lives and reputations because we don't take the trouble to investigate. How great our chagrin. How great our redness of face. Our cry will be, "Had-I-wist, had-I-wist!"

If I had only known! That cry goes up many times. And usually it follows some tragedy that could have been averted. We criticize one another unmercifully. Most of the time we are too careless to look behind the scenes. We form snap judgments and then cling to them stubbornly.

In my early youth I can remember a couple that were considered not very energetic. They did some things but the hard, driving work was left to others. Some thought they were lazy. It turned out later that they were tubercular. Both died at a comparatively early age. It was remarkable that they had done anything at all.

We are holding some grudges in the church of which some day we are going to be ashamed. Many are swayed one way and many more in another. I still maintain that only a comparatively few people really read and study their Bibles. Consequently, much of the opinion held must be based on hear-say and not on knowledge. We are too prone to prejudice. That prejudice will some day cause us much chagrin, for God is no respecter of persons.

We need to know each other better. Instead of standing off from the brethren, we should mix and mingle freely. When we know one another, the horns disappear. The best of us are weak enough, and the worst of us have some good points. Some day we shall be compelled to sit together humbly around God's throne. Shall we meet each other before our God with our faces red with chagrin? Must we turn one to the other with a penitent, "Had I known, had I known?"

Chicago.

"Judge not according to appearance, but judge righteous judgment." (John 7:24.)

## BEN'S BUDGET

Ben J. Elston

Much may be gained if those who are blessed with the knowledge of the truth will only meet those who oppose it with kindness. That is not a trifling test—overcoming evil with good. The flesh is quick to respond with savage words, and has left the dark record all too often of deeds that pleased the powers of evil. The weakening “beam” is so often neglected in our search for the “mote” that is, in comparison, a very trifling ill.

If I should offer some reflections that, to me, seem entirely just, on some who have of late been called away, I would be judging “before the time.” This, for best of reasons, I am denied by the Father’s will. But the grave matters this “exodus” uses to fill pious minds are good for most beneficial contemplation.

I say it in truest fashion when I say I have nothing of which to boast. Too often Satan has been allowed the advantage, even if I do dare hope that I have not wickedly and wilfully so willed. I seriously ask *now* for prayers that God will keep me humbly submissive while I live. And should others have the task of disposing of my body when the spirit vacates it, let words be few and modest, and let the name of the Lord be exalted.

The March Word and Work was timely and needed.

## “AND THEY REPENTED NOT”

S. C.

It is repeatedly stated concerning vast numbers upon whom the great time of trouble of John’s vision comes, and upon whom the terrible judgments of God fall thick and fast, “they repented not.” The implication is that had they repented the judgments could have been averted. It was so in the case of Nineveh, and God is no respecter of persons. But alas! many do not, will not, repent, hence their cry for the rocks and the mountains to fall upon them rather than the eyes of the Lord.

Today the great lack is repentance. It is easier to get people to “profess religion,” to be baptized, to “join church,” to “do many mighty works” than actually to repent. The preaching today falls short of conviction; fails to bring to contrition and godly sorrow. Penitential tears and a heartfelt turning to God are too seldom in evidence. Yet there still stands the word of Christ, “Except ye repent ye shall likewise perish.” Has one repented of sin until he has cast sin out of his heart? How can any one, undeceived, hope to be forgiven of a sin if he has not cast it out of his purpose and prayerfully aims not to commit it again? “If we confess our sins,” and fail to turn from them and turn to Him, He is *too* “just to forgive us our sin.” The cleansing He proposes involves our own

reversing, and ceasing from sin. Such repentance is “unto life,” and anything else is but a makeshift. Let us not be deceiving ourselves.

## REST FOR THOSE WHO CLING TO GOD

Flavil Hall

The Israelites, seven hundred years before Christ, had so perverted the law of Jehovah, and had so polluted themselves by disobedience, that the prophet Micah said: “Arise ye, and depart; for this is not your rest; because of uncleanness that destroyeth, even with a grievous destruction” (chap. 2:10). They did have to arise and depart from their Jerusalem home for seventy years captivity in Babylon, after which furnace of trial some of them and their posterity found rest again in their beloved homeland. In the ways and devices of men and in the gratification of carnal desire rest is not found. The waves upon life’s ocean are turbulent and perilous, and wreck and ruin are inevitable for him who tries to make the voyage without seeking Christ as his Pilot, and who trusts to the doctrines, commandments, appointments and institutions of the world for security.

Jeremiah admonished all to seek the divine paths (appointments) and walk therein, and gave to all who would do so the assurance of rest for their souls (chap. 6:16). There is “distress of nations, with perplexity.” In the vast “sea” of humanity, we hear “the waves roaring.” Under such conditions myriads know no rest because God is forgotten and Christ is crowded out of their lives. “Men [are] fainting for fear and for expectation of the things which are coming on the world.” They set their minds upon political strife and world struggles. In these they cannot find rest. “Our citizenship is in heaven,—in that which is of heaven, viz, the church, the kingdom of Christ. Here true believers “come to God,” to “the spirits of the just made perfect” and “to Jesus, the mediator of the new covenant,” and the citizenship found here is secure and eternal. It cannot be destroyed, for the kingdom “cannot be shaken” (Heb. 12:28), whereas the institutions born of men must perish to rise no more.

Jesus says that those who come to him, taking his yoke upon them, living under his rulership, shall find rest unto their souls. Those who will not come can never know abiding rest and peace. Darkness, turmoil, unrest and anguish must forever be their portion.

In a world of strife, of sin and shadows, the rest and peace of the faithful Christian will be intermingled with burdens and the sky will be darkened with clouds of sorrow; but, with true faith and trust in God, the soul will ever sing, “There’s a rift in the clouds”; and there is the joyous hope of that “perfect day” of rest in the divinely prepared mansions where sin and mourning shall be no more.

Pine Apple, Ala.

## A MATURE MIND ON ARTIFICIAL MUSIC

When Brother J. W. McGarvey graduated from Bethany College in 1850, he delivered his oration in Greek. After preaching several years in Missouri, he went to Lexington, Ky., and preached for 18 years. He established the Broadway church which grew to a membership of over 1,200 by the time he severed his relation with it. His preparation to visit Palestine perhaps gave him a great deal more information about the land than many have after they see it. His examination was no less thorough. Naturally his "Lands of the Bible" was a very dependable work. Other books by his hand include a volume of Sermons, "The Authorship of Deuteronomy," "Evidences of Christianity," "Essays in Biblical Criticism," "Class Notes on Sacred History," a Commentary on Matthew, and his famous "Commentary on Acts." For years he also wrote incisively in the *Christian Standard* against the destructive critics. Of him, the *London Times* said, "In all probability John W. McGarvey is the ripest scholar on earth." He resigned his preaching ministry for a teaching position in the College of the Bible, of Lexington, and was for many years president of that institution. His death occurred in 1911, in his eighty-fifth year. The following article by Bro. McGarvey appeared in the *Christian Evangelist* not long before he transferred his membership from Broadway church in Lexington, for conscientious reasons relating to the introduction of the organ.—D. C. J.

In my youth I was a member of a choir in a sectarian church, and sat beside a bass viol, the least thought of impropriety in the use of the latter not having entered my mind. After I became a member of the church and began to preach, I made the subject a careful study, and I ascertained the following facts, which I enumerate without regard to the order in which I learned them:

1. That the use of instrumental music in the worship under Christ originated in the Roman Catholic church. I know of nothing good that has thus originated.

2. That none of the Protestant churches, except those which came out of Romanism and brought this practice with them, tolerated it until the present century, having rejected it in the earlier and purer days.

3. That it was not tolerated among the disciples until after the year 1869. The first organ used among us was introduced in the Olive Street church, St. Louis, at the cost of a division in the church; but its disuse was ordered by the decision of a committee of arbitration composed of Isaac Errett, Robert Graham, Alexander Proctor, and J. K. Rogers.

4. That in the Greek Catholic church, which is older than the Roman Catholic, and has ever opposed many of the innovations of the latter, it has never been employed to the present day.

5. That in the churches established by the apostles and their successors it was unknown, and continued to be unknown for more than six hundred years.

6. That its absence from the apostolic churches, established as they were by men who had been accustomed to its use in Jewish worship, and composed as they were of members, both Jews and Gentiles, who had been accustomed to its

use in their former modes of worship, implies a deliberate rejection of it by the Holy Spirit, as being among the things of the old covenant that were to pass away.

7. That, as the acts of public worship are matters of divine prescription, the introduction of an unauthorized element among them is will-worship, which is condemned by the Holy Spirit.

With these facts before me, I was forced to the conclusion that the practice is a sinful innovation upon the divinely-appointed order of Christian worship; and my final conclusion was that if it should be introduced into the church where I held my membership, against earnest protest, I would remove my membership, if practicable, to another congregation where I could worship without its presence; but that, if this were impracticable, I would not abandon the worship of the Lord because one item in the service was perverted.

During the controversy on this subject among us, which originated about thirty years ago, and during that among the Presbyterians, the Methodists, and the Baptists, which existed previously, every argument that ingenuity could invent was made to obscure these facts, or to break their force. I have studied all these arguments with care, and with the candor which I could command, without being convinced by them; I am therefore of the same opinion still. I did my best, by writing and speaking, for about fifteen years, to check the progress of the innovation among us; but when all the papers through whose columns I could hope to reach those who were engaged in it were closed against the further discussion of the subject, and when the minds of those whom I might have hoped to convince were equally closed, I desisted because I did not wish to spend my time whistling against the wind, especially as I no longer had a whistle to whistle with. I leave the future of the practice to the providence of God, believing that there will yet come a reaction against it and knowing that, when primitive Christianity shall be fully and triumphantly restored among men, this practice will have passed away with all the other human devices that have encumbered the church.

"Speak to Him, thou, for He hears,  
And spirit with Spirit can meet;  
Closer is He than breathing,  
And nearer than hands and feet."

—Tennyson.

Aloofness from God is folly, for from His presence there is no escape. Better throw yourself into those open arms of love, than to have to be overtaken by his mighty power.

"Every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Lay down those arms of rebellion. *To fight against God is to lose—terribly.*—S. C.

## INSTRUMENTAL MUSIC AND UNITY

R. H. B.

In conversation with "progressive" brethren at various times and places, I found that not a few of those who have considered the issue of Instrumental Music would be favorable to the idea of giving it up for the sake of unity. Many have no convictions in the matter. They willingly admit that instrumental music is *not required*, and that they *can* worship God as acceptably without it as with it; but they do not believe the practice to be wrong in itself. For love's sake, for unity's sake, even for simplicity's sake, they would be willing to abandon it. However there seem to be two serious hindrances to such a move.

1. In most of their congregations there are some members who are set upon having and retaining the musical instrument at all events. Any movement to abandon the same would cause trouble and division in their own churches.

2. The spirit and attitude of the "conservatives" in many cases has been such as to deter the "progressives" from the thought of desiring any union with them. Even if the instrumental music were a thing better left out of the worship (they say) when it comes to making the choice between it and the hard, legalistic, sometimes bitter and arrogant spirit displayed by some "anti-organ" brethren, they would rather choose what they consider the smaller of two evils and keep the comparatively harmless instrument, rather than to be identified with a group, who, in too many instances, cannot even get along among themselves.

I do not say that these two obstacles are valid; or that the church should not be purged of a troublesome innovation at all cost. Nevertheless these hindrances are worthy of grave consideration—especially the latter. The former could perhaps be adjusted; but the latter—? What interest could they have in seeking for unity with a people who are divided and sub-divided among themselves, bickering and wrangling over all sorts of issues, who for example, are even now ready to cast out some of their brethren for differing with some leaders on matters of unfulfilled prophecy? If there were a simple church of Christ that follows its Lord, walking in love and simplicity of the New Testament, such a church might with good grace invite their "progressive" brethren to lay down needless differences and take their stand with them. But an appeal to join in with what they may see good reason to regard as an uncharitable, Pharisaic sect, would naturally fall upon deaf ears. A movement toward unity would require a change of attitude on both sides.

The outstanding privilege of every simple Christian is his freedom in Christ. But if I am free in Him, so is my brother also, and I must respect his freedom as I prize my own. So long as we agree on what it takes to make one a Christian, and how to work and worship together in the

church, in brotherly love and in New Testament simplicity, we must concede freedom one to another in other matters—or else to split up among ourselves for ever.

## "SHAKEN"

H. N. Rutherford

I do not know a word that describes present-day conditions everywhere like the word "shaken." Everything has been shaken to its very foundation. This description is true no matter where you turn, or what realm you enter.

It is true in the financial world. A survey of the political world will reveal the same condition. Nothing is more unstable than present-day human government. Since 1914 the map of Europe has changed many times, and dynasties that were founded hundreds of years ago have passed away. Communism and Nazism are shaking their fists and threatening the stability and integrity of every nation in the world.

This shaking process has reached even the religious realm. There was a time when men received their theological beliefs without a word of question or controversy. There was none that moved the wing, or opened the mouth, or chirped. Not so now. Men are putting into the crucible every doctrine that our forefathers held dear. There is no veneration for time-honored creeds or beliefs. The religious world is a place of confusion

In the midst of such a situation as this, it is blessed for the child of faith to remember that over against these shaking scenes there are some things that are unshakable. First of these is the throne of God. "Thy Throne, O God, is forever and ever." (Heb. 1:8.) The throne of God which stands in the center of this universe cannot be shaken. Another immovable thing is the word of God. "Forever, O Lord, thy word is settled in heaven" (Ps. 119:29). Heaven and earth shall pass away but God's word, never (Matt. 24:35). Still another permanent entity is the Church of God: "Upon this rock I will build my church; and the gates of hades shall not prevail against it." (Matt. 16:18.) Ecclesiastical systems may disappear before the inroads of Communism, materialism, and other forms of unbelief; but the one church, the body of Christ, comprising men and women regenerated, washed in the blood of Christ, will prevail against even the gates of hell. The child of God, also, is unshakable: "He that doeth the will of God abideth forever." (1 John 2:17.)

## PRIMITIVE CHURCH WAS PREMILLENNIAL

It cannot be denied that for three centuries the Church held the doctrine of the pre-millennial coming of Christ. I think I have gone through all the writings of the Fathers for three centuries pretty carefully, and I do not know an exception, unless it be Origen, the only writer who was often heterodox.—Dr. Graham Guinness, in *The Dawn*, Nov. 15, 1939.

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

1. In Acts 2:42, does *esan* denote a recurring attendance upon the four items mentioned here, indicating that these things must be done again and again?

Acts 2:42 reads, "And they continued steadfastly (*esan de proskarterountes*) in the apostles' teaching and fellowship, in the breaking of bread and the prayers." *Esan proskarterountes* consists of the imperfect of *eimi* ("to be") and the present participle of *proskartereo* and, as such, is a periphrastic method of making the imperfect tense of *proskartereo*. This periphrastic construction emphasizes the durative (or continuing) force that is a mark of even the simple imperfect and occurs many times in the New Testament.<sup>1</sup> Here the translation might well have been "they kept on persevering." The imperfect itself would not indicate that "these things must be done again and again," but that they were done again and again. If the questioner wishes to infer a theoretical "must" on the basis of New Testament precedent, that, of course, is not a linguistic question, but depends upon whether we are going to consider a precedent as equivalent to a command or not.

2. Does *proskarterountes* mean "attended constantly to" (Thayer, Wilson, Bagster)?

*Proskartereo* means "to persist in, apply oneself diligently to" as in Polybius I, 55, 4; also "to persevere" as in Xenophon's *Hellenica* VII, 5, 14; also "to adhere firmly or be faithful to (a man)" as in Demosthenes 1386, 6. In Diodorus Siculus, 2, 29, the expression *ho proskarteroumenos chronos* "time diligently employed" is found.<sup>2</sup> This verb is a compound of the prefix *pros* "in the face of, toward" and *kartereo* "to be steadfast or patient," which in turn is a denominative verb from the noun *kartos* (or *kratos*) "strength, might, power."

*Proskartereo* is also found in Acts 10:7 "that waited on him continually (*proskarterounton autoi*)"; Rom. 13:6 "ministers . . . attending continually upon this very thing (*leitourgoi . . . eis auto touto proskarterountes*); and Mark 3:9 "that a little boat should wait on him (*hina ploiarion proskarterei autoi*)." The example in Acts 2:46 is similar to the one in 2:42. These examples will help to show the meaning.

3. Is Thayer right in saying *didachee* here means "(the act of) teaching"? And is Bullinger right in saying *didachee* is here "used idiomatically and by metonymy for the discourse in which it is taught"? He continues, saying, "This is because it denotes more than *didaskalia*, for it has to do with the style of teaching; the manner as well as the thing taught. See, e. g., Matt. 7:28f.; Mark 4:2; 1 Cor. 14:26; Acts 2:42."

The expression referred to is "in the apostles' teaching (*tei didachei ton apostolon*). Both interpretations given in the question seem forced. In 1 Cor. 14:26 *didachen* "a teach-

1. A. T. Robertson, *Grammar of the Greek New Testament*. New York, Doran, 1919, p. 887.

ing" seems clearly to mean "a point of teaching," i. e., a particular one of the doctrines that the speaker wishes to set forth, or simply "instruction." This is evident from the fact that "a teaching" is placed alongside of four other items that have not to do with "how" but rather with "what" the speaker wishes to do. This same meaning is apparent in Heb. 6:2. The meaning "instruction" is clear in 2 Tim. 4:2. "Teaching" in Mark 4:2, as well as in 12:38, seems to be most naturally taken as meaning either "instruction, i. e., either 'what is taught' or 'the act of teaching'" or "system of teaching, philosophy." (It is to be understood that these conclusions are based upon the evident meaning of the context and not on merely the writer's opinion.) In Matt. 7:28f. the context would allow "teaching" to mean "manner of teaching," but the meaning "system of teaching, philosophy" would fit just as well. Cf. Luke 4:32.

*Didaskalia*, which is found eight times (but not here) in the New Testament<sup>3</sup>, is the simple word for "instruction." The usual meaning of *didache* is "system of teaching, philosophy," in which meaning it clearly appears sixteen times (without Acts 2:42) in the New Testament.<sup>4</sup> It may refer either to the Christian system of teaching or philosophy or to a false system, the context, of course, showing which.

The most natural meaning then for *tei didachei ton apostolon* here is "in the system of teaching of the apostles," i. e., "they kept on persevering in the (Christian) philosophy set forth by the apostles."

2. Liddell and Scott (ed. of 1846), *S. V. proskartereo*.

3. Rom. 12:7; 15:4; ("learning"); 1 Tim. 4:13, 16; 5:17; 2 Tim. 3:16; Tit. 2:7 ("doctrine"), 10 ("doctrine").

4. Mt. 16:12; Mk. 1:27; Jn. 18:19; Acts 5:28; 13:12; 17:19; Rom. 6:17; 16:17; 2 John 9 (twice), 10; Heb. 13:19; Rev. 2:14, 15, 24.

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## THE RIGHT ATTITUDE

W. J. Johnson

Though the disciples were slow to apprehend all things that Jesus taught, they were of a receptive mind. For having such an attitude He commended them, saying, "Blessed are your eyes, for they see; and your ears, for they hear." But of those who rejected His teaching for their own views and practices He said, "It is not for them to know." (Matt. 13:10-17.)

Another thought along this line is seen in Matthew 16:17-23, where "Peter took the Lord, and began to rebuke him," when He foretold things about His own suffering, crucifixion, and resurrection. "But he turned and said unto Peter, Get thee behind me, Satan; thou art a stumbling-block unto me."

The matters set forth in these passages are future things. They were vital to the good of those to whom they were revealed. So are the unfulfilled scriptures, even the prophecies to which Peter admonishes that we give heed as unto a lamp shining in a dark place (2 Pet. 1:19) yes, all revelation.

## ISRAEL AND THE SON OF GOD

D. M. Panton

It is most wonderful to see the critical and supreme encounter between Christ and the official heads of God's chosen people, officials who were acting, with unchallenged power and authority, on behalf of the only nation in the world that stood for Jehovah. The nation that possessed the Temple, and the Priests of Jehovah, and a line of Prophets for centuries, was face to face with One claiming to fulfil all the prophecies of the Messiah who was to come; and we see the marvelous encounter, step by step and word for word, as Israel made official and (for two millenniums) final contact with the Son of God.

First we see the Court before which our Lord was brought. The Sanhedrin, consisting of seventy leaders of Israel, stood for the seventy Elders whom Moses summoned (Num. 11:6) at the command of God; and it consisted of three houses. The first house, the House of Lawyers, with whom was the power of life and death, was dissolved with the coming of the Romans, who refused capital punishment to the Jews. The second house was the House of the Chief Priests, consisting of the heads of the twenty-four priestly families, together with certain Temple officials, and presided over by the High Priest; and all its members were called 'chief priests.' The third house was the House of the Elders, representatives of the leading Jewish families, together with Rabbis of note. These two last houses—so often called in Scripture 'the Chief Priests and Elders'—constituted the Court before which our Lord was tried.

Now the lawlessness of the trial at once provides a startling background for the radiant form of Christ. The Law decreed that no trial must occur before sunrise; the accused must have an advocate, and be allowed witnesses; and no death-sentence must be passed on the day of trial: here, the court sat before sunrise; the Accused was given no advocate, and allowed no witnesses; and the death sentence was passed on the day of trial. No star-chamber was more lawless.

The heart of the whole scene at once reveals itself. For the High Priest, after various suborned witnesses had failed to establish a case, conceives a master-question which, he believes, will compel the Prisoner to incriminate Himself. It was a question which centered its whole weight on the heart of the claims of Christ: the High Priest had a perfect right to put it: it was, in his person, the whole of Israel cross-examining Jesus on the one vital point: it was, in the Law of Jehovah itself, a question of life and death. Caiaphas puts the question:—"ART THOU THE SON OF GOD?" (Luke 22:70.)

But the matter is still more momentous. The High Priest, deliberately and of set purpose, puts our Lord under oath; which he had a perfect right to do as the official representa-

tive of Jehovah; and no oath was ever uttered under circumstances so solemn, or on a question of fact so momentous. So also our Lord, who had been hitherto silent, instantly responds; and by doing so accepts the alternative of either the truth or perjury. Four times Jesus had been silent—once earlier before Caiaphas, once before Herod, and twice before Pilate: now, when it is no longer a matter of false accusations, but the challenge of the greatest of all truths, He speaks. Caiaphas says:—"I adjure thee"—I put you under oath—"that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). The Law said:—"If any one sin in that he heareth the voice of adjuration"—he is put under oath—"if he do not utter it"—his witness—"then he shall bear his iniquity" (Lev. 5:1)—silence is guilt. So the High Priest, solemnly and officially, forces a confession, under oath, which will settle the controversy for ever: he directly charges home the fearful question, "Art thou the Christ, the Son of the Blessed?"

The answer of the Lord could not be more explicit. "And Jesus said"—returning Messiah's official answer to the official challenge of God's People, and speaking to the official leaders of Israel—"I AM" (Mark 16:62). Here, in court, at the critical moment, in response to the legal examination of the only body authorized by God to put the question, and under oath; knowing that He was pronouncing his own death-sentence, by His answer, our Lord deliberately reaffirms the truth which is the one basis of the Christian Faith, a truth which revolutionizes all time and eternity: "I AM." And the Lord Jesus makes it still clearer by immediately appropriating to Himself prophecies of the triumphal return of the Messiah. The prophecies ran thus:—"The Lord saith unto my lord, Sit thou at my right hand" (Ps. 110:1); and in Daniel (7:13)—"There came with the clouds of heaven one like unto a son of man, that all the peoples, nations and languages should serve him." Our Lord combines them both in what He now says of Himself. "And ye shall see the Son of man *sitting at the right hand of power, and coming with the clouds of heaven.*" It is the plainest possible statement of the Divine Messiahship, and an indispensable basis of the new birth. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." (1 John 4:15.)

The effect of our Lord's utterance it is impossible to exaggerate. "And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard *the blasphemy.*" The Jews had plainly asserted (John 10:33) that in saying He was the Son of God—"Thou, being a man, makest thyself God." They now can scarcely trust their ears that He, so deeply humiliated and already death-sentenced, could make such an assertion. We little realize the fearful issues at stake. "And they all condemned him to be worthy of death," and in passing the death-sentence on blasphemy, they were acting strictly according to the Law, *if* blasphemy had been commit-

ted. "He that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him" (Lev. 24:16). So therefore if our Lord could have denied Caiaphas' challenge; or if He could have so softened down the High Priest's expression—"Messiah, the Son of the Blessed"—that they should not imply God-head; it would not only have saved His life to do so, but if He was *not* God, it was the only truthful, honorable, righteous answer to give. On the contrary, the sole count on which our Lord was condemned was nothing witnessed against Him, but His own simple statement of the truth of His Deity.

So now we face the outstanding consequences in all their fearful import. (1) The whole scene proves in what sense Caiaphas used the expression 'the Son of God,' on his own testimony—he had carefully in mind when he put his challenge; and therefore it equally proves in what sense our Lord also uses the expression, for He is deliberately answering him: *both meant Godhead, or it would not have been blasphemy.* And (2) there is even a more fearful consequence. If our Lord is not God, He *was* guilty of blasphemy; but, on the other hand, it equally follows that if He was *not* guilty of blasphemy, He *is* God, and therefore everyone today who either praises Him or disparages Him, but who at the same time denies His Deity, is doing exactly what the Sanhedrin did—charging Him with blasphemy; and, in consequence—since our Lord spoke the truth—is guilty of actual (though unintentional) blasphemy himself.

A symbolic action of the highest significance closes the scene. The High Priest did that which was strictly forbidden to a priest—he rent his clothes. The command to priests was: "*Never rend your clothes, that ye die not, and the Lord be not wroth with all the congregation*" (Lev. 10:6): that is, it endangered the death-penalty. The Old Testament symbolism depicted the High Priest's robes as a picture of a perfect righteousness under the law; and to tear up the robe was to despair of justification under Law, and to confess oneself a lost sinner. *This is exactly what Caiaphas unconsciously did;* and what we all, sooner or later, must do; for Grace robes where Law makes naked. Our very doubt was blasphemy, and our righteousness was tattered rags. *But this is our salvation.* "He hath clothed me with the garments of salvation, He hath covered me with the hope of righteousness" (Isa. 61:10).—*The Dawn.*

Did you hear the King of England give his Christmas broadcast? If you did you will never forget his closing words, "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' He said, 'Go forth into the dark, and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"—From *Fuller's Bulletin.*

# NATIONAL UNITY MEETING

CHURCHES OF CHRIST AND DISCIPLES OF CHRIST

May 7 and 8, 1940

LEXINGTON, KENTUCKY

(Brother Witty submits this program, with names of the speakers selected by him for the "Conservative" group. The names of speakers selected by Brother Murch for the "Progressive" group are expected momentarily, and are here represented by blank lines.—E. L. J.

Day meetings in Hanover and Cramer St. church house; night meetings there, or in larger auditorium, near by, if required.

## PROGRAM

Homer Rutherford and \_\_\_\_\_, Joint Chairmen  
E. L. Jorgenson and Frank C. Huston, Directors of Song

### TUESDAY MORNING

10:00	Welcome	H. N. Rutherford
10:15	Devotional Period	
10:30	Introduction and Open Forum	
11:30	Gospel Sermon	Ralph Wilburn

### TUESDAY AFTERNOON

2:00	Devotional Period	
2:15	Address	Samuel E. Witty
2:30	Address	
2:45	Open Forum	

### TUESDAY EVENING

7:30	Devotional Period	
7:40	Address	
8:00	Address	
9:00	Address	T. C. Wilcox

### WEDNESDAY MORNING

10:00	Devotional Period	
10:30	Open Forum	
11:30	Gospel Sermon	

### WEDNESDAY AFTERNOON

2:00	Devotional Period	
2:15	Address	
3:05	Address	S. H. Hall

### WEDNESDAY EVENING

7:30	Devotional Period	
7:40	Address	
8:00	Address	(To be filled)
9:00	Address	Claud F. Witty

## DANCING

The round dance was started in a house of prostitution in Paris by a mistress of a King of France and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it had started. The waltz was originated by a French dancing master by the name of Gault. He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her. The most popular step used in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next popular step originated with prostitutes on the Bowery, New York. T. A. Faulkner, a converted dance master, took careful census of two hundred prostitutes in Los Angeles, and found that one hundred and sixty-three attributed their fall to the dance and the ballroom; twenty to drink given by their parents; ten to wilful choice; and seven to poverty and want. Bishop Spaulding of New York said that nineteen out of every twenty fallen women stated that their fall came through the dance. A great educator has said: "The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the grade school of infamy."—*Christian Victory*, (Copied from "The Dawn," London, Dec. 15, 1939.)

"Into my heart—into my heart,  
Come into my heart, Lord Jesus!  
Come in today, come in to stay,  
Come into my heart Lord Jesus."

### "MORE FRIENDS OVER THERE"

The week ending February 24 marked the passing of three more of Portland Avenue's prominent members, two of them dating their connection with the church back to its earliest days. Sister Susan E. Montgomery who passed away Feb. 23, in her 80th year, was one of the Holsclaw sisters, who attended the mission S. S. at 26th and Portland back in the early 70's. Sister Leona E. Harlow, who passed on Feb. 19 at the age of 74, became a member when the church home was in the cottage where the P. C. S. now stands. Sister Mary Morris, wife of our Brother Cleveland Morris, who departed this life on Feb. 22, was of more recent membership. She had been in poor health for a number of years, but when at all able to get to the service, she was there. All three were noted for their outstanding faithfulness. To the children and other relatives we say, May you so walk while here as to be ready to join them in the great beyond.—Mrs. L. B. H.

### Wm. H. PECK

Some time during the early morning hours of Thursday, March 7, Bro. Will Peck passed away in his sleep. No warning was given. He had gone to bed apparently in good health, but the Lord saw fit to take him to Himself. It was grand for him, but what a shock to all of us—especially to his dear wife who has not been well for some time. Bro. Will had many friends who will miss him. The funeral service was held in his home on Montrose Ave., Monday, March 11. The writer was assisted in the services by Bro. C. E. Coleman of Bathurst St., Bro. C. G. McPhee of Beamsville, Bro. W. G. Charlton, formerly of Fern Ave. One by one the dear ones are passing over to the other side. Their passing leaves the thought, "Be ye also ready."—Alex M. Stewart.

## GOVERNMENT INTERFERENCE

On successive Sundays, Dr. Walter A. Maier of Concordia Seminary broadcast in his Lutheran Hour a stern rebuke about government intrusion into religious life. He spoke from St. Louis over a nation-wide network of ninety-two stations.

Dr. Maier launched his first protest on December 31st, when he denounced President Roosevelt's appointment of Myron C. Taylor as his "personal representative" to Pope Pius XII as the first step toward formal recognition of the Vatican State. The following Sunday he protested against the "unmistakable increase" in the Federal Government's intrusion into the religious field.

As an example of government interference, he recalled an address made by former Secretary of Commerce Daniel C. Roper, at a meeting of the Ministerial Union in Washington, D. C. Mr. Roper asked churches to forget their differences, establish joint national headquarters, and train their leaders to work with the Government.

The former Secretary of Commerce even went so far as to denounce persons who cling to an adamant allegiance to Christ as "causing men and women to despair and in some cases to take their own lives."

Dr. Maier answered by saying he believed absolute loyalty to the gospel of Jesus Christ was more important than cooperation with other groups and cooperation with the Government. He pointed out that history shows only disaster comes from either government interference in religion or church participation in politics.

Every attempt by the Government to encroach upon the field of religion is a step toward Hitlerism, he warned, and must be resisted.—"S. C. B."

### TURNING ASIDE TO FABLES

A recent issue of one of those worse than useless periodicals says:

"No Bible, pagan or Christian, is necessary to enjoy true religion. You don't need to know what Jesus did nor what Paul did. All you need to know is that God lives in you. Forget Jesus, forget Paul and the rest of the old Bible allegories. For God in you makes up for the loss, if loss it be."

But Jesus says: "I am the way, the truth and the life; no one cometh to the Father but by me. \*\*\* He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will come unto him and manifest myself unto him."—D. C. J.

"If my people that are called by my name will humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land." (2 Chr. 7:14.)

## SURSUM CORDA

Commit thou all thy griefs  
And ways into His hands—  
To His sure truth and tender care  
Who earth and heaven commands.

Put thou thy trust in God,  
In duty's path go on;  
Fix on His Word thy steadfast eye,  
So shall thy work be done.

Give to the winds thy fears;  
Hope, and be undismayed;  
God hears thy sighs and counts thy tears;  
God shall lift up thy head.

Through waves and clouds and storms,  
He greatly clears thy way:  
Wait thou His time—thy darkest night  
Shall end in brightest day.

—Unknown.

## THE ANGEL THAT ENCAMPETH

Stephen D. Eckstein, Jewish Missionary

As my custom is before leaving the house, I waited before the Lord. Every servant of the Lord is confronted by the powerful adversary. Hence, how profitable to heed the admonition of the Apostle Paul, to "pray without ceasing." Having come forth fresh from beholding the face of the Lord, in a little while met several Jews on the sidewalk opposite a Jewish store. Although the weather was cold, it was pleasant, but the streets and sidewalks were very slippery. They were discussing Hitler, the destruction of Synagogues, the persecution of their brethren, the burning question among the Jews today. You may discuss with them about Haile-Selassie, or about the ethics of football, eventually, you can be sure it will lead up to Herr Hitler. Make no mistake about that.

Confronted with such problems, it was with much difficulty I changed our conversation. In my discussion I was trying to enlighten and make them understand what alienates them from the hope of eternal life. One Jew in order to demonstrate his disgust against my firm stand toward Jesus the Mo-chi-ach, the Son of God, suddenly, in terrible fury yelled out by quoting one of the countless quotations from the Hebrew writings that "the doors of Ge-Hinnom (hell) are forever closed behind a baptized Jew, and gave me a violent push, (he being a large man, and I of small stature) I skidded out on the street at the very moment an automobile was approaching, missing me by a hair.

We thank God for His heavenly escort (Ps. 34:7) for His power and faithfulness. "I will go before thee," produces an

encompassing effect of reality. Although men are arrayed against us, we shall by the grace of God continue to endure in spite of trials, hindrances and even danger. As "ambassadors for Christ," we must be bearing and forbearing, in "quietness and confidence" waiting on the Lord and letting the violence pass, and with compassion praying that men may turn from darkness unto that Light that is in Christ Jesus.

Kansas City, Mo., 2246 E. 70 Terrace.

## ORVILLE RODMAN LETTER

(From a personal letter to Brother Skiles.)

Dear Brother and Sister Skiles:

We regret exceedingly that we are having to take a full year of study before I can get work, but we still appreciate your fellowship as much as ever. I am doing quite a bit to help the Gospel work in the Philippines, by mail, and thus do not feel that the help we are receiving is altogether based on what we did in the past. Only two men (they could have been really fruitful workers if their hearts had been right) have fallen from grace since we left there. The other leaders and two new workers are more active this winter than they had been for a while. One of our brethren from Misamis (Gervacio Banes) who left there before we did had Bro. Pedro V. Azada and another member go to the first public preaching in his new home town of Pagadian, Zamboanga. When Brother Azada wrote, he was just starting to Cotobato province to work with the little congregation that sprung up from some of the Leslie Wolfe, Tagalog Christians' homesteading down there. We think this group can be fully cleared of their few remaining religious innovations and associated unreservedly with us in the name "Iglesia ni Kristo" that both groups use. We had to send expense money for these trips, or the work could not have been done at all. I also send such books and magazines as we can afford for the benefit of the Filipino leaders.

I am getting along very well in my Social Work and believe it is my best means of getting regular work, although I am too old for some of the Civil Service examinations. By staying for the summer, I can get a certificate that is practically as good as the degree, Master of Social Work. I already had degrees of Master of Arts in Christian Education, and Bachelor of Science of Education, with 16 years of teaching experience, including five in colleges (English, Spanish, Bible, and Education), but could not get a chance to return to my old profession of teaching. I am now enrolled in an agency and would even yet take a school position of the right kind for next school year. I am preaching some, but have no expectation of finding a place where the support would be enough to keep us. Virginia is making some progress in rebuilding of her leg muscles and is growing fine in every other way, but we can not possibly have her ready to go back to the Islands before 1943, at the very earliest. A couple at Harding have been considering it, but we can not yet tell what their final decision will be.

312 S. Flood St., Norman, Okla.

Orville T. Rodman.

We are all created on a common platform, alike, by one mighty stroke of God. We are all redeemed on a common platform. When God gave one a chance, He gave a chance to all, to "whosoever will."—R. K. Akers.

Let your mouth be ever void of scurrility and biting words to any man, for a wound given by a word is oftentimes harder to be cured than that which is given with the sword.—Sir Henry Sidney.

## ON FOREIGN FIELDS MISSIONARY NOTES

D. C. J.

P. S. Woodbridge, correspondent and treasurer of Matthewson and First church, Wichita, Kansas, issues a very neat and informing letter in behalf of the church's missionaries, Lowell B. and Odessa Davis, who are working in China. He indicates that houses that rented for \$10 a year before the war are now \$40 a month! \*\*\* Bro. Broaddus, who has been ill, reports prices still rising in Hong Kong. \*\*\* Cold weather killed some of Sister Mattley's "pet" fish. She is still having some trouble with asthma.

Four baptisms are reported by Bro. Cassell, of Manila, and the pleasant discovery of a congregation two or three years old that he had not previously heard of. When the work grows naturally (indigenously), that is fine indeed, but if "Christians" of the foreign field wait till they are stimulated by U. S. coin, the progress will be slow and unsatisfactory. \*\*\* Owen Still, of the Cunningham mission in Tokyo, reports 392 baptisms in their work last year and that they "are trying to teach the Christians to follow where the Book leads." To some of us, that looks like the proper result would be the omission of instrumental music in this growing mission. \*\*\* Emma Sherriff, who is 65, rejoiced to see an increased attendance after she visited 36 homes and walked 7 miles to make calls in another village.

A terrible fire which turned the place into a sea of flame swept Shizuoka, Japan, where Sister Andrews works, but her home escaped and she has been busy caring for refugees. \*\*\* Twenty-nine baptisms in Bro. Merritt's field this year. \*\*\* "February 5th was the beginning of spring, or at least the Japanese say so."—*Sarah Fox*. \*\*\* On the Sinde Mission, in Africa, where the Reeses and Shewmakers operate there are 121 in school—a big work and a big responsibility. Maybe you are aiding them. \*\*\* George Scott has partially recovered from an encounter with a bull in which he received a broken collar bone. \*\*\* Orville Britnell, Livingstone, No. Rhodesia, reports meetings each evening. \*\*\* We are glad for four baptisms at Bro. Hobby's place in Africa. \*\*\* The Loop St. church, Cape Town, gave the W. L. Brown family a farewell meeting when they went to Salisbury in Southern Rhodesia for their future work. Bro. Hartle reports another baptism. \*\*\* "My hobbies are stamp collecting, dress-making, gardening and cooking."—*Augusta Scott*, Africa. \*\*\* More attention should be given to Indian evangelization in the U. S. Murray Hill church, Flint, Mich., sponsors James White, on the Oneida, Wisconsin, Reserve and Bro. Forrest B. Stwalley, 1026 Dye Road, R. F. D., Flint, Mich., is the treasurer of the fund. \*\*\* In Japan, where the population is more than 72,000,000, there are 970 foreign missionaries or about one to each million.



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