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THE
WORD AND WORK

A MONTHLY MAGAZINE
 SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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THE WORD AND WORK

(VOLUME XXXV, APRIL, 1941)

WALKING WITH GOD

Begin the day with God;
Kneel down to Him in prayer:
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God
And read a portion there,
That it may hallow all thy life
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess:
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And should'st thou tread the vale of death,
He will thee guard and keep.

—F. J. Rivett.

WORDS IN SEASON

R. H. B.

TO WHOM LITTLE IS FORGIVEN.

"To whom little is forgiven, the same loveth little." Thus spoke the Lord Jesus to Simon the Pharisee, at whose house He was dining. A woman of the city, a sinner, had come in bringing an alabaster box of precious ointment, had bent over the Savior's blessed feet; and when her tears falling wetted them, she tried to wipe away the tear drops with the tresses of her hair; then unable to restrain herself, covered His feet with kisses. Then she broke her alabaster box and anointed His feet with the ointment. "If this man were a prophet," the

Pharisee said to himself, "he would know what sort of woman this is that touches him." A prophet indeed He was, and far more than a prophet; and what sort of woman this was that touched Him He knew quite well. But as to His reaction to this the Pharisee had miscalculated. So Jesus answering the Pharisee's unspoken thought, said to him, "Simon, I have somewhat to say unto thee." And he said, "Teacher, say on." "A certain lender had two debtors: the one owed five hundred shillings, the other fifty. When they had not wherewith to pay he forgave them both. Which of them therefore will love him most?" Not a hard problem for a Jew. "He, I suppose, to whom he forgave most." "Thou hast rightly judged," answered the Lord. Then, turning to the woman, He said, "Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little."

LOVE AND FORGIVENESS

It is clear that this woman's action was prompted from a heart overflowing with thankful love. It is not that she had come to find the Lord with her alabaster box of ointment to win His love and forgiveness. Her act was the response to the forgiving love she had previously received; and the greatness of her love was the evidence that she had been forgiven much. He to whom little is forgiven loveth little. From which it is manifest that our love to Christ springs out of the forgiveness we have received from him; and that the depth and magnitude of our love depends on the realization of the value of that forgiveness—how much it meant, and how fully and freely we have been forgiven. And that, in turn, implies some estimate of one's sin, and what that lost and hopeless estate was from which His love has lifted me. For no man has ever been forgiven little. If any man think so it but shows that he has never seen nor understood the meaning and magnitude of guilt. If it is a small matter, then, to be sure, there can be no such response of fervent love for Him who loved me and gave Himself up for me. Christians have been found so ignorant of the meaning of their salvation that they have wondered and asked why Christ really had to die for them at all. And others have been known to wish that they had been right wicked sinners, so that they might realize how great His forgiveness and salvation was. Needless wish! You have been plenty bad and wicked enough; and if you saw yourself in God's judgment light you would hardly think yourself better than any other sinner. What you need, what all the professing church needs, is a vision of our ruin and condemnation, a conviction of our sin before God, and the vision of the divine love that bore our

sins on the accursed tree, that it might freely bestow that full forgiveness upon us through the blood of Christ.

STANDARDS

General Gano sat in his tent writing when one of the soldiers of his confederate regiment came in with an odd message. "General, the boys from over at the other regiment have been jumping against our boys and are beating 'em all; and they wanted me to come and see if you couldn't step over and help 'em out." General Gano laid down his pen and followed the soldier out to the jumping ground. Sure enough, the boys from the other regiment had been beating his boys badly; and General Gano saw at once that that would never do. So he took a running start, and clean outjumped everything that had been done. As he turned back to his tent he said, "When they come up to that let me know, and I'll come and lay them off another one." After that all the jumpers tried again and all exceeded their own marks which they had made before. This story came to me in Texas, through one of the "boys" of General Gano's regiment. One point that interested me specially was the phenomenon which no doubt many of us have observed at one time or another—namely, that when men think they have done their utmost at anything, and someone coming along sets a higher standard, they can always exceed their own best performances. We are as much or more limited by our thoughts of how far we can go and how much we can do as we are by our real abilities. When a new standard is set former standards become obsolete. Let someone outstrip what has been best hitherto, and straightway a flock of contestants will rush in to emulate the feat. And presently the new standard will become the order of the day. We see, for example, things being accomplished in war and in industry as a matter of course today, which short years ago, would have been thought impossible; and that (leaving out of view modern invention) simply because standards of efficiency have been raised. But it was always some individual that first set the new standard. So in the church—a man of high piety, earnestness, zeal, self-sacrifice, will arise to put to shame the half-infidelity of nominal Christians, and to him will quickly gather a company of kindred souls who have been fired by his enthusiasm. One man, rising up in a day of luke-warmness and worldliness, and proving by his fervent labor, sacrifice, and devotion the sincerity of his faith, often changes the whole face of things. Then do the hirelings and ease lovers get ashamed and repent of their way; or even if they raise an opposition and persecution against the disturbing new influence, the higher standard thus set will in some measure prevail. "It takes a desperate Christian to save a desperate sinner," someone said. Yea, and there is need in our day of desperate Christians to set a new standard and to shake the church out of its shameful rut of half-hearted life and service.

"GOD BLESS AMERICA"

The reader will find elsewhere in this issue a partial report of an excellent article from the "Christian Leader" by Jesse P. Sewell on "God Bless America." It is not pleasant reading, but, as its writer says, it is better to face the ugly facts than, ostrich-like, to hide our heads in the sand. The simple truth is that there is no ground on which God could bless our country as a nation, but there is much reason why the judgment of God should fall upon it. The Lord is merciful and gracious, longsuffering and abundant in lovingkindness and truth. But it is also true that he will by no means clear the guilty; and when once He rises up to judgment the wicked will not escape. Our country is full of the things for the sake of which the wrath of God cometh upon the sons of disobedience. We must also consider the fact that He determines the relative guilt of individuals and of nations by the amount of their light; and no nation has had more light and opportunity than ours. It is hard to see why we should escape judgment; or, if we do, what there would be of prospect and what guarantee of better things after the threatening storms had passed by. Only a general repentance and purification of morals and reformation of life, together with an acknowledgment of God and penitent appeal to His mercy, such as saved Nineveh once, would seem to avail and to make it worth while in His sight to save our nation.

* * *

THE FOLLY OF KING SAUL

"Behold, I have played the fool, and have erred exceedingly." This was King Saul's own judgment of himself, and every word was true. King Saul's folly was his self-will. He showed this trait early in his reign: the first occasion, he took matters into his own hand, when, because Samuel had delayed his arrival, he presumed to offer the burnt-offering—a thing he had no right to do. "Thou hast done foolishly," said Samuel to him; "for now would Jehovah have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue." (1 Sam. 13:11-14.) The next time was his well-known disobedience in the matter of the Amalekites. (1 Sam. 15.) That seemed final. "Because thou hast rejected the word of Jehovah, he also hath rejected thee from being king." Then too, it was, that the Spirit of Jehovah departed from him, and periodically "an evil spirit from Jehovah" troubled him. (1 Sam. 16:14.) Next he showed his self-will in defiance and rebellion against Jehovah; for, when he knew, and had become convinced, that David was the man whom Jehovah had chosen to be king in his stead, he tried again and again to destroy David, and thus to thwart the plans of God. His ruthless slaughter of the priests of Jehovah (1 Sam. 22) was of a piece with that. Finally, when a critical conflict with the Philistines was near, and Samuel was dead, and he could get no

response or guidance from Jehovah, he consulted the witch of En-Dor, knowing full well that in this he was flying into the face of God's direct prohibition. It was there that he received his death-sentence, which, in a last act of self-will, he executed upon himself the next day. (1 Sam. 28, 31.)

THE FINAL SIN

"So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah: therefore he slew him, and turned the kingdom unto David, the son of Jesse." (1 Chron. 10:13, 14.)

In this summary statement there are points which call for special attention. It is said here that Saul inquired of (what today would be called) a "spiritualist medium," and "inquired not of Jehovah." But in 1 Samuel it appears that Saul *did* inquire of Jehovah, but Jehovah answered him not. (1 Sam. 28:6.) It comes to the same. If "Jehovah answered him not" then Saul should abide by it, and accept Jehovah's silence. It is always the mark of a penitent and submissive heart that it humbles itself under the chastening hand of God. But Saul could never do that. To seek for answer from the kingdom of darkness when Jehovah answered not, was a defiant setting aside of Jehovah; as if he had said, "If Jehovah does not answer me, the devil will, and I don't need Jehovah." Which was the supreme manifestation of that fatal self-will of Saul.

Even more striking is the "therefore" in 1 Sam. 10:14. It appears there that, in spite of all that he had done, Saul's doom was not finally and irretrievably settled till he had done this thing of consulting the witch of En-Dor. Many and terrible had been the deeds of Saul; deeper and deeper had his condemnation grown. Yet the longsuffering of God was still waiting. If he had not done this last wrong there might yet have been a gleam of hope. Who knows but divine mercy might not even then have found entrance into that wayward heart? But that last sin filled up the measure for ever.—It happens sometimes that a man who has deeply sinned grows reckless in his self-condemnation and despair, and thinks that it matters no longer what he does or does not do: that it is too late, that nothing is of any use, but that he has gone too far already. If any reader has felt so, let him consider the case of Saul. After all his life of sin and folly still Jehovah watched to see if from this last step he might not refrain. It was not only for all the evil he had done before, but because of this last sin that "therefore" Jehovah slew him. My friend, if you have gone far astray, if you have sunk very low, think not that God has wholly abandoned you. You are living yet. Every day He gives you is a wide-open call of mercy. Do not fill up the measure of your iniquities, but even here and now turn to God. "A broken and a contrite heart the Lord will not despise."

NEWS AND NOTES

Clyde Copeland reports a new church in Davenport, Iowa, meet in the Odd Fellows Hall, Brady St. We have filled their order for communion service and song books.

The good mother of our good brother, Willis H. Allen, passed away recently in Jacksonville, Florida.

Brother Allen is now laboring with the church in Fort Lauderdale, Florida.

Miss Mary Lynn reports that Fairpark Church in Dallas had 17 additions in February.

Mary E. Haydon, one of the older members of Highland Church in Louisville, passed away on March 15. For forty-five years, she had conducted the Homeopathic Drug Store on 3rd. St.

The National Unity Meeting of Christian churches and churches of Christ is to be held this year in the Indianola church, Columbus, Ohio, on May 13 and 14—so writes Brother Murch of Cincinnati. We surely hope that disciples in reasonable reach will attend. Brother Witty thinks the meetings this year will deal more directly in smaller discussion groups, with the things that separate.

A few hundred copies of the "Unity Song" have been printed for paste-in or for separate use; 1¢ each, in any quantity.

Brother Flavil Hall, who has labored for some weeks with the Woodstock Church, Jacksonville, has now returned to his Alabama home. The Woodstock brethren would gladly have kept him longer.

N. Wilson Burks writes from Cynthiana, Ky., wishing 200 copies of Brother Boll's January article, "Dealing with Differences." (We do not have it in tract form.)

Brother Burks adds: "I think this is one of the finest, clearest, presentations of the correct attitude on differences that I have read. It would do a lot of good among those who are sincere but perhaps confused."

Gallatin, Tenn.: "Our folks here are picking up. Everything has been good this winter. Have had two good midweek classes myself and Mrs. Fitts' class on Wednesday

afternoons has been excellent. We are enjoying an increase in Bible school attendance, and finished excavation yesterday for our new Bible school rooms. Our young men are coming to the front in a very gratifying way. Our increased interest shows also in the finances."—H. L. Olmstead.

A Correction

"In my article of March entitled Churches and the Church is the subtopic A Noble Experiment. That heading should have been punctuated with a question mark to avoid the impression that the noble endeavor to establish a church as a true representation of the seven-fold unity of the Spirit is just an experiment. It was fully exemplified in the New Testament churches and demonstrated as practicable.

"Again we are made to say no denomination holds Christ as its own Lord and head; the truth is that every one of them claims Christ as Lord and head. What we wished to say was that no one of them holds Him as the **alone** head."—Stanford Chambers

Johnson City, Tenn.: The little church 20 miles out in the country that I visit frequently hopes soon to have its building in better shape, so that we can have services therein in winter as well as summer. The brethren there (very few in number) are obligating themselves to pay for the necessary supplies within three years and we pray God to enable them to do so.

"Several of God's children in various states have sent donations recently to help the Johnson City brethren meet their building payment which is due May 17. How we do praise God! Services in Johnson City in March have been excellent.

"March Word and Work was excellent."—Robert B. Boyd.

Junction City, Kansas: "We were sent to Junction City, Kansas, March 1 through a co-operative effort of Midwest churches, sponsored by the Van Brunt Church of Christ, Kansas City, Mo. Have gathered a few disciples together and started meetings in the Adventist chapel at Tenth and Madison. Our work is two fold: (1) to build a congregation in this town of 8000, and

(2) to provide the men at Ft. Riley and Camp Funston with church privileges. The Fort is four miles away. We want to contact every church of Christ member sent to this military reservation. We have no way of knowing which ones are from church of Christ homes except as you write and inform us. Won't you write me without delay (206 Washington St.) if you know of someone in the army here? If you do, we will see them at once.—Wm. Wayne Allen

E. L. J. Well Again

"We reached home from Florida, on March 14, safe and sound—thank God!

"We attended 16 services in ten churches during my month's convalescence. I preached 7 times in four churches, and conducted song service or 'Song Rallies' in four or five other churches. The Lord graciously opened doors to us in the gospel, both on this visit and for a later one. Tentative plans are laid for a short gospel meeting or two in Florida next January, and for a number of one-night song rallies in that state at that time.

"Additional requests for 'Big Singings' westward—one night or more each—have lately come in, from Kansas, Colorado, and California. It is hoped that, in response, a short train trip will be possible, before the end of summer."—E. L. Jorgenson.

Louisville, Ky.: "During the last two years, we have spent more than one thousand dollars for improvements to the Parkland building. This includes the price for sidewalks which are to be made when the weather permits the work to be done. Truly, 'faith without works is dead,' but the Lord is able to back up His promises to any who seek Him diligently. Pray for us."—J. L. Adams.

New Church in Syracuse

"A new church has been started in Syracuse, New York, largely through the efforts of George Gurganus, Mr. and Mrs. Kenneth Dart and Mr. Henry Smith and family. For some time a group of disciples has been meeting in the house of Brother Smith. After several brotherly discussions with Brethren Gurganus and Dart, this group of disciples of their own accord, as a mat-

ter of conviction, and for the sake of unity, gave up the use of instrumental music in the worship. The elders of the Cornell Avenue Church in Chicago sent me to assist in getting this work in Syracuse organized and in getting all the Christians cemented together in one Faith and one Spirit. The Lord has blessed our efforts, and the church in Syracuse is planning an evangelistic meeting some time in the spring when the weather is more favorable. The church at Hubbardsville, N. Y., where Brother Dart (Kenneth's father) has for years been so active, donated about three dozen new song books—'Great Songs, No. 2'—for the new church in Syracuse. If the reader knows of any Christians living in or near Syracuse, he should send their names and addresses to: Church of Christ, P. O. Box 92, Colvin Station, Syracuse, New York."—Ralph Wilburn.

Pendleton, Ky.: "The work at Pendleton is still progressing. A man took membership with us recently. He is very zealous. Pray for us here. We are having prayer-meetings from house to house. I go to La Grange every Thursday night."—Clyde Edens.

New Work at Des Moines

Des Moines, Iowa: "The East Side Church of Christ was established here yesterday with an attendance of forty-four. Bro. Earl Warren preached for us. On April 6, we will have Bro. Ben Henthorn of Kansas City, Mo., with us. We expect to locate a full-time man in the very near future, and hope that anyone coming to Des Moines will come and worship with us at 605 E. Locust St. This new congregation was organized by the Des Moines brethren who attended Camp-Center Church of Christ until it burned on Dec. 8, 1840."—Irvin L. Porter.

Jefferson City, Mo.: "The Word and Work came yesterday and I want to congratulate you on it."—Salome Ogdon.

Watch for the Daniel Articles

Many are looking forward to the first installment of Brother Boll's articles on Daniel, to appear in the May Word and Work. We are asking for 1,000 new readers by that date. Response is coming in nicely, but some good friends are still on

the side-lines who should be giving substantial support to the drive. Now is the time to unite your effort with those who are working. With the help of a few more we can have that thousand new names!

Make it an eight-months club of four or more at 50¢ each starting with May. Some will wish to send to a few friends as a gift. Many would subscribe if approached. In addition to doing a bit for mission work for the Master you will bring a blessing to those who subscribe. A liberal increase in circulation will also be a fitting expression of love to our Bro. Jorgenson for his long sacrificial service as office editor.

Only a month to go! Let us strike while the iron is hot! Shall we have that thousand new names or not? Say it with a club. Above all, don't fail to renew.

Johnson City, Tenn.: "My Word and Work came this morning and I welcomed it very heartily. I will certainly say that it is an excellent issue. I like Boll's first article on 'Babies' and also McCaleb's article especially well.

"I hope to send some more subscriptions. I sent another one yesterday. In view of the fact that the list from here this year more than doubled over last year, perhaps that can be considered good. But as long as one more can be found who will subscribe I will say the present list is not enough."—Robert Boyd.

Cynthiana, Ky.: "We are very anxious to see the 1,000 new subscriptions campaign succeed. Accordingly Brother Ringer and I are sending out several of the inclosed sample cards. There may be others toward Parksville and Bohon that we shall contact before the campaign closes."—N. Wilson Burks.

Louisville, Ky.: "I feel that the work in behalf of youth needs more publicity and the young people need a medium for broader contacts and an outlet for expression. Probably, if there were room in each issue of Word and Work for no more than half a page, it would serve as a lead to interest young people in the Word and Work. Our children listen to Brother Boll talk; why should they not read his writings?"

"I made announcement Sunday to start a move for subscriptions at Shawnee. May the Lord bless you

in this great undertaking."—Claude Neal.

Others have written or spoken to us personally assuring us of their interest in our special drive. Prayer and a mind to work will give us success.

Hapeville, Ga.: "At present my family and I are affiliated with the West End Church of Christ, Atlanta, Ga. My prayers are that we all might be one in Christ at His coming, with the same understanding and same judgment; that there may be no divisions in the brotherhood; and that we may be joined together in perfect peace."—D. R. Bridges.

Sellersburg, Ind.: "Hope you are feeling much better, Bro. Jorgenson. We have been bringing your name before the throne of grace. We feel that the Lord yet has a great work for you."—Edward E. Kranz.

Portland, Ore.: "Have included one dollar in the check to pay for three copies of Bro. Boll's book, 'The Revelation.' A small group of us decided to meet and study this book along with the Revelation letter. Also, we wish to give the Millennium tract a careful consideration while we are studying Revelation. These folks are sincere, earnest Christians and express a desire to know more Bible teaching on these questions."—Mrs. Harry E. Garber.

Dugger, Ind.: "After a pleasant, and, I trust, profitable sojourn of fifteen years with the Dugger church I have consented to take up work with the Main St. Church in Winchester, Ky., beginning in May. My wife and I cannot say anything too complimentary about Dugger. They have been wonderful to us and we will always have them in our hearts!"

"Bro. Maurice Clymore of Greenville, Ala., plans to take up work with Dugger the first Sunday in June. The church is to be congratulated in contacting such an able, godly man as Bro. Clymore. His wife is equally consecrated, and they have a fine son about eleven years of age. Brother Clymore, and Brother Hoar (who labors at Linton) are old friends and will find great joy in cooperation in the work in west-central Indiana. May the Lord abundantly bless them along with the churches involved."—J. R. Clark.

WAS THERE A CHRIST PARTY AT CORINTH?

Stanford Chambers

"The church of God at Corinth" was the result of Paul's faithful execution of the Great Commission in that city. "Many of the Corinthians, hearing, believed and were baptized." (Acts 18:8.) "By one Spirit were" they "all baptized into one body," (1 Cor. 12:13) yet, grievous to the Holy Spirit, there were divisions among them, parties which, if permitted to continue, could grow into as many denominations. The apostle writes with the purpose of supplanting their carnality with spirituality that there might be instead of divisions "the unity of the Spirit in the bond of peace."

The Corinthians were divided over leaders. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." It was Paul who had established them in grace; Apollos came later and "helped them much that had believed through grace." Cephas, as the Lord's key man, would have an appeal to the Jewish converts among them, and so there were in process of formation a Pauline party, an Apollonian party, and a Cephasan party, all of which was a contradiction of the unity the Spirit seeks to create and maintain. The "one Lord" central to that unity consents to no divided allegiance. Christians may follow Paul only as he follows Christ. And Paul, himself, is one hundred per cent for that—no more, no less.

If Paul had been crucified for them, and if they had been baptized in the name of Paul, then justification could have been found for saying, "I am of Paul." If Apollos had been crucified for them and they had been baptized in the name of Apollos, justification could have been found for saying, "I am of Apollos. Or if Peter had been crucified for them and they had been baptized in the name of Peter, then justification could have been found for saying, "I am of Cephas." As such was not the case, Paul makes utterly groundless their partyism and charges the same to their carnality. By the same stroke of the pen he rebukes and condemns present day divisions. Was Luther crucified for you? Were you baptized in the name of Luther? Luther pleaded, "Call not yourselves Lutherans"; Luther was that much like Paul. Was Calvin crucified for you? Were you baptized in the name of Calvin? Wesley? John Baptist?

"I of Christ"

Was Christ crucified for you? Were you baptized in the name of Christ? Hence Paul would fain make King Agrippa a Christian, a Christ one. Such were the "many Corinthians." And before their forming into parties they all were, each one, saying, "I am of Christ," just that. Granting that they responded properly to the apostle's instruction, they were all, upon receiving the epistle, saying once again, each one as a-

foretime, "I am of Christ," just that. Thus effectively should this epistle speak to hearts today.

When Is There a Christ Party?

We are told that there was a Christ party at Corinth. The evidence? "I of Christ." What else could those say who did not go with either of the parties? Are they to blame for being a group left thus, with whom the others are not in full, sweet fellowship all once enjoyed together? Are they to blame for being a group smaller than the whole church? Rather are those to blame who by becoming partyists thus reduced the numbers of those occupying the original ground. And suppose they had become so attached to their own parties and had adopted heroes that they refused to break with them, would that have changed the status of those "of Christ"? Suppose, too, that the partyists had become so congenial and loving toward each other that they had federated and formed one more formidable body "able to do things," would that have been to the discredit of those yet simply and only "of Christ"?

Was there a "Christ party" at Corinth? There may have been, though the evidences seem short of proof. When is a "Christ party"? With apologies due Him, it is when those who say they are "of Christ," the while they are discounting some who are His take the attitude, "I have no need of thee." Or if they receive those whom they deem weak, it is "for decision of scruples," and for moulding them according to fixed forms. One who conforms is "Brother," but should he not yield so amicably to dictated rules or refuse to "line up" according to prescription he becomes no longer "Brother," but at the best "Mister." Their conception of the body of Christ is a certain "line up" and the adherents thereto. This writer does not deny present existence of a party like that. And wherever such a party exists, regardless of age, numbers or prestige, it comes in for the rebuke and condemnation of the Corinthian letter. Their repentance would consist in making genuine their label "of Christ," not in changing the label. Unrepentant, they *should* change the label. The body of Christ is no religious ring. Nothing is the body of Christ that is not inclusive of all born-again people whether on earth or sleeping in Jesus.

Let us observe in closing how unthinkable it should be that the local assembly (except geographically) should be designated otherwise than as the church universal is designated, or that it should have any goal other than to represent truly and perfectly the "general assembly and church of the first-born who are enrolled in heaven."

Three things that break the bounds: the peace that passeth understanding; joy unspeakable and full of glory; the love of Christ which passeth knowledge. (Phil 4:7; 1 Peter 1:8; Eph. 3:19.)

POWER!!!

J. H. McCaleb

"Holding a form of godliness, but having denied the power thereof: from these also turn away."—2 Tim. 3:5.

This is an age of power. Power politics. Power business methods. Power machinery. We strive for it in every walk of life. The very power of our powerful strides crushes us. We must either meet power with power, or be overcome.

Strangely enough we have failed almost utterly to grasp this same truth about God. We have, for some reason, come to look upon God's power as the power of defeatism. Our concept has deteriorated into a kind of empty mental gymnastic exercise—a jumping through a hoop and back again, without a vital conviction.

If we are looking for a stark, cold definition of power—without any reference to so-called religion—we need only to turn directly to God. He is the very essence of power, yea, power itself. One need only to turn to the creation to obtain a full view of all the earthly power there is. And God has it all. Even before the creation, God's power reached back into eternity—and it continues to reach forward into infinity.

All through the Old Testament we find God in absolute control of every phenomenon, of life and death. In the New Testament the same power is portrayed. Through it the sick are healed, the blind see, and the dead are raised from the grave.

Through Christ Jesus we have access to this great power. All power in heaven and earth has been given to our Lord. Through Him the very Spirit of God dwells in us. Perhaps we have been too prone to limit this power to the limited understanding of our own feeble minds. Our finite perceptions find it difficult to grasp the meaning of the infinite. And yet that is exactly our problem. God is infinite. His Spirit is infinite. And it is that Spirit that dwells in us through faith.

The truth of God—among many other things—tells me that I must love my fellow man as myself; that I must be pure in heart; that I must cast out of my heart *all* malice and envy; that I must pray always, give unsparingly, and sing always with the spirit and the understanding. And so I set out to carry out these instructions. For some reason it doesn't work. I find myself failing all along the line. Something is wrong. I know what to do, but I don't do it.

For some reason we are slow to understand and to believe that the One who gave the rules likewise has furnished the power to carry them out. The indwelling of the Holy Spirit is not a book of rules to be digested mentally. Certainly, those rules play a part. Surely they are the very word of God. But the power comes from God.

Perhaps we have deteriorated a bit into a church with the right words but without the power that brings life. There

is nothing more unattractive than a man who stands stiffly in his own righteousness. That very position we fill when we adhere mentally to the letter of God's law and deny the only power that can fulfill it. I wonder if that lack of understanding can account for our divided state, our unlovely attitudes and our failure to reach deep into the recesses of the heart. Power — God's power — is the one instrument of victory. Our faith must reach up to appropriate the very Spirit of God. Only then is there salvation.

"THE NAME OF THE LORD"

H. N. Rutherford

Throughout the scriptures a name is not simply, as with us, a label; it is a revelation of character. The name which the Lord Jesus gave to the apostles either expressed qualities which lay deep within them, and which He intended to evolve, or they unfold some great purpose for which they were fitted. In the history of the early church "The Name" was a kind of summary of all that Jesus had revealed of the nature and heart of God. "For the sake of the Name they went forth, taking nothing of the Gentiles." There was none other name by which men could be saved; none other name that could compare with that. That name is above every name, and in it every knee shall bow, and every tongue confess. The Name of the Lord was the talisman of victory when David fought Goliath of Gath; it will be ours as we fight our Goliath, Satan, and the spiritual hosts of wickedness in heavenly places. 1 Sam. 17: 45. "Take the Name of Jesus ever, As a shield from every snare."

PREACH THE WORD

W. J. Johnson

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but having itching ears, will hearken to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."—2 Tim. 3:16, 17; 4:1-4.

This settles the matter with true disciples of Christ Jesus concerning the essentiality of every scripture in their hands to convert souls to Christ and to strengthen them in the faith. So let us observe all things that Christ has commanded. His word will accomplish what he has destined it to do.

THE PERILS OF THE LAST DAYS

R. H. B.

Commenting on 2 Tim. 3:1 in the Expositor's Series, A. Plummer writes as follows:

"The meaning of the 'last days' is uncertain. The two most important interpretations are: (1) the whole time between Christ's first and second coming, and (2) the portion immediately before Christ's second coming. Probability is greatly in favor of the latter; for the other makes the expression rather meaningless. If these evils were to come at all, they must come between the two Advents; for there is no other time; and in that case why speak of this period as the 'last days'? It might be reasonable to call them 'these last days,' but not 'last days' without such specification. At the present time it would not be natural to speak of an event as likely to happen in the last days, when we mean that it would happen between our own time and the end of the world. The expression used in 1 Tim. 4:1 very probably means no more than 'in future times; hereafter.' But here in 2 Pet. 3:3 the meaning rather is 'in the last days; when the Lord is at hand.' It is then that the enemy will be allowed to put forth all his power, in order to be more completely overthrown. Then indeed there will be perilous, critical, grievous times."

"In the last days, grievous times shall come." These "last days" (as pointed out by Plummer) are the days immediately preceding the coming of Christ and the end of the age. Those days will be characterized by a failure of faith, of hope, of love; by departure from the truth; by spiritual laxness and moral breakdown. Let us note the predictions.

1. True faith will be comparatively rare. "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8.) This does not itself tell us whether or not He will find faith on the earth. But the significance of the question is evident. It will be a doubtful thing and questionable. It is as when the prophet (in Isa. 53:1) said, "Lord, who hath believed our report?"—which meant that comparatively few would believe (John 12:37-42).

2. The hope will be clouded. The church's hope is ever the Lord's return. But in the last days scoffers will come ("mockers with mockery") who will ridicule the expectation of Christ's coming. "Where is the promise of his coming?" they will say; "for from the day that the fathers fell asleep all things continue as they were from the beginning of creation." (2 Pet. 3:3, 4.) Mark especially the scientific cast of their scoffing. These mockers believe in the unvarying order of nature, in the constancy of natural law, in the stability of the material universe, in the impossibility of a miracle. "From times immemorial," they say in effect, "everything has always followed the strict sequence of natural cause and effect, with never any supernatural interference. Which is the axiom of all modern science. It is on this ground that scoffers laugh at the idea of Christ's personal return from heaven, and in their denial of God's revealed truth they are encouraged to follow after their own lusts. This is that great "error of the wicked" of which Peter warns the Christian, that he may guard against

being carried away with it. (2 Pet. 3:17.) This view and attitude will be very prevalent in the last days.

3. There will be a failure of love. "Because iniquity shall abound, the love of the many shall wax cold." (Matt. 24:12.) The connection in which this is found deals with the end-time. When wickedness abounds on every hand even those who have had love will be in danger of losing it; for great will be the provocations, great the disappointments and disillusionments. When those whom they loved and trusted turn false, people are apt to grow bitter and cynical. And in the last days there will be much of that.

4. "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 3, 4.) He is speaking of professing Christians; for the world in general always resented the truth. But in the last days the world's opposition will grow tenser, and false, professing Christendom will fall in line with the world. If preceding the "day of the Lord" the "falling away" shall come (2 Thess. 2:3) it means that the very foundations of the faith will be abandoned, and that they will deny the gospel itself and "even the Master that bought them." (2 Pet. 2:1.)

5. The extended description in 2 Tim. 3:1-5 of moral and spiritual decline in the last days, again refers to the professing church, that which is called "Christendom," rather than the world. The world in general has always answered to this description; but it is the outstanding phenomenon of the last days that a people who hold "a form of godliness" will deny the power thereof. And though it may be shown, no doubt, that there were always some professing church-members who were "lovers of self, lovers of money, lovers of pleasure rather than lovers of God," and who were guilty of all else mentioned here, yet this state of things will be general and common in the last days.

These signs of the last days are strikingly noticeable in our day. It behooves Christians to watch and pray, to cleave to the Lord with purpose of heart in these times; to exhort one another, and so much the more as they see the day approaching; yea, and to work the works of God while they can, for the night cometh when no man can work—the morning also for those who have loved His appearing.

The Great Coming Famine! See Amos 8:11-13.

"Sin is the measure of salvation. Only they know what it is to be saved who know what it is to be lost. All heresy has its source in wrong or feeble conceptions of sin. 'As with churches, so with individuals, the estimate of sin determines everything.'"—J. M. Stiffler.

BEN'S BUDGET

Ben J. Elston

The DeRidder congregation (We put it: "A church of Christ") has a promise that Bro. Boll will—if God will—preach and teach some in April, in connection with its work. I write of this because I think it is fair to do so. We expect him to deliver such messages from the Word as he is persuaded we, and such as may be induced to hear him, most need. Of the goodly number of good preachers who have been invited to speak here, more have inclined away from some of Bro. Boll's interpretations, than those who regard them favorably. Some of us have a bit of appreciation of his strong grasp of divine truth and feel that, in our privilege, we also confer a great opportunity for benefit to all honest hearers. The "truth in love" is our one demand of all who herald our Lord Christ for us. Please let readers note this announcement, and join your prayers with ours for the great blessing for which we hope and have worked and prayed. Further, help all you may by personal presence. All who love our Lord Jesus Christ with a love incorruptible, and call on God out of a pure heart will be welcome. Jesus might come for His own in the meantime. "Be ye therefore ready."

DeRidder, La.

OUR CHRISTIAN YOUNG PEOPLE

Claude Neal

I believe our Christian young people should have some attention in our Christian journals. Reports, special articles written by them and for them, might create and encourage a greater interest in the Christian way of life. It would be good, for example, to hear what the young people are doing in various churches. We are inspired by examples of the achievements of others. What are the churches doing other than Sunday school to interest, reach, and cultivate the spiritual life of young people?

For seventeen years, Portland Avenue Church, Louisville, has conducted a day school where the children are taught the word of God daily in addition to the state-required elementary and high school work. The alumni of Portland Christian High School, now one hundred strong, form a mighty chain in behalf of Christian education.

I recently baptized an unusually young lad. When confronted the other day with the choice of attending Brother Boll's Friday night class or an operetta, he chose the Bible class.

Reread *Sanctified Learning* by Brother Chambers in January Word and Work.

"Faithful is He that calleth you who will also do it."

WHY SHOULD GOD BLESS AMERICA?

What is the basis of the claims of America on God? On what grounds do we ask Him to bless us? I recently read a story of a newsreel in which a popular woman radio singer sang, "God Bless America." As she sang there were flashed on the screen various scenes from many parts of America, mountains, valleys, streams, waterfalls, fields of grain, fields of cotton, mines, oil wells, factories, skyscrapers, shipyards, great ships, railroads, trains, automobiles and areoplanes. The inference was that our strength, our security, and our merit are rooted in these things, that our material possessions constitute America. So when we sing, "God Bless America," we mean God bless our material assets, and, incidentally, bless us through them.

We are rather well off in all of these things. If they constitute a valid basis for claiming the blessings of God, America is in a good position with Him.

We constitute only about 6% of the world's population, but we possess: $\frac{1}{2}$ of the world's gold, 40% of the world's silver, 50% of the world's zinc, $60\frac{1}{2}$ of the world's copper, $66\frac{1}{2}$ of the world's oil, 40% of the world's railroads, and 85% of the world's automobiles, and so, on and on.

But, we should remember that all of these things belonged to God before we possessed them and that they still belong to Him.

[Then, quoting Gen. 1:28; Ps. 24:1; Deut. 1:18, he asks]

On what basis does God promise to bless individuals and nations?

[Quoting again, Joshua 1:5-7; Prov. 14:34; Isa. 33:15, 16; Matt. 6:33; John 8:31, 32; Matt. 28:18-20—]

How does America stand from the viewpoint of the basis, laid down in these divine words, on which God promises His blessings? How do we stand as individuals?

What kind of basis have we laid for singing, "God Bless America"? While we have enjoyed the bountiful blessings of a large share of his material things how have we as a nation and as individuals treated him, his wishes, desires, and laws? What is our record as to the observance of his law? How do we stand as to righteousness and sin? What are the facts as to our speaking uprightly, despising the gain of oppression, refusing to take bribes, to hear of blood, or to look upon evil? Do we seek first His kingdom and His righteousness and trust Him that His material blessings will follow?

A recent Gallup poll in 7,600 average middle class homes revealed the startling fact that 40% of these homes did not own a Bible.

Dr. Walter S. Athearn conducted a survey which covered the entire country. This survey showed that 70% of the youth of America grow from infancy to maturity without any con-

tinuous and systematic instruction and training in either morals or religion.

Dr. Herman H. Horn of New York University says the per cent is at least 65.

Dr. Geo. H. Betts says 75% of the youth of the land are thus growing up.

America, as such, laughs at God, His word and His will. We have neither the inclination nor time to be taught of Him! Be the disciples of a crucified Galilean, that's ridiculous! As far as being baptized, that's absurd! Abide in His word and observe His commandments! A free, learned and rich people such as we in America! That's laughable!

On the basis of this Gallup poll we may safely say at least half of the homes of America do not possess a Bible. As we get away from the average middle class homes, in which the poll was made, in either direction, the number not owning Bibles will become larger.

Most of those who own one do not read it.

Most of those who read it pay no attention to it as far as their conduct is concerned.

From 65 to 75 out of every 100 of our children are brought up in utter ignorance of it. We have practically left God out of our homes and schools. We yield to Him only limited authority and reluctant obedience even in the churches.

What are the results? What kind of nation has this procedure made of America? We are the richest nation on earth. Yes, that's right. But let us look at a few other details that constitute a part of the picture.

A forged check is cashed each $3\frac{1}{2}$ minutes.

A major crime is committed each 22 seconds, nearly 3 a minute.

Crime has increased 450% during the last fifty years.

The average age of the criminal is yearly becoming less.

More than 50% of the major crimes in 1939 were committed by youths less than 25 years of age.

Harold Nathan, 1st Assistant G-Man, says:

Nearly 400,000 Americans now living will be murdered.

Nearly 300,000 Americans now living will commit murder.

There were 9,600 murders in the U. S. in 1936.

Our murder rate is 10.7 per 100,000 and the rate is increasing nearly 11% a year. Our murder rate is $4\frac{1}{2}$ times that of Switzerland, 18 times that of Scotland, 19 times that of Great Britain.

Mr. Nathan tells us further:

1,445,581 major crimes are committed yearly and that they are increasing 235 a day.

The Northwestern Insurance Company says that gambling costs the people of the United States seven billion dollars a year, \$53.00 per capita.

We spend \$13.50 per capita for education in the U. S.

We spend \$53.00 per capita for gambling, and
We spend \$40.00 per capita for liquor each year.

In the old saloon days there were 177,000 saloons in the United States. Now there are 437,000 legalized liquor stores. And the old saloon was a high type institution of moral, cultural and spiritual development compared with our present day liquor joints in which 1,335,000 girls and women are working. Get the entire picture. Don't miss any of the details. We have in the midst of our marvelous material blessings 245,000 churches over against our 437,000 liquor joints. In Washington, D. C., we have 399 churches and 1,874 liquor joints. Liquor enters in, one way or another, into 70% of the arrests of the land. Since repeal we have multiplied the number of drinkers in America over and over among men, women, and youth.

There are more than one million recorded cases of syphilis in the United States and the doctors tell me that not half of them are reported. It is estimated on the basis of the records of a number of large hospitals that 348,000 to 412,000 young people contract this dread disease each year while drinking.

I do not include gonorrhoea because I have been unable to secure dependable figures. But reliable physicians tell me these cases are more numerous than syphilis.

I am only calling attention to a few of the details in the picture of the nation we have made of America. Nothing is to be gained by sticking our heads in the sand and refusing to see them.

Just one more. During the last ten years religious contributions in America have decreased 30% and all other religious activities have decreased in proportion, while all of the destructive, debauching sins discussed, and many others, have increased by leaps and bounds.

And yet, we sing, "God Bless America." We sing it in the liquor joints, we sing it in the road houses, we sing it in the dance halls, we sing it over the radio, and sometimes we sing it in churches. Such procedure is utter blasphemy.

We treat God with complete contempt. We utterly ignore Him. We laugh Him and His word to scorn. We revel in our material wealth and debauch ourselves in all kinds of sin. And then, when the world gets on fire and we sense imminent danger, we hysterically sing, "God Bless America," and feel very religious and very safe.

Roger Babson, in his business survey of the nation for the week ending Jan. 1, 1941, discusses the situation from every viewpoint, predicts a prosperous year for 1941, but concludes as follows: "There really is only one thing which troubles me about 1941. It is that our prosperity may make us less dependent upon God, whom we need now more than ever. The material destruction facing Europe and England—terrible as it will be—may develop there a spiritual awakening of tremen-

dous value. History shows that the rebirth of nations has come through adversity—never through prosperity. Hence, we must be on our guard that America with all its material wealth is not left the most pagan of all nations.

"Making life easy does not make it better. Avoiding war does not insure us against disaster. More money does not mean more self-control. Automobiles, electric refrigerators, and radios will not take the place of self-reliance, self-denial, and the willingness to co-operate for the common good. We all know that the great need of the entire world today is more of the Christ-like spirit—of wisdom, sacrifice, and charity. Let us emphasize this during 1941, as otherwise our security and prosperity may be our temptation and our downfall."

I have kept the text until last. We shall now read it and close. It is 2 Chron. 7:13, 14. Won't you get your Bible and read verses 11 to 22 and see the similarity between conditions there and then and here and now? Let us read the text together.

"If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people;

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

In our America the clouds are dark and threatening. Enemies are at work to devour the land. Pestilence is imminent and perilous. As a nation we are afraid. There is one refuge of absolute safety. It does not consist in armies, navies and air corps, soldiers, sailors, and pilots, numerous and mighty as these may be. Our only refuge is God. We as individuals and as a nation can enjoy the perfect security of this refuge only as we humble ourselves, repent of our sins, turn from them to him according to his law, ask for and enjoy forgiveness and healing.—Jesse P. Sewell, in *Christian Leader*.

THESE ANXIOUS TIMES

Howard Marsh

We are living in times of anxiety when all over the world men's hearts are failing them for fear. We, as Christians, need not fear. Instead, we should rejoice in the hope we have of escaping the terrible things that shall come to pass and to stand before the Son of man. Is your heart right with God? If so, you need not fear, for he will take care of you. If not, then you should hasten and make it right. O what peace, comfort, and joy comes to one when he is in right relationship with God! If this is not your condition, why not change today? Put your whole self in the Lord's hand; trust Him, and you will have no occasion to fear what man shall do unto you. Be not anxious for your life, or troubled about many things, as Martha was; but like Mary, choose thou the one needful thing, which shall not be taken away from you.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:1-5.

"In the beginning (*en archei*)." The Greek says "in beginning," but no point is to be made about the absence of the article, for the article is frequently absent with *arche*, whether *arche* refers to the absolute beginning, as here, or to the beginning of some finite thing. Regardless of what the Greek idiom is, the English idiom demands "in the beginning."

"The Word (*ho logos*)." *Logos* means fundamentally word, i. e., the vocal means by which a thought is expressed. Then among the Greeks it came to mean also that which is behind the spoken word, i. e., thought, reason, reflection; and it is from this meaning that the meaning here devolves. *Ho Logos* here must be the basis of all thought, reason, reflection, i. e., the basis of mind, of intelligence. Jesus Christ, who is the Word (*ho logos*) must then be the basic Mind or Intelligence of the universe.

"The Word was with God (*pros ton theon*)." Literally, the meaning is "in the presence of God" or "face to face with God." John here used just about as intimate a preposition, i. e., *pros*, as he could. He wanted to show the closeness of the relation between God and Jesus Christ in Jesus' pre-incarnate state.

"The Word was God." The Greek order and exact wording is illuminating: "God was the Word"; but such a translation is neither theologically nor linguistically correct, for we cannot translate in the Greek order with *God* as the subject and *the Word* as the predicate nominative in view of the fact that the use of the article (*ho* "the") with *logos* "Word" and its non-use with *theos* "God" stamps *logos* "Word" as the subject. Why then was *theos* put first in the Greek? Any change of normal word-order is significant, and here the change must have been for the sake of emphasis: "the Word was God." John's *Gospel* was written about 100 A. D. and already heresies had crept into the church. One of these heresies denied the coexistence of the Son with the Father. In 325 A. D. the Council of Nicea was to combat the Arian heresy that said that the Son was of like substance to the Father. The Council of Nicea affirmed that the Son was of the same substance as the Father. John's emphasis on the fact of the Word's existence in the very beginning, on the fact of the Word's intimacy with (*pros*) God, and on the fact that the Word was *God* apparently was called forth to combat these heresies, already beginning, regarding the nature of Jesus Christ. Notice, too, the addition of a summarizing statement: "The same was in the beginning (*en archei*) with (*pros*) God." This summarizing repetition, which is one of the characteristics of Hebrew poetry, is here emphatic. Perhaps this desire

on John's part to combat these heresies led him to use the vivid and intimate term *logos* for Christ in order that he might show the indissolubly intimate connection between the Father and the Son and also their eternal coexistence.

2. "All things were made (*egeneto*) through (*dia*) him." Again we have the emphasis on Christ as the part of the Godhead through whom everything came into existence. *Egeneto* "were made" might also be translated "became" or "came into existence." This is what we call the ingressive aorist, which shows the act starting, in progress, and completed. The *dia* "through" is another intimate word. John did not say "by (*hupo*) him" — the usual and a rather colorless expression — but "through (*dia*) him," i. e., John shows that the creative power actually flowed through Christ.

3. Again in the manner of Hebrew poetry (for John was a Hebrew) we have a repetition: and without (*choris*) him was not anything made (*egeneto oude hen*) that hath been made (*gegonen*)." We might translate, keeping the Greek order and emphasis, "and apart from him there came into existence not (*oude*) one thing (*hen*) which has come into existence."

4. "And the life (*he dzoe*) was the light (*to phos*) of men (*ton anthropon*)." — The fact that the article (*he* and *to*) is used with both parts of the preposition means that the preposition is convertible, i. e., we can here translate "the light of men was the life," whereas in 5:1 we could not convert the preposition "the Word was God (*theos en ho logos*)" because only one part has the article. If *the* life, i. e., *the only* life, is in Him, and if *the* light of men is *the* life, then *the only* light of mankind is the life that is in Christ.

Ton anthropon "of men" would more exactly be translated "of mankind." *Anthropos* is the word for "man, mankind, the genus *homo*." It includes both male and female. *Aner* is the specific word for "man, the male human being." There is no preferential treatment of either sex in Christ Jesus. Cf. Gal. 3:28.

5. I should prefer to translate: "And the light is shining (*phainei*) in the darkness, and yet (*kai*) the darkness has not comprehended (*ou katelaben*) it." *Phainei* is a present indicative, and I am afraid the customary translation "shineth" means very little today for showing the fact that John is saying "the light is shining right now." *Katelaben* is an aorist indicative, which here is best translated by our present perfect. The idea is "up to now the darkness has not grasped the meaning of the light." The slightly adversative use of *kai*, "and yet" almost "but," is common in John.¹ We often use *and* in English with a slight adversative force, e. g., "Henry went to town and (=but) Mary stayed at home."² The meaning is that Je-

¹Robertson, *A Grammar of the Greek New Testament* (1919), pp. 1182f.

²For example in the Greek New Testament, cf. John 3:19; 4:20; 6:49; 7:30.

sus is shining as the light of mankind (both in John's day and ours) and the world has not yet (both in John's day and ours) understood the significance of and appropriated the power of the light.

ANNOUNCING THE NEW MANAGER AND PUBLISHER

R. H. B.

Taking over the management and publishing department of the Word and Work in order to relieve Brother Jorgenson of the greater part of that burden is our friend, a faithful, godly, and able brother, Julius R. Clark. More than twenty years ago Brother Clark came to Louisville; and from the first day that we knew him until now, he has grown in the esteem and affection of his brethren and co-workers in Christ. For some time after leaving Louisville he preached for the church of Christ in Linton, Ind.; then took up the work at Dugger, Ind., (just seven miles distant from Linton) where he has lived and labored acceptably and efficiently for sixteen years, and has given proof of his ministry in zeal, in goodness, in wisdom, in purity, in love, in earnest and faithful work, and has won his place in the hearts of all the church and the respect of that whole community. Brother Clark has had some experience in the publishing business, and his ability and energy will henceforth be devoted to the Word and Work. This magazine has through all these years been a work of faith and a labor of love; and in that spirit Brother Clark assumes his collaborations with it.

I cannot close this announcement without speaking a word concerning our brother, E. L. Jorgenson, who at this time is away, recovering from severe illness. For thirty years Brother Jorgenson has been my friend and fellow-worker and fellow-soldier. For twenty-five years we have published the Word and Work together. This partnership is not ended; only the greater part of the burden, which with all his other work he is now not able to bear, has been taken from off his shoulders. He will continue as co-editor of Word and Work. Through the years of my association with Brother Jorgenson I have found no fault in him. He has ever been true and faithful, noble and steadfast in all his work and ways; and (seeing he is not here to blue-pencil this) I want to take this occasion to accord to him that heartfelt praise of which he is so eminently worthy, and to express that fullest confidence and affection of our long friendship toward him.

A NOTE FROM THE FORMER PUBLISHER

Since Brother Boll's announcement, above, did not get into the March W. W., I did return in time to see it after all! But we will let it stand just as it is, though I, on my part, am not worthy.

All that is said of Brother Clark is true, and much more. He is, perhaps, the very best man possible for this post; and we are deeply grateful, to him and to God, for this wonderful relief and help. Though I am entirely well again (thank God), it is true that I cannot longer carry my two-fold work. As Brother Boll says, I am to continue on the W. W. staff, as associate, rendering Brother Boll and Brother Clark such aid as I may, in connection with a busy ministry of preaching and singing.

Brother Clark has been for years our most successful club-raiser, though some others have given him a hot race each year. This alone would indicate his interest, energy, and zeal, and his ability as a circulation builder.

For Brother Clark's convenience, the W. W. changes its address to 2630 Montgomery St., Louisville, Ky. (Great Songs Press retains unchanged its old address, Baxter Station, Louisville, Ky.)

Our friends are asked to remember that Brother Clark has been brought to the office wholly by special pledges. His salary of \$50 per month is a new item of expense to W. W.; and this fund must needs be kept up aside from the usual gifts to cover our occasional publication deficits. Almost enough has been conditionally pledged (but not quite) to sustain the "Publisher's Fund"; and we hope and pray that God may enable and move those who have promised (and others) to send regularly. Brother Clark (with Brother Overman as assistant) will have no little expense out of his allowance; and this set amount from W. W., together with his income from preaching, will be no more than he will need to sustain himself and his fine family. With all my heart, I commend him to our readers!—E. L. J.

BOOK NOTE

The New Testament Evangelism Campaign Guide and Handbook by C. J. Sharp. 190 pages. Cloth binding. Attractive jacket. Standard Publishing Co., Cincinnati, Ohio.

Evangelism feeds the church spiritually and numerically and is one of the things required by heaven. Therefore it should be well done. In the five sections of this brand new book ("The Why-", "The How-", "Ammunition for the Campaign", "Care of Converts", and an Appendix) which has been prepared by a seasoned man with the aid of hundreds of successful preachers and evangelists, a very large number of topics have been treated pointedly and practically. The things usually thought of "off hand" are here and a multitude of matters which in most meetings are overlooked. Here's something on selecting the evangelist, something about ushers and ushering, advertising, calling, use of tracts, and a good deal of doctrinal matter. The advertising suggestions are very helpful and there are model forms. Also drawings and directions for making a baptismal garment. It is as the foreword says: "We have endeavored to crowd into small space everything possible that might be helpful to preachers, elders, teachers and leaders in planning for, and carrying on an evangelistic campaign."

This book from this office or from the publisher costs \$1.25 and is worth more than its price.

ON FOREIGN FIELDS MISSIONARY NOTES

D. C. J.

The Garretts are abiding at Avon Park, Fla. *** Two of the Harry Fox boys are preaching. *** Boyd Reese and Helen Pearl Scott are en route to Africa and Colin Smith, has returned to Australia by airplane. ** Asthama has again been troubling Sister Mattley.

Bro. George Johnson has employment at Hammond, Indiana. ** Sisters Shewmaker and Rowe, of the African mission, had a month's vacation in Southern Rhodesia. ** The Cassels in Manila have found a one-floor house with better lighting and ventilation. ** Reports from Japan indicate that missionary work is now greatly hindered by circumstances beyond control of the missionary. If it be true that the Japanese have largely promised the government that they will not allow a missionary to teach them anything except English and that not English Bible, it would seem that opportunity at the present is greatly reduced.

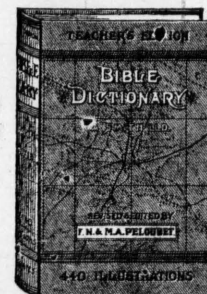
"Two baptized in a recent meeting in the provinces; I baptized a sailor from the U. S. S. Houston just before Christmas, and three were baptized in Bro. Rodman's field late in November." — *H. G. Cassell*. ** Bro. N. B. Wright is so pressed with callers in North China that he sometimes can scarcely find time to eat. ** The O. T. Rodmans have spent a good deal of time at the hospital having Virginia's infantile paralysis effects looked after with favorable results. They are now at 14 S. E. 28th st., Oklahoma City, Okla. where Bro. Rodman may be addressed for preaching appointments or special missionary talks. ** It is with some difficulty that busy Bro. W. N. Short finds time to write, but he finds it and he really does write. ** James Edward Scott, en route to the west for schooling, is employed in Louisville for the present. He has given some commendable addresses on the work in Africa. ** Ardath Brown, of Africa is a pupil at Harding College this year. ** Our brethern have completed a translation of Mark in Chitonga, an African tongue. They will have part in the translation of the New Testament that is on the way. ** The No. Rhodesian missionaries have operated twelve schools this year with a total enrollment of about 600. ** The offer to send this helpful journal, the Word and Work, the remainder of the year for 50¢, should be used as a missionary proposition by many. Send a paper written in the spirit of Christ to your unsaved relatives and friends and to children who may be away from home. ** The articles on Daniel will be worth several times the cost of the periodical. ** "The neighbors about here are praying very earnestly for both Sybil and Foy, that they may have safe journeys, accomplish their work well and get back to help in the work here." — *W. N. Short*.

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J. R. Clark, Publisher

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