

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

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HOW TO GROW

Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.

Some of us hide at the Passover feast
With Pentecost all unknown;
The triumphs in the heavenly place
That our Lord had made our own.

If the Christ who died had stopped at the cross,
His work had been incomplete;
If the Christ who was buried had stayed in the tomb,
He had only known defeat.

But the way of the cross never stops at the cross,
And the way of the tomb leads on
To the victorious grace in the heavenly place,
Where the risen Lord has gone.

—Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

CHRIST OVER ALL

Christianity is *Christ-ianity*. What the sun is to the solar system, is Christ to the Christian faith. In fact all God's dealings with man; all God's book, the whole Bible, with all its parts and dispensations; all God's scheme of redemption, and all His plan for the future, center in Christ. God's revelation to man, whether of salvation, grace, promise, or judgment, all is Christo-centric. All is summed up in Him, who is the Beginning, for He is the End; and the End, because He is the Beginning. The Alpha and the Omega is He. "For it was the Father's good pleasure that in Him should all fullness dwell" and "of His fullness have we all received, and grace for grace."

When a man makes the "good confession," that Jesus is the Christ, the Son of the living God—whether he knows and understands its full significance (which he never does at the time)—he has confessed it all. He confesses to the truth of the Bible—to the Old Testament, because Christ endorsed and acknowledged it, both as to particular portions and as a whole; to the New Testament, because it is the word of Christ. He confesses to the Father and to the Spirit as well as to the Son, for that is implied and inseparable. He confesses to the love

of God that gave His Chief Beloved. He confesses to the grace of God that sent Him to save; and to the Sacrifice, and the Blood, and the Resurrection, and the Kingdom and the Power and the Glory. If the confession is true, all follows. And if it is truly made it involves the salvation and eternal life of him that makes it. (1 John 4:15; 5:1, 5, 12.) Our faith is in Him (Gal. 2:20); He is our hope (1 Tim. 1:1); in Him centers our love (1 Pet. 1:8). He is indeed our All in all. On this Rock we stand; on this Foundation are we built; and on it stands the church of God. (1 Cor. 3:11.) To preach the gospel is to preach Christ; to accept it is to receive Christ; to take in His word is to feast on Christ—to eat His flesh and drink His blood. (John 6.) And it is Christ, Christ Himself, who is made unto us wisdom from God, and righteousness, and sanctification and redemption. (1 Cor. 1:30.) There is no end of reference to this supreme truth; for it is reiterated throughout the New Testament. All else, all other teaching, hangs by this one string. Every doctrine and precept and direction is but the necessary sequel, the corollary and the postulate drawn from the great central fact, which is *Christ*—in whom all the treasures of wisdom and knowledge are hidden.

THE GROUND OF TRUE UNITY

This simple, central, fundamental faith has become much encrusted with "doctrines," theories, systems, disputes and discussions, party-views, religious philosophies, until the real center is lost sight of. There are folk who are converted to Christ, and who are *His*, first, last, and all the time. There are many more who are converted to some man-made creed, some party-teaching, doctrines of men with peculiar precepts and prohibitions; or the representative views of some brotherhood, or of some coterie of preachers and leaders, and who hope to be saved by their loyalty to such standards. This has been, and is, the great cause of divisions, and of religious sects and factions, of denominations and sectarian parties. The remedy must lie in the reversal of the process—in the restoring of Christ to His supreme place. If professing believers (*true* believers—for the Lord has no interest in uniting any others) are ever united it will be because they become one in Christ—not in the first place by self agreement on various subordinate points of doctrine: that will come with growing understanding in adherence to the Lord Jesus Christ. Karl Barth, the noted German preacher, (with whose views in the main I could have no fellowship) did strike the true note of true unity in his little treatise on the subject. He has no good word for "toleration," much less for compromise. He counsels that every denomination and sect hold firmly and earnestly what they believe to be true and right, and on no account to relax

¹ See Stanford Chambers' important article, on "What to Preach" in June Word and Work.

any conviction or violate conscience in any matter for unity's sake—but to re-examine their ground with sole reference to Jesus Christ as Lord, and to hold to Him alone. It may seem a bit uncharitable to say it, but we have a feeling that such a course would bring about a great shake-up in Christendom, and with it (it may be hoped) also the removal of things that are shaken, as of things that have been made; and the residue of things, that cannot be shaken, would probably furnish a righteous basis of unity. If I should begin to look at my cherished convictions, and say, "I believe this and that," and then ask myself, "Why do I believe it?"; and "Why do I hold by this doctrine, or by such and such a practice; and why do I oppose this or that doctrine or person?" If it is in recognition of the Lordship of Jesus, it is because of my faith in Him, because of my love for Him, because of something He has taught and spoken—well and good: then let me stand by it and die for it if need be. If not—well, what shall I do about it? Many a lofty mountain would come down, many a valley be filled up; crooked things would in time be made straight, and rough places smooth, and even much flesh that has not seen it, might come to see the salvation of God, if such principle would become the standard of orthodoxy and test of religious life, faith, and practice. The way to true unity is by exalting Christ to the place that belongs to Him, and surrendering our own hearts and lives to His claim.

THE NEED OF A NEW HEART

"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10.) Thus prayed David in the day when Nathan the prophet had shown him his great sin. In that day David saw his sin, not as it appeared in human eyes, but in the white light of God's holiness. It crushed him. Helpless in his guilt and condemnation, he flung himself without condition or reserve upon the grace of God, made full confession, owned his own condemnation and God's righteousness, be the sentence what it may, and appealed to the mercies and loving-kindness of Jehovah. "And thou *forgavest* the iniquity of my sin!" he wrote in a later psalm (32) in which he celebrates "the blessedness of sins forgiven."

But it was not only his sin which David saw in that day, but something deeper still—his *sinfulness*. His evil deed was not an accidental slip, a chance occurrence with nothing back of it. Rather, it was the fruit of an evil tree from an evil root. For back of the action is reason and cause and principle, the source from whence it springs. "Out of the heart are the issues of life"—always and without exception. And, conversely, the issues of life point back to the heart and only exhibit its nature and quality. For there is no *good* tree that bringeth forth evil fruit; neither, on the other hand, can a corrupt tree bring forth good fruit. Do men gather grapes of thorns, or figs of thistles? It is not only, then, that I have committed this

sin or that; but, what of the heart from which the evil sprang? What kind of tree is that on which such fruit grew? And what hope or probability that there shall ever anything better come from that source? The bitter fact that plunges the sinner into despair is just this: that knowing himself, he must recognize that from the muddied spring of his own unclean heart a muddy stream must forever flow. "Who can bring a clean thing out of an unclean? Not one." When a sinner sees his sin and the sinfulness of his heart and inmost being, woe to him if he does not also see the Refuge and the Help which is above himself!

THE CRY FOR A NEW HEART

David clearly apprehended the fact that to be pardoned and washed did not reach to the root of his trouble. His wicked deed, enormous as it was, was not itself the disease, but only the symptom of it. The disease itself is a vastly bigger thing: like an evil fire within, likely to break out in the most unexpected and incredible ways; a poisonous humor permeating the whole being and insidiously tainting all actions, whether they be, in the eyes of men, good, bad, or indifferent. "Blot out my transgressions"—that was naturally David's first cry, for the sin he had committed was written before his eyes. But instantly his petition strikes deeper: "Wash *me* thoroughly"—yea, "*cleanse me* from my sin"—the words used in reference to leprosy. Nor does that satisfy the deep cry of his soul; deeper down, further in, must the healing power reach: "Thou desirest truth in the inward parts." So he comes to the climax of his petition: "Create in me a clean heart, O God." This prayer assumes the recognition of the fact that the old heart is corrupt, and David regards it as a hopeless thing; and that all prospect of a clean heart, and, therefore, of a clean life, turns not on anything in man's power, but only upon God. From him alone is the new heart, and he alone can create it. That David was entirely right in this, and that God not only can, but will, do such a thing as David here pleads for, is guaranteed in the fact that this is an *inspired* prayer—a prayer, therefore, that is proper and not meant to go unanswered.

FOR WHOM THE NEW HEART?

First of all, let us rest upon the fact that the new heart belongs to *every one who is in Christ*; for in Christ are *all* spiritual blessings. In him all the promises of God are Yea and Amen. The new heart, the promise of all promises as it is, is on every man who has truly come to Christ and has been "baptized into Christ." But it is his *positionally*; and not until he puts forth his hand to take it is it his in actual fact. It must displease God greatly to see how many of his children have not the faith to take hold of his promises, and that the many have ceased even to attempt to possess a new heart and live a true life before him. Nevertheless, it is there for us; and we are well able to possess it, for Jehovah our God is with us.

NEWS AND NOTES

Amite, La.: "I closed a week's meeting at our Oak Grove congregation at the water Monday afternoon. Fifteen were baptized."—A. K. Ramsey.

De Ridder, La.: "The Garrett's stayed with us at De Ridder a week. A week of benefit, it was to us. He spoke here and in four nearby localities, seven times. He came from Jennings and went from here to Dallas. The Forcades probably gave them some physical uplift; but we did not allow them the rest they needed and deserve. Hope they get to see us again."—Ben J. Elston.

El Paso, Texas: "The work here on the border is growing and the outlook is promising. The response to our proposed Mexican Boy's Training School has been rather slow. We will need more funds if we are to carry out our program to train native workers here for service in Mexico. Pray for us. Please note my change of address: 2427 Cooper St., El Paso, Texas."—T. R. Atkinson.

Dugger, Ind.: "The meeting here was well attended throughout the two weeks. Cooperation from the neighboring congregations was exceptionally good. On the last Sunday we had a song rally. Seventeen congregations were represented. Talks were made by visiting speakers and every song leader who would led the congregation in a song. During the meeting three were baptized and two placed membership. Since the meeting one has been baptized."—Maurice Clymore.

Bronte, Texas: "I have bought the printing equipment which belonged to the 'Incoming Kingdom Missionary Unity' at Gilbert, Ark. I am now at Wichita Falls, Texas, making arrangements to move the machinery here and put it to work for the Lord. 'The Truth' magazine will be greatly improved in many ways. Its spirit will be as much like the Word and Work as possible. We may decide to make it similar to the Word and Work in appearance."—J. D. Phillips.

Syracuse, N. Y.: "I have just closed a meeting in Syracuse, where I helped to establish and organize a new congregation which is now

meeting at 306 W. Kennedy Street. The group of Christians is now making arrangements to purchase this building which is located in one of the finest sections of the city. The Cornell Avenue church sponsored this meeting and, as well, a visit to Syracuse by Brethren B. D. Morehead and Harry Fox in the interest of the future of this new work. The meeting resulted in two baptisms and the organization of a new church with twenty-one members. Plans are being made to secure a full-time evangelist for the work in this ripe field.

"Those who desire to assist in this missionary work should send their contributions to the Church of Christ, P. O. Box 92, Calvin Station, Syracuse, New York."—Ralph Wilburn.

Louisville, Ky.: "My stay of three months in the Chicago vicinity afforded opportunity to visit several churches and make the acquaintance of many brethren who love the Lord and His work.

"I was invited to preach at a mission place in the knobs near Borden, Indiana where some faithful brethren have been meeting in a school house for about a year. Brethren from Sellersburg, Borden and Louisville have shown much interest in this work. Five souls accepted the Lord Jesus as their Savior. We appreciated the fellowship of visiting brethren from Peekin, Borden and Sellersburg.

"On the third Sunday of July a very remarkable thing happened. It seems that the Holy Spirit directed me to East View as He did Philip to the man of Ethiopia. I had made no definite plans to go back there after being absent for about five months. However, seeing one of the little girls from there, who inquired when I was coming to preach for them again, gave me the desire to go at once. I said, 'Look for me Sunday.' When the invitation song was sung ten young people came to confess Christ as Savior. We were all stirred and filled with great joy of the Holy Spirit. This is the fruit of some faithful brethren who always meet on the Lord's Day to serve and worship God."—George R. Johnson, 624, N. 27th St.

Abilene, Texas: "My son, Robert, is to be with us at South Side in a meeting the latter part of August. Pray with us that we may have a much-needed revival at that time."—J. E. Boyd.

Lexington, Ky.: "8 baptisms here since June 8. Tent meeting good."—H. N. Rutherford.

Cynthiana, Ky.: "Things go well here. We are preparing for our meeting with Bro. Frank M. Mullins as evangelist, which begins the last Sunday in July."—E. C. Ringer.

Santa Rosa, Calif.: "When the Word and Work comes to our home, mother and I like to read it out loud. Mother takes it to bed and reads and discusses it with us. It surely is interesting. The Word and Work, the West Coast Christian, Missionary Messenger, the 20th Century Christian and Truth Advance are my favorite papers. Yes I would like a page or two just for us young people."—Elaine Brittell.

The Work at Charlton, Ontario

"The work that our churches have been doing in this district dates back only a few years. Previous to that the religious work was carried on by the United Church of Canada (Congregational, Presbyterian and Methodist combined), Church of England, Catholic, and Brethren. These groups are still carrying on their work here and in the district around Charlton.

"Before we arrived to help in the work one of our older Canadian evangelists was up here running a farm for himself and preaching as well. He had quite an influence in the district and the work was going along nicely, when he was killed in an accident. A farm team of his ran away and the wheels of the wagon went over him. This was the spring of 1938 and in the fall we came up here to help the brethren carry on.

"The work moves slowly but is very interesting. Since we came there have been six additions, five by baptism and one from one of our southern Ontario churches. A church building has been erected on the main street in town and through the financial assistance of the churches in southern Ontario, this has been completely paid for. The co-operation of the brethren here and those in other parts, who

help to support the work, are making this work not only possible but successful. We have a nice Sunday school and both morning and evening services in Charlton and a Sunday school and meeting for breaking of bread in the home of one of our brethren, six miles out in the country. The prayers of the brethren are requested in behalf of this work."—A. M. Simpson.

Winder, Ga.: "We received the samples of the No. 2 hymnal, and our people liked them so well they want to put them in the church. One man offered to pay for 10; several others would do the same thing."—Geo. H. McLain.

Sellersburg, Ind.: "Interest continues high in the work here. 13 were added to the church last month, and two more to date this month. Our meeting is scheduled to begin August 25th with Brother Ralph Wilburn, evangelist.

"I recently returned from a meeting with the Rosspoint congregation, near Harlan, Ky. Interest was high throughout the 12 days and eight souls responded to the invitation."—Howard T. Marsh.

Johnson City, Tenn.: "Four were baptized and one restored to fellowship in the pleasant View meeting. A young man in a local hospital called me to his bedside before the meeting and confessed sins. He will meet with the Pleasant View brethren.

"We spent several days in Toledo, Ohio, the first part of July visiting my wife's parents and other relatives. The Lord blessed us with the opportunity to speak at the Detroit Ave. church on the Thursday night we were there. James D. Groves is minister there."—Robert Boyd.

"Highland tent meeting, Louisville, ends with July. High interest, great preaching, inspiring singing, several public responses of various kinds."—E. L. J.

Portland Tent Meeting

The annual tent meeting of the Portland Avenue church of Christ, in which Bro. R. H. Boll does the preaching, is to begin on August 3 and continue indefinitely. All in reach should partake of this spiritual feast.

Midway, Ky.: "Copy of your new No. 2 hymnal has just arrived. It is a beautiful book."—Edgar C. Riley.

THE MEANING OF THE GODHEAD TO USWARD

N. B. Wright

Our attitude on earth and the character of our service are largely determined by our understanding of and relation to the three personalities of the God-head. I do not mean an abstract, impersonal, intellectual concept, but a joyous possession of a rich inheritance—by faith. It is a matter of possession.

GOD. Not only is He God, the Supreme One in His universe, He is also *our God* as well. The nations are as the dust on the balance. He holds all, over-rules all. Our present life, therefore, may be set free from worry and anxiety in the realization that God has all situations in hand. Furthermore, the believer's destiny is assured. May our faith keep us from the utter folly of trying to work out *our* plans and to accomplish *our* purposes when God is in His universe. "I have no good beyond Thee."

He is **FATHER**, too. This Fatherhood is God's love close by; a love relationship. It is His place, as Father, to supply all the needs of the children; to nourish, strengthen, comfort, support, encourage, direct, lift up, bind up the wounded and to gather His children at last into His own home.

CHRIST. "I was lost but Jesus found me." I need love in my alienation, a *Savior*, because I was hopelessly floundering in the pit of sin and death. How do I know that I am saved? Because the Lord Jesus saved me, (His word says so) for I have and do accept Him in the obedience of faith.

Believers today have largely lost view of the fact that Christ is *Lord* (Master) as well as *Savior*. Having saved us, we belong to Him. We are not our own. Rather we are His by right of the purchase possession of the Kinsman-Redeemer. It is not our privilege, therefore, to gain the most of two worlds. Our happy place is that of absolute surrender in the seeking of His will for us.

THE HOLY SPIRIT. Praise God, He did not cease to work when the clay first marred in the Potter's hand. Paul to Titus calls it the "renewing of the Holy Spirit." Yes, we were once new, right from the creating hand of God. Sin set us back. The resulting change in nature is called by inspiration the "old man." Nothing could become old in the presence of the eternal God—except for a tragedy. The aging came about in the separation from God. He, in saving the lost ones, renews or regenerates, by His grace. As in Genesis 1, so today in individuals, God, by His Spirit, brings order out of chaos. Let God renew you from your chaos of self-will and rebellion and you will praise Him for it. Then, too, in the face of the constant wear and tear of life, the Spirit renews, strengthens. (Eph. 3:16.) The word of God, let us hasten to say, is not a law. The Word shows the *direction* and *how* of an acceptable life;

the Spirit *enables* one to walk therein.

The Spirit gives an understanding of the Word. (1 Cor. 2:10-16.) I do not mean that He enables the disciple to see something new, not revealed, by reading between the lines. I mean, rather, He enables one to understand the plain English of the written Word. Without the Spirit one cannot enter the deep things of God—possess our possessions. An unbeliever, it is true, can understand enough to come to Christ. The blessed Lord then takes the humble one and develops him after His own likeness. A person, even be he a preacher, who denies the personal indwelling of the Holy Spirit is an unsafe teacher on any subject. He is sure to get something wrong, for who knows the mind of God save the Spirit of God? To him salvation is likely to be of works, rather than of grace; prayer, a form, rather than a power; the Word, a law, rather than a love-letter (God does woo in Christ); Christianity tends to become a system rather than a relation in faith; the church saves rather than being composed of those saved by Christ. He tends to become confused in prophecy and acts as though being a preacher gives him a right not to be a gentleman (not to say a Christian) towards those who differ from him.

Some one says to have the spirit (small "s") means to have the disposition of Christ. Even on this ground the sense is clear. How can one have the disposition of Christ (absolute surrender to God) when he possesses a feeling of enmity towards God? (Eph. 2.) Let us illustrate. We usually think of swine being unclean in habits, whereas sheep are far more clean. How could a pig have the disposition of a sheep without being born or reborn as a sheep? "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Hence, by faith we meet the precious blood of the Lord Jesus Christ in the washing. The Spirit enters the clean house to take possession. (Acts 2:38; 5:32; 1 Cor. 3:16; 6:19.) He renews. He brings to our hearts a keen sense of the reality of the word.

FAITH'S CONFIDENCE

The three Hebrews were faced with suffering and death if they followed the revealed will of God, but their confidence in God was sublime: "Our God is *able* to deliver us from the furnace" (that is, they knew His *power*), "and He *will* deliver us out of thine hand, O King" (ultimately the victory would be God's).

But whether it was God's purpose to permit them to pass through it all was another matter. Therefore, they added, "But if not"—the crowning glory of their faith. In effect they said: "Whatever the consequences and whatever the circumstances, we know our God well enough to trust Him *anywhere* and in *anything*. Even if what we hope for does not come we are still content in His will."—J. C. W. Price.

IT IS REPENT OR ELSE - - -

Stanford Chambers

Five of the seven churches of Asia addressed in Revelation are admonished to repent. To repent is to break with sin. To sin is to break with God. For God's church to practice sin or to shelter sin is intolerable, and He must do something about it. For love's sake He provides a way of escape from the natural consequences of sin, by the way of repentance. Even in the case of wicked Jezebel, "I gave her time that she should repent." God is "not wishing that any should perish, but that all should come to repentance." Upon the unrepentant He must execute wrath. He must make good His word. The present world situation is an evidence that God is not mocked.

The baptism of fire wherewith nations are now being baptized reminds of expressions used by our Lord in His warnings to the churches and His admonitions to them to repent. "Repent . . . or else I will move thy candlestick out of its place, except thou repent." Because "what the Spirit saith to the churches" was not long heeded, there came their "blackout," and but for the spiritual "blackout" there would not have come the necessity of the modern physical "blackout." "Repent . . . or else . . . I will make war against them with the sword of my mouth." But for His having to make war against them, the present war in the flesh would not be raging. But "he maketh the wrath of men to praise him." "Behold, I will cast . . . into great tribulation . . . I will kill her children with death." Tribulations suffered for righteousness' sake are turned into blessings, but when the church suffers tribulations which she brings upon herself, such tribulations are judgments sent from God. "I will come upon thee as a thief." Unexpectedly and with what suddenness have the recent judgments fallen! "I will spew thee out of my mouth." Modern Laodiceanism is being spewed out.

It is worthy of note that the countries now undergoing their baptism of fire are lands where Christianity has been reduced to "a form of godliness," minus the power to counteract evil; where the salt has lost its savor. State religion, hierarchy, aristocracy, ritualism,—these and their accompaniments have supplanted the true and genuine Christianity, and the Lord is spewing out. What means this bombing and destruction of cathedrals and other "holy places" but that the Lord is nauseated with the dead formalities practiced in His name! But these fires are observed as already having a purifying effect. Numbers, as well as church property, have been greatly reduced, but in caves and holes of the earth people are rediscovering the reality of Christ and His religion and are returning to the simplicity of Christ in new-found peace and joy. The baptizing is still going on, the fire purifying some and consuming others!

Question to America: Think ye that these are sinners

more than we? Are we worthy to escape this baptism of fire? Is America not called upon to repent, and may it not be that God is just now giving her time to repent? Are there any signs to be seen that she is repenting? The baptizing is not over.

AN HONEST HEART

J. H. McCaleb

"Keep back thy servant also from presumptuous sins;

Let them not have dominion over me:

Then shall I be upright,

And I shall be clear from great transgression."—Ps. 19:13.

It has been said that only God knows His own. Fundamentally, that is so; for only our Maker can judge rightly the intents of our hearts. On the other hand there are ways in which one may gauge his connection with God and his place in God's family. Strangely enough that test has to do with our own appraisal of our own hearts.

Sometimes we have become so seared that it is impossible to be honest with ourselves. That is a dangerous state which needs an heroic remedy. Most of us, however, can still be honest in appraising our motives, if we are willing. Surely we know whether it is our earnest desire to know about God and to know God. With what are we satisfied? Are we content to learn a few facts by rote and to dance heedlessly through a certain number of religious routines? Knowing God does not follow that attitude. There are deep underlying principles back of every action pleasing to God. A growth in the realization of these principles can come only through a searching and prayerful study of God's word. In our hearts we know, and know truly, whether we are reading God's book, and whether we are willing to follow its guidance. Can we truly say that we have an honest heart toward God when we make no effort to ascertain His will and to do it?

We are prone to stumble and to fall. In many cases the excuse is made that the flesh is weak and imperfect, and therefore is bound to make mistakes. God's grace is sufficient. He expects us to sin and expects to forgive us. That attitude is quite contrary to that of the perfect heart. It is said that David's heart was perfect toward God. And yet David sinned heinously. The perfection of his heart lay not in his sin and the fact that God forgave it, but in the tribulation of his soul over his sin and his deep repentance.

I believe we are conscious of our sins when we commit them, unless we with full intent cast such thoughts from our minds. What is our feeling when we err? Are we conscience-stricken? Have we the feeling of having done something against our will? Are we miserable and downcast? Do we hate our very beings, and cry out to God Almighty for cleansing?

I maintain that we can gauge somewhat the intents of our hearts. While we cannot judge absolutely as God only can judge, we *do* know whether we *want* to serve God.

THE NEW JERUSALEM

R. H. B.

Just as the great harlot is identified with a city—Babylon—so the pure Bride also is identified with a city, the New Jerusalem. A man's spirit and character finds expression in the habitation and environment he creates for himself, or in which at last he finds himself. The Jerusalem of Paul's day expressed the state of its people, fleshly Israel, under the law; "for she is in bondage with her children." The glitter of the bedizened city of Babylon, with her wealth, her luxuries, her commerce, her sensuality, her worldly pomp and glory represented the harlot's inmost heart. But the New Jerusalem is the outward expression and manifestation of the Bride, the Lamb's wife. Therefore the angel says to John, "Come hither, I will show thee the bride, the wife of the lamb"; and he carried him "in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God." (Rev. 21:9, 10. Comp. 17:1f.)

* * *

There is never a statement in God's word, however simple, but men have overlaid it with wondersome comments and built foolish and strange conclusions upon it. That is due in some cases to our human weakness and imperfect understanding; in some cases to perverseness, or determination to uphold some point or party-doctrine. The record in Revelation, from chapter 20:11 on, is quite plain. Upon the appearance of the Great White Throne, and from before the face of Him that sits upon it, the earth and the heaven flee away, and there is no place found for them. Then it is very clearly stated that a new heaven and a new earth succeed the first, which had passed away; and that the sea is no more. It is then, not before, nor upon the first earth, that the New Jerusalem is seen coming down out of heaven from God. (Rev. 21:1, 2.) Nevertheless some, not seeing how they can make things fit together otherwise, will have it that the New Jerusalem comes down upon the first earth; others (or some ones) say that it will never quite come down, but will remain suspended in mid-heaven; and some who think they cannot get along without the sea, resort to the ever handy explanation that the sea spoken of that is no more, is the figurative sea. So each "interpreter" fixes things up to suit his notion. But the firm foundation of God's word standeth; and the word is plain enough.

In the description that follows of the New Jerusalem we note the two chief features of the vision: (1) the City; (2) the Wall of the City.

THE CITY ITSELF

The first thing that struck the seer's vision was the glory that emanated from the descending city. He says she has *the glory of God*. He adds that "*her light* was like unto a stone

most precious, as it were a jasper stone, clear as crystal." (The stone *we* call "jasper" is opaque; but this stone is clear and resplendent, by some supposed to be our diamond.) It is to be noted that at John's first vision of heaven he sees God's throne, and that He that sat upon it was to look upon "like a jasper stone and a sardis." (Rev. 4:3.) It is in His glory that the city shines. Further on this "glory" is again referred to. We are told (in vs. 23, 24) that "the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." Also that the nations (nations peopling the new earth) walk amidst the light thereof. And once more (in 22:5) it is said that "there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light. . . ."

This language (as well as other items in the description of the city) carries us back to the glorious vision of Isaiah (60:19, 20). But Isaiah is speaking, not of the New Jerusalem that cometh down out of heaven from God, but of the restored and glorified Jerusalem on earth, which once was "afflicted," "despised," "forsaken and hated"; the Jerusalem whom God once smote in His wrath (Isa. 60:10, 14, 15)—when the Lord shall have washed away her filth, and "purged the blood of Jerusalem from the midst thereof, by the spirit of justice and by the spirit of burning." (Isa. 4:4-6. Comp. also some of the imagery of Ezek. 47.) It is the manner of prophecy to envision beyond its immediate theme, and to look to the final fullness and perfection of the thing it speaks of.*

* * *

The City lies foursquare. Like the Most Holy Place, the place of God's immediate presence, in the Tabernacle and in Solomon's Temple, it is in the form of a perfect cube, but of tremendous proportion—12 x 12 x 12 thousand furlongs, which, if the ordinary furlong is meant, would be a cube of 1500 miles on each side. (Some have thought it to be a pyramid, but there is no foundation for that.) It has *a street* (only one street is spoken of) straight through the midst of which, proceeding out of the throne of God and of the Lamb, flows a river of water of life, bright as crystal, on the shores of which, on either side, grows the tree of life. The material of which the city and the street is made is pure gold, like unto pure glass" (Rev. 21:18)—a kind of gold of which we know nothing.

THE WALL

The wall—though great and high—is in proportion to the height of the city a mere coping, 144 cubits high. It is built of jasper, and has twelve foundations (each foundation adorned with a special, named precious stone) and inscribed with names of "the twelve apostles of the Lamb." In the wall are

* "Prophecy constantly combines in one view the nearer and the remoter future, depicting the eventual result, without indicating the steps by which it is to be reached."—Kirkpatrick.

twelve gates, three on each side, at which twelve angels are stationed, and upon which are the names of the twelve tribes of Israel. The gates are made of pearl—each separate gate of one pearl. Thus is the sum of all the materials spoken of—the pure gold like unto pure glass, of which the city and its street are made; jasper, of which the wall is built; twelve manner of precious stones with which the twelve foundations of the wall are severally adorned; and the pearls of which the gates are made.

Next we are told of those who have entrance into the city. The city itself is the permanent home and abode of the Bride, the glorified church; whereas the wall seems more particularly identified with redeemed Israel. But there are *nations* in that new earth who walk by the light of the city, and whose kings bring the tribute of their glory and honor into it. For these gates are never shut. Apparently they come and go. The leaves of the tree of life which grows on the banks of the river in the midst of the city's street are said to be "for the healing of the nations"—a startling statement in view of Rev. 21:4. It may signify the continual dependence of those nations for their well-being on that tree of life, to which they must continually resort. But this is made clear—that nothing unclean, nor anyone who maketh an abomination and a lie shall enter through those gates, but only they that are written in the Lamb's book of life. (Comp. 22:14.) "Without"—not just outside, but *excluded* from the city—"are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." (22:15.)

* * *

Many questions may arise in our minds as we study this marvellous picture, and to some of them in our present state of knowledge we shall not be able to give an answer. For we still know in part and prophesy in part; and we still see as in a mirror, darkly. The time when we shall know fully, even as also we are fully known is not just yet. But in the meantime abideth faith, hope, charity. Yet, some of these things which eye hath not seen, and ear has not heard, and which have not entered into the heart of man, things which God has prepared for them that love Him, are already revealed to us by His Spirit in the Word. How great and wonderful it will be when in nearest, dearest fellowship, God is with us and we with Him for evermore (Rev. 21:3-5) we can only faintly imagine. But this we know that in Him is all our life and happiness. For "He has made us for Himself, and our hearts are restless till they rest in Him."

"This I learned from the shadow of a tree,
That to and fro did sway upon a wall;
My shadow self, my influence may fall
Where I can never be."

—Dwight M. Kitch.

THOUGHTS WORTH WHILE

SEVEN SUPREME THINGS

(Matt. 16:13 to 17:8)

1. The Supreme Question. Who is Jesus? Vs. 13-15.
2. The Supreme Confession. "Thou art the Christ ..." vs. 16-20.
3. The Supreme Sacrifice. The Crucifixion on Calvary. Vs. 21-23.
4. The Supreme Test. Self on the Cross; Christ on the Throne. Vs. 24, 25.
5. The Supreme Profit. Salvation of the Soul. V. 26.
6. The Supreme Moment. The Coming of Christ. V. 27.
7. The Supreme Glory. Fore-gleam of that glory. 17:1-8.
Gist of sermon by Asa Baber.

FOUR OUTSTANDING FACTS

To me the four most important facts in the world are: (1) that the world is under sin, (2) that God loves man, (3) that Jesus Christ died to save sinners, and (4) that whosoever will may come to Christ.—Jonah W. D. Skiles.

WORD AND WORK

When actual *works* of faith and love accompany our *words* we are entirely pleasing to the Master. Today, more than ever, we need active men and women who revere and practice the dictates of the Book of Life to spread their spiritual influence in the vast desert of gross materialism and unrestrained license. The Bible clearly points the way. There is no place for compromise or lukewarmness in the one who would truly spread the word with active, whole-hearted spiritual works!.

—A. C. Sells.

SATAN IS STILL LOOSE

In reply to a statement that Satan is bound a thoughtful woman said, "Well, if Satan is bound, he is staked out to a mighty long rope." To her, prevailing evils in the world indicated his activities in deceiving and leading astray. Truly, he is loose and active in corrupting the world. He is the prince of this world. The whole world, lying in him, is fertile soil for producing false teachers. "Even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works." (2 Cor. 11:14, 15.) "Be sober, be watchful, your adversary the devil walketh about, seeking whom he may devour; whom withstand steadfast in your faith." 1 Pet. 5:8, 9. Again, "Resist the devil and he will flee from you." (James 5:7.)

—W. J. Johnson.

THE BIBLE

This Book is the greatest traveler in the world. It penetrates to every country, civilized and uncivilized. It is seen in the royal palace and in the humble cottage. It is the friend of emperors and beggars. It is read by the light of the dim candle amid the arctic snows. It is read under the glare of the equatorial sun. It is read in city and country, amid the crowds and in solitude. Wherever the message is received it frees the mind from bondage, and fills the heart with gladness. Over two hundred million copies of this Book have been scattered abroad, and it increases in circulation year by year. Like the tree of life, whose leaves are for the healing of the nations, this wonderful Book has been the means of blessing to untold thousands in every age, and in every clime.—From *The Gospel Messenger*.

EMPTY PROFESSION

One says, "I have found out that you can live the Christian life without going to prayer meeting all the time." Another has found out that he can live the Christian life without being at the Lord's table every Lord's day. Another has found out that he can live the Christian life without attending at all. Another, without contributing to the carrying out of the Great Commission; another, without responding to the cries of the poor; another, without being so scrupulous about choice language; another, without being so conscientious about "white lies" or keeping promises; another, without strict honesty in business deals. And so on. Did we say "another"? Just likely as not it is the same person! But their name is legion to whom the term "Christian life" means no more than empty profession. Invariably the one who delightedly finds out so much that he does not have to do has sin in the life and the motive is to make it easier to continue therein.

Stanford Chambers.

GRACE FOR SINNERS

To think of sin, apart from God's provision in Christ for dealing with it, may well fill any man with despair, but, to think of sin in the way the New Testament reveals it, is to keep us steady, humble, dependent and charitable. God magnifies His sovereign grace through the *cleansing of sin*. So carried away was the Apostle Paul with this conviction that he seemed to hear an objector say, "Shall we continue in sin that grace may abound?" To which question he could only say, "God forbid."

Some of the most eloquent statements in the Bible are concerned with this miracle of forgiveness. "Sing, O heavens, for the Lord hath done it"—*that* is the mood of the man who makes his humble confession to God.—Dr. T. Wilkinson Riddle.

THREE CONSCIENTIOUS OBJECTORS

(Fourth Lesson on Daniel)

R. H. B.

Again a time—how long or short we do not know—has passed. The likelihood is that it was rather a long time; long enough at least for Nebuchadnezzar to have quite forgotten his first lesson concerning the God of Israel, which had been taught him through Daniel's prophetic revelation of his dream. In the meanwhile, too, Nebuchadnezzar's pride had mightily grown: like others of his sort had done and are doing he now undertook to control the religious faith of his subjects, and it crops out in the course of the story that he thought himself more than the match of any god, and that with specific reference to Israel's God. In all probability he had by now extended his world-conquest, and was reigning supreme. Quite possibly, too, Jerusalem also had fallen, and the final captivity of Israel had taken place. In those times each nation's god was believed to be its protecting power; and the conquest of one nation by another was regarded as evidence of the superiority of the conquering nation's god. Nebuchadnezzar would naturally conclude that he and his gods were supreme in the earth. For though Jehovah, the God of Israel, may be a great God, yet had not he, Nebuchadnezzar, destroyed Jehovah's temple, and led Jehovah's people into exile? A tree falls easily the way it leans; and man's fleshly heart is ever inclined to pride and self-exaltation. The world-conqueror becomes intoxicated with his own power and successes, and his growing pride runs to self-deification.

It is surely significant, and a point of deepest interest that an idolatrous image figures prominently both at the beginning and at the end of the "times of the Gentiles"; both in connection with the first and the last Gentile world-power. Also it may be more than mere accident that in connection with both, the number 6 appears (60×6 here; 666 there. Rev. 13). At any rate Nebuchadnezzar set up a golden image 60 cubits high, 6 cubits broad, in the plain of Dura, for the purpose of making it the object of universal worship throughout all his vast dominion. It is not said that it was an image of himself. We are distinctly told that it was the image of his (Nebuchadnezzar's) god. Uniformity and governmental control of religion in their kingdom has always been a desideratum of tyrants and world-dictators. So Nebuchadnezzar, confident of his absolute power, undertook to institute his own religion and to compel the acceptance of it in all his domain.

On the great opening day were assembled in the plain of Dura all the governors, satraps, and high officials of the empire. There stood the lofty idol-statue, resplendent, visible from afar. A musical band was stationed there; and the imperial edict was that at the first blast of music all the assembly

should bow in worship before the great Image. So, when the musical instruments blared out the appointed signal, all heads went down in adoration of the idol. *All but three.* These were Daniel's three companions: Meshach, Shadrach, and Abed-nego. Where Daniel was at this time, and why he was not present, we are not told. Whether the king had intentionally exempted him, or for whatever reason—it would be vain to guess and surmise—all we know is that Daniel is not in this picture. And whether it was the spirit of "Anti-semitism" (for that thing is as old as the devil's hate for the Jewish race) or just plain jealousy because of the high honor that had been bestowed upon these three Jewish captives (see Dan. 1:19; 2:49) certain "Chaldaeans" noticed the failure of Daniel's companions to comply with Nebuchadnezzar's orders; and they promptly and gleefully hastened to report the disobedience to the king; and these Chaldaeans should have been the last to have done this thing, for they owed their very lives to Daniel and his three companions (Dan. 2:17-19; 24). But there is no hatred so bitter as that which turns against a friend and benefactor. See how they embellish the accusation, so as to make it appear especially ugly in the king's sight.

"There are certain **Jews** whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, **have not regarded thee**: they serve not thy gods, nor worship the golden image which thou hast set up."

The implication, of course, was that their action was one of insubordination to and contempt for the king; of high-treason and betrayal of the trust of their office. All of which was false and slanderous. But the king was filled with "rage and fury." The three Hebrews were summoned before him. Yet, after all, such was the king's evident regard for them that he would not condemn them on the mere report of the Chaldaeans but proposed to put them to the test.

"Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?"

In saying this Nebuchadnezzar flung his gauntlet down before the God of Israel. That was a clear-cut challenge to Jehovah. "Let us see, now," he said in effect, "who is the greater and stronger, whether I, the king, or your God." The answer of the young Hebrews must be recorded in letters of gold in the imperishable annals of God:

"O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. **But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.**"

That is to say—"Our God is able to deliver us; but whether He chooses to do so in this instance or not—in any case, we

shall be true to Him." (Comp. Acts 5:29.) It does not appear that the test was ever made. The answer of the young Hebrews so enraged the autocrat of Babylon that his very countenance was transformed, and he gave orders that some of his "mighty men" should bind the three Hebrews; that the furnace be heated seven times hotter than usual; and they be cast into that fiery slough. His rage was so overwhelming that he overdid everything. There was no need of calling "mighty men" to bind those humble, unresisting servants of Jehovah—a common soldier could have done it as well. And the heating of the furnace seven times hotter would really make their death quicker and easier than a slow fire would have done it. Also the flames that shot forth from the furnace's mouth killed those "mighty men" of Nebuchadnezzar's, when they cast in the three Hebrews. Evidently the king, as in common parlance we say, "was so mad he couldn't see straight," and abandoned all sense and reason.

The furnace must have been so constructed that the interior could be seen. The king, expecting to behold the gruesome spectacle of the consuming of these rebellious subjects, was suddenly transfixed with astonishment. In haste he rose up and said to his counsellors: "Did we not cast three men bound into the furnace? . . . Lo, I see *four men, loose, walking in the midst of the furnace*; and the aspect of the fourth is like a son of the gods." Now was his anger utterly forgotten, now was his pride gone. Like a humble suppliant the king came to the door of the furnace and said, "Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth and come hither!" They came forth: their bonds had indeed been burned off, but upon their flesh there was no injury, nor any smell of fire upon their garments. One thing is notable in Nebuchadnezzar: he always responded to light. He did not fly into the face of facts, nor kick against the pricks. He accepted the solemn truth which God now for the second time had brought home to his heart. He lifted up his voice and honored the God of Shadrach, Meshach, and Abed-nego; and issued a decree that upon severe penalties, the God whom these men worshipped should be held in awe throughout his kingdom: "or there is no other god that is able to deliver after this sort." Manifestly the plan of enforcing universal, compulsory worship of Nebuchadnezzar's god, and the golden image he had reared up in the plain of Dura, must thereby have been abandoned; and now a decree of *religious tolerance* was proclaimed in all the dominion. For all liberty is purchased at the price of someone's faith and heroism and self-sacrifice. But the three young Hebrews did the king promote in the province of Babylon.

From this on the names of the three companions of Daniel are not mentioned again. We do not know where they lived, nor how, nor how long. But we confidently expect to

meet them again in that Day, in the noble company of those who "through faith subdued kingdoms, wrought righteousness . . . quenched the power of fire, escaped the edge of the sword, from weakness were made strong," and who "had witness borne to them through their faith."

SPECIAL POINTS AND PERSONAL THOUGHTS

The God of Shadrach, Meshach, and Abed-nego (said king Nebuchadnezzar) "sent his angel and delivered his servants that trusted in him." And of those three "servants" he said that they changed the king's word," and that they "yielded their bodies, that they might not serve nor worship any god, except their own God." In doing this they gave God the chance to show His marvellous power in the sight of all the nations. "They loved not their life even unto death." When you trust God, and take (what men would call) the risk you give Him opportunity to work and to show His hand. Alas, how little chance God has in the lives of most of us!

"When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Savior . . ." (Isa. 43:2, 3.) This promise was literally fulfilled in the case of the three young Hebrews. It needs not to be fulfilled in such literalness to be true; and has not always been so fulfilled. The three Hebrews themselves did not know that it would be so fulfilled. Nevertheless they trusted their God.

"Thy saints in all the glorious war
Shall conquer though they die:
They see the triumph from afar
With faith's discerning eye."

"The day of Jacob's trouble." In the latter days, the prophet declares, a remnant of Israel, for their loyalty to God will pass through the furnace. "I will bring the third part into the fire, and I will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name and I will hear them; I will say, It is my people; and they shall say, Jehovah is my God." (Zech. 13:9.)

The times of the Gentiles which began with Nebuchadnezzar's conquest of the kingdom of Judah, will close with Israel's intensest sufferings under the rule of "the little horn." But "he will be saved out of it." (Jer. 30:7-9.) See Dan. 7:21-27. But this will be fully brought out in a future lesson. To the head of the first Gentile world-power God is teaching lessons, however, concerning Himself and His people Israel which all successors should heed. But they will not.

J. N. GEORGE

On May 26, after several months of declining health, Bro. James Newton George fell asleep. After his marriage to Miss Sarah Wells, Bedford, Iowa, he spent the rest of his 75 years in the Bedford-Hopkins section. Brother George was unassuming and quiet and a consistent Christian. For many years he was a substantial member of the Eagle congregation out from Bedford. Later he helped to establish the Unity congregation out from Hopkins. For above 30 years he has been one of the chief supporters of this congregation. Brother Ralph Yaden of Blockton, Iowa conducted the funeral services. His wife and two daughters, Mrs. Tona Covey, Louisville, Ky., and Mrs. L. E. Campbell, Searcy, Ark., now wait for the reunion day when the dead in Christ shall hear His voice and come forth alive for evermore.

Tona Covey.

"I will seek God as earnestly as a man out of employment seeks work and a chance to live."—Albert Edward Day.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:29-33

29. *Ho airon* "that taketh away," lit. "the one taking away (or up)." This is a present participle and is a universal present like the expression "the sun which shines." John the Baptist announces Jesus as the one and only remover of "the sin of the world."

Ten hamartian tou kosmou "the sin of the world." *Ten hamartian* is singular. "Sin" is viewed not as a complex array of different evils, but as one unified problem besetting mankind. We make a serious mistake of trying to differentiate degrees of sin. We are either under sin or we are not under sin. Of course, the New Testament recognizes individual wrong acts as "sins" (cf. Acts 2:38).

30. "After me cometh a man (*aner*) who is become *ge-gonen* (lit. 'who has been in existence') before me." Despite the fact that John's gospel emphasizes the divinity of Jesus Christ, his humanity is also clearly stated, e. g., *aner* "a man." Cf. also v. 14, "the word became flesh." It is absurd to try to make the distinctions that modernist scholars try to make in saying that the different writers of the *gospels* show *different* (i. e., *verying*) ideas of the divinity and humanity of Jesus. All clearly show a belief in both his *divinity* and his *humanity*. This is the great miracle—he was both *God* and *man*. Cf. the remarks on v. 15.

31. "And I (*kago*, i. e., *kai ego*, 'and yet I'; cf. the comments on *kai* in v. 10) knew (*eidein*) him not." John the Baptist in all probability knew Jesus personally, for their mothers, Mary and Elizabeth, were closely associated (Lk. 1:39-56), but yet he had not known him as the *Savior* of the world until God revealed it to him (cf. v. 33).

"But that he should be made manifest (*hina phanerothei*, 'in order that he might be clearly revealed') to Israel, for this cause (*dia touto*) came I baptizing in water." The *dia touto* "for this reason" covers the whole *hina* clause, i. e., John came baptizing in order that Jesus might be revealed to Israel. Apparently then the reason for John's baptizing was that he might baptize Jesus and that in that act Jesus might be revealed as the Son of God (cf. also Matt. 3:17 and Luke 3:22). Verses 32-34 bear out this point.

33. "And I knew (*eidein*) him not." Cf. the remarks on v. 31. John yet would not have recognized Jesus as the Son of God if it had not been for what God had told him, "upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit."

"In the Holy Spirit (*en pneumati hagioi*)." Or "with the Holy Spirit." The baptism "in the Holy Spirit" took place on the day of Pentecost. Cf. Acts 1:4, 5, 8; 2:1-4, 33.

BEN'S BUDGET

Ben J. Elston

Sin being what it is, and human nature being what it is, difficulties can arise with more ease than they can be adjusted. Man, in turning from God, laid the foundation for perpetual estrangement, until God has done what He can in His loving efforts to effect a rescue. Once Jesus assumes His rightful control, rewarding the righteous and banishing the wicked, and again perfect peace with all its train of blessings will prevail. Sin, or the one who first allowed it to corrupt and control his now abandoned heart, lies at the foundation of all sorrow. Jew and Gentile are only prominent among innumerable sad estrangements. One principal aim of the church, doubtless, is to lift us all (who will) to the blessed level where we can see, understand, love and promote the glory of God, and the proper interests and happiness of one another. And will not the very absence of all that is corrupt and debasing make our cups overflow as we experience the provisions infinite Love has made for us? And this provision was made for us because we yielded to the pleading of that love which (can we ever forget or neglect it?) never failed! O! I am sure God must punish those who know and slight such love.

* * *

"THE UNITY MEETING"

The "Unity Meeting" at Columbus, Ohio, May 13, 14, was not so large as the Lexington, Ky., meeting of 1940. But I think it can rightly be said there was improvement. More directness of statement and humility. There is not yet a sufficiently serious grasp of actual truth, and the calamitous evils of needless division. Until on our knees in confession of sin, and repentance before God and each other for our haughty and heartless unloveliness, we cannot fairly hope for God's blessing and the talked-of unity. God's contemplated unity cannot be possible, except, at our peril. Is our conception of it too complex? Do some of us have a fancied unity in mind that is entirely impossible and not even pleasing to God? Unless I misread the divine will the grounds of the unity pleasing to Heaven are very simple; but nonetheless very exacting. Until we have gone far enough to perform in loving harmony all that God enjoins, we are surely unsafe; all, but this, will result in sorrow, wreck and alienation, if there is attempt to incorporate it in the public exercises of our assembly worship. Is that it? We must have freedom *to think*; *our thinking* must not be forced on others. Act, when God advises; silence when He no longer speaks. And can we not have done with the perversion: *Silence* means the liberty for any or all to "put over" anything—"just so the Lord has not forbidden it"? I wonder if pious, loving thinking has not gone into eclipse? Let us pray—and behave.—Ben J. Elston.

YOUNG PEOPLE'S CORNER

CHALLENGES TO YOUTH

Jonah W. D. Skiles

Today presents to young people several distinct challenges: the challenge of atheism, the challenge of lawlessness, the challenge of immorality, the challenge of wanting to be like the other fellow, the challenge of the "isms," and the challenge of old-fogyism. The failure to meet any one of these means lack of growth, or misdirected growth, and in many cases spiritual death.

How many of us realize that the Bible offers the solution to every problem that human life may present? The solution is there if only we will search for it and use it when we find it. The solution may not be what our fleshly natures would want and it may be one that will cost us pain and sacrifice, but it will be the correct solution and the one that has eternal values because it is God's solution.

FROM HENNING, TENNESSEE

"That is a beautiful idea to devote a page to young people in Word and Work. I well remember a similar page in the Gospel Advocate when I was young. How I longed each week for the Gospel Advocate and its influence is with me today."—Daisy S. Oldham.

WORD FROM DE RIDDER, LA.

Young People's Corner has been one of my "safeguards" against idleness this Lord's Day evening. I think it is a very helpful "corner," and I hope it becomes a permanent part of the "Word and Work."

I enjoy reading the "Word and Work." While attending Harding College this past year, I usually picked up the "Word and Work" first of several religious papers in the library.

I am especially looking forward to reading Bro. Boll's tracts because I missed his meeting which was held here at De Ridder a few weeks before our school closed at Harding..

Lois McReynolds.

THE P. C. H. S. ALUMNI QUARTET

The work of such a quartet began about two years ago through the efforts of Jack Blaes and Robert Heid, both of the class of '35. The other members were Claude Reader, class of '37, and the writer, class of '39.

The express purpose of this quartet was to do the work of Christians, which is using the talent God has given us to the propogating of the gospel of the Lord Jesus Christ. At P. C. H. S. we all had the most excellent training in the Word of God, and likewise some training in using the voice for singing. Therefore, upon the invitation of the brethren of various congregations, the quartet took charge of a Lord's Day evening meeting at each place. Besides singing several gospel songs to the glory of God, at every meeting each of us made a short talk from the word of God.

While we were at the most zealous point in our humble work, Jack, the best worker of all, was taken out of town with his job. Thus we must cease as a quartet until we should find another to take his place. We could not readily find anyone to fill the vacancy, so the work had to be dropped temporarily. Recently I asked Joe Blansett, class of '38, a good singer and a zealous Christian, if he would be willing to assist in this work. He agreed, and so we again have a quartet such as we had before and we

are willing to do this type of work wherever called. This latter quartet has had several good meetings and at the present is open to invitations in this part of Kentucky and Southern Indiana.

William C. Cook.

PORTLAND YOUNG MINISTER'S CLASS

Because of the increased demand for ministers, the apparent laxity among the workers of the Lord, and knowing the abundant blessings that attend the ministry, the young men of Portland church, Louisville, Ky., decided to have a training class. We have launched forth in a worthy cause and, by the help of the Lord, we trust it will result in much benefit, both for ourselves and for all we contact.

We have received lasting help from Brother Boll's deep spiritual teaching in his yearly Bible classes, but we see the need for experience and development. This we hope to get in our new class. We meet on Monday night of each week. Our talents are so precious and the Lord's work so vital; surely we should not neglect their development.

We have from 12 to 20 young men meeting together. Each one is progressing nicely. We practice reading, memorizing and quoting scripture, singing, and speaking. The group then offers friendly criticism and suggestions that will help us to be more effective in winning souls.

We are greatly interested in our new effort. A hearty welcome goes out to other young men to meet with us. We hope to hear of similar groups being started in other cities. We would like to offer our humble service to neighboring churches. May the Lord make of us faithful servants in His vineyard.

—Orell Overman.

LOUISVILLE YOUNG PEOPLE

The young people of the churches of Christ in Louisville plan an all-day outing at Jacob's Hill for Saturday, August 23. It is hoped that each congregation will be represented. Come and bring your lunch. For further information contact David Cardwell, 1051 E. Kentucky. Phone Ma. 7553-J.

These Louisville young people are also arranging a unity meeting to be held at the Highland church, Friday, September 26th, at eight P. M. Possible speakers are: Orell Overman, Demus Friend, and Edward Schreiner.

PORTLAND CHRISTIAN SCHOOL

The Portland Christian School is scheduled to open Monday, September 8, for its eighteenth year. All grades of instruction are given beginning with the primary grade and running through four years of high school. The high school department is accredited by the Kentucky State Department of Education. The school is under the direction of Portland Avenue Church. It is a work of faith supported, as the Lord provides, by the free-will offerings of those who see in the school an important opportunity for service to the Lord. The purpose of the school is to fulfil the desire of Christian parents to have their boys and girls receive their education under Christian influence and environment and to receive instruction in the Bible to an extent that is not often provided in any other way. Each child is taught the Word of God daily and trained in Christian living and Christian work.

On account of limited room applications for entrance should be made early to Claude Neal, Principal, 110 North Longworth; Phone Sh. 7019-W.

"Life is made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things that the habits are molded, the character misshaped and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most difficult positions."

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Just prior to His ascension, the Lord Jesus Christ, having given his life for the redemption of mankind and desiring the sacrifice to be made available to all for whom it was intended, commanded His disciples, the chosen apostles: "Go ye into all the world and preach the gospel to the whole creation." (Mark 16:15.) To refuse to do this is disobedience even as lying, stealing, killing or committing immoral acts are disobedience to our Savior.

It is a great benefit to the work in Africa that Sister Helen Pearl Scott and her cousin, Bro. Boyd Reese, have returned to cooperate with the other workers on that field, but there is much need that some new workers, married couples, go out each year. The field is fruitful and working under the British government is more promising than some others that could be mentioned. ** Bro. Herman J. Fox, of Japan, had stomach trouble for ten days which put him to bed, but he is out and going again. ** Orville Brittell, touring the African villages, has had four baptisms. He intends staying in a place long enough to instruct the young converts and get a congregation going. ** Bro. H. G. Cassell, of the Philippines mission, has issued a tract on "Giving" illustrated with a cartoon showing forth the teaching of 2 Cor. 9:8-11. Look them up and see how you would illustrate the meaning in a drawing.

"Other missionaries have equalled or even surpassed the apostle Paul in special directions, but not one has been his compeer in the totality of his sufferings and achievements."—*W. J. Lhamon*. ** The London office of Keren Kayemeth Leisrael writes to the editor of this page most beautifully in appreciation of 95,000 cancelled stamps sent to be sold for purchasing lands in Palestine, except "The Messiah in whom I believe is in ourselves." What about the "Messiah" in Herr Hitler? ** We regret that some lung trouble requires Bro. Ernest Estevez, of the Cuban mission, to reduce his activities. He has gained slightly in weight, but the lesion has not improved. Pray for his complete recovery. ** "It is the happy privilege of this unworthy one to thank and praise the Lord for all his bounding goodness and mercy."—*N. B. Wright*, Northern China. Our brother has been to Peking for dentistry and needed shopping. ** "Some class teachers discuss mission work with their students, studying the reports which appear in *World Vision* from mission work at home and abroad. By continued study a mission conscience will be created which will result in more giving and going."—*B. D. Morehead*. ** "You will be glad to know that Brother Orville Brittell and Miss Augusta Scott, adopted daughter of Bro. and Sister Geo. Scott, plan to be married August 26.

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