

SPECIAL OFFERS FOR MAY

OFFER NUMBER ONE

The April issue of the Word and Work carried some exceptionally fine articles. One that excited considerable comment was "Why Should God Bless America." You will want your friends to read this stirring article. We will give a copy of this April number to every new name received during the month of May. You may continue to get eight months clubs of four or more at the 50¢ rate until the end of the month. This April Word and Work may be had at the special rate of five cents per copy if you wish to hand a few to friends. This holds good as long as the supply lasts.

OFFER NUMBER TWO

We have several Boles-Boll Prophecy Debate books which originally sold at \$2.00 per copy. We will present one of these to each person who sends in a club of four or more names during the month of May. If you wish the book you must notify us when you send in your club. Or you may have the Boles-Boll book for 50¢ without a club.

OFFER NUMBER THREE

Six second quarter Word and Work quarterlies will be sent FREE to any adult or young people's Bible class not using them. Additional quarterlies may be had at half price. As long as our stock lasts Bible schools using them may secure an extra supply at half price. This offer applies only to the second quarter.

OFFER NUMBER FOUR

A Bible would make an excellent graduation present. We will stamp a name in gold free on the cover of any leather Bible purchased during May or June. We recommend the American Standard Bibles, displayed on the inside of the back cover, as the finest text. For a Study Bible in the King James version, the Scofield Reference Bibles shown on the inside of the front cover are excellent. We can also secure King James Bibles and Testaments in the regular line for those who prefer them.

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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SOME BOOKLETS BY R. H. BOLL



Robert Henry Boll was born of Catholic parents in Germany, June 7, 1875, and one of his kinsmen was an Archbishop. He lived a short time in Switzerland, was taken back to Germany, and came to the U. S. in 1890; was converted in 1895; the same year entered Nashville Bible School, "working his way"; left the Bible school in 1900; and has continued a diligent student of the Book in various languages. Has evangelized since 1896, since 1904 minister of Portland Ave. church, where his revivals are notable for their fruitfulness and his winter Bible classes are attended both by local patrons and students from distant places. In 1907 he became an editor of the **Gospel Guide**; was six years first page editor of the **Gospel Advocate** after which he was offered space in five other papers, but since January 1916 he has edited the **Word and Work**. For years he has

taken the extra work of writing a Bible School Quarterly for adults. No one is known to the writer who for so long a period has given himself so completely to one thing—studying and teaching the Bible.

Lessons on Hebrews. 226 pages. Cloth binding. These twenty-five lessons first appeared in the **Gospel Advocate** in 1905, and were printed in book form by McQuiddy Printing Co., Nashville, Tenn. in 1910. All have been sold. Will be reprinted on sufficient demand.

Truth and Grace. 288 pages. Cloth binding. Indexed. Introduction by J. W. Shepherd; biographical sketch by E. L. Jorgenson. Contains some of his writings in the **Gospel Advocate** and **The Christian Leader and the Way** with a brief commentary on Philemon and the treatment of scores and scores of practical topics. This book is out of print.

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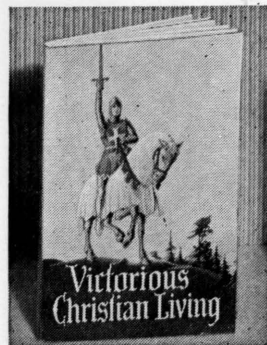
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THE WORD AND WORK

(VOLUME XXXV, JUNE, 1941)

GOD'S ANSWER TO AMERICA

Maurice Clymore

America! America!

Why do you call on me
For blessings great from heaven's store,
While sin unchecked I see?
You call on me to bless the land
Of the red and white and blue,
But know you not that barriers stand
Between my hand and you?

America! America!

You've wandered far from me;
Your gods are pleasure, wealth and wine;
From church an absentee.
The marriage vow you disregard;
Divorce now breaks the tie;
Your homes have lost their sacredness;
To fashion's shrine you hie.

America! America!

My answer give I thee:
Bow down your heart in penitence;
Lift up your eyes to me.
Let righteousness and justice run
Like waters to the sea;
Let sinful lusts be put away;
From greed for gain be free.

America, the home sweet home,
Of those who now are free;
If still this blessing you would keep,
Return in heart to me.
Tranquility I cannot give
The land from blue to blue,
Until from sin you turn away,
And to my word be true.

WORDS IN SEASON

R. H. B.

"BAPTIZED INTO HIS DEATH"—"BURIED INTO DEATH"

There are those who stand valiantly for the strict meaning of the Greek preposition *eis* in Acts 2:38, that it means "into," "unto," "in order to." So strongly do some insist on this that if any man was baptized thinking he was already saved, they

must baptize him over; for (in their view) the man has not been properly baptized, since he did not understand at the time that baptism is "for," that is "in order to," the remission of sins. But these strong contenders for "*eis*" in Acts 2:38 become considerate and lenient when they come to Rom. 6:3, 4, where the sinner is said to be baptized and buried "into death." It is the same word "*eis*," and used in connection with baptism, just as it is in Acts 2:38. There it is "baptized . . . unto the remission of your sins," and in Romans 6:3, 4 it is "Baptized into . . . death." "But (it is asked) what kind of man do you bury—a live man or a dead man?" So they *will* have him dead before he is baptized—exactly as certain other folk have them pardoned before baptism. Hearken my beloved brethren, hadn't you better look through your ranks and baptize some of your converts over? For it cannot be much worse to disregard "*eis*" in Rom. 6:3, 4, than in Acts 2:38; and if the failure to understand the "*eis*" in Acts 2:38 is good reason for re-baptism, why should not the disregard of the same "*eis*" in Rom. 6:3, 4, be as good cause for rebaptizing a man? The one is just as much a "design of baptism" as the other; and if a misapprehension of the "design" would render baptism invalid in the one case, why wouldn't it in the other?

The position generally taken is that a man dies to sin when he repents; in other words, repentance is the equivalent of death to sin. But no such thing is intimated in scripture, particularly not in the context of Rom. 6. The "death to sin" spoken of there is also death to the law; and it is the one because it is the other. It is in fact the death of "the old man" with all that appertains to him as a man "in the flesh."—Or, if it be said that we bury a man who is "dead in trespasses and sins"—this also will not explain the matter; for in that respect a man must be "quickened" before he is baptized, else would he not be a proper subject for baptism. The begetting by the word (which is the same as the "quickening") must precede the birth. Moreover, the apostle is not speaking of a "death in sin," but a death *to sin*. (Rom. 6:3.)

But the fact is simply this: *we are baptized into Christ's death*. (Rom. 6:3.) This death is not an act on our part such as repentance, self-renunciation or self-consecration. It is not anything that we have done or can do: it is *something Christ has done*, something He did *for us*, and in which we have share when we are united to Him. Christ died for us, and we become partakers of his death at the moment when we are united to Him—that is, when we are said to be *in Christ*. "Or know ye not that all we who were baptized into Christ Jesus were baptized into his death?" As certainly as we were baptized *into Christ* then, so certainly were we baptized *into his death*. And that is *His* death which *He* died for us. It became ours as we were joined to Him and thus entered into it. "We were buried therefore with him into death, that like as Christ

was raised from the dead . . . so we also might walk in newness of life." "For the death that he died, he died unto sin once; but the life that he [now] liveth, he liveth unto God." Of this death and in this new life we are partakers together with Him if we are in Christ—joined to Him and identified with Him. And every one who is thus in Christ is bidden to take his stand upon this fact. "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:10, 11.) The death, burial, and resurrection of Christ becomes ours, in Him. All that He has done for us becomes ours when we are "baptized into Christ."

* * *

AN OLD MAN'S WISDOM

The views and counsels of an old man are not always true and good. They ought to be, and they are if his path through the years has been guided by the light of God. It all depends on what sort of old man it is. The hoary head is a crown of honor (says Solomon) if it is found in the way of wisdom. The wisdom and experience of a man who has fought his way through and kept the faith and hope and love, is worthy of deepest respect and consideration. Fierce are the tempests that beat upon the sea or about the lofty mountain peak; but they are not as fierce and wild as are the storms a true soul must face in the course of a life-time. And precious are the lessons such a one has gathered in the stress of the years.

An irreverent modern day despises the wisdom of virtuous old age. But the word of God holds it up as a light and a help. Such a voice comes to us in the 37th psalm. "I have been young, and now I am old," says the writer—the psalmist who is inspired by the Holy Spirit to recall and interpret his experiences aright. And what had he found in his long life? "I have not seen the righteous forsaken, nor his seed begging bread." That was worthy of note. In all his many days he had never come across a case of that sort. He observed some other things also. "I have seen the wicked in great power, and spreading himself like a green tree in its native soil." That may have been perplexing to him at the time. "But one passed by, and, lo, he was not: yea, I sought him, but he could not be found." The triumph of evil is after all short-lived.

Yet another thing or two he marked as God led him through the school of life—for example, that a little that a righteous man hath is better than the riches of many wicked (verse 16); that in time of great calamity the righteous are sustained, but the wicked perish (vs. 19, 20); and that the man of God need not be distressed if anyone takes the advantage of him, but in the face of it can afford to be magnanimous and generous always. For it is the blessing and the curse of Jehovah that makes all the difference in a man's welfare (vs. 21, 22). And that life's changes and the plotting of the wicked, and the threats of enemies, and the like, are not as serious as

they seem at the moment. We are in God's hand. We need not fret, or be anxious, or envious. One thing only is needful: "Delight thyself in Jehovah, and he will give thee the desires of thy heart." Three times over he tells us to "fret not thyself"; and again, "Cease from anger and forsake wrath." What is the need, and what boots it if you do? There is a better way: "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." Nothing and nobody can keep you out of your own if you do that. And then "Rest in Jehovah and wait patiently for him." The outcome is certain and it can not fail.

These are some of the precious lessons of peace and trust, proved and tested out in the crucible of a long experience, and recorded for us by the Spirit of God. We need those lessons! Read Psalm 37.

* * *

MODERNISM

"Modernism" is the genteel, cultured, intellectual infidelity of our day, which masquerades the profession and guise of Christianity. There are various shades of it, ranging from a mild kind that still holds some fundamental truths to the out-and-out radical sort which has thrown everything overboard. But all types have certain features in common. Here are some of the more or less outstanding characteristics which mark all forms of Modernism.

1. There is in all a rejection of the Bible as the written word of God and final authority. Some reject only portions of it—parts of the Old Testament, say, or some books of the New Testament, or passages here and there which they dislike; some deny the divine authority of the whole.

2. They all stress the unscriptural doctrine of the "Universal Fatherhood of God," and its corollary, the "Universal Brotherhood of Man." And consistently with this they believe in no essential difference and line of demarcation between the church and the world. Some go even so far as to recognize heathen religions as relatively true and good forms of divine worship and service, lower in degree, not different in kind, from Christianity; and show more or less readiness to enter into combine with systems of idolatry (—religious "syncretism.")

3 They consider the kingdom of God as merely a new and better social order, in which some such ethical principles as those of the Sermon on the Mount will be followed. They speak of "bringing in the kingdom," and attempt to accomplish this aim by various civic and political schemes, by reforms, legislation, changes of government, even to the agitating for socialism and communism, and the overthrow of "capitalism" and the like.

4. Accordingly the emphasis of their teaching is upon ethics, altruism, service, progress, self-improvement, culture, ideals, will-power, character-building, civic-righteousness, so-

cial reform, and like subjects; while in great measure they ignore or even oppose the great fundamental truths of the Christian faith—about sin, blood atonement, the cross, the resurrection, the new birth, salvation by grace through faith, etc.

5. Modernists in general seek to build up a humanistic religion on what they fondly imagine to be a "scientific basis"; the first article of their creed being the denial of the supernatural. Consistent Modernists deny all miracles; the virgin birth, the resurrection, the deity of Christ, the gift of the Holy Spirit. As a class they are evolutionists, and seek to explain the physical universe as well as the Christian faith on purely "natural" grounds.

6. Finally, they have no outlook upon the future. They mind earthly things, and wait for no Savior from heaven. They are supremely concerned about matters of the present. As for heaven or hell or judgment—these are in their view only outmoded notions of the past. The Coming of Christ means nothing to them, unless perhaps as "interpreted" as a highly figurative representation of man's progress toward perfection (2 Peter 3:3,4). The Book of Revelation is their butt of ridicule, and is considered as a specimen of "Jewish apocalyptic." The Day of the Lord is but a bugaboo; and all the doctrines of the Old and New Testament relating to the future are mere poetic speculations. They do not profess to know any more of what is after death than the old pagan philosophers did.

Dreary religion is this Modernism, though it has its increasing number of apostles, who hold popular pulpits, and entertain large audiences. Their empty scholarly lectures, in which they dress up their hopeless fatalism with great glittering, swelling words of vanity, hold no comfort to the soul, and their human gospel has no power to save. For, lo, they have rejected the word of the Lord, and what manner of wisdom is in them? As Lord Halifax said of the Totalitarian Powers—"there is not an inch of common ground between them and us"—so there is none between Modernism and "the faith once for all delivered to the saints." Let us beware of any toleration, complicity, affiliation, or fellowship, with Modernism.

A GREAT WINNOWING TIME

"The time is come when there shall be no more truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing time is coming to God's saints. Oh may the Lord gird up your loins for the nearing battle."—Spurgeon.

NEWS AND NOTES

Parksville, Ky.: "Brother Olmstead, Gallatin, Tennessee, has consented to conduct our meeting this fall. Starting Monday evening, May 26th, we plan to have a week of studies in leadership. The idea is to learn what the Lord wants us to do and how to do it. Taking more public or private responsibility will, we hope, be the result of these studies. The probable text will be "Training for Service," by C. J. Sharp.

The idea of a Young People's Corner is good. Why not a family-problems page, too?"—N. Wilson Burks.

Brother Boll reports a good meeting at DeRidder, La., in spite of bad weather and measles epidemic. The meeting closed with six baptisms, all adults, and one restoration.

Harold Beck and wife have taken up work with the Woodstock church in Jacksonville, Florida.

Maurice Clymore is to begin work with the church at Dugger, Indiana the first Sunday in June. He is scheduled to begin a meeting there June 15 which will continue until June 30, the Lord willing. Let us pray for this effort. A hundred or more families in this Dugger-Linton community receive the Word and Work regularly.

Johnson City, Tenn.: "The Maxwell, Fla. meeting started May 13th and as I write this we have only 4 more nights before the meeting closes. Audiences have been good and we can already see good accomplishment for which we praise God. The Woodstock Park brethren in Jacksonville have been faithful to co-operate as they have been in past years too.

"We were delighted to find Bro. Harold Beck and wife in Jacksonville with the Woodstock park church. They have quickly won the esteem of the entire congregation and we believe God will use them to greatly bless both the Jacksonville and the Maxwell works.

"In Johnson City we are looking forward to a series of meetings beginning June 2 with Bro. N. Wilson Burks. Following the Johnson City meeting it is my hope that we can arrange to go down in the country from Johnson City for another

meeting. Request has already come from the brethren for a meeting."—Robert B. Boyd.

Winchester, Ky.: "The work at Cat Creek and Upper Salt Lick churches is progressing fine. Interest and attendance is increasing at both places. I am to hold a revival at Upper Salt the latter part of June. There is much work to be done on this field and but few laborers. Pray for us."—Asa Baber.

Harrodsburg, Ky.: "We had a splendid attendance at Sunday school yesterday at Bohon. Interest seems to be growing here. Bro. N. Wilson Burks preaches for us 1st Lord's day in each month. The ladies are to have an all-day Bible study May 28th with Sister Burks leading. Bro. Rutherford is to be with us in a series of meetings beginning August 25th and running to 1st Lord's day in September, with Bro. Burks closing on that date."—G. B. Whitenack.

Jennings, La.: "Just a week ago tonight Brother Boll closed one of the best meetings we have ever had at Jennings. Six were baptized and six or eight other responses were had, but this does not at all measure the good that was done. A fine revival spirit is maintained in the congregation and tonight we begin another tent meeting on the opposite side of town. We believe also that a very definite step forward is made in a lasting impression for good upon the townspeople which will continue to bear fruit for some time to come. We praise God for every blessing and for such a man of God as Brother Boll who unselfishly offered his time and talent without thought of remuneration except in the blessing of God.

"The work at Jennings is enlarging and the congregation is of one heart and mind. The spirit of faith and love that abides cannot but mean greater things for God. The present growth and development is but the expected fruitage of many years of faithful service by brother and Sister Istre and a few faithful co-laborers in the Lord. A new building is on the way to completion, an evangelistic program is definitely being carried out and in spite of many obstacles and the increas-

ing hardness of heart of people in general God is opening the way before us and prospering our efforts. The faithful co-operation of the small congregations at Iota and Estherwood is great and vital to the work as a whole.

"The meeting beginning tonight will be conducted in both English and French as it is in a French neighborhood. Brother Istre will preach in French and conduct the singing. We desire the prayers of all of God's people. We have found that in these days of increasing wickedness that God still works mightily for His name's sake in answer to prayer and in response to faith that sees God instead of the obstacles, and the Lord our God is still Jehovah-jireh unaffected by war, depressions, and such like. We praise Him for His all-sufficient grace."—Frank M. Mullins.

Bronte, Texas: "I am now (May 9) in a meeting at Maynard Bend, near Gamaliel, Ark. Two have been immersed, and one wanderer has returned. Since coming to Ark., I have visited the following places: Alpena Pass, Cave Creek, Mt. Judea, and Everton. Fine brethren at each place. I plan to be in Ind. by July 15 (or earlier)."—J. D. Phillips.

Chattanooga, Tenn.: "Down town church here where I am preaching is gaining in attendance and interest. Good fellowship and love abound among us. I am now preaching a series of sermons Sunday mornings on the first Corinthian letter."—E. H. Hoover.

Alfred Jorgenson

"I was called away from the Columbus Unity Meeting, to Litchfield, Nebr., by the sudden death of my beloved older brother, Alfred. He was indeed a good man—I have never known a better—and a faithful child of God. Brother F. S. Spaulding of Jonesboro, Ark. (our sister's husband), and the writer, conducted the funeral services on Friday, May 16.

"On return trip, I preached Sunday morning at Van Brunt church in Kansas City, and led Song Rally there on Sunday night. Brother Whaley was to begin protracted meeting with this good church on the following day."—E. L. J.

Arlington, Texas: "Enclosed is one dollar, to pay for my renewal

to Word and Work. Have been taking it for over twenty years, and would be lost without it. The last issue (May) is fine."—Mrs. A. L. Walker.

Johnson City, Tenn.: "Several Christian people have started meeting with us lately, and although these have not made public their desire to be members of the local congregation, they support the work enthusiastically with their presence and their finances. Some of these are most energetic in bringing their acquaintances to the services. We sincerely praise God for raising up these and other helpers in the past few months."—Robert B. Boyd.

New Orleans, La.: "The Seventh and Camp Street congregation in New Orleans received special blessings from above the first part of the month in a nine-days series of meetings hearing some wholesome messages from Brother Frank Mullins. No one was left in doubt that Brother Mullins 'had been with Jesus and had learned of Him.' Then on the night of the 14th we had Brother Boll, who stopped off in route to DeRidder, La., where he is at this writing engaged in meetings."—Stanford Chambers.

Chicago, Ill.: "The work of the Lord at Cornell Avenue is progressing in a way that gives much encouragement from many points of view. Nine more members have been added to the church in the past few weeks, five of which rendered primary obedience to the gospel. Our Chicago radio broadcast over WJJD sponsored by Cornell Avenue, with the assistance of the Brookfield church and occasional contributions from other churches and individuals, has been increased from a quarter-hour to a half-hour, 8:30 to 9:00 Sunday morning (Daylight Saving Time). At the present time we are building a church library and reading room. We feel, in time, this will become an invaluable asset to the growth and spiritual development of the church in Chicago. The library will be accessible to all. We are anxious to fill our shelves with worthwhile books. If the reader knows of libraries for sale where a goodly number of appropriate, valuable books may be had at a reasonable price, or of any one who would like to make a donation to such a

worthwhile cause, we would appreciate knowing of it."—Ralph Wilburn.

Herman Fox Decides

"The Fox Family is to return from Japan, hoping to reach America by autumn. Let all supporters continue their regular gifts, sending direct to Brother Janes. They are needed; and additional funds will be needed, of course. Brother Fox has stuck to his post, and will stick, as long as it is tolerable and possible.

"Evelyn Fox—one of the four children now in America—has had whooping cough and measles, but is better. The kind gifts of friends and classes for support of the children in America are appreciated always. Such gifts should continue to be addressed to me."—E. L. J.

Graton, Calif.: "Bro. Lovelady, of Riverside, closed a two weeks meeting at Graton recently. There were 12 baptisms and 8 or 10 confessed they had done wrong. Brother Lovelady gave some fine sermons. Each night there were from 190 to 235 present."—Miss Elaine Brittell.

The Gospel at Fort Riley

Junction City, Kansas: "The Junction City-Ft. Riley church has a splendid start. Congregation was started here March 9; membership now 17. Average attendance for March: A. M. 15; P. M. 10. April: A. M. 23; P. M. 14. Total Lord's day contributions: March, \$27.94. April, \$35.45; also paid \$11 for new hymn books. Found 11 members stationed at Ft. Riley; several attending services. Personally contacted over 30 army men, and some are present every Sunday. Baptized one woman. A soldier ready to be baptized next Sunday. All services in Adventist chapel, W. 10th and Jackson. Spoke twice before Adventists. Speaking every Tuesday, W. P. A. Camp, Ft. Riley. Plan two week's Vacation Bible School to open about June 1. Two trainees at our meeting Sunday night because: 'We didn't have money to go any place else'; 'saw your sign on highway and decided to come.' A chance to get the gospel before trainees from the Camp and others in Junction City. We appreciate your regular contributions to this work and also solicit your prayers. Can use all good tracts and papers sent us.

Have you any to send? Send names of any trainees you know stationed here."—Wm. Wayne Allen, 206 S. Washington St.

Western Song Tour

The annual Song Itinerary for the compiler of "Great Songs of the Church" is laid out this year, by rail, roughly along the following transcontinental railroad outline, though the cities here mentioned are not necessarily, or in every case, the points at which song rallies are appointed. Ten or twelve such rallies are now on the schedule, with preaching on the two Sunday mornings of the tour.

Beginning from Louisville on Monday, Aug. 4—to St. Louis, Kansas City, Ft. Riley, Denver, Ft. Collins, Salt Lake City, Los Angeles, Long Beach, San Francisco, Santa Rosa, Berkeley; thence mid-continent return by Chicago to Louisville, in time for Sunday, Aug. 24.

Some brethren drive a hundred miles and back to enjoy these annual "Sacred Song Fests." Please keep in touch with local announcements for early August, and attend!

An Appreciated Letter to E. L. J.

Parsons, Kan.: "I never knew, until the other day, when there fell into my hands a sheet of paper, containing an account of the making of Great Songs of The Church—I never knew that story before; and I want to tell you that it did something to me.

"I have had many things to say to you for a long while about the effort you are making to give the Church God-centered hymns for church worship. Most of our talks on church music never get to the real point, in regard to worshiping (giving God His worth) by singing to us about God, instead of singing to God about our own selves, our moods and tenses. The Book of Psalms, and The Book of Revelation, are our Old Testament and New Testament models.

"We need to introduce more 'order,' and 'decency' into our worship, some 'spirit' and 'understanding,' some thoughtfulness and moral earnestness; or in other words, to observe some 'good manners' and some rules of propriety in our approaches to God, in keeping with the nature and importance of the service that we render."—Frederick Sommer.

A STRONG KIND OF IDOLATRY

J. H. McCaleb

"For that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever, Amen."—Romans 1:25.

Man cannot live by a set of laws. There is no life in them; nor is there power in them to keep them.

Sometimes we search around through the Scriptures and build a skeleton of legal life, and that is what it turns out to be—a skeleton. Somehow or other a Christian who plans his life on such a basis often remains a rather mean Christian. He may keep himself from being unjust—according to a strictly human interpretation—but mercy and compassion find themselves frozen. Such a one would abhor the idea of stealing as such, but would never think of giving as a matter of mercy. Otherwise, how can we account for our strange apathy in sending the gospel to those who do not have it?

Life—real life—can be attained only in Christ Jesus. To be added to the church is to become a member of Christ's body. To be a member of that body is to be a member of God's intimate family and to be His child. We do not earn this privilege. It is God's grace that provides it—through Christ Jesus.

Have you ever stopped to think why so many of us become confused when we turn to study the Scriptures? Is it not true that we expect to find immediately a set of rules and regulations starting out in numerical order and reading like a book of law? Instead, what do we find? Certainly not what we have expected. God, sin, man's fall, God's grace and man's need of God are among the greatest themes. Certainly there are rules of action as well—but these rules are all predicated on believing in God.

I maintain that salvation cannot be translated into an inclusive and exclusive set of rules and doctrines. Salvation can come only as a result of God's mercy, through faith in Jesus Christ—the faith that believes the promises of God and acts upon them. But primarily, it is God and God's love that makes salvation possible.

Down through the years there has been a continuous attempt to formulate various sets of rules and articles of faith for the religious man who will not study his Bible. Faith does not come in that manner. Faith comes by hearing the word of God. And if you will study the word of God you will find that it is anything but a lifeless book of rules. If you would find the reason for the failure of religion, consider the failure that follows the substitution of law for grace. Religious history provides vivid testimony regarding that failure.

You and I claim to be members of the body of Christ. God forbid that any of us should attempt to make a set of rules paramount, and God Himself secondary.

WHAT TO PREACH

Stanford Chambers

"We preach not ourselves, but Christ Jesus as Lord." (2 Cor. 4:5.) "Philip went down to the city of Samaria and preached Christ unto them." "For I am determined not to know anything among you save Jesus Christ, and him crucified." "Of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."

The gospel that saves is the gospel of Christ. "Ye shall know the truth, and the truth shall make you free." The truth that makes free has Christ as center. All its many phases are vitally connected with that center and so make up one symmetrical whole. He is not only the center, He is the circumference, yea, He is the fullness between. "I am the ... truth." He is the Christian's creed.

A neighbor once said, "I am just that much of a ———ist that I believe 'so and so.'" Presently we stopped in the shade, and I said, "I have been thinking about that statement you made. If the Bible teaches that, why didn't you say, 'I am just that much of a Christian that I believe it.'" He admitted that would have been proper.

A preaching brother recently made the remark that the prevailing error is to take up some precious Bible teaching and make a *doctrine* of it. He is correct. (Only sometimes it has not been even a Bible teaching.) So today we have many recognized *doctrines* in Christendom. A certain phase of the truth is made central and given such emphasis that all other phases of the truth handled must be seen in relation to that which has been made central, hence we have the many contortions of the truth—not a very pretty picture. An eye may be beautiful until it is pushed out of its socket. No one would wish to see the most beautiful hand if it were lying on the ground severed from the body. Many a precious Bible teaching has been made repulsive by having been pressed out of its Scriptural proportion. Such distortion is avoided if Christ is central. If "the truth as it is in Christ Jesus" is rejected, then the responsibility rests with the rejecter.

A man and religious leader admits that to be a simple Christian and simply a member of the body of Christ is right and sufficient, only he holds denominational affiliation "because," so it is reported, "this denomination is identified with the doctrine of salvation by grace." Isn't the body of Christ identified with salvation by grace? Isn't a simple Christian so identified? Isn't it evident that this man wishes to be identified with a certain *emphasis* and *character* which his denomination has given "the doctrine of salvation by grace"? That is, this precious Bible teaching has been made a *doctrine*. "By grace have ye been saved, through faith." Faith in the

theory of salvation by grace? Or believing that you are saved, and you are saved? Hardly. Rather it is through faith centering in Him. "By Christ are ye saved, through faith" centering in Him. Would it detract from your relish for the doctrine thus to substitute Christ for the term grace? If so, then your doctrine is not held without some distortion of the Truth.

The proneness is to preach some "it" rather than Him. Would you preach redemption? preach Christ; He is our redemption (1 Cor. 1:30). Would you preach sanctification? preach Christ; He is our sanctification (same ref). Would you preach the Holy Spirit? Even He did not preach Himself, but took of the things of Christ and declared the same unto us. It is Christ who administers the Holy Spirit. Which is not to say that we should not instruct concerning grace or sanctification or the Holy Spirit, but that the emphasis must not be shifted from the true center, Christ. Christ crucified for our sins, raised for our justification, ascended for our mediation and intercession, coming again for our glorification—this full, rounded-out ministry of Christ, with instruction as to appropriation of the same, as to life, service, worship, His ordinances, church organization and fellowship, future things, all vitally related to Him and presented in Bible proportion, this is what we are to preach.

A number of pioneers and reformers did a pretty good job of preaching the full and well rounded-out body of the truth. With more than a semblance of Scriptural balance they taught on grace, salvation, consecration, worship, sacrifice, fellowship, unity, trust, the prayer life, the Spirit's part, missions, dispensational matters, the return of the Lord and related events. Challenged on some of their teaching, certain phases of truth became issues of controversy and more time was therefore given to those certain phases than would otherwise have been given. Which gave some the impression that the point in controversy was central. Such was not in their minds, but others convinced on the point and becoming enthusiastic exponents of the same did really make it central by the emphasis given. So by over-emphasis here and under-emphasis there have come the many distortions of the Truth.

Moral: "If any man speak, let him speak as the oracles of God."

Directory and List of Preachers of Churches of Christ, by G. H. P. Showalter and Leslie G. Thomas. 104 pages. Paper cover. Firm Foundation Publishing House, Austin, Texas.

The difficult task of issuing such a work has been much better done this time perhaps than ever before, or, at least, since the directory has been expanded to include the schools, orphanages, periodicals, song leaders and missionaries. The present book is 6 x 9 and contains the alphabetical list of ministers (colored grouped together), a list by states, and a list of churches in the larger centers. If you have new names or corrections, send them to the publishers to aid in accuracy and completeness of the next printing.

This book is one dollar.

THE RESURRECTION SEASON

Flavil Hall

With my home congregation on "Easter" I addressed them in substance as follows: In the King James Bible "Easter" appears one time (Acts 12:4). It is from the same word that is always translated "Passover" in the New Testament. Hence in the Revised Versions, English and American, it reads "Passover" at this place. So "Easter" is not a New Testament appointment. Yet we don't think it an inconsistent thing to join others in giving special emphasis on the resurrection of Christ at this time, if proper explanation is given.

The year's division in which the humanly appointed "Easter" comes we call the resurrection season. This thought I express poetically as follows:

But the winter-state of death is borne away on nature's wing,
Yea, in faultless beauty now break forth the buds and flow'rs
of spring,

Emblem of the resurrection of our dead.

In this season our minds are carried to the Song of Solomon (2:12): "The flowers appear on the earth; the time of singing birds is come, and the voice of the turtle [dove] is heard in the land."

"Lilies" in the Bible, it seems, include all that we call flowers and roses. The heavenly Father has tender regards for the lilies, and the Son gives them honor as follows: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." And since the lilies are thus divinely regarded, He says His children cannot fail to be blessed according to their needs.

In the Song of Solomon is the following lovely strain: "I am the Rose of Sharon and the lily of the valleys. Bible students and commentators have for ages applied this to Jesus, the Christ. Dr. H. R. Palmer, when on the shore of the Mediterranean (where Sharon, with its valleys, is located, and where the Messianic Rose bloomed in the long ago and was crushed "in vain") wrote as follows:

Long ago in the valley so fair, friend,
Far away by the beautiful sea,
This pure Rose in its beauty first bloomed, friend,
And it blooms still for you and for me.
All in vain did they crush this fair flow'r, friend,
All in vain did they shatter the tree,
For its roots, deeply bedded, sprang forth, friend,
And it blooms still for you and for me.

Since He is the "Rose of Sharon and the lily of the valleys," those who are born anew into His kingdom and live the new life in Him partake of His nature, and of them it is divinely said that they "blossom as the lily" and their "beauty" is as "the olive tree."

In the spring-time of the Gospel age, Jesus rose from among the dead, as the "Rose of Sharon and the lily of the valleys," and thus provided a glorious spring-time for the redeemed in Him—a resurrection in His likeness at His long-looked-for appearing. The star witnesses of His resurrection sealed their testimony with their blood, making sure the hope of the consecrated Christian. He says: "Because I live, ye shall live also." By means of His resurrection He made effective His blood as an atonement for our sins. In the baptism of faith and repentance, followed with the transformed life we are saved "by His resurrection" (1 Pet. 3:21 and context).

THE "NATIONAL UNITY MEETING"

E. L. J.

The Fourth Annual mass meeting of unity-minded groups from "Christian Church" brethren (sometimes called "Disciples"), and "Church of Christ" brethren (sometimes called "Conservatives") was held in Indianola church building, Columbus, Ohio, on Monday, Tuesday, and Wednesday, May 12, 13, 14.

Up to the time when I was called away (Tuesday, afternoon) fifty preachers or more were in attendance, and hundreds of other interested Christians from far and near: 20 states were represented. They came from many places, with different background and different experiences, but they seemed to be one in a real desire for real unity; and they behaved, accordingly, with fine decorum. Even in the sharpest tilts and keenest argumentation, there was courtesy. Those who preach "unity"—in the spirit of discord, and "love"—in the spirit of hatred (if there be such!), these stayed away, thank God! What part or lot, in such a meeting, without repentance, have any who have shown no true concern for the scriptural, spiritual unity of all God's people, who only strive to control—rule or ruin—a party which they call "Church of Christ"? Indeed, the church of Christ in Paul's day was not a "sect" though Jews at Rome called it so; but neither is any sect today the church of Christ, though men may call it so! It was the building and unifying of God's church, "the house of God,"—no man's party and no man's sect—that seemed to concern the Columbus gathering.

Some present for the first time, found some surprises; chiefly, that in the smaller "preacher groups" (arranged by Witty and Murch), the "issues" were so frankly and directly discussed—the practices that differentiate the two groups—by name, face to face, pro and con, without the slightest reserve or restraint, though in decency and order. The first of these meetings—they might be called "decent debates"—lasted from eight to nearly midnight on Monday night. Others followed, on successive days. All, who wished to speak, were heard; and if courteous argumentation, back and forth—scriptures, reasons, quotations from honored pioneers, etc.—if such procedure can do any good, then good was done.

Some conservative brethren expressed amazement that "Christian Church" men present, without exception, accepted the New Testament as final authority, and were ready to proceed toward settlement of all differences simply and solely upon the basis of its teaching! This, of course, was no revelation to those who had attended former meetings.

All in all, I was again impressed with the humility, sincerity, and religious honesty (a rare commodity indeed) of the two men who, as private Christians without any claim to authority, have led in this movement from the beginning—Witty and Murch.

Suppose but little visible good was done: is it not more righteous to do what can be done constructively toward unity—in view of the Master's prayer and teaching—than merely to criticize and kick?—Have we not all had part enough in divisions, one kind or another, to spend the remnant of our days pursuing peace? So, at least, it seems to me!

THOUGHTS WORTH WHILE

THE CHRISTIAN'S SALVATION IS AN ESCAPE

1. From the corruption that is in the world by lust. (2 Peter 1:4; 2:20. Compare 1 John 2:15-17.)
2. From them that live in error. (2 Peter 2:18. Comp. Acts 2:40.)
3. From judgment and hell. (Rom. 2:3-4; Matt. 23:33.)
4. From the wrath that shall come on the world in the end of the age. (1 Thess. 5:3, 9; Luke 21:36.)

How then shall we escape if we reject or neglect so great salvation? (Heb. 2:3; 12:25.)

—R. H. B.

FOUR THINGS IN WHICH PAUL GLORIED

1. In the Lord. 1 Corinthians 1:31.
2. In the Cross. Galatians 6:14.
3. In his infirmities. 2 Corinthians 12:9.
4. In the saints. 2 Thessalonians 1:4. 1 Thess. 2:20.

—John Hannay, in *The Witness*.

A NOBLE EXAMPLE OF GIVING Churches of Macedonia. 2 Cor. 8:1-9.

1. "Their deep poverty abounded unto the riches of their liberality." V. 2. How strange!
2. "Beyond their power, they gave of their own accord." V. 3.
3. They besought the preacher with much entreaty to accept their gift for the saints. V. 4. Again the customary order is reversed.
4. "First they gave their own selves to the Lord." V. 5. How few do this, even last.

This noble example of giving is explained by one simple word found in verses 1, 4, 6, 7, and 9 of this 2 Cor. 8 passage, namely, "grace." "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

—J. R. C.

THE GOD OF RELIEF

It is related that in the great Indian Mutiny, when some hundreds of English ladies with their children were shut up in the Residency at Lucknow, and threatened by an immense crowd of rebels, a leaf of the Bible, stained with blood, and used as a common piece of wrapping, was brought to them. It reminded them of God their Maker; and bade them fear no more the fury of the oppressor, or the failure of bread, because the Lord God was at hand to neutralize the tumult and fury of their foes.

In the Lord our Maker we have the only antidote for alarm and sorrow. The sea may roar, but it cannot overwhelm.

—F. B. Meyer.

THE DREAM OF THE GREAT IMAGE

Daniel 2.

R. H. B.

A little more than three years had passed since the date mentioned in Dan. 1:1, "the third year of Jehoiakim." (which was one year before Nebuchadnezzar became sole ruler of Babylon; see Jer. 25:1). Daniel and his three companions had completed their three-year course in the university of the Chaldæans; had passed with highest honors, been presented to the king, accepted, and duly enrolled in the order of the Wise-men of Babylon. Their education in the learning of the Chaldæans embraced some valuable scientific work (chiefly in mathematics and astronomy); but also included the subjects of Babylonian religion, myths of their gods, magic, divination, astrology, interpretation of dreams, and the like.

Now it was in the second year of his reign that Nebuchadnezzar had his memorable dream—the profound impression of which had remained upon his mind, but the dream itself was blotted from his memory. So "his spirit was troubled and his sleep went from him"; and he called the clan of the "Chaldæans," magicians, enchanters, sorcerers, and demanded of them that they should tell him his dream which he had forgotten, and the interpretation of it. In vain did the unhappy Chaldæans try to excuse themselves and to expostulate: the king was adamant: if they tell him not his dream they should be "cut in pieces, and their houses made a dunghill." He had perhaps long suspected the worthlessness of their pretended knowledge of secret things—now this would be the test: if they would tell him his dream then he would know that they could also interpret it. So the sentence went forth that all the Wise-men of Babylon were to be slain. Daniel and his three friends were counted as belonging to this order, and the death-sentence applied in their case also, although they did not even know the reason of it.

Here (as in many instances) we see a sample of Daniel's wonderful tact and wisdom. By a polite and humble inquiry of the soldier in charge, Arioch, Daniel learned what had happened; and went in to the king and desired an appointed time, at which he would show the king his interpretation. That granted, the four young Hebrews resorted to prayer; and in a vision of the night was the secret revealed to Daniel. His prayer of praise and thanksgiving is singularly beautiful and full of significance, for it sounds the keynote of the prophecies of Daniel. (Dan. 2:20-23.)

Again we behold the wonderful ways of Daniel's God-given wisdom. This time he gives the honor of making the announcement to the king to Arioch, the officer by whose favor he learned of the situation. And being brought before the king—who incredulously asked, "Art thou able to make known unto

me the dream and the interpretation thereof? See how he speaks a word in defense of the Wise-men of Babylon, and for himself disclaims all superior personal ability. (Compare Joseph's speech, Gen. 41:16, 39.)

It must have been an impressive moment when the young Jewish captive brought forth to the king out of the unfathomable depths of the Divine omniscience, the vision of his forgotten dream. Nebuchadnezzar must have realized at that moment that the Almighty God was speaking to him from the lips of this simple, quiet youth. "Thou, O king sawest, and behold, a great image. This image which was mighty and whose brightness was excellent stood before thee; and the aspect thereof was terrible." In more particular description he reminded the king that (1) its head was of fine gold; (2) its breast and its arms of silver; (3) its belly and its thighs of brass, (4) its legs of iron; and (5) its feet part of iron and part of clay. While the king's eyes were fastened upon the image as it stood before him in its splendor and terribleness—behold, "a stone was cut out (out of the mountain, v. 45) without hands, which smote the image upon its feet that were of iron and clay and brake them in pieces." Then the whole great statue, with all its parts, iron, clay, brass, silver, gold, was broken into small pieces together, and "became like the chaff of the summer threshing floors." Nor was that the end of the destruction; the small debris that was left was swept away by the wind "so that no place was found for them." But as for the stone that smote the image, it "became a great mountain, and filled the whole earth." (Dan. 2:31-35.)

"This is the dream," Daniel continued; and then proceeded to "tell the interpretation thereof before the king." The beauty of the language would tempt us to a full quoting of it; but we must summarize what follows (vs. 37-46). The meanings of the several parts of the image were:

1. *The head of fine gold:* Nebuchadnezzar, representing the kingdom of Babylon.

2. *The breast and arms of silver:* "another kingdom inferior to thee."

3. *The belly and thighs of brass:* "another, a third kingdom of brass, which shall bear rule over all the earth."

4. *The legs and feet of iron:* "the fourth kingdom strong as iron."

Here he stops to tell us more. This iron kingdom breaks in pieces and subdues all; and so shall it break in pieces and crush "all these"—the other kingdoms over which it will extend its power. Now he speaks of the feet (especially mentioning *the toes*) that in them the iron has an admixture of "miry clay" (R. V. mg. or "earthenware"). This, he says, signifies that (in the last development) the fourth kingdom shall be a "divided kingdom," "partly strong and partly broken" (or, brittle); and this condition is due to the fact that "they" (the

governing powers of that time, certainly) "shall mingle themselves with the seed of men." But this combination is unstable and a cause of weakness. The two substances, clay and iron, cannot amalgamate.

Here again let us stop to consider these things. It is clear that the image as a whole represents the great Gentile world-power; and in its several parts a succession of four great world-powers. We need not go outside the Bible to learn the names of these. From the book of Daniel itself we get the first three: (1) The Babylonian (Dan. 2:37, 38); (2) the kingdom of the Medes and Persians (Dan. 5:28, 30, 31); (3) the third, vanquishing the power of Persia, is Greece (Dan. 8:20, 21); (4) the fourth, the Roman power, is spoken of in the New Testament (Luke 2:1).

It is very noticeable that the metals, representing the four world-powers in the image, lose in weight and value: from the fine gold we pass to the second kingdom of silver, which is said to be "inferior" to the first; then to brass, then to iron; and the last and cheapest metal is at the end mingled with clay. But until this last stage is reached they gain in strength. However the fourth and strongest is at last weakened by the admixture of clay. In what respect do these four kingdoms successively deteriorate in value? Obviously in the excellence and glory of their governmental power. The first is absolute monarchy conferred upon one ruler by the God of heaven. In the second the power is divided between the Medes and Persians; also the king did not have the same unlimited jurisdiction. (Dan. 6.) In the third and fourth the sovereignty of the ruler was yet more circumscribed. But the clay in the feet and the toes represents the intrusion of foreign matter, different in kind from the divinely ordained governmental power, which throughout is represented by metals—an element therefore to which the power of government had not been committed, which does not cohere with the metal with which it is mingled, but only threatens the strength and stability of the whole. However to the last the iron does never entirely cease, but some of its strength abides in the feet and toes to the end.

The interest of the whole vision finally focuses in the fourth world-power, in the last phase of the same (represented by the feet and the toes) and the great event which will then transpire. The image, though grand and imposing of appearance is top-heavy, and its weight rests on its weakened feet. It is ready for a mighty fall. This is brought about by Divine action. A stone is cut out of the mountain without hands and smites the image upon its feet, and reduces it to dust, as it were; which thereupon is carried away to nowhere. But the stone that smote and destroyed the image becomes a mighty mountain filling the whole earth. The interpretation given of this is as follows:

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the

sovereignty thereof be left to another people: but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure. (Dan. 2:44, 45.)

These statements are of such importance, and the questions connected with them so many and weighty, that we must devote a special lesson to them. In the meanwhile let us think over it. Take the expression, "In the days of those kings"—what kings are meant? And just what is this stone that is cut out without hands? What does it do to the image? Does it come down upon it in gentle, peaceful contact, or does it strike it with destructive force? Do we get the impression that the stone is seeking to penetrate the image with good influence, to transform it—or does the stone break to pieces and annihilate it? Or is there any idea here that the stone in its growing does gradually crowd the image off the scene? Or that the stone, little by little wears away the image? Does the stone grow at all until the image is pulverized and its remains cleared away? Do the stone and the image exist side by side at all at any time? Or does the one go out when the other comes in? Has the event of Daniel 2:35, 44 ever been fulfilled? Or is its fulfilment yet future? Perhaps with some thought you may be able to answer some of these questions for yourself.

NOTES AND PERSONAL THOUGHTS

Why did God send such a dream to Nebuchadnezzar? Would the dream and its interpretation tend to humble the pride of a world-conqueror? Would the lesson of it be meant for all subsequent Gentile rulers and kingdoms to the end of the age?

Though God sent the dream to Nebuchadnezzar He would not permit him so much as to remember it, nor would He allow heathen soothsayers a chance at its interpretation. But a young captive from Judah, one of the nation which God had chosen to be His channel of communication to the race of mankind must tell the king his own dream and give him the Divine interpretation of the same. Would that fact also tend to heighten the king's respect for the God of Israel, and for that people, though he was permitted to conquer them?

God was Daniel's Rock to which he continually resorted. We shall have occasion to note this again later. Would God gladly hear and answer a prayer of Daniel's? Whose prayers will He not hear? (Psalm 66:18.) Consider James 5:16b.

In his prayer of thanksgiving (Dan. 2:20-23) was Daniel more taken up with his own deliverance, or with the greatness and glory of God? With verse 21 compare Psalm 75:4-7.

Why, in speaking to the king (verses 28, 29, 30, and 45b) did Daniel not say "God has made known to me the secret that I might tell it to the king? How came Daniel with such wonderful tact and wisdom in all that he said and did? Could a man get wisdom from God today? (Jas. 1:5.) Would it be worth his while? (Prov. 3:13-18.)

WE NEED ALL THE BIBLE

(The following is a church-letter circulated in his home congregation last summer by Bro. O. D. Bixler, and full of good thoughts.—Ed.)

A childless couple feeling lonely wished to adopt a child. Hearing of a father and mother with 10 or 15 children, they wondered if they might not be allowed to take one of these for their own. The folks knew that the couple were entirely trustworthy and considered the request seriously—until they tried to decide which one to let go. They could not spare even one.

A few days ago a certain sincere person suggested to me that the Bible was such a big book and so hard to understand, and asked why we could not drop part of it out.

Which part of the Bible can we afford to do without? We may call the first part history. We certainly know little enough about the past as it is. Science is battling away at archeology and ancient chronology and are all the time finding their discoveries verify this historical part of the Bible that is written so we common folks can understand. I surely do not want to trade off such helpful history for the libraries, past, present, and future filled to overflowing with the information that the condensed, concise, little Bible contains.

And so we can't do without the historical part of the Bible with its account of the flood and consequences. (I should even feel bad to be in the dark as to how those mastodon-elephants,—warm climated mammoths with grass and vegetation still in their stomachs ever got caught away up there in Siberia thousands of years ago and are today still frozen in the ice, so well preserved that wild animals fight for their flesh. Try to explain that without a world-catastrophe flood).

Take *Jesus* out of the Bible and we have a little volume that will rot away, as untouched as millions of other books in our libraries. Take the part away that tells of His divinity, his startling statements about himself—"I am the resurrection and the life," etc.), and His miraculous demonstration of the truth of His statements and of His Sonship, and we have an empty fraud void of power.

Take away the Cross and the Resurrection and we would still be as the worst of barbarians. We were pitiful before the gospel came.

Take away prophecy and we insult God by denying him the right to bring about the re-establishment of perfect harmony and order that he has in store for this universe and has promised to those interested in letting him do it in his way. (Every day with its increasing chaotic conditions should convince us that man is a complete failure of himself.)

We certainly can't afford to do without the teaching on sin and its consequences. We are slow enough to check our lives as it is.

We just can't afford to do without any of the Word. Study all of it—O. D. Bixler, Brookfield, Ill.

BEN'S BUDGET

Ben J. Elston

TO THE BEST MOTHER

"My soul is full of happy thoughts, that meet in joyful song,
And garnish with delight and peace each day that comes along.
Amid my thoughts of heaven, friends and beauties God has
wrought,

I love to meditate upon "One sweetly solemn thought:"
The mother that God chose for me—the *choicest* and the *best*;
And I, unworthy of such grace, so infinitely blessed!

"Beyond all words my lips can speak, I estimate her worth!
Her life, the strongest, sweetest tie that binds me to the earth!
Her gentle counsel, clinging love, her faith in me, her prayers,
Give strength and peace and guard my soul from many hidden
snares.

To lowly deeds and common tasks, a sweetness she imparts;
Her smiles, like rays of golden light, illuminate sad hearts.

"Through weary days she leans upon God's never-failing love;
Through anxious care her soul grows brave—her gaze is fixed
above.

Inspirer, counselor and guide, beloved of God is she—
My own dear mother, precious thought! the joy of earth to me.
Although I know a lot of folk, whose lives with goodness shine,
I've never found a mother yet that's quite so good as mine."
—Selected.

I've known this *mother* for many years. She gave me the
poem. Such mothers and daughters and poems are too few.
I feel rich in the privilege of knowing and loving all three.
When a girl at 18 can, as this pure-souled one did, present
such a mother with such a tribute, there is still something left
in the world to love.

CHRIST'S PRESENCE FIRST

"I want you to notice why these twelve were appointed.
The first reason mentioned for their appointment is that 'they
should be *with Him*.' Why? Because it is the companionship
of Christ that is at the heart of all *effective* Christian service;
and unless there is the development of that companionship,
and unless there is an entering in day by day into a close and
yet reverent fellowship with Jesus Christ, all our activity, serv-
ice, and energy will be largely in vain.

"Do we realize that one of the greatest purposes of our call-
ing is that we might be *with Christ*? It is a wonderful thought,
that we should have fellowship with the Son of God. He wants
our friendship."—A. St. John Thorpe.

HIGHER GROUND

I think we all feel the need of planting our feet on higher
ground, but only a few have learned how to do it. David
prayed, "Lead me to the Rock that is higher than I" (Ps. 61:
2). His petition is the cry of a humble soul conscious of its
need of help. The most rational feeling man has is to look out-
side of and beyond himself for strength to do his best. All of us
instinctively crave something higher and better; we long to
become what we are not. In our hearts is an annoying consci-
ousness of imperfection and an aspiration for improvement.
What power can we embrace that will give us the elevation we
crave? Where shall we look for guidance that will insure our
progress and enable us to fulfill the great end of our being?
Is it from earth or heaven, human or divine, natural or spirit-
ual?

Nothing worth while is to be expected from the progress-
ive energies of human nature, when they are limited to their
own resources. Man has never been able to reach a higher
place by pulling on his own boot-straps, and doing nothing
else. The ungodly humanitarianism that teaches one to de-
pend on his own power is empty and futile, and always proves
the undoing of man. The world now is full of confusion, be-
cause so many have tried by their own strength and wisdom to
build towers that would reach to heaven.

Self-reliance is a virtue to be cultivated, but it is over-
worked when the divine source of strength for improvement
is ignored. The man who depends on his own spiritual mus-
cles, to plant his feet on higher ground, is performing a vain
task. For man alone God gave Christ, built the church, in-
spired the Bible, and revealed ordinances. Why has heaven
made such a tremendous outlay to help us, if we are able to
take care of ourselves? The man who strives to become all
that he ought to be by his own wisdom, and without the help
of God, is going downward instead of upward. Let us learn
the important things of life and put them first.—W. M. Davis,
in *Firm Foundation*.

"As believers we now are not our own; we belong to God;
from *henceforth* God expects us to live before Him as His
children; He expects to *govern* and to *direct* our thoughts,
our words, our ways, and our lives; to go where He sends, to
be what He appoints, to do His will; and His will now is to be
paramount in our lives; and when we depart from this new
relationship we commit a trespass in the holy things.

"Then as members of the family of God we are under an
obligation towards the people who live around us, and if any
of us are living inconsistent, un-Christlike lives, we are sin-
ing in "the holy things of the Lord."—Sel.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:12-15

12. "To them gave he the right (*exousian*) to become (*genesthai*) children of God." *Exousian* is a strong and vivid word, being translated elsewhere as "power" (John 10:18; Rom. 13:1), and "authority" (Matt. 28:18; 1 Cor. 15:24). *Genesthai* is a second aorist infinitive from the same root as *egeneto* in v. 3, 10 above. The idea in the aorist here is either punctiliar ("to become once"—without any idea of repetition) or ingressive ("to come into the state of being"—with emphasis on the process of change).

"To them that believe on his name (*eis to onoma autou*)."
Eis to onoma autou is an expression showing place to which and means literally "into his name." People believe and by believing come "into his name," i. e., into the power of His name. Believing (as the act of accepting Christ) is not a static condition, a place where; it is an action of movement that brings the sinner from his lost condition into the power of—under the protection of—Jesus' name.

13. "Who were born (*egennethesan*) not of blood (*ex haimaton*), nor of the will of the flesh (*ek thelematos sarkos*), nor of the will of man (*ek thelematos andros*), but of God (*ek theou*)." *Egennethesan* is the aorist passive of the same root as in *egeneto* (v. 3, 10) and *genesthai* (v. 10). Here we have the meaning of "being born, coming into existence." *Ex haimaton*, literally "out of bloods," i. e., out of the blood of the father and out of the blood of the mother. *Ek thelematos sarkos*, "out of (as a result of) the will of the flesh," i. e., as a result of a fleshly desire to procreate children. *Ek thelematos andros* "out of (as a result of) the wish of a man (a male human being)," i. e., as the result of the desire of a man (as the stronger of the two sexes) for children. *Ek theou* "out of God," i. e., those believing and thus coming into Jesus' name are not born in the manner of the fleshly birth, but "out of God."

14. "The Word became flesh (*ho logos sarx egeneto*)." Again the article *ho* marks *logos* "Word" as the subject in view of the fact that *sarx* "flesh" has no article. "The Word became flesh," i. e., God became man, and *not* "flesh became the Word" is demanded by the Greek; yet some would talk about "Jesus' growing consciousness that He was the Messiah" and about "formative influences in his life" as though he had been a mere man who grew into the Messiah through His perfect life. Such a state of affairs would demand a meaning "flesh became the Word"—an altogether *impossible* translation. John is the great expositor of the absolute Divinity of Jesus of Nazareth.

Eskenosen "dwelt" is the third singular aorist indicative of *skenoo*, which is used in the New Testament only in the writ-

ings of John.¹ It is used only in situations concerning God or heaven. Though the word was in use by Xenophon and Plato, perhaps its derivation from *skene* "tent, tabernacle" suggested this limited use to John. The use of the aorist here is ingressive, i. e., "he took up his dwelling."

Monogenous "of the only begotten." The Greek says literally "of an only begotten." The two terms "the only begotten" and "an only begotten" are exactly equivalent, for there can be only one "only begotten" who thereby is "the only begotten." The word *monogenes* means "the only one sired, i. e., the only one produced from a father." We are all sons of God through Adam and all of those born again are spiritually sons of God, but Jesus is the only *generated* Son of God.

Peleres "full" is in the nominative case, masculine-feminine singular, as far as its form is concerned. John, in writing this word, probably felt it as modifying *logos*, i. e., "the Word ... full of grace and truth."

15. *Ho opiso mou erchomenos emprosthen mou gegonen, hoti protos mou en* "He that cometh after me is become before me: for he was before me," literally, "The one coming after me has been in existence before me; for he existed before me." The "for he existed before me" seems to be a Hebraic repetition. John the Baptist is making the point of Jesus' existence prior to his incarnation. Jesus followed John the Baptist as far as existence in the flesh is concerned, but preceded him in cosmic existence.

¹ John 1:14, Rev. 7:15 ("shall spread his tabernacle"); 12:12; 13:6; 21:3.

WATCH AND PRAY

W. J. Johnson

In these last days knowledge is increasing to a marvelous degree. Great achievements, which bring comforts and conveniences to home and community, are being made. Means of transportation and communication are improved so that the most distant places are made near. Messages are flashed around the earth in a moment, and men run to and fro. But along with these developments the evil powers have speeded up their deadly work. Moral and social standards have been reduced to a low level. False teachers are increasing in number and are leading many away from the faith; cares, riches and pleasures are choking out the word of God; nations are closing their doors to the message of peace, thus showing their unwillingness to make peace with the Son of God, the Prince of peace; and storm clouds are filling the air and threatening to fill the earth with destruction. Such things are signs of the times. Watch and pray. (Luke 21:34-36.)

The one thing worse than a quitter is the man who is afraid to begin.

ON FOREIGN FIELDS MISSIONARY NOTES

D. C. J.

"Shall we, whose souls are lighted with wisdom from on high,
Shall we to man benighted the lamp of life deny?"

James Scott, of Northern Rhodesia, is happy and useful in his secular and religious work in Louisville. ** Bro. E. L. Broaddus, in Hong Kong, a city of two million, recently collected a printing account of over \$80.00 and received a book order which will keep his printing office busy for a month or two. ** It is a notable thing, in obedience to our blessed Savior and in love for lost men and women, to send the gospel to fields we shall never visit and to people we shall never see except by His grace in the age to come.

A hard working, sacrificing family on the west coast has fitted up a room in the home which is open to some returning missionary—a reminder of the prophet's room mentioned in Scripture. ** We understand some Oriental missionaries are delayed in getting home from lack of ship accommodations. ** "Brother and Sister Scott at Livingstone have been suffering from carbuncles. This leaves all at Sinde enjoying reasonable health."—*J. C. Shewmaker*. ** Erroll Rhodes Jr., a student in George Pepperdine College, Los Angeles, Calif., is much interested in the Greek language.

"The deepest desire of my heart is to see men and women become Christians and take their place in a healthy, normal, native church supporting a vigorous evangelism. ** Pray for the brethren working against unusual difficulties in Japan, and for isolated missionaries as the Cassells in Manila, and N. B. Wright in Northern China. ** Bro. Dow Merritt's letter written Jan. 29 reached the editor on May 2. Ordinarily four weeks would be about the right time for transit. ** "I have an appointment for next Sunday over near Tampa."—*S. D. Garrett*. By the time this is in circulation, Bro. Garrett will perhaps be with the brethren at Jennings, La., from whence he will work northward and churches wishing to hear from this returned-from-Africa worker may address him in care of Bro. Frank mullins, Jennings, La. ** Being in bad condition from asthma, Sister Ethel Mattley, of Hong Kong, was sent to a hospital atop the peak where she has made fine improvement, but—of course—a missionary cannot stay in a hospital at all times. She may have to return for health reasons. ** With reference to Sister Merritt's home-going, her husband writes: "A great vacant place should be left, but I find the house more full of her than when we laid her a few paces from the door. Every piece of furniture, everything I see shows her loving hand and heart for us."

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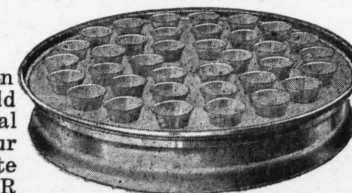
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