

Lessons on Daniel

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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THE WORD AND WORK

(VOLUME XXXV, JULY, 1941)

OUR HOPE

A shout!
A trumpet note,
A Glorious Presence in the azure sky!
A gasp,
A thrill of joy,
And we are with Him in the twinkling of an eye!

A glance,
An upward look,
Caught up to be with Christ forevermore!
The dead alive!
The living glorified!
Fulfilled are all His promises that came before!

His face!
His joy supreme!
Our souls find rapture only at His feet!
Blameless!
Without a spot!
We enter into heaven's joy complete!

Strike harps,
Oh, sound His praise . . .
We know Him as we never knew before!
God's love!
God's matchless grace!
'Twill take eternity to tell while we adore!

Anne Catherine White.

(In tract form from The Moody Bible Institute of Chicago.)

WORDS IN SEASON

R. H. B.

"HE THAT HATH EARS TO HEAR"

The teaching of our Lord Jesus calls for a constant submission of our minds and thoughts to His mind and thought, of our wills to His will. And only as we hear with such submission do we really hear. We must be committed to Him and to His word if we would understand Him. That statement may seem untrue. We may think we know of men who have a keen appreciation of Christ's teaching, who can analyze, explain, expound it very ably, but who nevertheless walk after the flesh. Even we ourselves, when we know ourselves to be outside the will of God, think we know and understand quite well. We may tell our friends that we know much more

than we do. In a sense this is the case. There is an intellectual and academic knowledge of the word of Christ, divorced from life and will and action. But it is not a real knowledge. Our disobedience darkens our vision, our self-will and selfish desire blinds us. We misinterpret, overlook, perhaps purposely, (even if unconsciously) pervert, the teaching of our Lord; toning down here, over-stressing there, to suit our mental attitude, our preference and our human advantage. And we fail utterly in grasping the real spirit and setting of it. Such a one, if he undertake to teach, may easily become one of the "false prophets" of Matt. 7, who in turn mislead others, and whose "fruits" bear testimony to what they are. "Why do ye not understand my speech? Even because ye cannot hear my word. . . . He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." (John 8:43, 47.) But His sheep hear His voice and a stranger will they not follow. (John 10:4, 5, 27.) They are of the world," says John, "therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error." (1 John 4:5, 6.) He does not stipulate that we must first be "good"—that would not be possible; but that we should be willing, humble, and poor in spirit. He does not ask that we be perfect, but that we should be surrendered and come with open ear and single eye, to hear, to learn, to follow, and to follow on. This is the key to true Bible knowledge.

* * *

WHEN SHIMEI CURSED DAVID

Of all unjust, uncalled-for, contemptible performances the wicked tirade of Shimei against David, when the latter in deep distress and humiliation was fleeing from his traitor son Absalom, is second to none. Here is the account of it, as given in 2 Sam. 16:5-8.

And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came out, and cursed still as he came. And he cast stones at David, and at all the servants of King David. . . . And thus said Shimei when he cursed, Begone, begone, thou man of blood, and base fellow: Jehovah hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thine own mischief, because thou art a man of blood.

The outrageousness of the insult offered to David, the cowardly meanness of the thing, and the slanderousness of the accusation was more than David's men could bear. Abishai, the son of Zeruiah, Joab's brother, begged for permission to go over and kill the foul-mouthed wretch. "Why should this dead dog," he said, "curse my lord the king? let me go over, I pray thee, and take off his head." David's answer was a most unexpected and remarkable one—remarkable for its humble submission to what he regarded as Jehovah's judgment and

chastisement.

And the king said, What have I to do with you, ye sons of Zeruiah? Because he curseth, and because Jehovah hath said unto him, Curse David; who then shall say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeketh my life: how much more may this Benjamite now do it? let him alone, and let him curse; for Jehovah hath bidden him. It may be that Jehovah will look on the wrong done unto me, and that Jehovah will requite me good for his cursing of me this day. So David and his men went by the way; and Shimei went along on the hill-side over against him, and cursed as he went, and threw stones at him, and cast dust.—2 Samuel 16:10-13.

Certainly—if ever bitter words were undeserved and accusations were unfounded and slanderous, these were. In the first place it was not David who had ousted Saul from being king over Israel, but *Jehovah* had placed David on Saul's throne. We remember also how, in the days when Saul persecuted David, when twice Saul's life had fallen into David's hand the latter in the fear of God refused to do king Saul, his enemy, harm. Nor had David ever shed the blood of Saul's house; far from it—he showed them all kindness and magnanimity (2 Sam. 9:1). Shimei's charges were as false as they were wicked. But it seems that David got a peculiar comfort out of Shimei's raving and cursing, and that for the very reason that he knew it to be unjust. For God compensates His people for every insult and injury heaped upon them, if it is borne in meekness and submission toward God; even as our Lord Jesus, who, when He was reviled, reviled not again; when he suffered, threatened not; but committed himself to God who judgeth righteously. (1 Peter 2:23.) And thus did David also.

But there was another factor that accounts for David's conduct on that trying occasion. True, he was not guilty of just the things of which Shimei accused him. But—there were other things which he remembered keenly at this particular time. All that Shimei had uttered against him—could he really complain of it? could he deny it? Could he altogether say he was not a "base fellow," and "a man of blood"? Or could he deny that just as Shimei had said, it was his own wrong that had come upon him? It hardly behooves a sinner to justify himself so resentfully on one count, when on others he stands condemned. People are prone to forget that. The sinner stoutly maintains his innocence and righteousness on this and that score; the while in principle or in act he has at other times and in other ways committed the same or other sins, which deserve equal condemnation. Generally it is good to avoid self-vindication and self-justification, and to cast one's self humbly upon the mercy of God. And even if you do well and suffer for it, if you take it patiently as coming from Him, it is well-pleasing to God. Let the Shimeis curse and rave—thy Urim and Thummim are with the Holy One. And some day "the accuser of the brethren" will be cast down, and all

who are of his sort must share his doom. But God will vindicate those who put their trust in Him.

WHEN THE TABLES WERE TURNED

It was but a few days, and the black cloud had vanished: the battle was won, Absalom was slain, and the king was returning from his exile to his throne in Jerusalem. And the people of Judah met him at the river Jordan—among them Shimei, and a thousand men of Benjamin, and in their eagerness they went through the Jordan to meet and welcome the king on the other side. "And Shimei the son of Gera fell down before the king . . . and he said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come this day, the first of all the house of Joseph, to go down to meet my lord the king." (2 Sam. 19:15-20.) Here again the rare magnanimity of David shone out. How, seeing Jehovah had been so merciful to him, could he now exact vengeance of the miserable, now suppliant fellow, Shimei? Abishai was for putting him to death because he had cursed Jehovah's anointed—a grave offense indeed, for which Shimei after David's death, had to pay. But as for the avenging of any personal affront to himself, David would have none of it. Graciously he forgave, and swore to Shimei that he should not die.—And here we see God's vindication of His own, which is always far better than a man's own vindication of himself; and it can never fail. "Commit thy way unto Jehovah . . . and *he* will make thy righteousness go forth as the light, and thy justice as the noonday." (Ps. 37:5, 6.) It is He who prepares a table before me in the presence of mine enemies. As to the persecuted little flock in Philadelphia He said, "Behold, I give of the synagogue of Satan, of them that say they are Jews and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3:9.) For the last word is always with Him; and if "it is God that justifieth, who is he that condemneth?"

ELMER PHILLIPS

Brother Elmer Phillips, after an eventful life of 74 years, departed to be with the Lord, on May 11, 1941. He was born Sept 26, 1867, at Martinsburg, Ind.; and for the greater part of his life, lived in the Martinsburg and Pekin communities. The funeral service was conducted on May 12, at Martinsburg church, by Wallace Cauble, the writer assisting.

At a very early age, Bro. Phillips began a faithful and earnest career as a minister of the gospel. As a servant of the Lord he learned contentment, patience, love and hope. Although he had his portion of disappointments and sorrows, he patiently endured, knowing that a man can receive nothing except it be given him from above; and that all things work together for good to them that love the Lord. He lived in the glorious hope of the return of his Lord and Redeemer.

All who knew him rise up and call him blessed. His departure leaves a vacancy in this community that none other can fill.

Orell Overman.

NEWS AND NOTES

Cynthiana, Ky.: "We had an enjoyable visit with the brethren at Lily Dale, Indiana. I preached four nights while there to crowds ranging from 82 the first night to 196 the last. Baptized two young ladies on Saturday night."—E. C. Ringer.

Amite, La.: "Brother R. H. Boll, of Louisville, Ky., on his way home from meetings in Louisiana, stopped one night with us at Amite, stirring our souls with one of his fine gospel sermons. About 200 people heard him. With a number from Baton Rouge in attendance seven congregations were represented. We are wishing for a return visit.

"Brother Frank Mullins spent the first week in June at Big Creek where attendance and interest were good. Three were baptized. The writer spent four days near Pride last week with two, a husband and wife, added to the body. Last night a husband and wife responded to the invitation here. Three weeks ago another married woman was baptized. Our week's meeting at Beroea was without results."—A. K. Ramsey.

Parksville, Ky.: "The Johnson City meeting was blessed with good attendance and interest. One was baptized. Brother Boyd has a zeal for the Lord and His word of grace and is reaching many. The church there seems set to know the way of the Lord more perfectly, despite criticism, and is growing in the Lord.

"Our Sunday school attendance here reached 111 yesterday, the largest since we started to work here. Fine crowds attended other services. Prayer meetings are now on Thursday nights and the women are to have a Bible class on Wednesday of this week."—N. Wilson Burks.

Junction City, Kans.: "The Junction City-Ft. Riley church of Christ, started March 9, has had a good beginning. In these three months we have found 30 members in this vicinity. Some of these have moved away because of their work but others are taking their places. 60% of our membership is from Ft. Riley families. 43 visitors have put their names on our register. Names

of soldiers have come in and we have a long list of men we visit and encourage in the faith. We distribute church magazines and tracts received from about 25 donors. We are declaring "the whole counsel of God" to the best of our ability. I continue to speak at W. P. A. chapel services each week at Ft. Riley. We are deeply grateful for your interest and your prayers. Those that have sent contributions we especially thank. We want the names of men in Ft. Riley you know. Church meets at West 10th and Jackson. Note our new mailing address is 224 E. 11th St."—Wm. Wayne Allen.

New Orleans, La.: "One has been baptized here since I last wrote. I hope to be able to send more subscriptions. May the list climb and keep climbing."—Stanford Chambers.

Alco, La.: "The Word and Work is so good. I hope we never have to do without it."—Mrs. A. E. Hays.

Sweetwater, Texas: "I truly and sincerely thank you for continuing to send the Word and Work. I enjoy reading it so much and receive such good from it. I am preparing a list of names which I hope to send soon. The teaching of the Bible is greatly needed now, in our land, as well as all other lands."—Mrs. J. D. Pepper.

"I am now in Arkansas enjoying my work among brethren and friends whom I have known from my childhood up. I baptized a Presbyterian lady lately whose daughter I baptized in 1926 against her mother's wishes!

"By last week in June, Edith and I expect to be at Unionville, Ind. We plan to enlarge our paper, *The Truth*, in many ways."—J. D. Phillips.

What they say of "Great Songs," No. 2:

"It looks to me like a real book."—H. H. Drake, Terre Haute, Ind.

"We think our new No. 2 books are fine. Never saw anything like it."—Sophia Barnhaus, Albion, Neb.

"We like 'Great Songs' very much."—Clyde Ades, Pomona, Cal.

"The No. 2 book is a beauty—the very tops."—Bian Spaulding, Fremont, Neb.

The Song Tour

The Western song tour for 1941, conducted by the compiler of "Great Songs of The Church," begins on Tuesday night, Aug. 5, at Kansas City, and closes on Friday night, Aug. 29, at Chicago. Between these dates, the week-nights are mostly filled for singings, stretching to Southern California, thence to Northern Washington, and the Sundays are all appointed for preaching.

Contrary to a rather wide-spread impression, these song tours are not to sell or advertise the song book, either singly or in quantities, but they are for spiritual purpose only. As a matter of fact, no meetings are arranged except where the compiler's hymnal has already been adopted. The expenses of the trip are met in the usual way: through the unsolicited, voluntary gifts of those who benefit; and there is never more received or accepted than expenses.

"Maywood, Ill.: "I recently had occasion to visit the First Christian church in Maywood, and found them using 'Great Songs' No. 2. The church at Brookfield, Ill., is making good progress, with O. D. Bixler as minister."—H. S. Dougherty.

Highland Tent Meeting

Louisville, Ky.: "Our 'Big Meeting,' as we expect it to be, and pray that it may be, begins on Sunday, July 13, in the tent on Highland church lawn. Pray with us, and be with us through this great revival. S. S. Lappin is the preacher.

"Six additions at Highland church, by relation, during last week or two."—E. L. J.

Seffner, Fla.: "I believe if all Christians could and would read the Word and Work there would be a very decided difference in the attitude of brethren toward each other and a manifold greater missionary effort launched. We certainly hope that this will be a year of rousing up from the stupor that seems to have taken place."—H. C. Hinton.

Mackville, Ky.: "I have been reading after you ever since you wrote on the front page of the Gospel Advocate, but the last number of the Word and Work seems to me to have as fine articles as I have ever read. I am sending you four names on your eight months plan."

(Letter to Bro. Boll.)—S. G. Darland.

Portland, Ore.: "We are only too grateful to be able to contribute even in a small way to the success of so worthy an effort as getting the Word and Work into the homes of brethren. We get so much out of it ourselves and want to share it with others. Very glad to learn of the success of your drive for new names."—Mrs. S. T. Garber.

Big Springs, Tex.: "We enjoy reading the Word and Work very much and would like for it to go into every home, Christian or non-Christian."—Wm. Mead.

Evergreen, Ala.: "I feel that the Word and Work has been, is being, and will continue to be used of the Lord to teach truth and grace and to strengthen and establish true disciples of our Lord Jesus Christ. It has helped me and I know of no better paper in the 'brotherhood' of which there are many, old and new."—G. L. Williams.

The many commendations appearing in this issue of Word and Work were emphasized with renewals, clubs and gifts. One good brother sent \$40 and other smaller amounts were given. Some send publishers gifts each month. Many have sent clubs at their own expense. We have added 600 to our list since we started the spring drive. We wish to say "thank you" to our many friends. 200 more new names would put our total list to a goal we have secretly aspired to reach. We can yet furnish about a hundred copies of the May issue, in which appears the first installment of Daniel. We have around 200 copies of the June number. We will be glad to supply new names with these two numbers as long as they last.

Sellersburg, Ind.: "The work is showing a daily increased interest here. At this date (June 10) nine have been added during the month, six by baptism. Our young people's work has grown in attendance since our young people's revival last month. We are looking forward, with interest, to having Brother Ralph Wilburn assist us in a series of meetings beginning August 25th.

"We are located just a short distance from the Indiana Ordinance works, at Charlestown, where the powder plant is being constructed.

Several families from there have located us and meet regularly with us. If any one reading this knows of members living in the vicinity of Charlestown please write me, giving addresses so I may contact them. My address is P. O. Box 85, Sellersburg, Indiana."—Howard T Marsh.

DeRidder, La.: "Brother Boll's meeting with the church in DeRidder, La., may have been reported. His part was well done, and, I think, mostly well received. Contagious disease seriously crippled the effort. Six persons were baptized.—Ben J. Elston.

Johnson City, Tenn.: "There were four responses to the invitation the final night of the Maxville, Florida, meeting. After this closing service a woman, who had previously confessed Christ, requested baptism. Brother Harold Beck reports four others responded to the invitation at the water's edge Sunday afternoon following the meeting. These were a man, wife and two sons, who showed deep interest during the meeting. It is a blessing to know that the Becks are keeping in close contact with this work.

"N. Wilson Burks was used of the Lord to greatly bless the Johnson City work June 2 to 13. One young lady was baptized during the meeting. On Sunday following the meeting there were three responses, two for baptism and one for membership. During this meeting the whole congregation learned to love Bro. Burks and they appreciated his excellent, powerful messages.

"I began a meeting with Pleasant View church, 20 miles out from Johnson City, Monday night, June 16. The building is still unfinished, but we have hopes of seeing building seated with benches with backs before the meeting closes."—Robert B. Boyd.

Winchester, Ky.: "On the last Sunday of a week's meeting at the Main Street church, held this spring, two sisters came forward for reconsecration. On the next Sunday several others found it in their hearts to come forward for the same purpose. Two have placed membership with the church since the spring meeting. Brother H. N. Rutherford delivered a stirring sermon on Prayer at a recent midweek service. On the next Thursday night Bro.

Howard Marsh visited us and preached to us on Consecration. Claude Neal and I exchanged pulpits on June 22. We request your prayers for the Winchester work."—J. R. Clark.

Brother Boll is just back from good meetings in Texas. Three baptisms and four restored at Fair Park church, Dallas; four baptisms at Trumbull. His usual tent meeting with Portland church is to begin Aug. 3.

Dugger, Ind.: "We left Greenville, Ala., May 26, and arrived in Dugger, Ind., May 28. The task of moving is no little one. This was our second move in sixteen years and we have not yet learned to do so with ease.

"The seven and one half years in Southern Alabama, will never be forgotten. Testimony from brethren assured us that our labors had not been in vain while there. It is doubtful if any preacher and family has ever been treated any better upon leaving a field than were we. Expressions by gifts and in words were so numerous that we were almost overwhelmed with the desire to remain with them even though we felt it was the will of the Lord to make a change. It seems that we did not know what the years of labor together had meant to us until the time of separation came. We now know that the years spent with the brethren of Southern Alabama, were a blessing to us and to them. Our earnest prayer for them is that "Our God will supply their every need according to his riches in glory in Christ Jesus."

"The sadness of leaving one place is offset by the hand of welcome extended by another congregation. And in this the Dugger brethren showed themselves masters of the art of welcoming a preacher and his family, though it had been around sixteen years since they had had any practice. Words of welcome and assurances of cooperation cheered our hearts and we have felt at ease while settling down in their midst. The task of getting acquainted and learning names and places of residence is great, but they are sympathetic with us in this effort. Bro. Clark, who did such a great work here for sixteen years, assured us that some of the best

people on earth lived here. We have found them with a mind to work. I am sure this congregation is one of the best organized congregations in the brotherhood. Three consecrated elders and six zealous deacons make up the official staff. All are spiritual men capable of leadership. Together with their evangelists they have built up a strong congregation of willing work-

ers. We see great possibilities ahead. It is with fear and trembling that we take up the work of evangelist with them. Following Brother Clark and family, so highly esteemed by all of the people of Dugger, makes our task doubly hard. There is much to encourage us so with a prayer to God for strength each day we launch out."—Maurice Clymore.

FOURTH NATIONAL UNITY MEETING

Claud F. Witty

Another Unity Meeting has become history. In the meeting at Columbus, Ohio, May 12, 13, 14 I think far more progress was made than in any of the other meetings.

In the Monday evening session, twenty-one men were present and took part. The session was a long one, lasting near three hours, and there was not a dull moment. Each man present was given the floor and told to give his reasons for favoring or not favoring the use of instrumental music in the public worship of the church. The very finest Christian spirit was manifested by every person present.

The Tuesday afternoon session was along another line. Brother James DeForest Murch stated that he would like to have an opportunity to state his position on the question at issue. He was given the floor and occupied almost all of the time. He gave a number of reasons why he thought it permissible to sing with the instrument where it caused no trouble in the congregation, but under no circumstances would he favor introducing it if trouble would result. He also stated clearly that he had an open mind on the subject and that he was making a careful study of the question.

The next session was held on Wednesday afternoon. I was asked to occupy the same amount of time Brother Murch occupied the day before. I did so, and in the same spirit of frankness I gave my reasons for thinking it wrong to use instrumental music in the public worship of the church. Other talks were also made at this session.

In the public sessions, the following brethren delivered prepared addresses: Frederick D. Kershner, O. A. Trinkle, Ralph Wilburn, O. D. Bixler, Aldis L. Webb, Claud F. Witty, R. K. Akers, S. S. Lappin,* Samuel E. Witty, J. J. Whitehouse, T. C. Wilcox and Edwin R. Errett.

The first address was by Brother F. D. Kershner on the subject "The Cause of Schism," and it was a masterpiece if ever I heard one.

In the open meetings many brethren from both groups spoke their minds freely. Some six hours were devoted to addresses by the speakers who had prepared addresses and six hours were given to volunteer speakers. Brethren from twenty states were present and no man living could have asked for a finer spirit or more freedom of speech than was shown in these sessions.

At the final session it was announced that a Quarterly journal would be issued from Detroit in the near future. The Quarterly will be devoted to propaganda for the Unity Movement. Any one interested in this venture may receive further information by writing James DeForest Murch, 640 W. Eighth St., Cincinnati, or Claud F. Witty, 5525 Oregon Avenue, Detroit.

*Brother Lappin, mentioned by Brother Showalter in **Firm Foundation** as "one of the sanest and clearest-thinking men in the Christian church," said at Columbus: "I wouldn't give a hoot for the instrument, and if folks would sing without it I'd rather not have it." Surely such a statement can leave no doubt of the sincerity and unity-mindedness of some of those men.—Publisher.

THE HONEST WORKER

J. H. McCaleb

"For even when we were with you, this we commanded you. If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread."—2 Thess. 3:10-12.

A few years back a certain wellknown figure in public life addressed a graduating class from a school of higher learning. It was during the depths of the depression and jobs for the majority were not readily available. For the average young man it was a time of deep discouragement. I can remember that this speaker referred to them as considering themselves an "unwanted generation." "An unwanted generation indeed!" He then went on to challenge that statement.

"What generation has ever been wanted? When has it ever been popular for youth to push aside more venerable age? When has it been the rule that the untried has gained his place merely by wishful thinking?"

Those words have continued to ring through my being. There are no unwanted generations. True, conditions change from time to time; but there is room always for the individual who will make his place in society. And that place can be attained only through the medium of hard, honest toil. God has ordained it that way.

There is something magnificent about honest work. Through it one gains self-respect and the respect of others. It is a common ground which all may share alike. Each one is limited only by his own will. And yet some will still say that they are willing to work but cannot find the opportunity. I wonder if we should not pause to consider. Perhaps we are willing to work, if ———. If everything suits us we will work —some. That is not good enough. The will to work must be present under all conditions. Furthermore, to be real it must be demonstrated consistently over a long period of time. Too often a man condemns some one for not wanting him in spite of the fact that his entire previous history has been one of mediocre effort. The fact that he has changed his mind is known only to himself. It is apparent to no one else. I maintain that the man who will really work, and who has demonstrated that willingness, need never fear that he will not be wanted. That kind of person is scarce in this world.

Surely we should not expect to offer to God a service that is inferior to the best that is demanded by man. In God's kingdom there is room for all, but there is only a precarious footing for the one who expects to coast by on his good intentions. It would seem to me that an unwillingness to demonstrate by my actions the promises given by my lips would indicate on my part bad faith. Doubtless we need to look deep into our hearts to determine whether we are attempting to fool God and are succeeding in fooling only ourselves.

"BUSINESS AS USUAL"

Stanford Chambers

Our government has been greatly hindered in its efforts at immediate preparations for adequate defense because of the prevailing illusion that the same should be accomplished while at the same time we carry on our "business as usual." A great deal of concern is felt as to whether the disillusionment may come and the hindrance be removed too late. Many professedly patriotic are short on sacrifice.

Christianity with *ease as usual* is another illusion. We are as spoiled children. "Bless God, salvation's free!" Paul says, "Through many tribulations we must enter into the kingdom of God," but we have proved to our great satisfaction that it need not be so, for have we not discovered how to "climb up some other way," an easier way, and are we not in good practice climbing it? Very natural then is that feeling so prevalent that if democracy failed and totalitarianism prevailed Christianity would be done for. It is true that Christianity with "ease as usual" would be at an end, but it should not be forgotten that true Christianity was born in adversity, even under the mighty dictatorship of Cæsar; that it spread and increased and reached its zenith of spiritual influence under such a regime. It thrived and flourished under persecution. Can the heartlessness and ruthlessness of a Nero be surpassed by any dictator of this modern day? But the persecutions served to fan into a holy flame the faith of those early Christians. Theirs was not a "form of godliness denying the power thereof," but their faith held something so vital as to be worth living for and sacrificing everything for, even their lives. The certain prospect of suffering was no alibi with them. Yes, even under dictatorship they could live for Christ; if not, they could die for Him.

Christianity, the genuine article, is not something usual, *it is unusual*. It is when it is brought down to the usual that it is not esteemed worth suffering or sacrificing for. That form of religion which is "gone with the wind" needs another label. True Christianity is to be found with the saints of God who "possess their possessions" and know what they possess. It is their meat and drink. They live for it, if need be they die for it, they compel others to want it, and due to this fact Christianity survives and outlives all dictators and persecutors.

DO YOU HAVE THE SPIRIT OF CHRIST?

"If any man hath not the Spirit of Christ, he is none of his," declared the apostle Paul in Romans 8:9. This statement is positive and challenging. No matter what other claims a man may have to be called a son of God, he is *not* a son if he has not the *Spirit* of God's Son. This conclusion is inescapable.

When a sinner is "born again," or regenerated, then "he

is a new creature: the old things have passed away; behold they are become new." (2 Cor. 5:17.) The old "man of sin" is put to death, and a new man is raised in his place, "to walk in newness of life."

This charge, of course, is not physical but spiritual. Outwardly a man is not changed by the new birth, but inwardly he is entirely a new creature. The great difference between the unregenerate man and the Christian is the difference in their spirits, i. e., their thoughts, their affections, their wills.

What evidence have we that we are sons of God? Paul answers, "And because ye are sons of God, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4:6.) This Holy Spirit is called "the earnest of our inheritance," (Eph. 1:13) that is, the God-given witness that we are his sons, "heirs of God and joint-heirs with Christ."

The Spirit of Christ must dwell in a Christian, controlling all his thoughts and deeds. When Paul wished to show how a child of God should use his body for God's service and not for sin, he said: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) Later, in condemning lust, Paul further elaborated this thought: "Or know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:19, 20.) This language is clear and emphatic. Just as God's presence dwelt in the temple in the Jewish age, so His Spirit dwells in the human temple in this, the Christian age. This should be a sobering thought to all Christians.

Briefly let us draw some conclusions. First, we are commanded to put away all works of the flesh, "which lusteth against the Spirit," and put on the "fruit of the Spirit." We are taught to be holy, even as He is holy. Read carefully Galatians 5:16-26 for the contrast between the works of the flesh and the fruit of the Spirit. Then note the example which James gives, "Doth the spirit which he made to dwell in us long unto envying?" (Jas. 4:6.) All sin and strife in both individuals and congregations are works of the flesh—evidences of a carnal rather than a spiritual nature. We must have the *mind* of Christ, be led by the Spirit of Christ, and follow the example of our Master in all we do.

When you hear of "Christians" warring among themselves; judging, belittling, and persecuting their brethren; causing strife, factions, divisions, parties, and such like evils—remember Paul's words, "Ye did not so learn Christ." (Eph. 4:20.) There are two spirits in the world eternally opposed—"the spirit that now worketh in the sons of disobedience" and the "Spirit of Christ," which re-creates man and fits him for the presence of God. Which spirit is in you?—Herman O. Wilson, in *West Coast Christian*.

LUDICROUS AND FALLACIOUS ASSUMPTIONS

Flavil Hall

The preacher mentioned in the May issue of Word and Work, in relation to "sound hermeneutics," finds a highly problematical solution of the loosing of Satan for a "little season" in the dictatorial rulers with their armies in Europe. It is doubtful whether there are a hundred worthy saints, from his standpoint, in all the domains of Hitler's operations. Has he been out to encompass them "about" "upon the breadth of the earth," as Satan is to do when loosed (Rev. 20:9)? What speculation! He thinks Satan was tied from Pentecost (Acts 2), like a bull dog, until Hitler started his conquests, but since then has been loose!

Another preacher of note finds that Chas. T. Russell taught something that R. H. Boll teaches, so says the latter does not reject in *to to* the system taught by the former, as he claims to do. Yes, for example, Russell taught the atonement of Christ for the redemption of men; so does Boll, and this then refutes Boll's claim that he opposes every *distinctive doctrine* of Russell's! Such is the fallacious reasoning of that preacher (though it is not the atonement, but another point of teaching that he mentions). I wonder if he himself accepts some of the distinctive doctrines of Russell when he teaches baptism by immersion, and the atonement, as Russell did!

Another eminent preacher among the "markers" says it is not logical to quote renowned brethren of noted soundness, who have passed away, in support of the premillennial view. But any one capable of grasping a logical thought can see that that preacher is palpably illogical when he joins with others in celebrating those sainted brethren as shining lights in the church, who taught in clearness the premillennial view, while he joins with other partizans in "marking" Boll for teaching likewise, though Boll makes it no test of fellowship and has not written on the subject a tenth part of what others have written in their counter assumptions and speculations.

Still another eminent preacher writes, correctly, that the word rendered "then" in the expression, "then cometh the end" (1 Cor. 15:24) does not mean "at that time" as is so often claimed (and sometimes against light and knowledge), but means, "next, afterward," in relation to events mentioned, regardless of the time involved between the events. But he says the connection shows, nevertheless, that when Christ comes He will surrender His reign to the Father, since he is to reign until all his enemies are subdued, the last of which is death (verses 26, 27). This he undertakes to establish by syllogisms, in which he lays down some mere assumptions for axioms and conclusions.

Victory over Satan, in finishing the Christian race, does not mean that Satan is then destroyed. The swallowing up of

THOUGHTS WORTH WHILE

GOD'S FOUR-POINT PROSPERITY PROGRAM

Introduction: "If my people, who are called by my name," (Israel addressed, but also fittingly applied to the church).

The Four-point Program: (1) "shall humble themselves," (2) "and pray," (3) "and seek my face," (4) "and turn from their wicked ways";

Conclusion: "then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chron. 7:14.

WHEN THE OIL OF BLESSING CEASES

Introduction: "Borrow vessels, not a few." Vessel after vessel was filled from the small cruse of oil and still the oil flowed. "Bring yet a vessel." Not until it was announced that all the vessels were filled was the oil stayed. (2 Kings 4:1-7.)

Empty Vessels We Should Bring

1. The Empty Vessel of Dire Need.
2. The Empty Vessel of Ardent Desire.
3. The Empty Vessel of Childlike Expectancy.
4. The Empty Vessel of Full Appropriation.

Conclusion: Touch but the hem of His garment with true purpose of heart and these vessels will be filled.—Maurice Clymore.

"TAKE HEED HOW YE HEAR"

Never were people hearing as much as they hear now. Some of it is good, some indifferent, possibly much is suggestive of evil, and much is positively evil. People can choose, we are told, and can turn off the bad and turn on the good, which is true, of course, but the dials are usually tuned the other way. Hearing produces thinking, and out of the thinking are the issues of life. "Take heed how" and what you hear, thou and thy house."—Stanford Chambers.

MODERN EDUCATION

As an educator who is a Christian I am appalled at the trend of a certain kind of modern education. This modern education says that every man is basically good and that it is up to us to bring out this goodness; the Bible says that every man is basically evil and that only regeneration can make him good. This modern education advocates freedom from restraint and the following of natural tendencies; the Bible places great emphasis on the suppression of the natural fleshly man. This modern education talks about democracy in the relations between children and their elders; the Bible teaches the value of obedience to one's elders. This modern education teaches that there is no absolute basis for ethics and morality; The Bible teaches that there is an absolute basis. Can we not lay the chaotic present condition to such an educational philosophy as this?—Jonah W. D. Skiles.

mortality in life when the individual Christian dies (2 Cor. 5:4) does not mean that all mortality is then abolished. Nor does the victory over death or the swallowing up of death in victory "at the resurrection of the just" mean necessarily that death is destroyed and is no more.

There is naught but difficult straits for any one who tries to locate the destruction of death any where or time save at the white throne judgment (Rev. 20:12-15), beyond the Coming of Christ (Rev. 19:11-16), beyond the long imprisonment of Satan, beyond the "little season" of his release and his encompassing, with his army, the saints on the breadth of the earth, his recapture and his consignment to the lake of fire. At the white throne judgment the tenantry in the state of "death and hades" will be cast into the lake of fire. That will be the time of the destruction of the last enemy and the giving up by Christ to His Father of His supreme reign.

Besides the brother's dilemma, brought out above, his reasoning involves him in universal salvation. He teaches that all the dead, righteous and wicked, will be raised when Christ comes, that the resurrection in 1 Cor. 15 is of both classes, that the abolition of death in verse 26 is equivalent to the swallowing up of death in verse 54. The apostle says the swallowing up in verse 54 is victory through Christ. Therefore for all in that resurrection there is victory in Christ.

I have thus written, not to establish any special doctrine, but to make manifest the embarrassing, inconsistent state of those who espouse such assumptions as herein pointed out and then, Diotrephes like, try to "cast out of the church" all who do not line up with them. I desire that these meditations may be conducive to peace and unity.

PROPHECY AND HISTORY

History stands related to prophecy, not as its elucidation or interpretation, but only as its verification. Prophecy throws light upon history, not vice versa. "Historical interpretation of prophecy" always works mischief. Prophetic interpretation of history—is the divine and unerring guide to us. This makes prophecy "a light in a dark place," not itself a dark mystery awaiting historical light for its elucidation. Inattention and unbelief, venturing to teach that God does not mean just what He says, or to "spiritualize" straightforward communications from God, will always leave Bible readers in ignorance of the signs of their times and capable of seeing the light of prophecy only after the need of that light has passed. . . . If we take prophecy aright, we will be throwing true light forward into the womb of unborn events. . . . The historical events are not the revelation or the interpretation of prophecy; they are only its fulfilment, its identification. The historic events derive their light from the prophecy, not the prophecy from the events.—W. C. Stevens.

THE STONE SMITES THE IMAGE

(Third lesson on Daniel.)

R. H. B.

The focus of interest in Nebuchadnezzar's dream is in its closing point. The vision of the succession of the four Gentile world-powers, symbolized by the head, the arms and breast, the belly and thighs, the legs and feet of the image, is introductory, leading up to the final event which God wanted to set before the king's mind (and ours). What God would do "in the latter days" (Dan. 2:28)—that is the true center of the prophecy. When the fourth and last of the world-powers comes to its final development, when the iron is mingled with potter's clay, in the feet and the toes of the image, then is the stage set for the great last act, which puts an end to "the times of the Gentiles" (Luke 21:24)—i. e., the general world-order which began with Nebuchadnezzar's assumption of world-empire and has prevailed until now. For the stone that descends from on high does not smite the image on its head, or its body, or the legs, but upon its feet, crushing the feet and toes, and utterly demolishing the whole statue, with all that makes up its substance and power. The broken fragments, small as the chaff of the summer threshing-floors, are carried away by the wind, and there is "no place found for them," and the stone which smote the image becomes a great mountain, filling the whole earth. The divine interpretation of this stupendous event is given in verse 44:

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.

Much effort and ingenuity has been devoted to the task of showing that this was fulfilled in the establishment of the church on the day of Pentecost. But "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." The prophecy and this alleged fulfillment do not correspond. True, the Lord Jesus Christ, God's rightful King, ascended to heaven and sat down on God's right hand, angels, principalities, and powers being made subject to Him; having all authority in heaven and on earth; and God "put all things in subjection under his feet, and gave him to be the head over all things to the church, which is his body . . ." (Eph. 1:22, 23). This one should not merely "admit," but boldly and gladly avow and declare. Moreover it is to be stated that all who are in the church are in the kingdom; for it is written that He has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13.) But at this point the correspondence ends. The kingdom to which we belong is above, and we are told our citizenship is in heaven, from whence also we wait for a Savior. (Phil. 3:20.) The Roman empire, the

GIVE US MORE NATHANS

What some people call true love is frequently only sentimentalism. A child fell and struck a splinter deep into its hand. The mother refused to let the doctor split the hand and remove the splinter. She said she loved the child so much that she could not bear to see it suffer from an operation. In a few days the child developed blood poisoning and died. That mother was her child's worst enemy. There are people who claim to love their friends so much that they will not tell them the plain truth about their condition religiously. They will permit their best friends to be lost rather than tell them the truth. In doing so they become the worst enemy of their best friends. Nathan looked his friend David squarely in the eye and said, "Thou art the man." Give us more Nathans.—H. H. Adamson, in *Vinewood Reminder*.

"PARTIES" AND "FACTIONS"

When someone is faithful to God; when no fault can be found in him; when his neighbors report well of him; and when no "report" can be started respecting his "association with women"—they try to stir up suspicion on his loyalty to the word of God. And when no fault can be found of one's own loyalty to the word of God, jealousy discovers he has called some denominational man "brother," has called on some Christian Church man to lead a prayer, or, if nothing better, it finds an "attitude" to assail. It compasses land and sea to be able to besmirch, becloud, or otherwise injure his influence.... God pity our poor little jealous hearts that move us to lead "parties" and "factions" in the body of Christ! Churches should not allow themselves to be led into "parties" and "factions" through these "preacher fights." May the Lord help us divest ourselves of selfish ambitions, of love of position, of leadership, and of admiration of brethren. May we love God and seek unselfishly for salvation of men and success of the kingdom of God.—J. N. Armstrong, in *American Christian Review*."

THOSE FEW SHEEP

"With whom hath thou left those few sheep in the wilderness?" (1 Sam. 17:28.) Perhaps Eliab was wrong in reproving David for being away from his sheep that day, but it seems to me that it is in order to reprove teachers of Bible classes who leave for a visit on Sunday morning without making provision for some one to take their classes that day. It is with difficulty that a teacher is found to take a class after the classes have assembled for study, and usually one who has not studied the lesson, preparatory to teaching, takes it. Does the teacher care nothing for those entrusted into his or her care? If a teacher must be away an effort should be put forth as early as possible to get a substitute. Teachers, watch your step this summer!—Maurice Clymore.

chadnezzar's dream, was not a peaceful penetration of the Gentile world-kingsdoms by lofty principles and teachings from above, but a catastrophic execution of judgment from on high. The stone and the image never exist side by side. When the one comes in the other goes out. And the subsequent filling of the earth by the stone which becomes a great mountain, is not as some have fancied, a picture of world-conversion, as though all the world were to be absorbed into the church (an outlook contrary to all that is held out to us in the scriptures) but a thing that corresponds exactly to the sequel of the destruction of the fourth beast in Dan. 7 (which will be a theme of future study) and the announcement in Rev. 11:15, when the seventh trumpet sounds: "The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever"; and, as in Dan. 7:27: "And the kingdom and the dominion and the greatness of the kingdoms *under the whole heaven*, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This manifestation of Christ's kingdom evidently awaits its future accomplishment.

NEBUCHADNEZZAR HONORS THE GOD OF DANIEL

What were the emotions that gripped the Babylonian monarch's heart as Daniel reconstructed before his vision his lost dream, we can only imagine. This indeed he knew—it was his dream; and as little could he doubt the truth of the interpretation of it. This was a message from God—Israel's God. It must have been evident now to Nebuchadnezzar that only because their God had given Israel into his hand had he been able to conquer them. Also that the kingdom, though given into Gentile hands, would not be held by them for ever; but that the Gentile world-power, of which he, Nebuchadnezzar, was the first representative, would at last go down under the stroke of God's judgment. And overwhelmed and humbled by the vision of the Divine Majesty, the king "fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him." But not Daniel as a man: it was the God of Daniel the king sought to worship, through these honors done to Daniel, His servant and spokesman. For he said unto Daniel, "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret." He then promoted Daniel to the highest place in Babylon, and, by Daniel's request, the three companions also obtained high executive positions "in the affairs of the province of Babylon. But Daniel was in the gate of the king."

NOTES AND PERSONAL THOUGHTS

"In the days of those kings." (v. 44.) What kings are meant? Not the kings that ruled the four successive world-powers—for they were not contemporary. Evidently kings that rule in the fourth world-kingdom.

fourth and last of the Gentile world-kingdoms, was indeed in existence when Christ sat down on God's throne in heaven, and when the church was established on the day of Pentecost. But there was no development of two legs, or iron feet mixed with potter's clay, or ten toes (shown in the 7th chapter to signify ten kings of the end-time, under the sovereignty of the fourth beast, the fourth Gentile world-power). There has been plenty of research and effort to show a ten-fold division of the Roman empire at the time when the church was established, but all in vain. Moreover the fourth world-power was not smitten and destroyed when the church was established. The image felt no shock nor tremor. If it be said that the demolition was meant to be a gradual one, extending through centuries till the fall of Rome—then to fit the prophecy, it should at least have *begun* with the event of Pentecost. Did the Roman empire begin to go to pieces and disintegrate from Pentecost onward? Far from it. It not only maintained its status, but continued to grow in power and territorial extent, reaching its widest expansion in the reign of the Roman emperor Trajan, almost a hundred years later. Even then it held its own for centuries after. In the days of Constantine (A. D. 320) a twofold division of the empire began to appear. When Rome did fall it was not by any supernatural stroke, but in the common course of human events, in simple, natural consequence of those ordinary laws and causes that account for the rise and fall of kingdoms. The western division of the Roman empire succumbed to barbarian invaders in the fifth century A. D.; the eastern, similarly, about 1000 years later. Even then it was not broken up into small rubbish as the imagery of the prophecy would demand, but into big, sizeable fragments, constituting smaller sovereignties, which, peculiarly, have to this day kept Roman names, titles, customs, insignia, systems of government, forms of administration of justice, militarism, and even a kinship of language. The Roman power has in fact never entirely passed away, but has been more or less in abeyance, showing at various times (especially of late) signs of reviving. Its final form, symbolized by the feet and toes of iron with their admixture of clay has never as yet been reached.

Nor has there been anything that would answer to the descent of that Stone which was cut out of the mountain without hands, or its effect upon the image and its own subsequent growth. Various theories have been advanced by those who try to make the prophecy agree with something that has happened in the past. According to some purported explanations it would seem that the Stone should have peacefully nestled down at the image's feet, and penetrated the image with its gentle influence. Or we should read that the Stone had come down by the image's feet, and by steady growth, had crowded the image off the scene. But the prophecy presents a different picture. What was shown forth in Nebu-

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:16-26

16. The preceding verse seems to be parenthetical and the *hoti* "for" clause of this verse apparently goes on to explain "full of grace and truth," i. e., "we know he was full of grace and truth, for we all were partakers of this fullness."

Charin anti charitos "grace for grace." The translation (both A. V. and A. S. V.) means nothing in English. The marginal reading of the A. S. V. "grace upon grace" conveys the idea. Robertson says, "As the days come and go a new supply takes the place of the grace already bestowed as wave follows wave upon the shore. Grace answers (*anti*) to grace."² The basic meaning of *anti* seems to have been "face to face." We may well translate "grace added to grace."

17. The *hoti* "for" clause now goes on to explain further how we got this grace. "The law (*ho nomos*, i. e., the Mosaic Law) was given (*edothe*) through Moses, grace and truth came (*egeneto* 'came into existence') through Jesus Christ."

18. *Theos oudeis heroaken popote* "No one has seen God at any time." The order emphasizes "God": "God no one has seen at any time."

"The only begotten Son (*monogenes huios*)." The best manuscript tradition seems to be *monogenes theos* "the only begotten God." *Huios* "son" is found in A, a corrector of C, very important minuscules, the Latin versions, some of the Syriac versions, and the Armenian and the Ethiopic versions. *Theos* is found in Aleph, B, and C. The Greek and Latin Fathers gave both readings. When Aleph and B both gave a reading, there is much to favor that reading. Also it is a rule in textual criticism to prefer the reading which would be more likely to be changed. There is no reason why a scribe should change *monogenes huios* "only begotten Son," but the easily understood "only begotten Son" might easily have crept in for the very unusual "only begotten God (*monogenes theos*)." Jesus is the only begotten son of God, but he is also the only begotten God, i. e., by virtue of His conception from (*ek* "out of"; cf. Matt. 1:18, 20) the Holy Spirit. He was not "begotten" in His eternal coexistence with God, but He was begotten in His incarnation, i. e., in his birth from Mary. *Monogenes theos* seems to be another of John's emphases on the Divinity and on the pre-incarnate state of Christ. Wescott and Hort in their Greek text of the New Testament accept *monogenes theos*. So also does A. T. Robertson.³

Exegesato "has declared," i. e., "has explained, has revealed."

² A. T. Robertson, *A Grammar of the Greek New Testament*: New York (1919), p. 574.

³ A. T. Robertson, *Studies in the Text of the New Testament*: New York, Doran (1926), p. 182.

As indicated by the toes, there are ten of them. This is more fully shown by the "horns" in Dan. 7:24; also see Rev. 13:1; 17:12; 19:19.

What Stone is this? Many scriptures refer to Christ as the Stone. See esp. Gen. 49:24 and Matt. 21:42. But note also that "it"—i. e., the kingdom that God sets up, breaks in pieces and consumes all those kingdoms. (Dan. 2:44.) Consider Rev. 17:14; 19:11-14, 19. Does the King Himself in and with His kingdom (in which we now hold citizenship, Phil. 3:20) descend to execute the stroke of judgment upon the final world-power?

Whirling Dust. A number of passages use such a comparison; and all of them appear to have reference to this event of Dan. 2:35. See Isa. 17:12-14; 29:5; Ps. 83:4, 12, 13. Rev. 19:19ff also bears on this.

Nebuchadnezzar's Praise of God. The three things which he says of God in Dan. 2:47 (though, of course, Nebuchadnezzar had no knowledge of three Persons in the Godhead) beautifully designate the Father, the Son, and the Holy Spirit.

The Effect of this—as to the lot of the captives. Would this episode tend to create a favorable attitude toward the Jews on part of the Gentile ruler? Comp. Ps. 106:46. There is more of this to come. Does God take notice of how the Jews are treated, even in their cast-off state? Would Ps. 121:4 apply still now? May there be a warning in this to Gentile potentates?

The Effect on the Jews. Of course they would all hear of this sooner or later. Would it not tend to make them heartily ashamed of their idolatries—that they had given up their God for idols of the nations?

O thou that knowest the hearts of all men! See Acts 1:24. The word in the original is "kardiagnostes"—"heart-knower." He knows us also—the deepest secret of our hearts are laid bare and open before Him. (Heb. 4:13.) He knows us better than we know ourselves. He could not know us better or be more interested in any one of us than if no other human lived. Consider Psalm 139. Yet, though he knows us—He loved us notwithstanding all.

PEACE AND UNITY

R. H. B.

"Blessed are the peace-makers," said our Lord Jesus Christ. And who are they? Those who make peace, of course. Quite true. And yet, in the irony of events, the true peace-maker often causes more trouble and strife than any one else. In a world where things are wrong the way to peace lies through conflict. Did not the Lord Jesus, who was Himself the great Peacemaker, say, "Think not that I came to bring peace on the earth: *I came not to send peace*, but a sword. For I came to set a man at variance against his father and the daughter against her mother; and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10:34-36.) What a trouble-maker Paul was! He would go into a quiet, peaceable community, and leave them in riot and hubbub. Yet, was he not one of God's own true peace-makers? He is the true peace-maker who speaks the truth faithfully and holds for the way of righteousness. For in the end peace must rest on righteousness. In like manner—in the end he best promotes the unity of the church who most faithfully teaches and practices the whole truth of God.

YOUNG PEOPLE'S CORNER

SAFEGUARDS AGAINST TEMPTATION

J. R. C.

Some valuable safeguards against temptation are as follows: 1. *Take a stand before your old friends* as did Levi after his call. 2. *Cultivate a loyalty to God* as did Joseph who met temptation by saying, "How then can I do this great wickedness, and sin against God?" 3. *Be not idle* as was King David who, while his men were at the front, was at ease in the luxury of his palace. In his case the devil demonstrated the fact that he finds work for idle hands to do. 4. *Be thoroughly converted to Christ* as was Paul who counted all things but refuse that he might gain Christ. 5. *Be able to use the sword of the Spirit* as Jesus did when confronted by the devil in the wilderness. He selected three smooth stones ("It is written") from the book of Deuteronomy and put the devil to flight. 6. Should all these methods seem to fail you can yet rest assured that God has provided an escape for you, for He has said, "There has no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Refuse to surrender and sit tight. God's chariot will arrive on time!

It takes two to make a successful temptation: the devil and you. Satan is always willing, but unless you cooperate the temptation will fail. As an extra precaution, write on your heart *three nevers*, namely: *never expect to sin; never excuse sin; never excite sin.*

(In each of the six points above a character example or Bible verse is suggested. Let the young people see how many of these they can locate. If you like, send in your references with a few words as to what you think of the Young People's Corner idea and the Word and Work as a whole. To each young person who writes during July we will send a small assortment of Bro. Boll's best tracts.)

SALEM, KENTUCKY, YOUNG PEOPLE

Our young people's work was begun here under the direction of Bro. Wilson Burks, with an attendance of 25, and has been building up right along. We take up a collection at each meeting. This we use for study equipment, get well and sympathy cards, flowers, or other things for sick and bereaved in our community. Brother E. C. Ringer came to work with the church here this year and he, like Bro. Burks, helps and encourages us with out meetings. We sincerely hope that all young people will try to have a young people's meeting each Sunday night, prior to preaching service, and remain for preaching. Pray for us young people here at Salem that we may do more in the church.—Salem Young People.

SELLERSBURG, INDIANA, YOUNG PEOPLE

To create a greater interest among our young people, we decided to conduct what we termed, "A Young People's Revival." This was a meeting of one week, devoted wholly to the young, beginning May 11th and continuing through May 18th. During this time, 44 of our young

19. *He marturia* "the witness," i. e., "the testimony."

Su tis ei "Who art THOU?" The position of *su* "thou" is emphatic, i. e., "Who are you, the man who can do such vigorous preaching?"

21. *Ho prophetes ei su* "Art thou THE PROPHET?" The position of *ho prophetes* is emphatic, i. e., "Are you the prophet Moses spoke about?" Cf. Deut. 18:15, 18.

24. *En tei eremoi* "in the wilderness." The word *eremos* means fundamentally a "deserted place, solitary place." The Hebrew of Is. 40:3 is *bammidhbar* "in a deserted place." *Midhbar* means fundamentally an "uninhabited place."

Enthunate "make straight" is an aorist imperative and as such shows punctiliar action, "make the Lord's way straight right now once and for all." The call is never to get ready for the Lord gradually, but we are to break with the world and break clean. The "making straight the way" idea is simply a metaphor from road building, even as today we see curves being eliminated and roads straightened in order that our journeys be more direct.

26. *Ego baptidzo* "I baptize." The root meaning of *baptidzo* is "dip," and this meaning is kept either literally or with some connotation of "dipping" or "submerging" throughout the New Testament. The fact that the *English* word *baptize* may have the connotation of "dipping" or of "pouring" or of "sprinkling" is dependent purely on the fact that *ecclesiastical Custom* has changed the rite in some religious groups from "dipping" to "pouring" or to "sprinkling," and consequently the word has suffered change in meaning (semantic change). This change in the English meaning has *absolutely* no bearing on the meaning of the word in the New Testament.¹

En hudati "in water." As the margin of the A. S. V. says, this may be translated "with water." Regardless of whether the meaning is locative, "in water," or instrumental, "with water," there is no difference in the meaning of *baptidzo* "I baptize, I dip." The idea is similar to our saying, "Wash the clothes in soapy water" or "Wash the clothes with soapy water"—both of which expressions mean exactly the same.

CONSCIENTIOUS OBJECTORS

Upon request of the National Service Board for Religious Objectors, Bro. Leslie G. Thomas, Box 165, Dickson, Tenn., has become associated with their consultative council for identification of members of churches of Christ throughout the U. S. who wish to claim exemption from military service. Any such may address him.

"If He were here in person, how busy would our Lord be in teaching and exemplifying the need of fellowship through sharing and sacrifice."—Edmund F. Cook.

¹I have discussed all instances of the word *baptidzo* in the New Testament in a series of articles in the *Word and Work*, XXX (1936), pp. 136 f., 159 f., 179 f., 201 f.

SELF-SUPPORTING CHURCHES ABROAD

"God is wont ordinarily to convert nations and people by some of their own countrymen."—Baxter, in *Call to the Unconverted*.

"All evangelistic efforts are to aim first at the conversion of individual souls, and secondly, though contemporaneously, at the organization of the permanent native church, self-supporting, self-governing, self-extending."—*A Brief View of Principles*, Church Missionary Society.

"The whole story of missions, in whatever land, in whatever age, has shown, let me repeat, that the motive for firm establishment, and substantial extension of Christian faith must be an indigenous church." ***

"It was the one aim of Paul and the leaders of the early church. *** It was expressed over and over again by the pioneers of modern missions. Wherever it has been adhered to, there the triumph of the gospel has been permanent and continuous. Wherever it has been forgotten in the feverish desire for extension, there has come either crystalization or disintegration. The native church, equipped for its work, recognizing no master but Christ, answerable to no other ecclesiasticism, guided by the Spirit of God, is the immediate end in view of the missionary and the mission." ***

"The apostles had no funds on which to draw to build chapels and pay evangelists, pastors, and teachers. The result was that each community looked after itself. What it could afford it had; what it could not afford it did without." *** The mediaeval monks introduced a new system. Receiving their own support from the monasteries and churches that sent them out, they appealed to them to do for the converts what they could not do for themselves."—*Edward M. Bliss*, in "The Missionary Enterprise."

"The day may not be far distant when in some countries the foreign missionary will no longer be allowed to work at all. This has already happened in Russia. A missionary society, bearing this fact in mind, must bend all its energies toward the creation of strong, indigenous, witnessing and spiritually equipped churches, so that they may carry on their share of the task in world evangelization with or without foreign support."—*W. Wilson Cash*, "World Dominion," July, 1934. This restraint seems now practically true in the Japanese Empire. Missionaries defeat their own ends when they fail to found their churches on the indigenous plan *from the very beginning*. It is not wise to start them in the wrong way and have to change over later in their history.—*D. C. J.*

people had a part in the services. Some made short talks, several read from the Bible, and others rendered special songs. On Wednesday evening the male quartet from the Portland Christian School conducted the meeting; then on Friday evening the glee club, also from the school, had charge of the service. The minister filled his place on each Sunday, and all other services were conducted by our own young people. They did well and deserve much credit for their work. The older people were invited and those who came were encouraged and edified. All in all we had a spiritual feast for the young and old, and look forward to another week like it sometime. May God bless and keep our young.

Howard T. Marsh.

HANOVER CHURCH, LEXINGTON, KY., VACATION BIBLE SCHOOL

The Hanover and Cramer Ave. Church of Christ Daily Vacation Bible School began June 2 and ended June 11. We had a fine attendance, averaging around one hundred children.

Our study was "The Life of Christ" as set forth in the four gospels. We had seven lessons under the following subjects: The Four Gospels; The Birth and Childhood of Jesus; The Baptism and Temptation of Jesus; Miracles, Mighty Works and Parables; Transfiguration, Passover and Lord's Supper; Jesus Crucified; The Resurrection.

The school was divided into four groups: primary, junior, intermediate and senior with two teachers to each group. Also Mrs. Charles Ashford, our singing director, taught us quite a few songs.

We assembled at nine o'clock each morning with the exception of Saturday and Sunday; had a short devotional period and then went to our classes. Our lesson period lasted one hour after which we had a short recess. After recess we had singing and handwork and were dismissed at eleven thirty.

During our handwork period each day, the primary, junior and intermediate classes colored pictures that fitted in with our lesson for the day. The junior, intermediate and senior girls sewed mottoes and the boys made posters on events in Jesus' life. Each child made a scrap book containing a copy of the songs we learned, the pledge to the Bible, the pictures we colored and the mottoes. Also we had a copy of our slogan "To Know Christ and to Make Him Known" for each scrap book. At the end of the Bible School an award was given to the child in each group having the neatest scrap book.

On the last day of the school, each of the three larger groups had a written test from questions made up by the teachers and the child answering the most questions correctly in each group received an award. Also we planned a picnic for the last day to be held in one of the parks, but on account of rain it was necessary to have it in the basement of the church. On the last night, we gave a program to which all of our parents and friends were invited. We sang songs, gave Bible sketches and the different awards were made.

Brother Clark from Winchester visited us two different days during our Bible School. Each time he gave a short talk, illustrating the first one with pictures which he drew on the board and the second one with cards which he brought with him. We enjoyed these very much.

We believe all the boys and girls are glad they attended the Bible School this year and we hope for a much larger attendance next year and hope to have the school continue for two weeks.

—Jane and Wayne Gentry.

Mrs. Bailey Gentry was the Principal and moving factor in the great success of our Vacation Bible School. She was the most useful character in the entire personnel of the school. I would not disparage the usefulness of the other teachers. Miss Elizabeth Watts, Mrs. J. E. Allen, Mrs. J. L. Morrison, Mrs. Rash, Miss Alice Hukle, Mrs. H. N. Rutherford and our daughter, Amy. We are reaping the fruit of this effort in the attendance at our Sunday School and there have been five baptisms since the D. V. B. S. closed.—H. N. Rutherford.

On This Day of Mid-Year, June 30, 1941,

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