

THE WORD AND WORK

HOW FAIR THE CHURCH

How fair the Church of Christ shall stand,
A beacon-light in all the land,
When love and faith all hearts inspire,
And all unite in one desire
To be as brothers, and agree
To live in peace and unity.

Resentment, hate, and cruel jest,
Must not be harbored in the breast
Where love and charity should dwell;
Then, think and speak of others well,
Refrain from all that causes strife
And mars a truly Christian life.

So let your tongue, your heart, and mind,
Agree to banish every kind
Of malice, falsehood, and disguise,
And here on earth a paradise
Of peace and harmony maintain,
Where concord and good will shall reign.

O gracious God, wilt thou my heart
So fashion in each secret part,
That Thou be sanctified in me,
Till Thee in heav'n above I see,
Where holy, holy, holy, Lord,
We sing to Thee with sweet accord.

—Thomas Kingo.

WORDS IN SEASON

R. H. B.

THE WORLD'S HOUR OF TROUBLE

"I will keep thee from the hour of trial" said the Lord Jesus to the weak but faithful little church at Philadelphia, greatest and noblest in His sight of the seven churches of Asia. (Rev. 3:10.) In the same sentence He tells her what "hour of trial" He means; also why it was that Philadelphia would be kept out of it. All of which concerns us deeply.

For that "hour of trial" is yet before us. If one should say that cannot be, because Christ was speaking long ago to the church of Philadelphia, that he would keep *her* out of that hour, and that church at Philadelphia is no more—let him note that Jesus also told her "Behold I come quickly." "Here at least," says an unwise commentator, "the expression translated in our English Versions 'I come quickly' has no

reference whatsoever, as the context shows, to the Parousia, so-called, or Sacred Advent. To hold that it means to come 'quickly' in the sense of 'soon' is to reflect on the speaker's veracity, for self-evidently Christ has not come in that sense yet." That is the usual sort of stumblingblock shortsighted interpreters hang up on; and they get by it in the usual way—namely by making the whole thing figurative and "spiritualizing" it. But one would have to do that with all the rest of the book of Revelation likewise (Rev. 1:1, 3; 22:6, 7, 20) besides numerous passages in the rest of the New Testament as well. The simple solution of the difficulty is that the Lord speaks to the church at Philadelphia (as He does to each of the seven churches) as representative of every congregation of her kind and character, whether then or now, throughout the age. To the actual church at Philadelphia, and to every other (yea, and to every individual Christian) He announces His coming "*en Tachu*," "quickly," "speedily," time undetermined, therefore always to be looked for. (For similar use of the same term in the Greek, see Luke 18:7 in its context). So likewise that "hour of trial" was before the church then, and is now as yet, as something from which the Lord will save her.

A TIME OF WORLD-WIDE TROUBLE

For that "hour of trial" will not be some local trouble: it is world-wide. It is the time of testing of all the earth-dwellers (a term always used in a bad sense in Rev.); and to be delivered out of that hour is one of the great and very precious promises the Lord makes to His own. Whatever they may have to suffer, whether persecution, anguish, famine, nakedness, peril, or sword, because of Jesus' name and because of the word of their testimony—the great "hour of trial" they shall not have to go through. The Lord Jesus will see to that. "I will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Not only from the great trial, but from the very *hour* of it will He save His own. (The word "*from*" is the Greek "*ek*", which in its first signification always means "*out of*".)

THE GREAT TRIBULATION

There is something very terrible about this world-wide hour of trial, making it very desirable to a Christian to be spared of it. That same word "trial" is employed in the Old Testament to designate the Egyptian plagues (Deut. 4:34; 7:19.) That great hour of trial is evidently a time of extreme trouble and distress, which is to come upon the entire world. And not merely an indefinite such time, but a special, designated, well-known hour, which stands out above all others. What hour is that? There is only one such time spoken of—a "tribulation such as there hath not been the like from the beginning of the creation which God created, until now, and never shall be." (Mark 13:19.) There can be but one such time. It stands in a class all to itself. It is prophesied of in the

Old Testament (Dan. 12:1) as especially affecting the nation of Israel (Jer. 30:7); and in the New Testament by the Lord in His Olivet discourse (Matt. 24; Mark 13); and in the Revelation (chapters 6, 8, 9, 13, 15, 16) a period of unequalled suffering on the earth, which, in view of all that has been experienced in the past must be such as to exceed all our imagination. That it is world-wide is manifest from the statement of Christ, that if the time had not been shortened no flesh would have been saved (Mark 13:20)—that is to say all humanity would have perished and the whole globe depopulated. This, then, and nothing else, must be “that hour of trial that cometh upon the whole world” from which the Lord Jesus promised to save the faithful Philadelphian church.

THE “HOUR” YET FUTURE

The reference to that unparalleled trouble in Matt. 24:21 is by many commentators referred to the destruction of Jerusalem by the Romans under Titus in A. D. 70. That necessarily brings them in conflict with verse 29, especially with the word “*immediately*.” But most of the doctors hold that it is better for a word (or even a verse or a paragraph) of scripture to perish than that their whole system of interpretation should fall to the ground. So they try in various ingenious ways to rid themselves of the term “immediately after” in v. 29. But it is not as easy as some other exegetical feats. The word “immediately” seems to have no secondary or figurative meaning. It stands out pretty clearly that that time of unprecedented trouble is followed immediately by the supernatural celestial portents which herald the Lord's second coming. (Matt. 24:29, 30. Comp. Dan. 12:1, 2.) And, whatever the difficulties which the plain meaning of a text may raise, we do well to remember always the Savior's word: “scripture cannot be broken.” (John 10:35.) The man who tried to change the railroad time-table to suit his private convenience was not as foolish as he is who would alter the scriptures to make them fit into his scheme.

However, let us pass this by. Regardless of the Great Tribulation in Matthew 24, we know that the Great Hour of Trial spoken of by Christ in His message to Philadelphia was yet future at the time the Revelation was written (A. D. 96). And no such world-wide hour of trial that the church has kept out of is known to history. It points forward to an outstanding time of trial of all the inhabitants of the earth; and from that time and hour the church (or individual Christian) that answers to Philadelphia, will be kept.

WHY PHILADELPHIA WILL BE KEPT

The Lord Jesus states clearly, definitely the reason why the Philadelphian church would be kept from that great hour. “*Because thou didst keep the word of my patience, I also will keep thee from the hour of trial.*” I am aware here that this runs counter to the views of prophetic students who hold it for certain that all that constitute the church, great or small,

weak or strong, carnal or spiritual, will be saved from the Great Tribulation. They have arguments on their side. They cannot see how or why it could be otherwise. They cannot see how part of the Body should be so delivered, and another part left in the lurch. They are not able to see how with a people saved by grace and standing in grace, all holding the same elect position in Christ, such a severe distinction could be made on the ground of works and conduct. But all such difficulties must give way to the plain declaration of God's word, and we must by no means attempt to doctor the statements of holy writ in order to avoid such problems. There is no question—the Lord plainly gives as the reason for Philadelphia's deliverance the fact that she had kept the word of His patience. It was *because of this* that He would keep her out of that hour of trial. If that means that all the members of the church, regardless of whether they had kept the word of His patience or not, would be alike exempted from the hour of trial, the statement of the Lord is nullified. The inevitable implication is that those churches or individual members who had not so kept the word of His patience, would not be kept from the hour of trial. This keeping from the hour of trial is a special reward of their faithfulness, and a compensation for their special sufferings for Jesus' sake. And a rich reward indeed! At least men will think so when the time comes.

THE WORD OF HIS PATIENCE

What is meant by this "thou hast kept the word of my patience"? What is the word of His patience? The alternative reading is "stedfastness" (*hupomone*). It is the special result springing from the Christian's lively hope (Rom. 8:25), as work springing out of faith and labor from love. (1 Thess. 1:3.) Patience is the keynote of the Christian life. "I John your brother and partaker with you in the tribulation, and kingdom, and patience which are in Jesus." (Rev. 1:9.) All else fails if there be no patience—that is to say no "stedfast continuance." It is only "if we faint not" that we reap the good result. With patience the Christian runs his race—for this race is not to the swift, but to him that continueth to the end. "If any man shrink back my soul shall have no pleasure in him." This patience of Christ is especially manifest in the constant waiting for Him (2 Thess. 3:5)—the girt loins of readiness, the trimmed lamp of watchfulness; so that when the Lord returneth they may straightway open unto Him. Blessed is that servant whom his Lord shall find so watching, so doing. (Luke 12:35-38, 43.) Blessed the man who does not give up that hope, Such were the Philadelphians. "But take heed to yourselves," said the Lord Jesus to His own—"lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. 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 21:34-36.)

"TAKE YE HEED, WATCH AND PRAY"

The last quoted passage, like Rev. 3:10, holds out a promise to the patient, watchful believer. Because he watches and prays at all seasons, he will prevail to escape certain things that shall come to pass. We doubt not it will be an unspeakable privilege to escape those things that shall come to pass on the earth, and to stand before the Son of man. It is the manner of careless people to dull the edge of the Lord's admonition with captious questions or controversial argument. May I urge it upon all readers to forget all if's and but's and why's and how's, and to fix his eye upon the simple fact of which the Lord Jesus speaks, and to heed His warning and promise? There is certainly a supreme hour of trial coming upon all the world, and a tribulation such as cannot be matched in all the history of man. From that time and hour He promises exemption to the church (or the individual Christian) who has kept the word of His patience; and to all those who watch and pray, he holds out the promise that they shall escape the things that shall come to pass and stand before the Son of the man.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we who are alive who are left 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." (1 Thess. 4:16, 17.) This promise appears to stand in closest connection with that of Rev. 3:10 and Luke 21:36.

* * *

THE CALL TO FOLLOW

"And as Jesus passed by from thence, he saw a man called Matthew sitting at the place of toll: and he saith unto him, Follow me." (Matt. 9:9.)

"I heard him call
'Come, follow!'—that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?"

He sat at the receipt of custom, a renegade Jew, a hard-boiled publican. Such men were in such business for what they could make out of it. For the gain it held, they were willing to face the contempt and hatred of their fellows. And having gone that far they would not be over-scrupulous in any matter. The publican was classed among the outcasts; but his money was his all-sufficient reward. But there came that man from Nazareth, looked him in the eye and softly said. "*Follow me.*" "And he forsook all and rose up and followed him." (Luke 5:28.)

NEWS AND NOTES

(July, 1936)

N. B. Wright is now engaged in a meeting with Lily Dale Church, near Tell City, Ind.

From Abilene, Texas: "Great Songs of The Church" is still the best song book published to date, that I have seen.—W. H. Free (ordering 150 copies for Sweetwater church.)

From Jennings, La.: "Bro. Frank M. Mullins of Dallas Texas, faithful, humble, and true servant of the Lord, was with us twelve days in the latter part of May. His spiritual messages were uplifting and a blessing to all who heard him. There were eight persons baptized.

"The congregations here and at Estherwood (where he preached the last three nights of his stay with us) have been greatly strengthened, and with renewed courage and determination, we press on to the goal of our high calling in Christ Jesus.

"Our beloved brother, Sidney Mayeux of Glenmora, La., completed the meeting at Estherwood which Bro. Mullins began. His good lessons, faithfully and cleverly presented, were greatly enjoyed by all."—Ivy J. Istre.

From San Antonio: "We had a splendid meeting with 10 baptisms—1 baptism since that time. Our singing was fine. In fact we were complimented on having such fine worship in song that it would inspire one to worship God 'in Spirit and in Truth.'

"We appreciate these books ('Great Songs of the Church') as they just about make things complete. We have song books in all of our class rooms as well as in the assembly room."—Fred R. Foster.

From Nashville: "Brother McMillan is away from Central church just now on vacation. Central's work, however, continues without a single break in its regular program."—J. S. Ward.

From Lexington, Ky.: "The church here is moving along very nicely and I suppose you know our building plans, so I need not write in regard to that."—J. L. Morrison.

"Every time I take up the hymn book I think of you and thank God we have such a book that we can use

in our worship and work for the Master."—written June 2, 1934, to E. L. J. by James Stewart, of Toronto.

R. H. Boll begins Tent Meeting in Dallas June 21. He is speaking over KRLD three times weekly during the meeting. Before the Dallas meeting he conducted six services at South Side church in Abilene.

From Bridgeport, Conn.: "I wish to thank you for your fine paper. I have learned many valuable truths from its pages since I have been seeking to follow simple New Testament lines. Mrs. H. L. Knight of Unity, Maine, introduced me to it a number of years ago.

"I have been in Maine for nearly a year and have not been able to publish *Faith and Deeds* regularly. Am hoping to send it out again now. Trust, the Lord willing, to return to Maine early this fall."—Allen C. Harrington.

From Toronto: "A word or two as to the Ontario June meeting, held at Beamsville, June 6, 7. For the most part it was very successful. Would judge about six hundred in attendance and a very representative group; I mean by this that folks from a great number of congregations were present. It was a delightful day and a splendid crowd went over from Toronto. At least a dozen cars in the Toronto group. Every congregation did equally well comparatively."—Fred R. Smart.

From Chicago: "There is an opportunity for a preacher who wants to do graduate work at University of Chicago or Northwestern University to preach for the North Shore Church of Christ in Chicago and receive part of his support. The place will be open about September 1. Anyone interested should write Claude A. Geisert, 100 Main Street, Evanston, Illinois, giving full details of age, dependents, education, preaching experience, and how long he wishes to remain in Chicago. References will be appreciated."—W. K. Halbert.

From Santa Rosa, Calif.: "There have been so many brethren praying for Bro. O. W. Gardner's recovery, and so many good letters of encour-

agement. I thought a note in Word and Work would be the best way to thank them.

"Brother Gardner was able to resume his S. S. class Sunday. He has been in the hospital nine weeks. None felt any hopes. How we have all missed his good work! How thankful we are to God for sparing him to us for our help and the encouragement of the young! His good works will follow long after he has gone to his reward. He is not wholly well yet.

"Brother Wade Ruby starts a three week's meeting here June 14. Pray for it."—Mrs. J. A. Brittell.

From Chicago: "The work at the Northshore Church moves along well. We are glad to have visitors. Also we shall be glad to get in touch with your friends and relatives in Chicago, Evanston and their suburbs. My address is 6039 Kimbark Avenue and my telephone is Plaza 6759.

"I have been lecturing to Brother Harding McCaleb's Young People's Class on Sunday evenings at Cornell Avenue on the material in my 'Studies in the Original Text.'

"Bro. Chamber's two tracts on baptism are splendid and deserve wide circulation."—Jonah W. D. Skiles.

From Seattle: "On May 31 I visited and spoke for the church in Vancouver, B. C. This was my first visit with our Canadian brethren. Holiday visitors helped to fill their little meeting house. Among the visitors were Bro. and Sister George Pepperdine of Los Angeles.

"Bro. L. F. Clipp died suddenly at his home at Wenatchee, Wash., on May 30. Another old soldier of the cross obeyed the last summons. Who will come to fill the ranks as these loyal veterans pass on?

"Bro. Bunn's two-weeks meeting at Tacoma closed May 31 with a total of 8 additions, 5 by baptism. On June 1 Bro. Bunn began a meeting at Everett. The Everett church is expecting Bro. R. L. Andrews to come to begin regular work there in September. We extend to him a most hearty welcome from the great Northwest.

"Bro. Andrew Garden, a former elder of the Seattle church, has been visiting here recently. Bro. James Lovell, editor of the 'Colora-

do Christian' visited here June 10. His paper will no doubt arouse Colorado's churches to greater activity.—Herman O. Wilson.

News from San Francisco

"During the past few weeks the congregation here has been blessed with five additions. Two persons placed membership and three were baptized. As the influence of the Word is being extended, the brethren are thankful for the grace of God and are striving to abound more and more in faith and zeal for Him.

"On a recent Sunday, there was a record attendance at morning worship. Visitors are often present. The pure gospel is scarce in this city, and thus there is a great opportunity for service in the name of Christ.

"The church meets at the corner of Jules and DeMontford Aves. in the Ingleside district. Owing to the difficulty of making contacts in a large city, will those knowing of persons living in San Francisco who ought to be attending worship, or those who might be interested, please communicate with Arthur Graham, 261 Sanchez Street, and efforts will be made to stimulate interest in spiritual matters."—Arthur Graham.

From Greenville, S. C.: "The church worshipping at Greenville, S. C., has used 'Great Songs of The Church' ever since and even before I became a member and I can say they are the best I have ever seen.

"I am working with the church worshipping at Duncan, S. C., and we hope that in acquiring your song book our singing will be much improved. We have only a small number that meets with us each Lord's day, but we are working every way that we can to build it up."—Homer A. Craft.

The Moody Singers may be heard 5:30 to 6 P. M. on Sundays over the NBC Blue Network.

New tracts and pamphlets for sale from this office: Quantity prices: "The Whole Counsel of God on Baptism" (S. C.) 3c; "What baptism Involves," (S. C.) 3c; "The Golden Candlesticks" (S. C.) 1c; "Instrumental Music" (R. H. B.) 1c; "Pre-Millennialism—What Is It?" (R. H. B.) 2c.

KING JAMES OR REVISED?

R. H. BOLL

The answer to the question which translation of the Bible should be used by Christians, the "Authorized" (King James) or the Revised, should be (it would seem) overwhelmingly in favor of the Revised Version. But popular verdict runs mostly the other way. Here are some of the reasons given.

1. The King James Bible is pre-eminently our English Bible. In all the English-speaking world it is universally so regarded and received. It is the monument of standard English, the great master-piece of English literature. This of itself (it is argued) should decide the preference beyond all question.

2 The people everywhere are accustomed to it. Some have read it and studied it all their lives. The very cadence of its sentences are as dear to them as the strains of some grand and familiar melody, and its words and phrases are hallowed by long and sacred associations. Any alteration in the text breaks its wondrous charm. The devout reader is irked and irritated by the loss of the rythm and beauty of the ancient words. The changes have only desecrated that which was holy and dear to them. No man having drunk old wine straightway desireth new, for he saith the old is better.

The Revision disturbs and perplexes the common people. It tends to shake their faith in the sacred Scriptures, in the authority of the text and of the words on which they have been taught to rely. If our old Bible is not dependable, say they, when did they find it out? And what assurance is there that the Revised is any more dependable? What shall we believe?

Many critics have appeared first and last of the Revised Version. Its new renderings in many cases doubtful, some have said, and in some instances deficient and misleading. On the whole the Old is better.

The division of the text into verses is helpful to the common reader. It is an aid in memorizing. It also helps one to concentrate his mind on each short verse as he comes to it. The Revised Version running the verses together into paragraphs is confusing, and more difficult to refer to. Moreover after one has memorized much scripture from the King James Version, a change to the Revised destroys everything.

So the arguments for the King James are strong, and especially convincing to all who have long loved and cherished it. And certainly such dear attachment should not be broken up. I would advise every older person, long accustomed to the King James, to continue with it; and anyone who because of peculiar circumstances has been cast upon the old version, not to change over, if the change would be an injury or drawback to themselves and to others. For the King James Version is wonderfully fine in its way; and surely no one will miss the road home, or go astray from the truth and

will of God by following it. Yet to the younger generation, and indeed to all earnest Bible students, we must recommend the Revised Version. In spite of all criticism ever brought against it (and what is easier than to find fault with a translation!) it is by all odds the more accurate version. Open your Revised Bible at almost any page and compare it with the King James, if you have sufficient knowledge of the original, and you will find a number of better and more careful renderings. It can safely be said that wherever the Revised Version differs from the King James the Revised is the more accurate and trustworthy. (The exceptions to this statement are very few, hardly more than can be numbered on the fingers of one hand.) This is partly due to more careful translation; partly to the fact that the Revisers had a better Greek Text to translate from than the King James translators possessed.

It is worthy of mention in this connection that the King James Version itself was but a revision and merging of earlier translations; and has itself undergone considerable minor alterations since its original appearance in 1611. We cannot but sympathize with the sentimental attachment to the old version, and would not needlessly clash with it. And no one could, or would wish to, deny the literary excellence of the great classic, the King James Bible. But the Word of God was given for a more serious purpose than that of a literary standard. It is in fact one of the defects of the Old Version (and one which the Revised avoids) that in not a few places it sacrificed accuracy and consistency of rendering to beauty of expression and rhetorical finish. Now what we need even more than the music of sweet words, is a rendering, faithful to the utmost of possibility, to the original in which the word of God was given. Even if you continue the use of the King James, you will do well to keep the Revised open beside you for constant reference and comparison.

When in 1901 the American Standard Revised Version (which is the final and supreme fruit of the revisers' long and arduous labors) came out I was prepossessed in favor of the Old Version; for had I not memorized whole books in the latter? But in my reading I felt a constant and increasing need of referring to the Revised Version. It came to the point where I could not rest in any given text of the King James till I had compared it with the Revised, and often, both with the original, which always seemed to vindicate the greater precision of the rendering of the Revised Version. Finally—not without a sigh—I committed myself to the study of the Revised Version exclusively. Of this I have never been sorry. Anything that helps us to a clearer understanding of God's word is worth while, whatever the cost and sacrifice. The arrangement in paragraphs also, instead of separate verses, has been a help. It enabled me to see connections where before I had not perceived them.

The question has been well summed up by Henry Alford the noted and able commentator and textual critic, (who died before the day of the Revised Version) as follows:

"No correction can be unimportant, which by bringing the English text nearer to the original, while it retains the perspicuity of our own idiom, clears up to the unlettered reader the connection of clauses in narrative or in discourse. A 'therefore' substituted for a 'then', a 'but' for a 'now', may first let in light on a fact or a saying, which before lacked it . . . Respecting this whole subject, I may be permitted to say a word to my readers. Considerable fault has been found with me for venturing to hint at the fact that our Authorized Version needs correction at all. To shake people's confidence in it was held to be ill judged and mischievous. It will be seen that I have not been deterred from my course by such criticisms. The matter is too serious to be thus dealt with. It is a matter between the conscience of him who is treating of the Bible, and Him who gave us the Bible. If we really do believe that God has revealed to us His holy will and His blessed Son in the Bible, then, just in proportion as this belief is living and efficient, will be our anxiety to have His revelation transmitted to us as pure and as free from corruption and misrepresentation as may be. We derive the text of the Bible from the testimony of various ancient manuscripts and versions, and quotations in the writings of ancient authors. Every man can not weigh this evidence for himself. If I am of the number of those who can, and who have devoted their labor for years to working among that evidence, then just in proportion to my acquaintance with the evidence ought to be my anxiety that the text put into the hands of those who cannot examine for themselves, should be as pure and unalloyed as possible, . . . When our Authorized Version was made, very few, comparatively of the ancient authorities were in the hands of those who were to decide on the text to be adopted. The most important have never been examined thoroughly, some not discovered at all, till our time; and we are consequently now in a position to decide many doubtful matters as to 'various readings' which could not have been decided even in the times of our fathers . . . Our Authorized Version is on the whole an admirable one. It is the greatest treasure in our literature, rich as we are in treasures. And in that place it is my earnest hope and firm conviction that it will ever be maintained. But let us take heed what we are doing with regard to it. If it can be shown to contain renderings which have obscured or misrepresented the revealed will of God, if it can be shown to have fallen short of the sense of the sacred text, then this morbid conservatism of its words is nothing less than setting up the word of man against the word of God . . . Just in proportion to a man's reverence for the sacred text, will be his anxiety to see it brought as near as possible to its original purity."

In regard to the many private translations that have appeared all have some good points; but none are to be relied on as standard authority, nor ranked with the King James or Revised. They are sometimes useful for suggestive side-lights. I would beware especially of Moffat, of Goodspeed, of Powis Smith and his associates (The New American Translation) for those men, though scholars, are not what we would include under the term "believers"; and their unbelief and modernistic, Christ-rejecting theories are bound to affect their work of translation. In particular instances one may find them useful for reference. On the other hand Weymouth's New Testament is reverent and good. So is Rotherham. But to all practical ends and purposes the man who has the American Standard Revised Version has the best that the translator's skill and toil can furnish him. Stick to the

King James if you will, but by all means avail yourself of the help provided by the American Standard Revised Version.

BRIEF THOUGHTS ON FAITH

ALLEN C. HARRINGTON

Faith is neither feeling, reason nor sight. It is based on acceptance of the testimony of God's word rather than that of sense, reason or of the eyes. Abraham accepted the testimony of God's word rather than that of his own reason. As has been said, "Faith does not first ask what the bread is made of, but eats it." Jacob spent many years of his life in sorrow because he believed the testimony of his own eyes when he beheld the bloody coat rather than the Divine communications his son Joseph had received in his dreams years before. It is a pathetic example of how far astray even sight may go, and at the same time, blessed be God, it is an example of how true God always is to His word no matter how things may *look*. We walk by faith and not by the appearance of things. As for sense, thousands of people today are going out into a Christless eternity because, rather than accept the testimony of the Bible as to their danger, they trust to the fact that they do not *feel* lost. It is madness to base hopes of salvation on such a foundation as feeling.

It has been pointed out that faith as regards testimony is acceptance; as regards a person it is trust. We see this in the life of Abraham. When God first promised him an heir he credited it. That is faith. Years later he was told to offer up his son to the Lord. He obeyed in the face of spiritual bankruptcy, for all the promises were centered in Isaac. That was trust. Nor was he disappointed. He found the God of resurrection, Jehovah Jireh.

The lack of faith is criminal, its reason is moral. The way we treat God's word is a sure test of our souls. The untrue man cares not for truth. There is nothing in his being that corresponds to it. One says of faith, "Pride rebels against it, impurity is dulled to it, worldliness chokes it, negligence lets it slip, an unholy will wills that it should not be." If men do not believe, the reason for it may be found in that person's nature. There are two kinds of unbelief. The one does not wish to believe and attempts to tear down what evidence it has; the other wishes to believe but cannot because it has not sufficient evidence—the objects of it seem too good to be true. Of the latter we have Zacharias and Thomas in the New Testament. It is well for us to examine closely any doubts we may have, to see of what nature they are and *why* we doubt. The condemnation of the world is, "That light is come into the world and men loved the darkness rather than light."

Bridgeport, Conn.

"Reprove a wise man and he will love thee."—Prov. 9:8b.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Baptism

The purpose of this article is to present briefly the passages in the New Testament that show clearly how New Testament baptism was performed and to present the latest authorities on the meaning of *baptidzo*.

Mark 1:9, speaking of Jesus, reads "he was baptized of John in Jordan (*eis ton Iordanen*)" where the marginal reading of the R. V. translates more accurately "into the Jordan." Such an expression shows clearly that the verb "was baptized (*ebaptisthe*)" could not have the connotation of *sprinkling* or *pouring* because the resulting expressions "he was sprinkled or he was poured into the Jordan" are absurd in this context.

The picture of baptism in Mk. 1:9 is further emphasized by the following words: "and straightway *coming up out of the water (anabainon ek tou hudatos)*," where the underscored English words taken in connection with "into the Jordan" show very clearly that an immersion took place. A parallel passage is Matt. 3:16, "*went up straightway from the water (anebe apo tou hudatos)*," where *apo* "from" shows that the water was the point away from which Jesus went *up* and makes no comment as to whether he was in the water or not. In John 3:5, "except a man be born *of water and of the spirit (ex hudatos kai pneumatos)*, he cannot enter the kingdom of God," a passage which all sensible interpretation admits has to do with baptism and the new birth, the expression "of water," literally "out of water (*ex hudatos*)" points clearly to immersion.

The expression regarding baptism "in the Jordan river (*en toi Iordanai Potamoi*)," which is found twice (Matt. 3:6; Mk. 1:5), locates where the act took place, and we can infer that the subjects would not have taken the trouble to stand in the river and to suffer the consequent discomfort of wet bodies if *sprinkling* or *pouring* had been the action described. The expressions regarding baptism "in water (*en hudati*)—clearly locative as shown by *en*" (Matt. 3:11; Jn. 1:26, 31, 33) certainly point in the same direction. The expression regarding baptism "in or with water (*hudati*)" (Mk. 1:8; Lk. 3:16; Acts 1:5; 11:16) calls for further comment. The form *hudati* is either dative, locative, or instrumental. Dative it obviously cannot be. It possibly is instrumental ("with") as the R. V. translates in the margin of the first example and in the text of the latter three; or it more probably is locative ("*in*") without the preposition as the R. V. translates in the first example in the text, and as Robertson contends, giving as further examples 1 Cor. 9:13, *toi thusiasteroi paredreontes* "they that wait upon the altar (i. e. serve at the altar)" and Jn. 19:2, *epethekan auton tei keph-*

alei)" "they put [it] on his head," citing Moulton as finding such a locative in inscriptions as late as the sixth century. It is general knowledge that the locative without a preposition was frequent in Homer and in the orators up to the time of Demosthenes.* Definitely pointing toward the locative, it seems to me, is the fact that the *hudati* in these passages (Mk. 1:8; Luke 3:16; Acts 1:5; 11:16) is interpreted for us by the parallel references in Matt. 3:11; Jn. 1:26, 31, 33, where the expression regarding baptism "in water (*en hudati*)" clearly marks the locative by the preposition *en*. In the absence of evidence to the contrary, then, we should take *hudati* in Mark 1:8, etc., as locative. After all, the meaning of either "in" (*locative*) or "with" (instrumental) with *baptidzo* (since the word has a technical connotation of *washing* and *cleansing* added to its fundamental meaning of *dipping*) would not affect the manner of performing the act; just as in English when we say, "She washed the dress *in* naphtha or *with* naphtha," in the case of *in*, the place idea is emphasized, and in the case of *with*, the meaning of cleansing is emphasized, but *the act is identically the same*.

I Cor. 10:1f, "our fathers were all *under the cloud* (*hupo ten nephelen*), and all passed *through the sea* (*dia tes thallasses*); and were all baptized unto Moses *in the cloud and in the sea* (*en tei nephelei kai en tei thalassei*)," adds further corroboration to the idea of *complete covering* in *baptidzo* when we get the picture of the cloud overhead (1 Cor. 10:1) and behind (Ex. 14:19) the Israelites, and of the waters walled up on both sides of them (Ex. 14:22).

In Jn. 3:23, "and John also was baptizing in Aenon near to Salim, because there was *much water* (*hudata polla*, literally *many waters*) there," *the causal clause shows clearly* that John needed a good deal of water; and only immersion, not sprinkling or pouring, necessitates a good deal of water.

In Acts 8:38f, in the account of Philip and the eunuch, we read, "*they both went down into the water* (*katahesan amphoterōi eis to hudor*) . . . , and he baptized him. And when *they came up out of the water* (*anebesan ek tou hudatos*)" It is to be noticed that "*both went down into the water*." If this act had consisted in anything except immersion, it would have been unnecessary for *even one* of them to go *down into the water*, much less both.

*Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*; New York, Doran (1919), 521f.

ATHEISM ON THE ADVANCE

"The new atheism," says Maud Howe, of Toronto, "is not the classical freethought of the seventeenth century, in any sense of the word. It is a far more subtle and dangerous thing and already claims a membership of over 17,000,000 in 64 countries. She indicates there are 1,700 known atheist *Sunday Schools* in Canada and even more than that in the U. S.—D.C.J.

LIFE AND EDUCATION

FLAVIL HALL

Henry Drummond said: "The world is not a playground, it is a schoolroom. Life is not a holiday, but an education."

Another said: "This life is but the childhood of our eternity, the schooldays preparatory for the immortal years beyond."

The education and training here, as stated by the latter, must be for "the perfect day" that awaits the faithful and true in that rapturous state when they shall be caught up to meet the Lord in the air.

How empty and vain is our existence if our fleeting days of fleshly abode are not thus spent! In this schooling, Jesus Christ and his apostles are the Faculty. Those who faithfully take the course of training shall be honored with a diploma that will entitle them to a place with Jehovah, with His Son, with the prophets, the apostles and all the holy martyrs in the realm of eternal felicity.

Time and eternity—

O, let us blend them!

And here prepare for the home "over there;"

Then, when from time we go,

All will be glory,

And we the bliss of His presence shall share.

Maturity. But, while our life and education in the flesh may, in duration of time, be presented as "the childhood of our eternity," yet Christians are divinely admonished to reach in this life a state of maturity in training. This is the meaning of Heb. 5:12-14; 6:1, 2. The admonition is to rise to that state of faith, love, and consecration that holds one away from the awful precipice of apostasy and keeps him in such a state of steadfastness that he does not require (on his behalf) the constant re-announcing of "the first principles of the doctrine of Christ."

Loving God and the children of God causes one to yearn to know God's will and to "keep his commandments" (1 John 5:2, 3), also to aspire to make Christ uppermost in his heart. Such faith and longings for the heights of Christian attainment leads one out of the state of babyhood to the stage of maturity where he can receive the stronger food of Bible teaching.

Pineapple, Ala.

THE SIN OF COVETOUSNESS.

Francis Xavier once pointed to a very significant truth. He said confession of every known sin had been poured into his ear, sins so terrible that he had never dreamed they existed, but he added, "No one has ever confessed to me the sin of covetousness."

BEN'S BUDGET

Not long before he left us, a rather able preacher, who was "marked" *against* that not-to-be mentioned "ism", wrote me: "I've been wondering if I have really *understood* Bro. Boll." This is mentioned with a view to giving needful pause to some men whom I account to be faithful. Whether one accepts his teaching, on any subject, or not, it is usually luminously clear; and, very unusually, shallow. Shallow criticism is much to be lamented. There are always those who accept it for a value it does not possess. A very able, informed critic and preacher of a half-century ago said to me, "Critics are born; not made." It will be well for us who rank with the light-weights to sanely challenge all our thinking for its lurking weaknesses. Bro. John T. Hinds used to say of his debating: "It is not whether my opponent can find a flaw in my reasoning; but can I find it." Good point.—Ben J. Elston.
De Ridder, La.

SELFISHNESS

The disciples, in the night in which the Lord Jesus was betrayed, contended among themselves as to which of them was accounted the greatest. That statement seems strange when one considers the seriousness of the time and the close communion of the disciples with the Savior. It does not seem possible that in the shadow of the cross, close followers of the Master could be so selfish. But there is the record.

To their shame, the lives of men are full of such incidents. Soldiers divided the Lord's garments among themselves while He died on the cross. Greedy men have stripped the dead of many battle-fields. Children have fought over possessions of parents while the rattle of death still sounded. Christians have met around the Lord's table with hatred against friend and brother.

Selfishness; No man is free from it. It is strong in the flesh. Its voice cries continually. It strives for recognition. When it gains ground, it breaks out in spots as leprosy.

But Paul says, "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." (Rom. 7:24, 25.)—J. H. McCaleb, in *Chicago Christian*.

THE QUARTERLY IS FREE

We offer a copy of the Word and Work Lesson Quarterly free, to all paid-up Word and Work subscribers, who request it.

We have found this arrangement more satisfactory than to print the Lessons in the monthly magazine, especially for those who must always have the Lessons on time. The Quarterly is, of course, mailed early, three months in advance.

THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.

LOUISVILLE CHRISTIAN TRAINING SCHOOL

(Continued from June.)

Description of Courses

ENGLISH BIBLE

BIBLE A. Monday, Wednesday, Friday afternoons.

Courses consist of close study of Books of the Bible to discover the exact meaning and message of each. The aim will be to let the Bible interpret itself. Books from both Testaments will be so chosen as to give sequence, and in the course of three years to cover the entire Bible.

BIBLE B. Tuesday and Thursday afternoons.

General statement under Bible A applies.

A topical Bible Class. This year's work studies such topics as God, Christ, the Holy Spirit, Man, The Gospel, Grace, Faith, Repentance, Baptism, Regeneration, Justification, Sanctification, The Coming of Christ, The Day of the Lord. First, Second, Third Years, four quarters. R. H. Boll.

BIBLICAL LANGUAGES

GREEK I. A beginner's course for those who have had no Greek.

Approximately one fourth of Davis' Beginners Grammar of the Greek New Testament will be covered each quarter. Readings from the easier portions of the Greek New Testament will be begun as soon as the student is able. First year, four quarters. John T. Glenn, Instructor.

GREEK II.

1, 2. Readings in the Gospels. Review of grammatical forms.

3, 4. Readings in the Gospels and easier portions of the Greek New Testament. Introduction to the study of Greek syntax. Second year, four quarters. Jonah W. D. Skiles, Instructor.

GREEK III. Student required to read the New Testament in Greek.

1. Intensive study of the grammar of the Koine. Reading of Revelation as an example of the Koine. 2. Intensive study of the grammar of the Koine. Reading and exegesis of one or more of the shorter epistles. 3. Continuation of 2. 4. Reading and exegesis of one of the longer epistles. Introduction textual criticism. Third year, four quarters. Jonah W. D. Skiles.

HEBREW I. An introduction to the language of the Old Testament.

Approximately one fourth of Harper's Hebrew Method and Manual will be covered each quarter. Readings from the easier portions of the Hebrew Old Testament will be begun as soon as student is able. Second year, four quarters. Jonah W. D. Skiles.

HEBREW II.

Each student must have read 100 pages of the Hebrew Old Testament (exclusive of that read in class) before receiving credit. Intensive study of Hebrew forms and syntax. Readings from Historical books of Old Testament, Psalms and Isaiah. Third Year, four quarters. Jonah W. D. Skiles.

BIBLICAL INTRODUCTION AND HISTORY

BIBLICAL INTRODUCTION

This course combines Biblical Geography, History, and Archaeology. The whole Bible is studied from this viewpoint. The course, therefore, is a most essential background to all Bible study and teaching. 1. Old Testament. 2. Archaeology. 3. Inter-Testament Period. 4. New Testament. First year, four quarters. Claude Neal, Instructor.

BIBLE HISTORY

This course will treat first of the history of the Bible, its origin, making, and transmission from earliest times to the present day; then scan Israel's own history and its relation to other nations. And finally, consider the origin, history and general content of each book of the Bible. 1. History of the Bible. 2. History of Israel. 3. History of Surrounding Nations. 4. History of Individual Books. Second year, four quarters. Claude Neal.

CHURCH HISTORY

Survey of Christendom from Pentecost to the present. Existing religious conditions accounted for and viewed in contrast with "the faith once for all delivered to the saints." The Book of Acts is fundamental and authoritative as far as it goes. Beyond that the course is built around the pivotal events marking the way from ancient to modern times. 1. New Testament times and following to A. D. 590. 2. Gregory the Great to the Reformation. 3. Reformation to French Revolution. 4. Nineteenth century and following. Third year, four quarters. Claude Neal.

COMPARATIVE RELIGION AND MISSIONS

A course designed to be most helpful to those interested in Foreign Missions. 1. Religions, true and false, from earliest day. Decadent forms. Early conflicts. 2. Mohammedanism, Buddhism, Brahmanism, Confucianism, Shintoism, Christianity unique and incomparable, Pseudo-Christian Cults. First year, two quarters. Don Carlos Janes, Instructor. (More next month.)

ADMITTED FACTS

W. J. JOHNSON

1. At His return our Lord does not give up His place at the Father's right hand; but He exercises His authority to show who is the only Potentate, King of kings, and Lord of lords. (1 Cor. 15:24-26; 1 Tim. 6:14-16; Rev. 11:15-18; 16:12-16; 17:14; 19:11-21; 2 Thess. 1:7-10; 2:8-12; Matt. 19:28; 25:31-34.)

2. Night and day are not coexistent (Rom 13.12; 2 Pet. 1:19). Night is on; day is at hand.

3. We cannot submit to the powers that be and at the same time exercise the authority that our Lord shall give us to "smite" them (Comp. 1 Tim. 2:1, 2; Rom. 13:1-7 with Rev. 2:25-27).

4. We must wait until Christ crowns us before we reign with Him.

5. World wars, and world peace cannot exist at the same time. (Comp. Joel 3 with Isa. 2:2-4; Mic. 4:1-5.)

6. The whole world cannot lie in the evil one, and at the same time the earth be filled with the knowledge and glory of God as waters cover the sea. (Comp. 1 John 5:19 with Isa. 11:6-10.)

7. Satan cannot walk about as a roaring lion, and deceive the nations, and at the same time be bound one thousand years, cast into the abyss, the door shut over him and sealed so that he cannot deceive the nations during the thousand years. (Comp. 2 Cor. 4:4; 11:14-16; 1 Pet. 5:8 with Rev. 20:1-3, 7-10).

8. In the history of the world, a more suitable time for world-wide peace and happiness and joy could not be found than that which the thousand years reign of Christ with His saints affords; for then the wicked shall have been subdued, satan bound and imprisoned, and the door shut and sealed over him so that he cannot deceive the nations during that time. (Isa. 2:2-4; 11:6-10; 55:6-13; Dan. 2:31-46; Rom. 8:18-25; Rev. 19:11-20:10.)

Alexandria, La.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

The name of John B. Lerouet and the year 1889 are associated in our missionary efforts in distant lands. * * "Several have been baptized; others are interested."—*W. N. Short.* * * A west African church adopted the plan of giving about three cents a month per member on a voluntary pledge basis with increase presently to about five cents monthly, "but when they come into full membership in the third year the pledge goes up to about ten cents a month." Annual receipts were over \$4,000 and they were supporting 200 workers. How long would it have taken to get a self-supporting church of even 200 *members* if *their* finances had been supplied from this side of the water?

"We want to thank you again for your kindness to us and the Christian hospitality of your home."—*Nellie Morehead.* * * A convert in India testified that he had foolishly spent \$1,500 in idol worship. * * "When a Mohammedan is tired of his wife all that is necessary is to tell her that she is divorced and he is free from all further responsibility." * * Sister Hettie Lee Ewing is promoting missionary interest while she carries her studies in Abilene Christian College. * * Thirty-three years of service in New Guinea for James Chalmers ended in 1901 when he landed on Goaribari Island. "Without warning, they were set upon by the savages, clubbed to death and their bodies eaten."

"We had five baptisms last month in Naam Heung."—*Ethel Mattley.* * * More and more the evidence accumulates that the progress of the work in foreign fields depends largely in the natives' being taught prior to baptism to turn from idols to *serve* the living God. The missionary should see to it that they do serve and that they take care of their own responsibilities without leaning on the churches in the homeland to send over the money for their Bibles, hymn books, ministers' and meeting houses. * * "When a Hindu is tired of his wife he sells her to some other man." * * "My birthday money has all gone into cabinets for the kitchen" of the new house.—*Verlie Garrison Rodman.* Some miscellaneous gifts would be helpful in bringing that house to full completion—with a coat of paint for instance. * * Bro. George S. Benson, who went to China in 1925, is returning to take up the presidency of Harding College, Searcy, Ark. * * Bro. and Sister Davis, of Canton, live near a mission hospital and see numerous funerals every week. * * We understand Sister Sarah Andrews is improving some in health since her return from Japan. * * The writer of this page believes intensely in home missions also and loves to engage actively in preaching as circumstances permit.

FROM THE MISSIONS

MACHEKE

We have had some very good meetings with the white people, and with native people. Brother Hadfield came from Bulawayo and helped very much with lessons to natives and to the white people.

I want to go to a point about 60 miles to the south of us and have meetings with white people there, and distribute tracts.

Macheke, S. R., S. Africa.

W. N. Short.

NINGTSINHSIEN

This item may be of interest to the readers of the Word and Work.

Brother Gruver and an evangelist by the name of Lii sends word of 10 baptisms in Wong Meng Cheng (Wong Meng City). This village is a new point opened since my departure from China.

When conditions (such as presence of bandits, Reds, etc.) at all permit, these days are the best in decades for evangelistic work in the Celestial Kingdom.—N. B. Wright.

I am helping three evangelists now and one of them showed me a list of 46 names baptized this winter and spring. I baptized ten last week. These men preach among the villages doing house to house work, meeting the Christians in their homes, comforting, praying, preaching, and baptizing on occasions. They teach self-support from the start. They suffer persecution from their own people because other evangelists do not want the church to be independent of the foreign purse. I am well and happy in the Lord, and hope you are the same.

Ningsinhsien, Hopi, N. China, (Via Kaoyi).

Chas. E. Gruver.

CALIFORNIA JAPANESE MISSION

(From Bulletin.)

Just now, through the suggestion of an interested friend here, we are considering the possibilities of adding some radio broadcasting to our evangelistic program, since the majority of the 7000 Japanese homes within a 50 mile radius of Los Angeles have receiving sets, and as far as we have learned, there is no Christian message going over the air to reach these people, in their own language—though as usual, others (“the children of darkness”) have been wiser and more alert to the opportunities afforded by the ether waves of contacting the Japanese for lesser purposes. One such program lasts over an hour every Friday night, and they evidently consider their money well spent. We shall be happy if we are able to get even 15 minutes weekly over a smaller station. If you too believe that we should manifest this much interest in “engraving up on the souls of men something which will brighten them for all eternity” via the air route, will you not join with us in praying for the way to be opened as soon as possible? Think it over prayerfully.

333 N. Westmoreland Ave., Los Angeles, Calif.

Harry R. Fox.

MISAMIS

To teach self support, we give only such help in money as we would give anonymously to the local church treasury in our home town in America. This will be the second chapel constructed by churches in Mindanao Island. The next should be at Tubud, where eight people were baptized in March, and eight more in a barrio near by. That is the place where an adverse wind forced our sailboat to lay up, two years ago, and Bro. Agapito Legaspino came to me by night for Bible teaching and was immersed with two others on my return trip. He has stood firm for the church during the struggle to drive us out of Tubud, and now his faith is being rewarded. Bro. C. M. Barrabag, who was disowned for his conduct last year, has been apparently restored by his humble and discreet conduct since his disciplining, and is now living on the other side of the bay and is helping in this work.—From *Philippine Mission News*.

HONG KONG

I know you will be glad to know that the situation here has taken a turn for the better. With the Lord all things are possible. We must look to Him for guidance, and continue in prayer.

The work in general here is very encouraging just now and we are pressing on for greater things this summer. The shop is busy and the Christians are too, in house-to-house visitation work getting ready for the summer evangelistic meetings.

Miss Mattley came down last week but has been sick; was some better last night. Wish there were some one to go back with her this fall, she is so isolated away up there alone.

Box 692, Hong Kong, China.

E. L. Broaddus.

"HYMNS OF ALL CHURCHES"

The following exchange of letters concerning the finest program of Hymn-Singing on the air today, may interest our readers who wish to hear it.

Louisville, Ky. May 12, 1936.

Mr. Joe Emerson
Chicago, Ill.

Dear Mr. Emerson:

I received your letter yesterday, with request for further authorization for use of hymns in our alphabetical book, "Great Songs of The Church." The license was signed and returned to your Cincinnati address the same day.

Congratulations on your new achievement! I have often predicted that your feature would become national.

As you go westward, your audience will become more and more preponderantly Protestant, and of the regular evangelical order. I should think that Jewish, and particularly Christian Science hymns, might be used less, with emphasis on the noble hymns and gospel songs used among the regular Protestants. I see that your new stations lie chiefly westward, northwestward and southwestward: In these districts the Christian Science population is practically nil, and the Protestants generally would appreciate less free advertising of this cult.

Sincerely yours,

E. L. Jorgenson.

Columbia Broadcasting System
Chicago, Ill., May 14, 1936.

Mr. E. L. Jorgenson
Great Songs Press
Louisville, Ky.

Dear Mr. Jorgenson:

Thank you very much for your authorization to broadcast hymns from your book "Great Songs of The Church."

Any mention of our program that you make in your magazine, "The Word and Work", will be deeply appreciated by me and our entire organization.

We realize that our new station setup will get us into a larger proportion of Protestant homes than we contacted on our setup this past year. We are, naturally, proportioning our hymns accordingly, as you will note when you listen to the program. You can listen to "Hymns of All Churches" over any of the stations that will carry the transcriptions or over any of the some fifty stations on the Columbia Network, from coast to coast, over which our program will be broadcast simultaneously as a live presentation. I feel sure that you will rejoice with us in this step forward.

As for the proportion of Christian Science hymns, we are using one every other week. This is a change from our former practice of using two a week. We are using one or two Jewish hymns each week.

Sincerely yours,

Joe Emerson.