

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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fact that the Word was made flesh and dwelt among us (John 1:14)—that He who was from the beginning with God, laid aside His divine glory, and was made in the likeness of

REVISED VERSION GIFT BIBLES

men. Upon that turns the whole of the plan of redemption. Denial of Christ's real and actual manhood destroys the gospel (1 John 4:2; 2 John 7). He "was made of the seed of David according to the flesh" (Rom. 1:4). This is constantly reasserted in the apostles' teaching; as is also the fact that He is Man now and yet (1 Tim. 2:5)—glorified Man, but truly Man. Upon this latter fact depends: (1) His mediatorship; (2) His highpriesthood; (3) His session upon David's throne; (4) His right of universal dominion; (5) His right to judge (John 5:27); and much else. It was "Jesus of Nazareth that spoke to Saul from heaven; it was "the Son of man" whom Stephen saw standing at God's right hand; and it is the Son of man ("Jesus," Acts 1:11) who will come again (Matt. 25:31). The possibility of His dying (Heb. 2:14); His right to represent us all (as Adam, the last) on the Cross—in fact His whole redemptive work depends upon his "incarnation."

2. *The Atonement.* This is "the word of the cross" which to them that perish is foolishness, but to those who are being saved, the power of God; the fact of Christ's sacrifice for our sins, which Paul declared as the real beginning ("first of all") of the gospel (1 Cor. 15:4). Omit this, and the vital heart of the gospel is gone. There can be no remission, no redemption, no reconciliation, no acceptance with God, for the sinner except through the Cross. There, too, appears the supreme manifestation of the love of God, in the presence of man's extreme need.

3. *The Resurrection.* Important and essential though the cross is, apart from Christ's Resurrection it would be worthless. For upon that turns the victory, the real success of the Savior's work. His resurrection stands for the triumph He achieved in all His toil and conflict. It were useless to point to His wonderful teaching and example, or to speak of His unapproachable character or His dying love—all would be vain if He did not rise from the dead. It is also the one great demonstration of the Divine Sonship of Jesus Christ (Rom. 1:4). For "if Christ hath not been raised, then is our preaching vain, your faith also is vain . . . ye are yet in your sins." (1 Cor. 15:14, 17.) The truth of God's word, the truth of Christ's claim, the validity of His work and sacrifice, all hinges on this.

4. *The Exaltation.* In this is included His ascension to heaven, His session on God's right hand, the subjection of all things under His feet, the bestowment upon Him of all authority in heaven and on earth; the fact that God has made Him both Lord and Christ. That He employs this supreme power and administers His supreme position to the glory of the Father, and in the interests of men, especially of His own people, needs not be said. There is a Man now in the heavenly sanctuary, representing us in the presence of God. There is a Man who holds the supreme power of God over all the universe. However great the forces of evil in the world His power

is greater; and the doom of the power of darkness is already assured.

5. The Return from Heaven. The common current theology ("eschatology," rather) has no essential place for our Lord's return, no necessary reason why He *must* come back. In the common view of the "hereafter" it is difficult to find a niche into which the Bible doctrine of Christ's coming can fit. Of all the doctrines of the gospel this one is more like a stone which the builders rejected, and which also is destined to become the head of the corner. For in the commonly accepted scheme of things future there is no reason why Christ should have to come back at all, and there seems nothing that He could not do just as well, if not better, from where He is than by coming to earth. Christ's people die (we are told), they go to heaven, they enter into their eternal reward—and if that is the sum of the matter why should Christ have to come? What would be the need of even a resurrection if that were the case? And why any further judgment? It may be replied that we believe in resurrection, in judgment, in Christ's return, simply because God's word says that these things shall be, which is good so far as it goes. But when the logical reason for any doctrine is taken away, the doctrine itself presently falls into discard.

When, however, we read the New Testament we become aware that the "Second Coming" of our Lord Jesus Christ is of surpassingly great importance. To it, by the apostle's teaching, the minds of the Christians were turned; for it they were told to wait and watch and hope; with reference to it they were to live and fight and labor. The coming again of the Lord is the crowning event. So far from His surrendering His reign when He comes as some by a shallow exegesis of 1 Cor. 15:24 have concluded) it is *then*, then especially, that He sits on the throne of His glory (Matt. 25:31). And so far from abandoning His high authority at God's right hand when he comes, He declares to his enemies that "henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.." (Matt. 26:24.) "For he must reign till he hath put all his enemies under his feet." (1 Cor. 15:25.) The most satanic of his enemies, the Man of sin, and his cohorts, will be here in the day of Christ's coming, and shall meet his doom at the hands of the returning Lord, who will slay him with the breath of His mouth and bring him to nought by the manifestation of his coming. (2 Thess. 2:8.) On Christ's return from heaven depends the resurrection and glorification of His saints (Col. 3:4), the deliverance and restoration of nature (Rom. 8:18-23), the restoration of all things of which God has spoken by the mouth of all his prophets from of old (Acts 3:21), and the full and faithful fulfilment of all the Messianic promises of the Old Testament with the prophecies of the glorious reign of the Great King.

These then are the five pillars of the Christian faith; and on these five rests all the superstructure of Christian doctrine.

* * *

VOICES FROM VICHY

There is in our poor church of Christ also an occupied zone which is held in thralldom by anti-millennarian lords. Vichy in France speaks and makes solemn declarations, but she is no more than the mouthpiece of her Nazi masters; for Vichy is under the Nazi heel. It is amusing, as well as sad, to hear her lofty and sincere professions concerning France's life and liberty and hope; the while it is well enough known that if she talked otherwise than she does, she would be scuttled. So also is it among us. Here a college professor asserts his horror of "Premillennialism"; there an editor expatiates on the terrible evil of that same premillennial teaching; or here again, a preacher, who perhaps has come under a bit of aspersion, hastens to clear his skirts before they put him into a concentration camp; yonder a young ministerial aspirant who condemns with fervent zeal and borrowed virulence those "prophetic speculations" of which he knows nothing except what he has been told; and here another calls down anathemas upon the heads that dare differ from his ecclesiastical Hitler. Do not take all that too seriously, for our Vichy is under heavy political and economic pressure. No man can give fair, dispassionate consideration, and weigh faithfully and impartially any doctrine of the Bible when he knows that his prestige, his standing, his opportunities, yea, his very livelihood is at stake, and that everything depends on his accepting certain prescribed views and condemning certain others.

"But you do not mean to say that they are all dishonest?" asks one. By no means. But often it is the case that one's interests powerfully affect one's thoughts and feelings. "I would not marry a man if he were made of gold and set with diamonds," said a young girl, "unless I loved him." "No, but you would love him," replied her friend. Probably she would. We all have the tendency to fall in with what is convenient and advantageous to us, and are likely to choose the line of least resistance, even in matters of religious faith. But that is not always the way to freedom in Christ, neither is it the way Home.

* * *

EFFECTS OF INTIMIDATION

The bad part of this is not that there is a disagreement and a controversy over some prophetic question: that might be even good and helpful if properly handled; but this intimidation prevents preaching brethren, and most others, also, from giving the scripture-teaching on those questions a fair, careful, impartial study. Like the people of Jerusalem who knew that if they confessed Jesus to be the Christ they would be put out of the synagogue (John 9:22) so it is gener-

ally understood that anyone coming to certain conclusions in their study of prophetic scriptures (or even if they dare to take some scripture-declaration at face value) they will be marked and ostracised. Result: they dare not study for themselves, and generally shun the whole thing and set it aside as something "not essential," or on some other pretext. In our old text-book on Logic was given an illustration of how fears and personal interests affect our mental operations. "If the belief that Jupiter has eight moons," it said, "would cause us to lose both eyes, nobody would believe that Jupiter has eight moons; and people would absolutely refuse even to examine the evidence." Just so. And if the conclusion that certain prophetic positions are true will cause the loss of friends, favor, open doors, prestige, and livelihood, the effect is of like sort. That is where the evil comes in. Whether Jupiter has eight moons is a small matter; but such religious tyranny may blind our eyes to truth, and suppress portions of God's word when it may be most sorely needed.

* * *

A PRIORI — A POSTERIORI

These two Latin terms are familiar to logicians and those who deal in "dialectics," that is in the laws and rules of reasoning and argumentation. *A priori* refers to reasoning based on something that is admitted or assumed; *a posteriori* to the investigative method of examining a matter, and conclusions based upon the ascertained facts. The *a posteriori* method goes into the merits of a question and judges accordingly; *a priori* judges a proposition in the light of something previously accepted as certain truth. The one (broadly speaking) is "inductive"; the other is "deductive." Either method is liable to error. The *a priori* method leads astray if it reasons from false basic assumptions; the *a posteriori* if the examination, observation, or conclusions drawn are faulty. In judging of any matter we are obliged, however, to use one or the other method, and generally both.

The *a priori* method is perilous. Many study and judge with minds filled with preconceived ideas, prejudices, false assumptions, and therefore, though ever learning can never come to a knowledge of the truth. The unbelieving scientist, for example, who approaches the Bible with the foregone conviction that miracles are impossible, will be sure to reject it all before he has read a dozen pages. The religionist who looks into the Bible with his mind already made up as to what he wants to believe, or that his accepted religion is right, and that the Book is to be interpreted accordingly, will never so find the truth. The Romanist who takes it for granted that the Scriptures cannot be understood except by the "Church's" infallible interpretation, can never for himself learn anything final from the Word of God. The cultist who is pre-committed to some leader—as to Mrs. Eddy, or Judge Rutherford—some-

one supposed to have the indispensable "Key" to the Scripture, can never get anything for himself from the Bible's teaching. Those who are swayed by human ties or commercial interests or considerations of earthly advantage, are also bad "*a-priori*" reasoners.

On the other hand the *a posteriori* student is likewise beset with dangers. Careless observation, superficial investigation, faulty generalization, unwarranted conclusion, limited knowledge and understanding—these may lead him badly astray. And that especially if he is of an independent and dogmatic turn, impatient of opposition, sensitive to criticism, and unable to see another man's point of view; worst of all, if mingled with all this (as is often the case) there is pride and desire for eminence.

But in all our study and examination of God's word we have to reason by both *a priori* and *a posteriori* principles. Indeed in all our thinking and learning we must start from admitted or assumed points, things that are conceded or held to be "self-evident"; otherwise it would be impossible to take any step forward. Besides such fundamental assumptions ("axioms" they are called) we must settle certain things in our minds, from which, once we have settled them to our satisfaction, all our future learning must proceed. A man without such deep-laid primary convictions would be like the surge of the sea, driven by every wind and tossed, unstable in all his ways and thoughts. Better even a mistaken conviction than that. Among the Christian's settled, fundamental convictions, which condition all his outlook and progress, are these: that "God is"; that His word is truth; that Jesus is the Christ, the Son of God, and our Lord and Savior; that the gospel (1 Cor. 15:1-4) is the power of God unto salvation.

We are also bound to learn by the *a posteriori* method—studying the scriptures, comparing and collating passages, drawing conclusions; correcting our thoughts, and adjusting our views more and more by the revealed mind of God; while also learning the lessons He teaches us in the school of life.

Finally, it behooves us all to be humble. "The meek will He guide in judgment, and the meek will He teach His way." (Ps. 25:9.) None of us are *very* bright and clever. If any man thinketh himself to be wise let him become a fool that he may be wise. "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know; but if any man love the Lord the same is known of Him." (1 Cor. 8:2, 3.) For after all we are all but poor, witless sheep, needing the Shepherd's care every moment. To Him we must look all the day long; and if we get through and get home at last it will be by the grace and mercy of God, and the glory of it will be His.

"Morality without religion is a corpse; religion without morality is a ghost."

NEWS AND NOTES

High View, Ky.: "One baptism and two reconsecrations thus far in our meeting at High View, Ky., for which we all thank God. We are enjoying the fine preaching Brother Waldo Hoar is bringing and pray that more may be constrained to come and meet with us. Interest and attendance grows as the meeting progresses. We are expecting mighty things from God in answer to our prayers. Brother Hoar, the church, and its ministering preacher, welcome all within reach to enjoy this season of refreshing with us."—Orell Overman.

Louisville, Ky.: "The Fisherville congregation completed a meeting of two weeks the last of August. It was led by Brother Maurice Clymore. There were thirty-one responses including five baptisms, nineteen reconsecrations, and seven additions by letter. We feel very encouraged over these results and feel that a real revival has begun."—Ben D. Rake.

Chicago, Ill.: "On September 7 I concluded a meeting with the church at Sellersburg, Indiana. Attendance and interest very fine. Ten responded to the invitation, eight of which were baptized into Christ Jesus. The brethren at Sellersburg are deeply appreciative of the fine way the many surrounding congregations supported the meeting. It was a real joy to me to have this brief period of fellowship with Howard T. Marsh, the minister at Sellersburg, a humble and consecrated servant of the Lord. The brethren are very spiritually-minded. The power of prayer is evident. I think it has never been my privilege to labor with a congregation with a finer eldership than that with which the church at Sellersburg is blessed."—Ralph Wilburn.

Dallas, Texas: "The Fair Park Church, Dallas, Texas, now engaged in its seventh mission meeting for 1941, is glad to report the beginning of a new congregation at Como, Texas. Brethren many years ago had held property there and worshipped the Lord regularly; but for many years past the church had ceased to function. In a meeting there recently, five persons were baptized into Christ, and eleven

others restored, leaving sixteen souls to begin again the Lord's work. A house has been rented and regular work resumed, with brethren Meggs and Wilson from the Fair Park church, Dallas, conducting their first regular service with them. Many other Christians living in the community, but they have not yet returned to the Lord's work."—J. E. Blansett.

Parksville, Ky.: "Our meeting at Parksville starts Sunday, September 28, and closes Sunday, October 12, Brother H. L. Olmstead doing the preaching. The church feels the need of a good, genuine revival, and is praying for such an awakening.

"The women's missionary Bible class meets twice monthly. The prayer meeting services for the four weeks before the revival are devoted to prayer and song practice."—N. Wilson Burks.

Dugger, Ind.: "On my way to Fisherville, Ky., I stopped to visit Word and Work staff. All were well and busy in the Lord's work. Bro. Boll was in the annual tent meeting with the Portland congregation. Clark and Overman were hustling around getting everything ready to publish another issue of the Word and Work. All will agree with me that it was exceptionally good. If you haven't read the September issue better do it right now.

"The meeting at Fisherville was encouraging to all. A large number, mostly young people, rededicated their lives and services unto the Lord. Others placed membership with the congregation and several made the good confession. Attendance and interest were both good throughout the meeting. The congregation was strengthened, I believe. In a short time, partitions in the basement will give them a number of class rooms, which are much needed. It was a pleasure to me to be with Bro. and Sister Ben Rake, who are working hard to build up the work at Fisherville. Both are good singers, and they are doing a good work with the chorus of young people. Clark, Overman, Adams, Stinette, Rigsby and Neal were the preachers who were with us one or more nights.

"Will assist the Summerville congregation in a meeting the latter part of the month. A song rally at Antioch, the 2nd Sunday, was well attended and a fine spirit of fellowship prevailed."—Maurice Clymore.

Johnson City, Tenn.: "We gladly received our new song books, 'Great Songs of The Church,' No. 2, today. We are hoping that the new books will stir up renewed interest in our song services.

"There were two additions recently in a regular Saturday night service with the Pleasant View church. One was added to our forces here last night from the Christian Church.

"The Lord blessed us in a good meeting with the South Side church in Abilene, Texas, August 20 to Sept. 2. One was baptized and three baptized believers, from a denomination, took their stand as Christians only with the South Side brethren. My father, J. Edward Boyd, who ministers to the congregation regularly, led the singing out of their new 'Great Songs,' No. 2.

"Bro. Boll is scheduled to lead in a series of meetings here in Johnson City, beginning about the middle of October. We are looking forward to that time prayerfully and hopefully. My wife and I are also looking forward to a visit with the Suells in Ashland, Ky., Sept. 29 and 30, and with the Clarks and Main St. church in Winchester, October 1, 2, and 3, all, if God is willing."—Robert B. Boyd.

Charlton, Ontario: "The church here held its Anniversary Services on Lord's Day, August 10. This was the second anniversary of the opening of our church building. As usual, the services were all well attended. The lunch and supper were served on tables under the trees on the farm of one of our brethren, who lives about a half mile away from the church building. Bro. A. M. Stewart, one of our well known Southern Ontario preachers, conducted the special services. His talks were an inspiration to the brethren as well as a warning to those out of Christ. We were also very well pleased to have with us on that day other brethren who had travelled from Southern Ontario for the special Anniversary Day Services. There were no visible results

this year. Our Bro. Stewart was in poor health while up in this country and on his way back to the church where he was laboring, he passed away. He had stopped at the home of relatives to rest up before continuing his journey. It was with deep regret that we heard of his passing, ah he was a good friend of the work up here in the Northland."—A. M. Simpson.

New Orleans, La.: "Our recent meeting with Berea, Ind., congregation was very enjoyable to this preacher, I think to all who attended, and I trust it was pleasing to our Lord. A delightful feature was the splendid co-operation of adjacent congregations. The tent itself was owned by some two or three congregations including Berea. Representatives of other congregations helped in various ways besides lending their presence. Some eighteen or more points were represented, some nine or ten preachers attended, and Dugger, Linton, Ellis and members of other congregations blessed us with special Gospel songs. A chorus of young people led by Brother Waldo Hoar of Linton deserves special mention."—Stanford Chambers.

Borden, Ind.: "The Lord has been abundantly blessing us here. We had a good meeting with 10 additions. Brother Wilburn is bringing some good messages at Sellersburg. We hear of other places having good revivals, for which we praise the Lord."—Joe McKinley.

Portland, Ore.: "Very glad to note the success of Brother Jorgenson's song meetings in the West. Regret that none were near enough for us to attend. More and more we need the inspirational songs in these troublous times."—Mrs. H. E. Garber.

Jacksonville, Fla.: "The Maxville church is a mission point of Woodstock Park congregation at Jacksonville, Florida. I am in charge of the work there. It is growing every month. We trust and pray that we will continue to grow both in numbers and in spirit."—J. N. Lee.

Sheridan, Wyo.: "For weeks my heart has inclined westward. Now I am in Sheridan, Wyoming. The church here has a membership of about 25. The work is new, but promising. The young brother who

works here has recently conducted two successful debates, thereby awakening considerable interest.

"My chief study as I rode along on the train was 1 Timothy 1:5, where Paul gives to Timothy the end of the charge. Not law, but love, a pure heart, a good conscience, and faith unfeigned. The Christian life starts from within the heart through the new birth. This morning my prayer is: "Cause me to know the way wherein I should walk."—Chas. E. Gruver.

Sellersburg, Ind.: "The church here was richly blessed recently in having Bro. Ralph Wilburn in an evangelistic effort. We are fully assured that Bro. Wilburn's deeply spiritual messages and his sincerity of heart will prove to be a great blessing to the future work of the Sellersburg church. He endeared himself in the hearts of all the people here. If the Lord wills, it will be our pleasure to have him again in the future. The church was edified and 10 were added during the meeting."—Howard T. Marsh.

Dugger, Ind.: "For some reason I did not get the September Word and Work. Will you please send me a September copy. It is too great to miss; besides, I want the article on Daniel."—Mrs. Orlena Livingston.

If others miss their Word and Work at any time, please let us know. Also notify us when you move as Word and Work is mailed second class and cannot be forwarded.

Mackville, Ky.: "The church at Mackville, Ky., was greatly blessed by having Bro. H. N. Rutherford of Lexington, Ky., hold a two weeks revival, during which ten souls were added to our number: nine by baptism and one by restoration. We feel that the church has been greatly edified. This is the third meeting Bro. Rutherford has conducted here in succession. During that time, through his encouragement and help, we have repaired the auditorium and built four Sunday school rooms. Interest is double what it was. We thank the Lord for such people as Brother and Sister Rutherford. We give the Lord all the glory and praise. Bless His good Name."—C. T. Gabhart.

At the end of the first week,

three baptisms are reported in a gospel meeting at New Albany. Brown Rigby is doing the preaching in their meeting house at 1118 Beeler Street.

Winchester, Ky.: "Work continues with fine spirit and large attendance at Upper Salt and Sugar Grove. One baptized since last report.

"Brother Albert Martin recently closed a week's meeting at Mt. Caanan school house with ten added, four of these by baptism. He is now in a meeting at Hardwick's Creek. At a baptism service in which one was to be baptized, two others confessed Christ and one was restored to the fold. One of the men who came at the water for baptism was 71 years of age and the other a father. Bro. Martin is doing a fine work in this mountain field, having baptized around 100 people in the past two years. He was born and reared in the community where he is preaching and has only been preaching for about four years. He is a humble, consecrated Christian. Pray for him and this needy field."—Asa Baber.

"In the month from August 6 to September 8, I filled 23 appointments, in 15 different churches, spread over a travel distance of about 8,000 miles. Ten of these appointments were for preaching, and 13 were for song rallies. The closing services of the summer-itinerary were in Chicago, Sept 7, 8.

"We praise the Lord for wide-open doors, for traveling mercies, for health and strength, for brotherly love and welcome everywhere, and for financial gifts which, oddly enough, exactly covered travel costs, almost to the cent! This is the first year, in our six west-coast singing tours, that the contributions of the churches have ever met my train expenses; and it was also our best year in open doors, and in numbers of invitations received for next time in advance. The 1942 tour will be in July, Lord willing."—E. L. J.

Bro. Boll's tent meeting for the home church resulted in 6 baptisms and several renewals of allegiance to God. Good attendance. His meeting at the Parkland church, Louisville, resulted in 2 baptisms and many reconsecrations.

OFFICE NOTES

We plan to make November Word and Work a special catalog number. It will contain forty or more pages, about half of it being devoted to a display of worthwhile books, Bibles, tracts, communion ware, etc.

We can secure any religious book, any kind of Bible, Sunday school literature, or church supplies otherwise, that you desire. Your patronage helps our gospel preacher, the Word and Work, to carry on. Orders are taken care of promptly.

Please notify us when you change your address. The Word and Work is mailed second class and cannot be forwarded. It is returned to us with a postage charge.

THE ART OF LIVING

That neglect of yours oft-times is simply a victory for the devil. Many things press upon you. You cannot possibly attend to all of them, and before you know it you have pigeon-holed the finer things and are wholly absorbed in secondary matters. Then the devil laughs! This is his modern blitzkrieg. The art of living consists of the ability to cull out lesser things and thus to make room for the better things of life.

What is that you said? Too busy to read the Word and Work? Now who is back of that? You can snatch a bit of time for the radio, news paper, funnies, a friendly chat, that outing, or some hobby. Surely, by rearranging your life a bit you could, at least, find an hour on one Sunday per month to read the Word and Work.

But some have become disgusted with all religious papers because they have read a few ugly-spirited ones. They therefore throw them all overboard. This also is of the evil one. Do you turn down all preachers because there are a few who are carnally-minded and evil-spirited? No, you accept the good, spirit-filled ones. It would be unfair to blame them for the evil spirit others have. Those who are fair will treat papers in like manner. The very fact that the press is used to spread evil is all the more reason we should uphold it in sending forth the truth!

Now aren't you ashamed? You do love and respect the men of God who write for the Word and Work. They endow it was a good, kindly Christian spirit. You need not hesitate to pass it on to a friend. Read every word of the October issue. Those who take time to read the Word and Work are the ones who appreciate it most.

—J. R. Clark.

PORTLAND AVENUE BIBLE CLASSES

The 1941-42 session of Bible classes at the Portland Avenue Church, Louisville, Ky., Bro. R. H. Boll teaching, will begin, subject to the Lord's will, about Nov. 3. These classes are free to all who wish to attend—no age limit, no entrance requirements for those wishing to attend. Often people from a distance attend.

It has not yet been determined just what portions of scripture will be studied. Often the desire of the class helps to determine that. But usually some O. T. books and some New are taken up. One or more prophetic books nearly always get consideration during the year. Since there is no fear of man nor any desire to be men-pleasers in these classes a prayerful effort is made to learn what God's word says. There has been no ban placed on the study of any portion of His book. If you desire to study the scriptures under the direction of a safe, sane and capable teacher, come and be with us. For further particulars write R. H. Boll, 2626 Montgomery St., Louisville, Ky.
Tona Covey.

SIGNS OF THE TIMES

"When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."—Luke 21:28.

This brief statement of our Lord is ample justification for the Christian to reflect upon history and to attempt to analyze and evaluate contemporary historical tendencies in the light of the Christian revelation.

We know from a study of history that civilizations are born, that they grow and reach a point of maturity, that they decay and die, and that others rise to take their places. This, by and large, has been the course of all civilizations past and gone, from the simplest primitivism to the most refined and highly developed civilization with its books, its sciences, its philosophy, arts, and religion; from the remotest tribe of antiquity to this present age of ours. Furthermore, though everyone is inclined so to think, it is unreasonable to fancy all preceding civilizations but mere stepping stones to and causes of our present civilization, which is thus to be regarded as the *end* of the process—the final outcome of it all. To the contrary, if we view the matter without prejudice to *our* civilization we must realize that it too is destined to go the way of all the earth. Just so surely as history repeats itself, just that surely our civilization is no permanent and fixed thing, but perhaps right now is in the process of disintegration and decay. Who knows what kind of a civilization will exist in our beloved America two centuries hence if indeed the Lord tarry that long? Who knows the end of present trends of government in Europe and the Orient? Let us not be deceived, we have no guarantee of the permanence and security of the civilization which we have been pleased to call ours.

Certain it is that if we are to have any *real* spiritually forward and backward directions, several mighty nations of earth have taken definite steps in committing the destiny of their peoples to ideals and principles which must be described by all right thinking people as a definite reversion to primitivism. A combine of nations which virtually holds the balance of the world's power in its hands, throwing away all the better morals, ideals and eternal values, and dashing headlong into a kind of tribal barbarism, from which civilized peoples or earth thought themselves to be free! Once again class and race hatred, and tribal prejudice assert themselves and all who are members of another tribe must be gotten rid of. The law of the jungle prevails. Might makes right. All the Christian heritage of centuries is tossed overboard and beneath the wheels of a totalitarian state where ruthless and merciless principles reign supreme are ground to bits the Christian ideals of kindness, freedom, love, justice, morality, and truth. Militarism has swallowed up and destroyed the very basis for a Christian civilization and the will of the strong prevails. Pride of nationality and blood and race come first before any

and all spiritual values. Is this not positively on the road to the primitive again?

But how about our civilization in the western hemisphere? Is it free of these and similar tendencies? Is our civilization secure? Are Nietzsche, Spengler, Ludendorff and Rosenberg, the prophets of the new world order, right when they predict the downfall of all modern civilizations? Yea, this institution is at the very heart of the Socialism of Europe, whose aim is to be prepared when the catastrophe comes to step in and take things in charge and to gain power, the wealth and the rule of the western world.

Will our civilization fall? Will it break down under its own complexity and luxury and return likewise to the primitive again?

In science we have gone far in discovering little things. We have finally succeeded in splitting the atom. But have we not left undone the weightier matters—justice, mercy, and faith? We know much about the structure of man's body, but how much have we learned of the value of his soul? By education we have made our people at home in a multitude of things that relate to the life which now is, but have we learned to feel at home in the purposes, the meaning, and the eternal values of human life itself? Have we taught our people to build a life in the light of man's eternal destiny? True it is that the average person today enjoys more luxuries and comforts than ever before in the history of our nation. It is also true that within a quarter of a century we have almost doubled the length of the span of the average life, but, strange as it may seem, this is paralleled with a tremendously rapid increase of moral and spiritual delinquency. Statistics regarding the moral and spiritual status of our youth is something appalling. We find ourselves in the paradoxical situation in which the *lowest* rate of illiteracy and the longest span of life are matched by the *highest* crime rate and the highest rate of moral and spiritual illiteracy in our history. In a word, we have made our nation physically strong, mentally intelligent, and financially prosperous, but oh how miserably we have failed to make her morally and spiritually secure!

Little wonder that Roger Babson, our leading statistician, writes, "The crying need of today is not more cultural and scientific knowledge. Our prosperity will collapse of its own weight unless our spiritual growth catches up with our material growth." It was Calvin Coolidge who said, "We do not need more national development. We do not need more knowledge. We need more religion. We do not need more of the things that are seen, but we need more of the things that are not seen." And the Apostle Paul would add the reason, "for the things which are seen are temporal, while the things that are not seen are eternal."

Christianity stands forever as the embodiment of the full and eternal truth in the light of which and upon the principles of which every civilization must rest if it is to be secure. How long, oh how long, till the nations of earth learn this great truth? We must look to Christianity as the critic of our civilization and judge ourselves and our people in the light of its eternal truths. And all Christians must feel and realize their part to play in giving their lives as a means to the salvation not only of our people but also the peoples of all the earth. Christianity is not simply a fire-escape religion for individual souls. It is a genuine salvation for individual souls, to be sure, but it is more. The individual cannot *work out* his own salvation as God would have him do it by closing himself up in a gloomy pessimism and decrying the present decay and prophesying disaster. Christians are to be the *salt* of the earth and the *light* of the world. They have come to know the only One who, and Who alone, can save us from our lost estate. To Him their hearts go up in prayer. Perhaps, by the prayers of the saints and the help of God, our decaying civilization may yet be spared, if we return to God; but if not, God grant that another may be erected upon the ruins thereof—a greater and more permanent one, founded upon and woven throughout with the eternal principles that obtain in the glorious Zion of God. This can only be through the power of Jesus Christ, the Redeemer of mankind.—Ralph Wilburn, in *Chicago Christian*.

BEN'S BUDGET

Ben J. Elston

It may not be of worthwhile interest to note that DeRidder, La. (our home), is a great "maneuvers" center. Tens of thousands of soldiers are camping, "fighting"—on earth and in air, *living* in our midst. Drink plays its usual demoralizing part. Much of the "religion" seems very "outward" indeed. But a thing you will be glad to read is that a few keep watching for places to break the loaf. They are quite a lovable lot, and are nearly all in non-combatant service, lamenting the necessity even of that. They love right, and truth and honor. I think they are proof that one must have his own purposed devotion to God and the church, if he hopes for divine approval. Much discouragement is felt to personal piety. Sunday seems to be selected as a day to hinder attendance on special worship. It is good to know that even a few really give diligence to find, and plan to attend, and even take part in, the worship of serious people of God. Some carry their message to camp, and to all they contact, witness and distribute good tracts and Testaments. So the church still sheds a little light. It will be well for us all to remember that we are to account, not only for what we do, but for what we fail to do. And is not the time short? "Brethren, pray for us."

THOUGHTS WORTH WHILE

D. H. F.

"Think on these things"

BEAUTIFUL DEFORMITY

Said the visitor: "Your superintendent is unusually earnest and sincere, but why does he speak so slowly, so deliberately?"

Then, one who was well acquainted with the facts made answer: "It is the only way that he can talk. He has an impediment in his speech—stutters in a most distressing way. He has to measure every word carefully, in order to lead the service."

This is the story: It is a small Bible school. There is no capable leadership. This man, deeply conscious of his infirmity, serves as superintendent because there is no one else to serve. Once or twice, through the years, he has persuaded another to take his place. But his successor, after a brief season, surrendered the thankless task. And this man with broken speech again took up the work, which else must cease to be. He also presides at the Lord's table, using the fewest words possible.

"It is a beautiful deformity," said the visitor, "and I feel rebuked and chastened for my seeming criticism."

In a world where there are so many unused talents, where glib excuses fall lightly from our lips, where so many fail to even try, is it not fine and wonderful to get a glimpse of such consecration, such devotion, as adorns the soul of this humble disciple of Jesus?

Press on, brave heart, and finish your course! Doubt it not, there is One who sees your "thorn in the flesh," and He says in lovingkindness: "My grace is sufficient for thee."—E. C. Baird.

DILAPIDATED HOUSE

When John Quincy Adams was eighty years old he met in the streets of Boston, an old friend, who shook his trembling hand and said, "Good morning. And how is John Quincy Adams today?"

"Thank you," was the ex-president's answer, "John Quincy Adams himself is quite well, sir; quite well I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long after—

ward that he had his second and fatal stroke of paralysis in the Capitol at Washington. "This is the last of earth," he said, "I am content."

Thus history bears record of many who faced and met this dreadful foe and enemy—death, but have met it undisturbed. Such was made possible, because they put their trust in Him, who conquered death, hell and the grave, and is alive evermore." (Rev. 1:18.)

WHAT OBEDIENCE MEANT

Behold, to obey is better than sacrifice. One day a little girl was playing in the field near the farmhouse where she lived. She was sitting on the ground, making a daisy-chain, when she heard her father's voice, saying quietly: "Be perfectly quiet, and don't move." She was frightened; but she was obedient, and did as her father told her. The next moment a shot rang out, and she learned that a rattlesnake had been coiled up near her, ready to strike. If she had moved an inch, the snake would have struck her before her father could shoot it. Her obedience saved her life. There were three reasons for that obedience. One, that she was in the habit of obeying; the next, that she loved her father; and lastly, she knew that her father loved her. Willing obedience is one of the best ways to show our love to Jesus.—*Christian Herald.*

NO HOME HERE

The following story contains more truth than fiction, and may suggest a cause for the lack of devotional life today. A real estate salesman tried to sell a house to a newly-married couple. Said the wife: "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church; get my meals in a cafeteria; live in an apartment; spend my mornings playing golf, my afternoons playing bridge; in the evenings we dance or go to the movies; when I'm sick I go to a hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with bedroom."—From *King's Business*

A SAFE RULE

"Take this rule—whatever impairs the tenderness of your conscience, obscures your sense of God or takes the relish off spiritual things, that thing is sin to you however innocent it may be in itself.

"If you would be free from fears and doubts concerning your future happiness, commit your soul to Jesus Christ in a full faith in His power and will to save you. If you do this seriously and constantly, He will take you under His conduct, He will guide you by His Holy Spirit into the way of truth and give you strength to walk in it. He will dispose of the events of God's providence to your spiritual advantage and at last receive you to Himself."

AT THE FEAST OF BELSHAZZAR

Daniel 5

(Sixth Lesson on Daniel)

Four times did the ruling head of Babylon feel the hand of God—very gently the first time (Nebuchadnezzar's dream); a bit more severely the second time (the episode of the fiery furnace); the third time was a much harder stroke, which sent Babylon's great king to company with beasts for "seven times." But we come now to the fourth lesson which was catastrophic and final.

After Nebuchadnezzar's death Evil-Merodach, his son, ascended the throne (2 Kings 25:27f). The next ruler of Babylon mentioned in the scriptures is Belshazzar. The "critics" once contended that such a person as "Belshazzar" never lived. However (as has happened more than once) archeological research uncovered facts which decisively showed that the critics were wrong, and the Bible was right. This Belshazzar was not *the* king of Babylon, but co-regent with (and under) his father, Nabonidus—a fact which also is duly indicated in Daniel.

The narrative of Belshazzar's feast and the handwriting on the wall, is one of the most familiar, as it is also one of the most dramatic and thrilling of the stories of the Bible. It is not necessary here to go into the details of it. The great feast which Belshazzar made to a thousand of his lords; the wine-drinking (referred to five times in the first four verses, as explaining to some extent the recklessness of the occasion); the daring blasphemy which Belshazzar's wine-inflamed brain conceived and executed—to prostitute the sacred vessels of Jehovah's Temple (brought to Babylon by Nebuchadnezzar) not only to purposes of drunken revelry, but to the praise of Babylon's idols (v. 4), make up the setting of the scene. In the height of the feast their drunken gaiety was suddenly interrupted. The shouting and the laughter died. At his elevated table the king sat as one transfixed, staring at a spot over against the candlestick. There the fingers of a man's hand were writing mysterious words upon the plaster of the wall. The hand vanished; the writing remained. The king's countenance was distorted with fright, and he was trembling in every part of his body: "the joints of his loins were loosed, and his knees smote one against the other." Then he cried aloud for his enchanters, Chaldeans, and soothsayers, and promised that whichever one of them would decipher the handwriting on the wall should be arrayed with the royal insignia (a robe of purple, and a chain of gold about his neck) and proclaimed as third ruler of the kingdom (Belshazzar himself holding the rank of second ruler).

Enters Daniel. In vain the alluring reward: the wisemen of Babylon could not read the writing. Then the queen (the queen-mother, no doubt, and probably the wife of Na-

bonidus, and daughter of Nebuchadnezzar) who remembered (perhaps herself *revered*) Daniel came in to comfort the terror-stricken Belshazzar and to tell him in well-chosen words of Daniel, who at this time seems to have been generally forgotten. (Read her splendid little speech in verses 10-12.) So Daniel was brought in. He must have been quite an old man—in his eighties, near to ninety. But God was not yet done with His servant by any means; and, as is often the case, God made him to bring forth fruit in his old age. The king greeted Daniel, told him the reason why he was called, and repeated to him the offer of the reward he had held out to the “Chaldeans.” (Dan. 5:13-16.) Now came Daniel’s turn. With lofty scorn he waived aside the king’s promises; but nevertheless he would make known to him the interpretation of the writing. First, however, he had a personal word to say to the king, who, against better light, had gone clean out of his way to insult the God of heaven.

O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts’, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he know that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed.

Brave words and boldly spoken were these. We note quite a difference in Daniel’s manner toward this worthless descendant of Nebuchadnezzar, as compared with what had been his attitude toward the old king himself. (Dan. 4:19-27.) And now for the interpretation of the mysterious handwriting:

And this is the writing, that was inscribed: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians.

Belshazzar was as good as his word: Daniel was arrayed in the purple robe, the gold chain placed around his neck, and he was proclaimed third ruler of the kingdom. The fact that Belshazzar did this after such a speech from Daniel would indicate a spirit of repentance. And that is a thing God never overlooks (Ps. 51:17). Although it came too late to avert his

fate and the fate of his kingdom, yet it will make a difference when he comes to stand before the judgment throne of the God he had defied.

But it was too late—later than Belshazzar or anyone else in Babylon thought it was. Already the besieging armies of the Medes and Persians—yea, while the godless revel was going on in Belshazzar's royal festal hall—were entering the impregnable city through the open gates in the bed of the Euphrates. "In that night Belshazzar the Chaldean king was slain; and Darius the Mede received the kingdom." Babylon had filled up her cup, and the God of heaven had placed the world-power into the hands of another Gentile Nation. The kingdom of the head of gold had passed to that of the arms and breast of silver.

SPECIAL POINTS AND PERSONAL THOUGHTS

The fall of Babylon marked a great world-crisis. This event was foretold by God's prophets in detail: the time (70 years after Judah's captivity, Jer. 25:12-14); the nation that should conquer the kingdom of Babylon (the Medes and Persians, Isa. 13:17, 18; 21:2; Jer. 51:11); the conqueror, Cyrus, whom God called by name 200 years before he was born, Isa. 45:1-3); the feast of wine, the panic also and the helplessness of the Babylonians, dumbfounded by a sudden, unexpected stroke (Jer. 51:30-32, 39, 40)—all these things were before announced by the all-knowing Spirit who spoke in the prophets, and were literally and exactly fulfilled.

Prophecies unfulfilled. Closely interlaced with the predictions which were certainly fulfilled on that night when Belshazzar was slain and Darius the Mede received the kingdom, there are prophecies which did not then find fulfilment. The fall and desolation of Babylon, the prophets declared, was to be sudden, utter and complete, and for ever; as if when a stone has been cast into the waters; as when Sodom and Gomorrah were destroyed. Never again should she be inhabited; no Arabian should pitch his tent there, nor shepherd make his flock to lie down there. Not a stone of her ruins should ever be used for any building. (Jer. 51:26, 60-64; Isa. 13:19-22.) These predictions do not appear to have been realized in that conquest of Babylon by the Medes and Persians, or at any time since. It is also noteworthy that these prophecies are closely linked with the world-wide judgments of the great Day of Jehovah, and the freeing of Israel from Gentile overlordship, her glorious restoration, and the blessing consequent of the whole world. (See Isa. 13 and 14; Jer. 50:2-5, 20, 34; 51:5-10.)

What explanation of these facts? It is not necessary to do much explaining. It is better to adapt our minds to the word of God than to try to do the opposite. The humble believer takes God at what He says. "Hath he said, and will he not do it? Or hath he spoken and will he not make it good? God never fails to redeem every pledge. He will not let any of His words fall to the ground. If anything has not been fully fulfilled, rest assured it will be. And He will not thank anyone for trimming or twisting His word to help Him out.

Will Babylon Come Back? In view of the incomplete fulfilment of some of the prophecies of Babylon's fall, some students have inferred (not altogether unwarrantedly or unreasonably) that the end of the age would witness the rebuilding of the ancient city of Babylon, to be the world-capital under the reign of the Beast, the "Man of sin," the head of the last Gentile world-power. Others fervently oppose such view, and think rather that the wider prophecies of Babylon's destruction will be fulfilled in the "mystic Babylon" of Rev. 17, 18, which they take to be Rome. We need not attempt to speak dogmatically on such a point. But

if the language of the prophecy is such as to demand that the city of Babylon shall once more appear before that "great and terrible day of the Lord" comes, then so shall it be; and it will be a light matter with God to bring His word to pass.

The **Hand is writing** on the wall of our own country also. This land was originally settled by a people of faith, God-fearing and earnest, who had fled from the ecclesiastical oppression of Europe to seek liberty in the wilderness. Their faith in God was the secret of their endurance and strength. The U. S. government also had its beginning in recognition of God. Our constitution was born in an atmosphere of acknowledgment of Almighty God. Benjamin Franklin, though himself reckoned as a liberal, offered a motion for daily prayers in the convention which assembled after the war to frame the Federal Constitution; and in the speech which he made he said in support of the proposition, "We have been assured, sir, in the sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building, no better than the builders of Babel." Times have changed. The country is shot through with atheism, infidelity, crime, immorality, selfishness and covetousness. And the Hand is writing. Only a national repentance can avert the impending doom.

There is many a sinner whose Mene, Tekel, Upharsin is being written; many who like Belshazzar have no idea how late it is; many, too, who slumber along in careless living and who will not be awakened till the thunder-claps of judgment arouse them from their fateful sleep. May those who hear yet turn to God before it is too late.

"At the feast of Belshazzar with the thousand of his lords,
When they drank from golden vessels, as the Book of Truth records;
In that night when they revelled in the royal banquet-hall,
They were seized with consternation—'twas the hand upon the wall,"

"'Tis the hand of God that is writing on the wall,

'Tis the hand of God on the wall,

Shall the record be **Found wanting**—

Or shall it be **Found trusting**—

While that Hand is writing on the wall?"

DIFFERENCES

Differences on various Bible subjects will always exist. There are the "babes in Christ" with but little knowledge; others by reason of time and exercise have greater understanding. The strong are to bear with the weak. No schism is to be allowed. Some differences are not trivial, however, and in grace and divine wisdom are to be treated.

If a man denies me the right to teach or practice something which I have learned in God's word, that becomes a test of fellowship; he has made it so. I may extend to him my fellowship, despite some matters in his teaching in which I think he is at variance with the Scriptures, but if he demands silence on my part where I find the Scriptures speak, I cannot lend co-operation in such case. A principle is involved on which depends progress in the Truth. That principle it is neither my right nor prerogative to compromise. Some serious trouble has come at this very point. It is well that we keep the real issue clear.—Stanford Chambers.

"Young men, I have done many things that I wish were undone, but there is one thing for which I need never to apologize, one thing I shall never regret—I am a Christian."—Wm. McKinley,

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:34-48

34. "The Son of God (*ho huios tou theou*)." Notice the definite article *ho* "the." Jesus is not a son of God, but the Son of God. We are all sons of God through Adam and also, if we are Christians, sons of God by adoption, but Jesus is the Son of God. He is "the Son (*ho huios*) of God" just as he is the Lamb (*ho amnos*) of God" (vs.29, 36). There is only one sacrificial Lamb for the sin of the world, and there is only one Son of God.

36. "He looked upon (*emblepsas*, aorist active participle) Jesus as he walked (*peripatounti*, present active participle), and said." We might translate, "Having espied Jesus as he was walking around, he says."

37. "Him speak (*lalountos*, present active participle)." They heard "him speaking."

38. *Ti dzeteite* "What seek ye?" i. e., "What are you seeking, what do you want?"

"Rabbi (*rabbei*)" is an Aramaic word meaning "teacher." John felt the necessity of interpreting (i. e., translating) this Aramaic word into the Greek *didaskale* "teacher," for when he wrote his gospel close to the year 100 at Ephesus in Asia Minor, a large part of his readers were Greeks who knew nothing of Aramaic (the language of Palestine that Jesus spoke).

Pou meneis "where abidest thou?" i. e., "where are you staying, where do you live?"

39. "It was about the tenth hour (*dekate*)." About four o'clock in the afternoon, for they began counting their hours from daybreak (or approximately six o'clock in the morning). Apparently since it was late in the afternoon, they spent the night with Jesus. They must have been enthralled by his teaching.

40. "One of the two that heard (*ton akousanton*, aorist active participle) John speak (*para Ioannou*, lit. 'from John') and followed (*akolouthesanton*, aorist active participle) him." Since there is only one article *ton* with both of the participles, both participles *must* refer to the same people. Also the aorist participle may show time before the main verb of the sentence; therefore I would translate "One of the two who had heard the words from John and had followed him (i. e., Jesus)."

41. "The Messiah (*ton Messian*)" is another Aramaic (or Hebrew) word meaning "the Anointed One." John again felt compelled to translate into the Greek *Christos*, which means exactly the same thing. The Messiah (the Christ) is the Anointed One. In the Old Testament both kings and priests were anointed as part of their induction into office. Jesus the Christ is the King par excellence and the Priest par excellence.

42. *Emblepsas* (aorist active participle) "looked," lit. "having espied."

"Simon the son of John (*Simon ho huioi Ioanou*).” He is likewise so named also in John 21:15-17, but in Matt. 16:17 he is called "Simon Bar-Jonah (*Simon Bariona*)" where the *Bariona* is an Aramaic expression meaning "son of Jonah." The marginal reading (A. S. V.) in the passages in John notes that the Greek in these passages is *Joanes* (whereas the Greek for "John" is *Joannes*). I do not think we can know for sure whether Peter's father's name was *Jonah* or *Joanes*. Either there is some difficulty in the text of either Matt. 16:17 or of the passages in John, or it was possible to render Peter's father's Aramaic name in two ways into Greek. There is frequently considerable difficulty in transferring a name from one language into another. In either case the question of Peter's father's exact name has no bearing upon either the inspiration of the Bible or on any theological doctrine.

"Thou shalt be called Cephias (*Kephas*)" Change of name in both Old Testament and New Testament is significant of a change in condition of the person. Cf. Gen. 17:3-5, 15f.; Acts 9:11, 17, 24; 11:25; 13:1f., 7, 9, 13. Here again John translates an Aramaic word into Greek, i. e. *Kephas* "rock, stone" into the corresponding Greek *Petros*.

43. "He was minded (*ethelesen*)", i. e., "he wanted."

"Follow (*akolouthei*) me." *Akolouthei* is a present active imperative. The present imperative carries the linear idea, i. e., "Follow me and keep on doing it."

45. "Jesus of Nazareth, the son of Joseph (*huion tou Joseph*).” The fact that Philip called Jesus the son of Joseph has no bearing on Jesus' divinity. Philip was speaking of Jesus as he was commonly known as a member of Joseph's family, and also Philip probably did not yet understand the miracle of the Divine Sonship.

46. "Can any good thing come out of Nazareth (*ek Nazaret dunatai ti agathon einai*)?" This probably was a current proverb reflecting on the inconsequentiality of Nazareth. Paul could call Tarsus "no mean city (*ouk asemou poleos*)" (Acts 21:39), but Nazareth was apparently noted for its absence of any claim to prominence.

48. "Whence knowest thou me (*pothe me ginoskeis*)?" i. e., "How do you know me?" perhaps with the connotation "know intimately," for Nathanael is asking his question in reply to Jesus' statement that there is no guile in him. Nathanael naturally would want to know how Jesus could know his uprightness even when they had never met.

"Under the fig tree (*outa hupo ten suken*)", lit. "being under the fig tree." Nathanael's reaction of astonishment to Jesus' answer implies possibly that some incident had occurred under a fig tree where Nathanael had not succumbed to temptation and that Nathanael had thought that no one knew about it; but now when he finds that Jesus knows (*eidon se* "I saw thee"), he recognizes that Jesus is supernatural.

YOUNG PEOPLE'S CORNER

FROM MAXVILLE, KENTUCKY

"The church at Maxville, Ky., has started a young people's meeting. We have about thirty-five young people who will take part. We have some talented ones, including a little boy twelve years of age who read a chapter and led in prayer Sunday night. Some of them are excellent singers. There are two groups."

Mrs. Clay Shewmaker.

A problem that presents itself in this new young people's effort is the weekly program which must be planned by those inexperienced in such work. Leaders of young people's groups in other places might help by telling us how you do it. What course of study or plan do you follow?

FROM AN INDIANA GIRL.

"I have thought of going to Michigan this fall and staying with my brother and his wife and taking a course in typing and shorthand. The main reason I hate to go is that I fear I wouldn't have the opportunity of going to church and having religious influences like I would in some other places. I am not saying any harm of my brother and his wife, for they certainly have been fine to us in many ways, but they aren't as interested in church work as they should be. I am afraid I might slip a notch if I wasn't around church people. We are all very weak if we do not have some one to help us. I do not feel that I would quit entirely, but it would be harder when you have no one to talk with about it. Some do quit when they go to the city." (This young lady puts her Lord and His church first. A problem that does not even exist for many Christian young people is quite real to her.—J. R. C.)

FROM FISHERVILLE, KENTUCKY

"The young people of Fisherville are having good meetings each Tuesday night. Each meeting includes drills in the Bible, short talks by the boys, and group singing. The young people take charge of the Sunday night service the third Sunday night of each month. Often they conduct services at neighboring congregations. The interest thus far has been good and we pray that it may continue."

Ben D. Rake.

MINISTER'S TRAINING CLASS

The young minister's training class of the churches of Louisville has been wonderfully blessed of God in their work this summer. After spending several weeks in training ourselves for effective reading, quoting of scripture, and in speaking, we have endeavored to hold some mission meetings in the city.

To date, we have finished two meetings and are now engaged in a third. The first, held at Baird St. Mission, resulted in four responses: one for baptism, one for membership, and two for re-consecration. The second, held at Rowan St. church, resulted in the baptism of one young man who has since shown his love for his Lord in active service. The results at Hazelwood district thus far are two baptisms and one for re-consecration. To be sure, the members of the body of our Lord have been helped and encouraged at each place. We are going on in the strength of the promise that the Lord will be with us to bless and prosper his work. We ask all who love the Lord to pray with and for us in this effort.

Orell Overman.

"I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

—Schuyler E. Garth.



MYRTIE LEOLA PORTER JANES

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."—Rev. 14:13.

In the absence of Brother E. L. Jorgenson, Brother D. H. Friend conducted the funeral of Sister Janes at Highland church, and read the following lines:

Myrtie Leola Porter, youngest child of godly parents, was born at Gilmore, Ohio, April 19, 1881; was baptized in her fifteenth year; was married to Don Carlos Janes December 22, 1904, by Brother J. H. Pennell, later a missionary to Honolulu; entered Potter Bible College in 1905; also attended the next session; a student in Western Bible and Literary College, Odessa, Mo., 1906-07; taught a Sunday class of children and a week-day class of women in Cincinnati; after coming to Louisville in 1910, she did a good deal of Bible teaching and church visiting. In 1920-22, she was with her husband on a world tour of missions including Japan, Korea, China, Burma, India, Palestine, Egypt, France, Scotland and England.

In February, 1938, infirmity of the flesh sent her to the physician and before her incurable ailment ended her earth life, August 7, 1941, in her sixtieth year, she was in the hands of nineteen professional men—the dentist, doctors and surgeons. Her sufferings from facial neuralgia were excruciating; the operation for this was done without anæsthetic. She struggled often and very badly, yet in her period of affliction, about fourteen years, she never reproached the Lord whose ways in these matters were to her, as to the rest of us, a profound mystery.

Her religion was sincere and deep-seated. She did not teach without real preparation which gave her a fine grasp of scripture. A very few expressions from her are all that can now be given as portraits of her inmost soul:

Back in 1940, she said: "He's going to take me to heaven."

She was greatly impressed by her sister's story of her father saying in his last illness: "I hate to leave you but I can read my title clear to mansions in the skies." The frequency with which she reverted to these words indicated her appreciation of them.

After her sister had told her of a sinking spell in 1940, she said: "Wouldn't it have been nice if I had passed on?"

Immediately after prayer, her husband once said to her: "You like prayer, don't you?" and she responded: "Yes, I like to talk to God." Recently she repeatedly wondered when her mansion would be ready.

She was quick to recognize a particularly fine sentiment and add her "amen." Sister Janes had many friends and was the object of an immense volume of prayer. Many who never knew her sent assurance of prayers, and other evidence of sincere sympathy. Such true Christian love was manifested toward her from Alaska to Africa and from Louisville to the Far East.

A SYLLOGISTIC DILEMMA

Flavil Hall

Attention was called by the writer in the July issue to an eminent brother's correct statement in another journal to the effect that the word rendered "then" in 1 Cor. 15:23, 24, in the expressions, "Then they that are Christ's at his coming" and "Then cometh the end" does not mean "at that time," but means "next, afterward" in relation to events mentioned, regardless of the time involved between the events. But he undertake to prove syllogistically that the context shows that Christ will deliver up His kingdom to the Father and cease to reign when He comes. This he does upon the hypothesis that the destruction of death in verse 26 is identical with the swallowing up of death in verse 54, which is a mere assumption that is fraught with an inescapable dilemma. I here submit the brother's "axiom" in contrast with what Paul says about the swallowing up of death and the reader will easily behold the shockingly absurd conclusion.

1. The brother's "axiom": "The swallowing up of death is equivalent to the abolition of death."

2. Paul's affirmation: "The swallowing up of death is the victory of saints through Christ."

3. Conclusion: Therefore the victory of saints through Christ shall be abolished.

Who is prepared for this? Such a dilemma would not be so serious if subjects of it did not mark for rejection Christians who are free from it, or if they did not try to keep in the graces of those who do so.

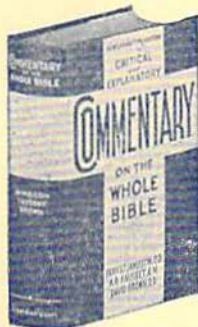
"Every one of these passages—and there are more like them—would teach salvation by water, but that the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in him."—Stifler (a Baptist) on Romans.

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(See commendation and minor criticism by editor of the Word and Work in our June issue of 1938.)

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