

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

WORKING UP EMOTION

It is not good to try to work up religious emotion. Emotion is right and good in its place, and there is a place for it. But emotion is always a secondary thing, an effect consequent upon a cause, a sequel to a reason, and it is on no account to be sought after for its own sake. A brother who rose up after a sermon and said, "We have heard what the preacher has told us; we are fully convinced that he spoke the truth; and we *feel* that we ought to *do* something about it"—had the order of things exactly right. It is always *facts* first; then testimony, hearing, faith; then feeling and action. The Bible rests upon facts, and makes much of facts. They are for the most part facts that lie beyond our observation—some historical, some future, some having to do with things spiritual and unseen, but facts. The knowledge of these facts is put within our reach by the Divine testimony, and received by faith. The things revealed to us in God's word can not but stir the emotions of those who hear and believe them—feelings of fear, penitence, of sorrow, of distress, of indignation, of joy, of love. These feelings are all contingent upon faith in the truth of God's word; and we need not and must not try to produce them or even analyze them when they arise in our hearts. We can take a right, humble, thoughtful attitude, and give the Word full place in our hearts. Further than that we need not go: all necessary feeling will come itself.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

ATTEMPT AT EMOTION IN PRAYER

With all good intentions we blunder badly along this line. We make prayer a burden for ourselves, for instance by efforts to call forth high and holy feelings, such as we think we ought to have when we talk to God. And that is an attitude we can't keep up for long: the strain of the effort quickly wearies us and we are glad to say Amen and quit. If we but knew, we do not have to do that at all. We can and should be quite natural with God—full of emotion if the emotion is there; but, if not, simple, straightforward, confident in the knowledge that He hears and cares and knows all our matters, understands perfectly, and is lovingly concerned in all that we tell Him. We need not try to be eloquent or fervid; we can be commonplace, even dry—just so we mean what we

say and believe in Him to whom we pray. Just as a child talks to a parent, or a friend to a congenial, sympathetic friend—reverent, to be sure, but wholly at ease, we may talk to the Father in heaven. In times of stress we may indeed make supplication “with strong crying and tears,” but we must not and need not try to force or fabricate such an emotional state. With growing realization of our need and weakness and with deepening concern for others, our prayer will be emotional enough. Sincerity, simplicity, and directness is all we need to aim at.

THE EMOTIONAL APPEAL OF THE CROSS

Nothing so much appeals to emotion as the story of the Cross. Yet it was not given for that. The story of the Cross is first of all a simple statement of facts. Its emotional appeal is secondary and incidental. The fact that God so loved the world; that Christ left the realm of heaven, emptied Himself of His Divine glory; became man; the facts of His earthly ministry (how “he went about doing good and healing all that were oppressed of the devil”); and how, in the end, of His own will and in obedience to the Father, He went to the cross, bore our sins, laid down His life for us—these are statements of fact. The student of the gospels will be impressed with the straightforward and almost prosy account given. Never an exclamation in the whole narrative; no rhetorical outburst or attempt at climactic arrangement, no attempt to impress; no catching at effect. All the way through simple facts simply told. Indeed the harrowing details of the scourging and the crucifixion are hardly touched upon. This is not meant to be an appeal to emotion. The suffering Christ does not ask for our pity. Here all is addressed first of all to our understanding. But as we view the facts and see their background and meaning—will not our hearts be moved within us and our eyes filled with tears? Yet—if not, do not be troubled, and above all do not try to produce the proper emotions artificially, as it were. Stay with the facts—it is enough: get them, believe them, take your stand upon them, act upon them. Let the feelings follow as they may; do you for your part “trust and obey,” and all will be well. And so with the glorious account of His resurrection, His exaltation, yea, and His coming again. It is the great distinctive feature of the gospel that it is not an abstract theory or philosophy, but that it stands upon a foundation of concrete historical facts. And all salvation rests upon the acceptance of its facts by faith.

“WHY CAST DOWN, O MY SOUL?”

Often we find Christians who mourn the loss of happy times gone by, the days of their earliest love, when their hearts overflowed with joy and Jesus was to them “the fairest among ten thousand, and altogether lovely.” In vain do they try to bring back that sweet peace and joy of fellowship with the Lord. Their Christian life seems drab and dreary. Regretfully they sing,

"Where is the blessedness I knew when first I found the Lord?
Where is the soul-refreshing view of Jesus in His word?"

Sometimes they conclude that they have backslidden and departed from the Lord. This may really be so in some cases, and if it is, should be remedied at once. It is had to go on in alienation with God—most especially when help and healing is so nigh. But often this state of mind is due to living too much in our feelings. "I looked at Jesus," said Spurgeon, "and the dove of peace flew into my heart. I looked at the dove of peace, and she flew away." There is a deep truth in that. Our blessedness does not come from looking within, but by looking away from ourselves to Christ. What He is and does, not what we are and can do, makes up our salvation. On the other hand it is also true that the joy of the Christian life dies by neglect of communion with God, in reading and prayer and worship. And especially because of fruitlessness. As the boy-scouts aim each day to do someone a good turn, the Christian should make it a point never to let a day go by without having done something for Jesus—in His Name, for His sake:

"Some work of love begun,
Some deed of kindness done,
Some wand'rer sought and won—
Something for Thee."

You may not be so situated that you can do any great or notable thing; but do the little thing you can do, whether it be a kindly word, a little loving deed, whatever it may be. As for the rest—remember that the love of God does not fluctuate with our feelings. It remains constant and true; and so does Christ's intercession on our behalf. (Heb. 7:25; Jude 21.)

AN OPPOSITE DANGER

It should be added, however, that some in some quarters are in opposite danger—not the danger of seeking emotion, but of unduly suppressing it, as though it were a thing to be ashamed of. To say "Amen," or to utter an exclamation of joy, or to break down in tears, would seem a most reprehensible break of decorum and good manners to them. These same folk can and do get greatly excited over almost anything else—a game, a contest, a political rally, a meeting of farmers or workers, a picnic; or get wrought up remarkably over even the rise and fall of the market; but when the tremendous truths of God are preached on which the eternal interests of their souls and the souls of others depend, they think they must choke and smother any feeling that arises in their hearts and struggles for expression. Soon they succeed so well in this effort that they can sit through a meeting as stolid as blocks of wood, with hardly an expression on their faces and their songs and prayers ring dead and mechanical. That could hardly be pleasing to God. There is indeed a lack of self-control that results in disorder and confusion and which should be sternly curbed; but there is also a false sense of

order and decorum which patterns after the cemetery. Fer-vor and emotion should be controlled, but not killed.

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WHILE WE LOOK AT THINGS UNSEEN

It is by faith that we look at things unseen; and this attitude not only takes the sting out of our tribulations here below, but is the actual means of turning our sufferings into profit. It is "while we look not at the things which are seen, but at the things which are not seen," that "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." To the man whose eye can penetrate no further than the earthly situation, the cup of suffering is bitter enough, and he drinks to no profit. But he who has the "second sight" of faith can look beyond present appearances and descry unseen realities that bring him peace in conflict and joy in the midst of sorrow. Moreover, his very affliction works for him an eternal weight of glory. (2 Cor. 4:16-18.) Two things should be carefully noted. First, that this faith is not imagination and is not on par with "suggestion" or "auto-suggestion" or man-imposed illusions, but that this faith is an acceptation of the true testimony of God concerning unseen realities. For this faith comes through the word of God (Rom. 10:17) and is thus our "assurance of things hoped for, a conviction of things not seen." (Heb. 11:1.) Second, it has been pointed out that, as peace is the time to prepare for war, so we must accustom ourselves to look at the things unseen before the billows sweep over us and the evil day draws nigh. It is mighty late in the day to begin to try to look beyond the earth when we are overwhelmed with trouble, and it would not be so terribly difficult if the habit of seeing things unseen had before been well established. Nevertheless, even so it is better to lift up our eyes to God in the time of distress than to give up and perish.

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FOOLISH GALATIANS

"O foolish Galatians, who did bewitch you before whose eyes Jesus Christ was openly set forth crucified?" What had those foolish Galatians done? They hearkened to the Judaizing teachers who came telling those newborn children of God that they must be circumcised and keep the law of Moses if they would be saved. Their acceptance of the gospel; their faith in Christ Jesus, crucified, buried, and raised from the dead on their behalf, was not enough. This must be supplemented with law-keeping, so they believed. Paul marvelled how so quickly they could so turn away from the God who had called them in the grace of Christ unto another gospel, which was not another, but only a perversion of the gospel of Christ; and how, having once seen Christ crucified set forth before their eyes, they could ever have fallen into such a folly.

But what is there in the Cross of Christ that should have safe-guarded them from this false teaching? What is there in the vision of the crucified Christ that should enable one to

see the worthlessness of law-observance as a way of salvation? Several things:

1. Upon that cross all our sins were borne, judged, dealt with, and cancelled. It is the one all-sufficient and ever-effective Sacrifice that atoned for our sins.

2. In that cross we find our full acceptance and in it alone our salvation and security.

3. Upon that cross, representatively (for Christ died *for us*) we died in the Person of our Lord Jesus. When we thus died we were automatically released from the Law. (Rom. 7:1, 6; Gal. 2:19.) We are dead to it. We were buried and raised into new life. (Rom. 6:4.) We belong to a new order of men. The law was for men in the flesh. But we are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in us. (Rom. 8:9.) In the gift of the Spirit lies the power of the control of our old fleshly nature which still clings to us. (Rom. 8:13; Gal. 5:16.) And whether Jew or Gentiles, it is not upon any law that our hope is staked, but we hope to be saved by the grace of our Lord Jesus Christ. (Acts 15:11.)

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HEREBY WE KNOW

"First John" is pre-eminently the book that prevents self-deception. It uncovers the secret hiding-places of the deceitful heart; it exposes pretenses and the false claims that can be listed under "If we say," and, "He that saith." You profess that you know God: how do you know that you know Him? "Hereby we know that we know him, if we keep his commandments." The Lord Jesus knew the Father. The fact that He kept His Father's commandments was the proof. The same test applies to us: "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." On the other hand: "Whoso keepeth his word in him verily hath the love of God been perfected"—that is, it has done its perfect work, and has had its full effect. Such a one has truly known and realized the love of God, and the responsive love has sprung up in his heart and now controls his life. (Cp. 1 John 4:16, 19.) "For this is the love of God that we keep his commandments; and his commandments are not grievous." (1 John 5:23.)

And what are his commandments? John reduces the list to two: "This is his commandment that we should believe in the name of his Son Jesus Christ, and love one another even as he gave us commandment." (1 John 3:23.) Wrapped up, as it were, in these two, is all the will of God for us.

A PRAYER FOR THE TIMES

"I exhort therefore, first of all, that supplications, prayers intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth."

NEWS AND NOTES

McAllen, Texas: "I assisted seven Texas and Arkansas congregations in meetings during the summer. I am now doing local work with the church here. This attractive winter resort center of the Rio Grande Valley has many visitors from other parts of the country and they are always welcome at the church of Christ."—Walter W. Leamons.

Linton, Ind.: "The open-air mission meeting at Maxville, Fla., in which my father and I worked together, resulted in 11 responses to the invitation. The Lord also seems to have stirred other hearts to considerable degree of interest. The Woodstock Park congregation cooperated splendidly in this mission effort in attendance, prayers, and otherwise.

"The meeting with the Woodstock Park congregation resulted in two baptisms. This congregation is located within Jacksonville city limits, is acquainted with hardship for His name's sake, and is taking an unsectarian stand in that city. An enjoyable feature of the services was the good singing out of 'Great Songs, Number Two.' "—Robert B. Boyd.

From Cambridge, Mass.: "Among our summer visitors we enjoyed the presence of Brother and Sister R. N. Squire of Los Angeles. Brother Squire led singing at one service of our meeting with Brother Austin." —Arthur Graham.

Lincoln Park, Mich.: "My wife, baby, and I came back to Lincoln Park this morning, having been in Linton, Indiana the past two weeks. During our visit there, we were blessed by hearing the series of sermons by Frank Mullins at the Summerville congregation, our old home church."—Gary B. McKee.

Hearing of Brother Daniel Sommer's break in health, we addressed an inquiry to the *Review* office and received this answer: "Father is able to help himself around with his cane most of the time, but he is very feeble. His eyesight is gone so that he can neither read nor write."

"H. L. Olmstead has done magnificent preaching at Ormsby church in Louisville, and is about to begin at Fisherville. Following that, on

September 18, he begins a meeting at Parksville, Ky."—E. L. J.

Our reprint last month, "Summer Time Religion," has been highly commended. We can still supply at 1c each in bundles of 10.

Spring Hill, W. Va.: "The meeting at Huntington, W. Va., closed last Lord's day night, with sixteen baptized and one restored. I then went to Mount Vernon, Ky., and preached a few nights. I was supposed to hold a meeting there, but did not have time.

"Things seem to be looking brighter for the Lord's work in this section. I have more calls for meetings than I will ever be able to get to. The congregation at Saint Albans have requested my services to stay and labor with them for a year or longer. I already had agreed with the brethren in this section to work with them, so perhaps I will not be at liberty to labor at St. Albans."—Frank Cope.

Do not overlook Brother Skiles' article (begun in August and concluded this month) on the original words of eternal punishment. It is an unusual treatment, and represents much labor. Keep it for future reference.

J. E. Blansett, of Dallas, Texas, is now engaged in a meeting with the Waterford church, Spencer County, Kentucky, where Brother Stinnette is the regular minister. The meeting continues through Sept. 10.

E. H. Hoover of Johnson City, Tenn., begins meeting at Dugger, Ind., on September 18, Lord willing.

Brother R. M. Pittman, of Cody, Ky., read the Bible through in 160 hours—20 days of 8 hours reading per day, from May 26 to June 15. Who can spare Brother Pittman a large-type Bible?

Brother Boll began meeting with "Unity" church at Hopkins, Missouri, on August 27.

Finest reports come from the Mullins meeting in Indiana. He continues at Berea near Sullivan.

Aylmer, Ont.: "This has been a wonderful season over here. Crops, gardens, flowers, pastures, have all been splendid. We thank the Lord and take courage. While there are so many that live so far away from

the middle of the Lord's will, and some who are a question mark and a heart-ache, we are encouraged by those who appreciate real Spiritual features, who are faithful, loyal and true to the Savior who is our Savior. Faithful, radiant, victorious Christians seem to be the more needed as the darkening end of the age draws nigh or draws on.

"May you all still be wonderfully blessed in issuing your good testimony—yea, in spite of those who are foolishly issuing their unwise blasts against you.

"We have just made the 100 mile move from Erin to Aylmer. We are working to get things in shape so that we can be ready for a worthy line of ministry for our Lord and Savior with Aylmer church.

"We still love you; and we still appreciate the tie that binds our hearts in Christian love!"—H. L. Richardson.

D. H. Friend has now begun at Antioch church, near Frankfort, Ky., with George Johnson leading the song service. This is the church with which Bro. Covey, printer of Word and Work labore regularly.

Madison, W. Va.: "I have just returned from Kingston, Ala., where, during two and a half weeks preaching, the Lord used me in baptizing eleven persons into the sin-covering names of 'Father, Son, and Holy Spirit.' Large audiences at each service. Before going to Alabama, I immersed one at Thursday, W. Va. Will be with good church at Foster, W. Va., over next Lord's day, Aug. 27. Will hold meeting at Winifrede and Beatrice, W. Va., soon; after which I plan to hold a few meetings in Virginia and North Carolina.

"The spirit of the Word and Work is admirable. Its lessons are edifying."—J. D. Phillips.

"I am going to take further training at the University of Oklahoma. During this year I shall be glad to be called to preach at any place within reach of Norman. I have already preached at Newcastle, Blanchard, and Capitol Hill. My address is, 312 South Flood St., Norman, Okla."—O. T. Rodman.

Pasadena, Calif.: "You will never know how much good your song rally at Long Beach did for us all out here."—Dick Lytle, to E. L. J.

Johnson City, Tenn., Aug. 11: "Work at Johnson City goes on very well. Interest greater since meeting by Clark and Boyd. Some added since the meeting. Bible study and church attendance show greater interest of late.

"I have recently closed a good meeting at Shady Valley, Tenn., in Johnson Co., about 40 miles from here. In this meeting 19 were baptized and 12 restored or took membership. This group meets in a school house where Brother J. B. F. Blevins established a work in 1923. The old brother died last fall at age of 82 years. The little church feels greatly strengthened and encouraged."—E. H. Hoover.

Cynthiana, Ky.: "We are having a great meeting in many respects, although only one response to date. With another revival going on not four miles away, the crowds are averaging larger than for many past years. Brother Friend seems so deeply filled with the supreme motives of God when he preaches Christ. Brother Johnson seems much better physically than in the past months, and is doing a fine job of song leading. We're very thankful to God for having them in our church at Salem. The building, recently added Sunday School rooms, and all, looks beautiful with its renovation. Meeting closes Aug. 27, with the annual Homecoming services."—N. Wilson Burks.

"The hymnal ('New No. 2') has come, with the song, 'Going Down the Valley.' It is perfectly beautiful."—Mrs. E. S. Pierce.

Louisville, Ky.: "I conducted a two-week's meeting at Ross Point, near Harlan, Kentucky. The attendance was good and 20 responded to the gospel invitation. I am sure that many others were drawn nearer to the Lord.

"There is a splendid opportunity for winning souls in the mountain regions. The harvest is indeed plenteous, but the laborers are few. The saddest part of the work is that after the revival one must come away and leave them. If one could stay on the field to teach them, they themselves would go out into other places and work. This has been done in one place, and as a result five other missions have been started by the local brethren. One of

these missions, started one year ago, has an average of 150 in attendance at its regular services. There are many other places where this could be done if only there were leaders. One community, consisting of about 200 souls, where there has never been a church, has offered to build a house, if some one will come and work with them. What a great opportunity this is! May God grant us more laborers for this needy field.

"I have now returned from a three-week's meeting at Lily Dale, near Tell City, Ind. Eight were baptized and five restored; others have obeyed since the meeting closed. Brother Ringer is doing a fine work in this section, and the congregations at Lily Dale and Tell City are fortunate to have this faithful man of God with them.

"Brother John T. Glenn is now conducting our meeting at Cedar Springs. The interest is fine and the attendance good. Will give a report of this meeting later."—Howard T. Marsh.

"Have recently arrived home from more than 1,300 miles by auto to the scenes of my childhood and a number of places I preached 40 or more years ago. In 24 days, besides attending 7 services, I spoke 18 times in Ohio, W. Va., and Ky., including the congregation where I was baptized 47 years ago; the church where my parents were baptized and which I have visited from childhood; a township house where a worldling gave the invitation; a lodge meeting where as a non-member I exalted Christ before some with whom I attended school about 52 years ago; the Methodist house where I went to S. S. in childhood; and a colored church. At Wheeling I taught a class, preached twice to the good white brethren and once to the good colored brethren. That's my kind of a Sunday. Visited the Alexander Campbell home at Bethany, and heard Bros. Lee and Keeble at Winchester. Have been in meetings each of the three nights I have been at home again."—Don Carlos Janes.

W. T. COZATT

This grand man of God passed away on June 7, 1939. He was born Jan. 1, 1853, (the son of Jacob and Emily May Cozatt), and attained therefore the ripe old age of more than four-score years and six.

Brother Cozatt's two faithful daughters survive him, Mrs. Jackson of Louisville, and Mrs. Webb of Mitchellsburg, Ky. Besides these, Brother and Sister Cozatt had raised five orphan children—and wanted more. Of the five, four are faithful Christians and the youngest, faithful Nellie Bruce, remains in the home.

For more than 50 years Brother Cozatt had been a member of the church at Parksville, Ky., a teacher and leader in that good congregation. He prized the **Word and Work** and the **Christian Leader**. He admired and loved Brother Boll above all human teachers, and died on Brother Boll's birthday.—E. L. J.

SISTER H. D. LEACH

(The following extract is from a personal letter from Paul Leach of Bloomington, Ind., to E. L. Jorgenson. It concerns the passing of a great good Christian woman, a daughter of the well-known Dillman family of Indiana.)

"I am addressing you briefly to report my mother's death. She passed away on July 3, 1939, at my sister's home near Bloomfield, Ind. She was 62 years of age. Her illness had gone on since Oct., 1938, and we had expected her passing within the next few years, but hardly so soon.

"Brother Harvey gave the funeral address and was assisted by Brother Whaley. Four young men, those with whom I have been associated for several years, sang, 'Some Sweet Day,' 'Sweet By and By,' and 'In the Garden.' They sang them well, brought great comfort to Dad and me. Some of these numbers were of my own arrangement for male quartet. Little did I dream, when making them, of using them for my own mother. I thought always of death in other homes, not our own!

"Mother's passing is my first major experience of the kind. We found that the kindness of Christian friends, together with the consolation from above, were very helpful.—Her Son. Paul."

FRIENDSHIP

J. H. McCaleb

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Without consulting any dictionaries or searching for definitions each one of us can give his own description of a friend. The words that come to me now are something like these: A friend loves in spite of the imperfections in us and believes the best about the worst things in us.

I do not believe that there have ever existed two human beings who never would get on each other's nerves. The human flesh is so constituted that it houses a liberal amount of selfishness. This selfishness is hound to show itself from time to time no matter how close the relationship. It is then that true friendship comes to the rescue. That sturdy bond of unselfish understanding spans the chasm of shadowy misunderstanding and provides a foundation both sure and safe. I do not believe that there is any human association that can last for long—marriage included—unless it be made tolerable by the principles of friendship.

The true friend is reluctant to believe evil about us and even then paints the motive in the brightest colors possible. Most of us are better individuals because of the trust of some good person. It seems to lift us up above our selfish natures to partake of that higher quality that sheds its soft light upon us. When the trust of a good friend is broken it is a sad thing for us. We feel that we have lost something most precious—something whose place nothing can take. And each one of us has suffered that pang. Doubtless it was our fault, but the keen disappointment was felt just the same. Somehow we thought that friend would never admit evil about us no matter what the condition might be. One of the great uplifting forces of our lives temporarily has been jarred.

We know God through Jesus Christ. All there is of good, mercy and kindness is wrapped up in God. Christ was sent to this earth to show these qualities in abundance and in their perfection. God would not have any man to be lost but for righteousness' sake cannot save unless man will lay hold of the salvation which is in the blood of Christ the Savior. Having been baptized into His death to rise again with Him as a new creature, we become children of God through faith and brethren of the Savior. There is no question about the friendship we may enjoy in that relationship. Man is not able to probe its depths. If we would add together all of the qualities of all the best friends we have ever had, we could not begin to describe nor experience the friendship of the Lord Jesus Christ.

When life becomes difficult and the clouds of trouble gather dark around us, then shines brightest the love of Jesus, a love that is wholly unselfish and asks for nothing except that we let Him love us; a love that understands all of our

shortcomings and failures and to which we may turn with complete trust. Without God there is no light in this world. All is vanity and a striving after a wind which often turns into a gale to shake our very foundations. The friendship of God through Christ Jesus gives us the courage that carries us through—hoping, trusting, believing.

Chicago.

PARENTAL COMFORT—DIVINE AND HUMAN

Flavil Hall

In epitomized form there is here submitted a lesson the writer gave at "Pleasant Grove," his old home church near Trion, Ga., May 14.

Text: "*As one whom his mother comforteth, so will I comfort you.*" (Isa. 66:13.)

1. For such assurance one must be a child of God. This, one becomes "by faith," in being "baptized into Christ". (Gal. 3:26, 27.) Children lean upon their parents and weep away their sorrows. So children of Jehovah, the heavenly Parent, may lean upon His unfailing arm and find sweet comfort and peace in all the trials of life. Their sorrows are not "without hope," as it is with those who know Him not as their divine Father.

2. The text is addressed to the children of God under the Mosaic covenant, when their seventy years captivity was pending. Long disobedient and rebellious had they been, hence the crucible of trial—a long winter's night of Babylonian Captivity. Daniel, Shadrach, Meshach, and Abednego, and all the faithful ones, were comforted in Babylon. Saved from the power of the lion's mouth and the seven-fold heated furnace. Promises fulfilled. Morning breaks, back in their own beloved land. God's presence manifested. Their hearts leap with joy and comfort. This realized when Ezra lays again the temple foundation and builds the altars. "Weeping may endure for a night, but joy cometh in the morning."

3. So with God's children in the Messianic age. None free from dross. Must he consumed by trials of fire (1 Pet. 1). As children, must be chastised (Heb. 12).

4. Waves of peace in all the commotions of life sweep over the soul when one is divinely exercised by corrections.

5. A mother's devotion to her afflicted child serves as illustration.

6. The human father's compassion also used to illustrate the divine compassion. "Like as a father pitith his children, so Jehovah pitith them that fear him; for he knoweth our frame, he remembreth that we are dust" (Psa. 103). He is the "God of mercies and the Father of all comforts" (2 Cor. 1:3).

7. Comfort in and "weight of glory" by afflictions (2 Cor. 4). Night and darkness will pass away and the morning of bliss will dawn. A renowned preacher said that his mother

died when he and his younger brother and sister were small. After an approved time his father told them they were going to have a new mother. They were delighted at the thought. The day came for him to go for her. It was after dark when he and his bride got home, but in their beds up stairs the children were yet awake and knew the glad hour had come. They called loudly, "Mother! Mother!! Mother!!!". She went up to them, addressed them tenderly, kissed them and said: "Be good, and you shall see me in the morning." The heavenly Parent says to his children, "Be good, and you shall see me face to face in the morning, at the resurrection of the just."

BEN'S BUDGET

Ben J. Elston

My hope brightened when the *Leader* announced two articles on "Millennialism." I felt hurt that it was decided better not to have them. But to those who love Him God will make it work for good. I hope he will supply me with proper patience. I welcome the fullest presentations, by those most competent, of such views of scripture as are important and honestly entertained. Children of God will and ought to think, honestly think.

Much discussion of the "instrumental music" question, I think, has been ill-directed. Having read the best that can be said in defense of the practice, I must conclude that no one practically takes the ground that its use is necessary to make praise acceptable to God. This being true, I believe Paul shows us in 1 Cor., chapters 8, 9, 10, that he would not engage in its use if any soul believed he should not. If Bro. Grubbs does not show in the passage cited that the law of love rules out all offending of consciences of those for whom *Christ died*, I do not understand. One may not practice publicly that which is only a permission, privilege, liberty (even when that is really true), when other fellow-worshippers believe the practice sinful. This is and has been the situation. And Paul took all such questions out of the realm of discussion. "If you love me you will."

THERE IS NO SUBSTITUTE

The need for church attendance never was greater than now. Your personal welfare and the interests of the church require it. No organization can survive the persistent non-attendance of its members. The prosperity of the church is in exact ratio to the faithful attendance of those who have pledged themselves to its support. It is not, therefore, a trifling matter to attend but an important contribution to a great cause.

You may also have learned by experience that it is easier to attend church regularly than only occasionally. Regular attendance is a pleasure. Occasional attendance is too often a task.—*Truth Advance*.

THE LAST ADMONITION

R. H. B.

"But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

This weighty sentence concludes our Lord's prophetic discourse, as recorded by Luke. It is evident from this: (1) that certain things shall come to pass; these are in part mentioned in the preceding part of the discourse (vs. 25ff); (2) that by watchfulness and supplication we may prevail to escape all those things; (3) that those who so escape shall stand before the Son of Man.

First let us examine some of the peculiar and meaningful words the Savior used in this sentence:

agrupniete—watch ye; not the usual word *gregoreo*, but a term implying sleeplessness, as of a burdened heart. It is the word used in Mark 13:33; also, significantly, in Eph. 6:18.

deomenoi—making supplication; meaning to make *urgent* request; stronger word than *prosenchomai*, to pray.

katischusete—prevail; *ischuo* means to prevail; *katischuo*, to prevail against or over something or somebody; to overcome, to get the upper hand. The mob cried out till their voices prevailed (Luke 23:23) and they got their wish.

ekphugein—to escape; the simple word "*phugo*" means to flee; when strengthened with "*ek*" it means to flee *out of* some danger or evil situation, to escape.

stathenai—to stand; but to be exact it means "to be stationed," for it is a passive form of "*histemi*," to stand.

emprosthen—before; more literally "in front of."

These are remarkable words. That the heavenly wisdom of the Lord Jesus used them with purpose and determination needs not to be said. Let us then, having examined these outstanding words, try to take in the meaning of the verse. It forms the final word of the conclusion. To get its force we must look at the two verses preceding:

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life; and that day come on you suddenly, as a snare: for so shall it come upon all them that dwell on the face of all the earth" (Luke 21:34,35).

It is worthy of particular notice how the Lord distinguishes between His own, the disciples He addresses, and "them that dwell on the face of all the earth." These latter are "earth-dwellers," in the bad sense; people who have settled down here below, "men of the world whose portion is in this life" (Ps. 17:14) as contrasted with those who are "sojourners and pilgrims" (1 Pet. 2:11). Upon such "that day" will come "suddenly as a snare"—which obviously, in the Lord's warning, must be considered as a dreadful calamity, by all means to be avoided. He solemnly cautions His disciples not to let

their hearts be taken up with self-indulgence, drunkenness, or the cares of this life which choke the word, and it becometh unfruitful (Mark 4:19); for in that case would "that day" come upon them "suddenly, as a snare," precisely as it will upon the earth-dwellers. (Comp. Rev. 3:3; and 1 Thess. 5:1-10.)

Now to our verse. Here the Lord Jesus marks out the course necessary for His own who are to escape the terrible things that shall come to pass, and who shall be permitted to stand before the Son of Man. It is for them:

1. *To watch at every season.* Though He points out certain signs, at the inception of which they should look up and lift up their heads, for the time of their redemption draweth nigh (Luke 21:28)—there is never a time when they should not watch—signs or no signs. For the signs may go unnoticed, and we may easily misjudge our times. The only safety lies in watching *always*. (See here Mark. 13:35-37).

2. *Making supplication.* This, being a participle, shows that the supplication is to go on during the constant watching. If they are to watch at every season, so must they be making supplication at every season, constantly.

3. *And for what this constant, urgent prayer?* That they may prevail to escape all the things that are to come to pass, and to stand before the Son of Man. Both the escape, on the one hand, from the calamities and judgment of that day and the privilege of being placed "in front of" the Son of Man are here made contingent on watchfulness and prevailing prayer.

If anyone asks how this harmonizes with the widely-held tenet of "the eternal security of the believer" and the doctrine of salvation by grace—I would be far from detracting one whit from the plain face value of any of God's precious promises. But let me say this—that if your faith in those promises sets your soul on fire to serve God, to work and watch and pray, and to do all His good will gladly, then there is no doubt that you have truly understood, and your faith in His gracious promise is having its intended result and manifestation. But if yours is a sort of pleasant fatalism that tends to make you careless and easy-going, you have surely misunderstood something somewhere. And you surely need the Lord's warning.

Now finally—when could this escape from the things that are coming upon the world in "that day" and that translation to "stand before the Son of man" take place but at the time and occasion described by Paul in 1 Thess. 4:16, 17; when the Lord Himself shall descend from heaven, with a shout, and the voice of the archangel, with the trump of God; and the dead in Christ shall rise first; and we who are alive, who are here at the coming of the Lord, changed in a moment, in the twinkling of an eye, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. For that let us watch and make supplication always

that we may escape the things that shall come upon the world and be accounted worthy of the Kingdom of God, unto which we labor and strive and suffer. (2 Thess. 1:5; 1 Tim. 4:10.)

MOTIVATION AND ADJUSTMENTS

W. J. Johnson

In matters that pertain to the social welfare of the race it is conceded that the right attitude and a continuous self-adjustment should be encouraged in the individual. That is, the individual should be motivated to hold the right view of the principles involved in the provisions for social interests and needs, and to acquire knowledge of how to adjust himself favorably for the achievement of the most desirable outcome.

Seeing that men are diligent in temporal affairs we ought therefore to be more diligent in observing all things that our Savior instructed to be taught. (Matt. 28:20.) What He commissioned to be taught is worth while. He neither requires anything useless to be done nor anything non-essential to be preached. Every word of His message to man deserves attention. It is essential to life (Matt. 4:4). It is necessary to equip the man of God perfectly unto every good work (2 Tim. 3:16, 17). And, furthermore, under all conditions it must be preached. In perilous times, in persecutions, in times of apostasies the testimony of the Lord must be borne. Itching ears that tire of hearing the word, that turn a deaf ear to it, must be reproved, rebuked, exhorted with all longsuffering and doctrine. Such was the solemn charge to Timothy.

It is important that further attention be given to the itching ear class. It is composed of the masses of worshipping people. On account of their position as religious people they have power and prestige in activities that lead away from the truth. Unless Timothy and others who contended earnestly for the faith would preach the things desired by this class they would fail to find a place among them. It would be an easy matter for the masses encouraged by teachers after their own lusts to mark and brand him and his collaborators and boycott them because they preached not the views generally believed and taught. Furthermore the itching ear class may modify their views by classing certain passages of the scripture as non-essential, or as subject to spiritualizing, and demand the fable type of interpretation to be preached.

It was against such an attitude that brethren in pioneer days had to contend. When they pointed out departures from the scriptures and urged that adjustments be made according to the instructions found therein, they were branded as heretics, shunned, and boycotted. They were not discouraged. They pressed on. In the face of disparagements and ostracisms they endeavored to preach the word. There was in them the desire to please God. They searched the scriptures diligently to find out what the Lord's will is, and purposed to ac-

cept it regardless of how far they were led from the generally accepted views, traditions, and doctrines which characterized the order of worship and service, and which they had been accustomed to observe. This is indicated by their slogans: "Let us speak where the Bible speaks, and be silent where the Bible is silent"; "Shun not to declare the whole counsel of God"; "If any speak, let him speak as it were the oracles of God"; "Contend earnestly for the faith once for all delivered to the saints"; "Preach the word"; and "Let us not wrest the scriptures to our own condemnation as the ignorant and the unstable do, but let us endeavor to handle aright the word of truth that we may be approved of God." Their motive was to please God rather than men. They felt very forcefully Paul's charge to Timothy made in the sight of God and of Christ Jesus, who shall judge the living and the dead at his appearing and his kingdom: "Preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but having itching ears will heap unto themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:1-4.)

The principles involved in their disputation pertained mainly to the conditions of accepting Christ, in whom we are saved, and to principles governing the church. They urged that the scriptures should be followed strictly in these matters. But sticklers for the views generally believed and taught, classed baptism as non-essential and minimized the importance of the church; by some they were spiritualized to mean something else. And in order to give further support to their position they placed such constructions upon passages of scripture pertaining to these subjects as to require a new wording of the scripture to bear out the meaning. Also they discouraged the preaching of the word concerning them on the ground that the peace of the church was disturbed by them. Such things daunted not those who sought a return to the Lord. They pressed on toward their high calling in Christ Jesus. They exercised their liberty to search the scripture and suffered not themselves to be restricted by the decrees of men.

Such an attitude as that which they opposed is still seen in the religious world. It is felt by those who contend earnestly for the faith, the whole counsel of God. Not only is it necessary to contend for the faith relative to first principles and to the principles governing the church in its activities, but it is also necessary to contend in a greater measure than they did for the prophetic teachings because of the increased opposition to them. For they are spiritualized, classed as non-essential, and the teaching of them is forbidden on the ground that they disturb the churches. But such an attitude does not please God any more than it does to oppose the first principles and the church. It does not fit into the plea for the faith. The

assurance that Jesus gave is sufficient for us to accept the prophetic teachings, "These words are faithful and true," is signified by His angel to His servant John. As all other prophecies have had literal fulfilments, so we may expect future prophecies to be fulfilled.

Much has been said about the thousand years spoken of in the twentieth chapter of Revelation in one way or another. Some say it will not be; others that it has been, or that it is in fulfilment now, or will yet be before the coming of Christ; and some say that it follows the coming of Christ. We can settle the matter only by noting the setting which Christ gave this statement. According to the context it follows the second coming of our Lord. Note carefully the nineteenth chapter in connection with the twentieth. If it is accepted *as it is written here* no occasion for differences will arise. Just to believe what is said here as it is written will let the Lord settle the question.

Alexandria, La.

MESSIANIC PROPHECY

Hebrew prophecy vindicates its reality, its accuracy, its comprehensive ideality as a conception of the divine mind, as a deliverance of the divine energy, as a system constructed by holy men who spoke as they were moved by the Holy Spirit. The Messiah of prophecy and the Messiah of History, the redemption of Hebrew prediction and the redemption of Christian possession, are not diverse, but entirely harmonious in the Lamb, who was foreordained before the foundation of the world, but was manifest in these last times of its history. For it was the same divine Being who devised the redemption of the world, who revealed it in prophetic prediction, who prepared for it in the development of history, who accomplished it in time and eternity.

Hebrew prophecy springs from divinity as its source and ever-flowing inspiration, and it points to divinity as its fruition and complete realization. None but God could give such prophecy; none but God can fulfill such prophecy. The ideal of prophecy and the real of history correspond in Him, who is above the limits of time and space and circumstance, who is the creator, ruler, and savior of the world, and who alone has the wisdom, the grace, and the power to conceive the idea of redemption, and then accomplish it in reality through the incarnation, crucifixion, resurrection, ascension, and second advent of His only begotten and well-beloved Son, very God of very God, the Light and Life and Savior of the world."—Charles Briggs, p. 498, *Messianic Prophecy*.

The editor's Commentary on Romans is now ready. 80 pages, including recent article on "Grace and Obedience," neatly bound, 50¢ per copy. See advertisement on last cover page.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles
(Words for the Place of Punishment)

II

The conception of the world after death is not so clearly drawn in the Old Testament as in the New. The line of demarcation between the destination of the good and that of the bad is not so sharp. Both good and bad go to the place designated by the various terms above. Death, the grave, and the departure from this life come to good and bad alike. We can discern, however, hope in the righteous (Job 19:25-27, and other passages) and an expectation of punishment for the wicked, though the latter seems to be mostly, if not entirely, here on this earth and by death. (cf. Ps. 1:5; 9:17; 37:10; 1 Sam. 2:9; Job 40:12.)

For a full picture of the Old Testament picture of the next world we must consider many other passages, among which would be those containing the expression *shadow of death* (a literal translation of the Heb. *tsalmaweth*)⁶ and certain ones about *death* (Heb. *moth*)⁷ All passages having any relation to death, the grave, destruction, and punishment need to be studied for the full picture. The picture will be found to be a foreboding one of an unseen world (the New Testament *Hades*), dreaded and unsought, but with occasional gleams of hope breaking through as noted above. We must wait for the New Testament and the Christian conception for a vivid picture of the brighter side of the next world.

In the New Testament we are concerned with four words. Two of these, *geenna* and *hades*, are translated *hell* by the A. V., but *hell* and *Hades*, respectively, by the A. S. V. *Geenna* is found 12 times,⁸ and *hades* 10 times.⁹ The meaning of both of these words has been discussed in a previous issue of the *Word and Work*.* It will be noticed that *Hades*, along with death, is cast into the lake of fire (Rev. 20:14) after giving up the dead that were in them (Rev. 20:13)—perhaps an indication that *hades* will come to an end and not last forever like hell.

Geenna (hell) has no exact counterpart in the Old Testament. It is the New Testament clarification of the picture in regard to the disposition of the wicked, just as Heaven, Paradise, etc., clarify the picture in regard to the righteous. *Haid-*

6. The passages containing *tsalmaweth* are: Job 3:5; 10:21, 22; 12:22; 16:16; 24:17 (twice); 28:3; 34:22; 38:17; Ps. 23:4; 44:19; 107:10, 14; Is. 9:2; Jer. 2:6; 13:16; Am. 5:8.

7. Passages worth studying in this connection are: Job 28:22; 30:23; 38:17; Ps. 6:5; 9:13; Is. 25:8; Hos. 13:14 (quite important); Hab. 4:5.

8. *Geenna* is found (complete list) in Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6.

9. *Hades* is found (complete list) in Matt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14.

**Word and Work*, 1935, page 113.

es (hades) corresponds to *she'ol* (*Sheol*) as will be seen from the fact that *she'ol* (*Sheol*) of Ps. 16:10 is translated by *haides* (*Hades*) in Acts 2:27.

Tartarus is found once in the margin (A. S. V.) of 2 Pet. 2:4 as part of the translation of the Greek *tartarosas* (translated in the text as [he] cast ... down to hell), which is an aorist participle from the verb *tartaroo*. This word has been discussed in a previous issue of the *Word and Work*.*

The Greek word *abussos* is found 9 times in the New Testament.¹⁰ It is consistently translated *abyss* by the A. S. V., but *the deep* and *the bottomless pit* by the A. V. This word appears to correspond to the Abaddon (Heb. *'abhaddon*) of the Old Testament, since in Rev. 8:11 the angel of the abyss is called Abaddon.

Regarding the question about 1 Cor. 15:54f.—the Greek word *haides* does not appear in the best manuscript tradition of this passage. In the Greek text used by the translators of the A. V. “death (*thanate*)” is found in v. 54 and “Hades (*haide*)” in v. 55, but in the text used by the translators of the A. S. V. (based on overwhelmingly better manuscript evidence in this passage) the word “death (*thanate*)” is found in both verses. “Death” is undoubtedly the correct reading.

Anyone wishing to find the original word spelled in Latin (i. e. English) characters in any given passage can do so by consulting James Strong, *The Exhaustive Concordance of the Bible* (New York, Eaton and Mains [1890]). This is a complete concordance to the A. V., but a cross reference section makes it usable for the A. S. V. also. References by number under each word point to the corresponding Hebrew or Greek word, as the case may be, in the Hebrew and Greek dictionaries contained in the same volume. These references show only the vocabulary form of the word and are of no use in grammatical exegesis. No one could do grammatical exegesis without a thorough knowledge of the original language. At the best he could merely get certain faint second-hand ideas for the enrichment of his English translation.

10. Lk. 8:31; Rom. 10:7; Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3.

11. Unfortunately, as I write this, I do not have the reference works at hand to check the origin of this word so that I may be sure.

12. The cost is \$7.50 new, but one can usually find a used copy at a fraction of this price.

1745 Deer Lane, Louisville, Ky.

THE CHURCH ON FIRE

The church in a certain community was on fire. Among those who were following that peculiar instinct that makes most folks run to a fire was an infidel. A church member called to him, “This is the first time I ever saw you run to church.”

“Well,” said the infidel, “this is the first time the church has been on fire.”

This reply, taken in another sense, gives food for thought. Why are there so many empty pews in the average church? There are many reasons, but one cause lies in the fact that many churches are cold.—King's Business.

"PSALMS, HYMNS, AND SPIRITUAL SONGS"

E. W. Bullinger

Copied and sent by J. D. Phillips

(This article is based on the text, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19; cp. Col. 3:16.—J. D. P.)

Here the three synonyms, "*psalms*, and *hymns*, and *spiritual songs*," are used to emphasize the true inward spiritual occupation of the heart with Christ, which is at once the result of being "filled with the Spirit" (verse 18), and the test or the measure of being so filled.

It may be well to define these synonyms: *psalmos* means *a touching*, then a *touching* of an instrument with a "plectrum." *Psallo*, the verb, means to *sweep the strings*. So that the noun was used first of the instrument, and then of the song accompanied by it. It is used seven times in the New Testament: four times of the Book of Psalms (Luke 20:42; 24:44; Acts 1:20; 13:38), and *three* times of psalms generally (1 Cor. 14:26; Eph. 5:19; Col. 3:16). This points to the conclusion that the psalms referred to here are the inspired psalms of the Old Testament.

Hymnos, whence our word "hymn," was originally a heathen word used of a song in praise of a god or hero after death. The word was so steeped in profane and idolatrous associations that the early Christians hesitated to use it, and it was not till the fourth century that it came to be generally adopted. But then it was studiously confined to *a direct address of praise and glory to the true and living God*; whereas the Psalm might commemorate the mercies and blessings He bestowed. It occurs only here (Eph. 5:19) and Col. 3:16. The verb *hymneoo* occurs four times (Matt. 26:30; Mark 14:26; Acts 16:25; and Heb. 2:12). The latter two passages fully confirm the limited use of the word: "And sang praises unto God" (Acts 16:25); "Will I sing praise unto Thee" (Heb. 2:12); while the former two would refer to the Old Testament Psalms always sung at the Passover.

Oodee, whence our word "ode," occurs *seven* times (the verb *adoo* occurs *five* times: Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3), *five* in the Apocalypse, and *two* in the Epistles (Eph. 5:19; Col. 3:16), where it is specially combined with *pneumatikee*, *spiritual*, implying very strongly that they were composed by spiritual persons, and had to do only with things pertaining to the Spirit of God. The heathen used it of any kind of song: harvest, festal, wedding, or battle, etc., hence the limitation suggested by the word "*spiritual*," as distinct from these.

Although the first word, *psalms*, implies musical instruments, it was only in Old Testament worship that these were used: not in the New Testament nor in the Primitive Church. Basil, Ambrose, and Chrysostom all speak in panegyrics on music, but do not mention *instrumental* music. Indeed, Cle-

ment of Alexandria, forbade the use of the flute in the "agape," though he permitted the harp. Basil condemns it, and Justin Martyr expressly says that it was not used in the Christian Church.

There is no gift of God which fallen man has not misused, and indeed *diverted*, or rather perverted from its original design. The great enemy uses it for the destruction of *spiritual* worship under the guise of aiding it; and few discern the meshes of his marvelously clever snare.

Music and singing are clearly defined in these two passages: Eph. 5:19 and Col. 3:16. The three verbs are "speaking," "teaching," and "admonishing." This is to be done "to yourselves," "in you," "in your hearts," "admonishing yourselves" (*heautous*), not "one another" (see R. V. margin).

The words "be filled with the Spirit" are usually quoted as if they were followed by a full stop, and formed a complete sentence. This is not the case. How is any one to know whether he is filled with the Spirit? The answer is given:

"The word of Christ" will dwell in him richly: i. e., the word spoken by Christ and the word relating to Christ; the word which has Christ for its subject and Christ for its object, or Christ Himself "by" (*en*) the Spirit.

This indwelling of Christ will be the evidence of the Holy Spirit's presence and operation. For the Spirit and the Word can never be separated. He gives it; and He uses it, and operates through it. It is His work to take of the things of Christ and show them unto us, and thus to "glorify" Christ; never calling our attention to His work *in us*, but to Christ's work *for us*.

When this word thus dwells in us, we shall be full of its wondrous *psalms*; we shall be speaking in ourselves to God, by our *hymns*: and our *songs* will be *spiritual*, because they will be *sung in our hearts*. There will be the melody which ascends and reaches up to the presence of God: because it will be a "singing by grace and with grace unto God."

This occupation of the heart with Christ and His word will be the measure in which we are filled with the Spirit.

It will be the singing of the "heart," and not of the *throat*: and it will be "to the praise and glory of God" (as it used to be), and not to the praise and glory of the choir or of the performers. The heart which is indwelt by the Spirit can sing to God. It will need no "soloist" to do it by proxy. For we are not commanded to *listen* to the singing of another or others, however exquisite it may be, but to sing ourselves as worshippers. This singing requires no "ear for music," but it needs a "heart" for Christ. For this music comes from God and returns to God.—Bullinger's *Figures of Speech Used in the Bible*, pp. 333-335.

Let every church purchase a hymn book which contains 'psalms, hymns, and spiritual songs' suited to Christian worship. Let them learn the science of vocal music. But above all, let them 'sing with thanksgiving in their hearts to the Lord.' The song book most suited to this end

is 'Great Songs of the Church,' either 'No. One' (cloth, 50c), the New 'No. Two' (cloth, 65c), or 'Part 1 of No. Two' (limp, 35c, cloth 45c)—J. D. Phillips.

THE LOUISVILLE BIBLE CLASSES

The church at 25th and Portland Ave., Louisville, Ky., plans to start another season of Bible studies about the first of November. For over 30 years these studies have been a help and blessing to many, not only to local people but also to others from a distance who have attended.

The Bible used in these studies contains 66 books, and in none of these books have there been any portions modified or outlawed until they are robbed of all sense and meaning. The desire and purpose in these classes is to find out what God's word teaches on any subject rather than to make it teach certain doctrines or theories. Any member of the class is free, yea encouraged, to present any scripture he feels has any bearing on the subject under consideration, and these scriptures are given careful and prayerful consideration. In case the pupil should not agree with the explanation, interpretation, or "view" of the teacher, there is no threat of "marking," or boycott hanging over him, to seal his lips or to force him out. Being independent of all overlords the teacher never refuses to consider any scripture and give its meaning to the best of his ability.

The prophetic portion of the scriptures is considered to be as much the word of God as any other part, and profitable to be studied. True, its meaning and application are not always so readily seen and understood as some other parts of the scriptures; therefore it is considered with much care, and much caution is exercised in drawing conclusions. Nearly every year some prophetic book is studied.

The method pursued in studying the prophetic scriptures is not to make them fit somebody's ideas or theories, or to meet the accepted views of "the brotherhood," or the standards set by the religious papers, but to apply the best rules of interpretation that we know of. Only by the strict application of some such rules can one guard himself against the common tendency to give interpretations to suit his fancy. These rules briefly stated (by Brother Boll) are about as follows:

1. **Literal Interpretation.**—The first presumption is always that God meant just what he said. The prophecies that were fulfilled were fulfilled literally and exactly.

2. **As to Figurative Language.**—Make the same allowance for figures of speech in prophetic writings as in all other scripture and literature. But consider nothing as figurative without valid reason.

3. **Symbolic Prophecy.**—Symbols can not be understood except as the scripture itself explains them. But regard nothing as symbolic without clear reason. Be sure also that the "explanation" is true and scriptural before you adopt it and rely on it. Avoid guessing.

4. **Double and Manifold Fulfillments.**—Prophetic predictions had frequently a near fulfillment, and perhaps several subsequently, all of which are typical, limited, and incomplete. A fulfillment is not necessarily the fulfillment. If any prediction has not been completely fulfilled God will

yet fulfill it and redeem every word of His. We may be sure of that.

5. **General Suggestions.**—The understanding of God's Word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let God teach. Do not force the Word to agree with your own previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Where God has not spoken, or has left things unexplained, let us remember Deut. 29:29 and Psa. 131.

We invite those who may wish to study the Bible in these classes by the plan as outlined above to come and be with us. As usual Brother Boll will be the teacher. No tuition. For particulars write R. H. Boll, 2626 Montgomery St., Louisville, Kentucky.

The Elders, by Tona Covey.

A. CAMPBELL AND PROPHECY

Our readers, many of them, know something of Alexander Campbell's great contribution to the cause of free and independent Christianity. They know also that the preaching and teaching of the Disciple groups today have been powerfully influenced by the thoughts which emanated from that massive mind.

We have never accepted all of Brother Campbell's interpretations and conclusions—though the **Millennial Harbingers** show a gradual swing through the years toward acceptance of the more literal—or rather, grammatical—sense of prophecy. But Brother Campbell's **interest** in prophecy, and his urgency on others about the importance of it, never waned, but increased from year to year, with his studies.

The contrast between some things one reads in the run-down journalism of today, and the following fine extracts, from that giant student seems like stepping out of a stuffy room into the good open air of the out-of-doors.—E. L. J.

1833

"The subject [the Millennium and prophecy] deserves more profound attention than any other, except it be the personal remission of sins."

1848

"The revolutions, changes, and transformations of 1848, are such as to command us to break silence on subjects we have never before presumed to intermeddle with. We must note the attributes of European society, in order that we may better understand our own times, our country, and the prophecies."

1849

"These [the International Political Conditions] are more than the 'signs of the times'! These are the times themselves. Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!"

1854

"The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our minds and are glad to see that it is eliciting more attention than formerly, both in our country and in the old world. . . . We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles. It will

unquestionably soon be, if it is not already, one of the most engrossing topics of our generation."

1855

"The compass and grandeur of that sublime subject [the Millennium] demand a concentration of mind paramount to any other topic now on our horizon. We are glad to see a continually increasing interest in that theme . . . and we feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention."

1856

"The coming events of apocalyptic vision are pressing upon our attention, and have strong claims upon our grave consideration. Whatever is taught in the oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration. The signs of the times are ominous, and coming events cast their shadow before them, indicating to us the necessity of preparing for them. But for this purpose it is indispensable that we understand our own times, and their position on the chart of prophetic developments."

1866

"The signs of the times are truly portentious, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowing of that which is to come. The cry comes up from the waiters, watchers, 'Watchman, what of the night?' . . . We have already promised our readers with the results of our reflections on this subject, and will, the Lord willing, keep it constantly before mind and heart for their benefit. Let us search diligently what manner of times are coming upon us."

CULLED FROM CAMPBELL

(*The Lord to Stand Upon This Earth*)

In an article by Alexander Campbell, published in *Millennial Harbinger*, 1841, Bro. Campbell reasons, first, on "the probability of the personal return of the Lord to this earth." He follows this, second, with "the certainty of it"—then concerning the manner of it, and the events connected with it.

Under "the probability of the personal return of the Lord to this earth," Bro. Campbell says:

"It is the place of his nativity. . . . No wonder, then, should our Lord delight to stand at 'the latter day upon this earth' not far from the Mount of Olives, whence to Heaven his earthly friends and relatives saw him triumphantly ascend."

"Cannot each Christian come more and more to speak, in an inoffensive way, to his unsaved friends and business associates about Christ and His love? Cannot members of the church cooperate with the minister in contacting new people? I am sure if we will do these things we will see more people led to Christ."—O. D. Bixler.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Are we as conscientious about not missing our contribution to foreign missions as we are about not missing the observance of the Supper? ** "Hong Kong has been full of tales again. Chinese money has dropped to almost nothing. Some have feared that Hong Kong money will go the same way."—*Ethel Mattley*. ** "We really did enjoy the Hadfield's, Garretts, and Merritts. Sister Merritt looks surprisingly well."—*Delia Short*. ** Anna Bixler and son, Dean, have colds. ** Sister Sherriff sends two subscriptions for *World Vision* with word that her well sinker quit the job after working ten days and making only 21 inches of progress! ** An interesting letter descriptive of the missionary voyage from London toward Cape Town demonstrates the ability of Joyce Copeland Shewmaker to pass on to others what she herself has. She will make a valuable teacher in Africa and we wish we could give her entire letter of seeing the almost inexpressibly precious crown jewels in London Tower, the men who dive for coins tossed from the ship, etc. ** For humble ways, high living and simple, pioneer, evangelistic work likely none excel George M. Scott who tells most interestingly of his work, his several bodily ailments and how eating in harmony with one malady works against another. ** "Last Sunday five were baptized including the preacher's wife, and David, also our bookbinder. The three men in the shop are now all earnest Christians."—*Alice Broaddus*. ** "We had quite a little excitement with company and good meetings. Eighteen were baptized here and several on the reserve. Good meetings with the white people continue."—*W. N. Short*. ** Brother O. D. Bixler is for the time being working with the church at Valdosta, Ga., where Brother A. B. Lipscomb is recuperating. ** The pictorial wall rolls and little lesson cards for beginners in Bible school are valuable in foreign fields. If you can collect a quantity of them, we will gladly send shipping directions, but do not send them to this office as that just wastes postage. ** "We had quite a time with the car, too," says Orville Brittell of Bro. Scott's dilapidated gas wagon. The Shorts are almost out of a motor vehicle also. There may be two sources (individual or congregational) that would like to deposit in heaven the cost of new cars for these entirely worthy families. ** "We are to stop at Maderia Islands today (July 23) about noon. Sea is very smooth, but the engines cause so much vibration it is almost worse than if the boat rocked. None have been sick since we left England."—*Margaret Reese*. ** "Brother Hobby visited our nine out-schools and baptized 58 converts of the local school-teaching preachers and his own also. Alice has a treatment every morning."—*Dow Merritt*.