

THE JOHNSON CITY, TENN., CHURCH

By Robert B. Boyd, Minister



The church of Christ that meets in Johnson City, Tenn., at 110 West Locust Street, makes earnest effort to worship God in complete New Testament simplicity, to declare the whole counsel of God on every subject, and to maintain a church that is truly unsectarian in every respect. Such congregations are indeed scarce in upper East Tennessee, and we present the history of the Johnson City congregation with thankful hearts to God who has brought His people victoriously thus far along the way, and trust Him for continued victory!

In February, 1926, a few individuals met together in the Odd Fellow's Hall, assisted by a young preacher, J. Bedford Beck, who was in Johnson City in a local sanatorium. Bro. Beck returned to his home in May, 1927, leaving six or seven members to continue breaking bread each Lord's Day, minus a leader. Bro. J. C. Copeland came to Johnson City in September, 1927, attended the local State Teachers' College, taught some while in Johnson City, and ministered to the congregation. He remained thirty-three months, leaving a congregation with an average attendance of thirty-one on Sundays. The congregation moved to the club room of the Johnson City public library in June, 1928. Bro. Wm. Etheridge came to work with the brethren in July, 1930, and remained for about a year.

During Brother Ethridge's ministry, Bro. E. H. Hoover came to conduct a series of evangelistic services. That was in April, 1931, and the following November Bro. Hoover terminated a ministry of 16 years with the Central church in Chattanooga, and came to work with the church in Johnson City, strongly recommended by Bro. Etheridge, and by the elders of the Central church, receiving the financial support of that congregation for the first two years, as well as the support of another Chattanooga church, two or three other Tennessee congregations, and a number of individuals. At the time of his coming, the attendance in Johnson City averaged: Sunday school, 27; Sunday morning worship, 31.

The congregation moved to the New Columbus Powell school building soon after Bro. Hoover's arrival and rented the auditorium there. The work grew steadily and rapidly, and four months later the average Sunday school attendance was 80 and worship attendance was 75. Perfect peace prevailed then, and for years to follow. The all time high record Sunday school attendance was reached in April, 1933, with an average of 123.

A building site was purchased November 20, 1933, and a building loan was contracted May 15, 1935. The present building was completed sufficiently to meet in by the first Sunday in November of 1935, and annual homecoming services were conducted on that day. The lot cost \$700 and cash was raised to pay that sum in full. The loan for constructing the building was \$2,500. Payments on the loan are made yearly, and an indebtedness of \$1,200 now remains. For several years the congregation received substantial assistance in meeting the building payments from outside sources, but today, except for a few individuals here and there, the local brethren have been used of God to handle the payments alone.

The congregation is blessed with three excellent elders, namely, Brethren E. S. McCorkle, Hugh W. Blevins, and C. C. King, Sr. These are capable, spiritual men, active in the Lord's work, appointed during Bro. Hoover's ministry, approved by the entire congregation when appointed, and respected today by the entire Locust St. congregation.

On March, 1940, Bro. Hoover terminated an 8½ years ministry to return to Chattanooga to assist a new congregation, the down town church of Christ, 610 Cherry St. He left Johnson City with the commendation of the elders and the blessing of the congregation, believing that, in the will of God, he should return to Chattanooga. On that same date, March 2, Robert B. Boyd came to Johnson City at the invitation of the elders and began ministering to the Locust St. congregation, and is the present minister. Since that time the congregation has been tested and tried sorely, but has now settled down peacefully, happily, and solidly, perhaps with a few less mem-

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THE WORD AND WORK

(VOLUME XXXVI, JANUARY, 1942)

HIS LAMPS

His lamps are we, to shine where He shall say:
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray
And where the lamp of faith grows dim,
And souls are groping after Him,
And as sometimes, through the night
So dark we cannot see the light,
So may we shine, His love the flame,
That men may glorify His name.

—Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

SEEKEST THOU GREAT THINGS FOR THYSELF?

During the time of his stormy career Jeremiah had a friend and helper in his amanuensis Baruch, the son of Neriah. But long before the worst had come to the worst Baruch showed signs of cracking under the strain of the opposition and persecution. "Woe is me now," he said, "for Jehovah hath added sorrow to my pain; I am weary with my groaning and I find no rest." So Jehovah sent him a special word of comfort and assurance. "Thus shalt thou say unto him, Thus saith Jehovah, Behold that which I have built I will break down, and that which I have planted will I pluck up; and this in the whole land. And seekest thou great things for thyself? Seek them not; for behold I will bring evil upon all flesh saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. 45.)

WHEN ALL MUST SUFFER

It was a time of judgment in Israel. Already Nebuchadnezzar had come into the land and bound their king, Jehoiakim, to take him away to Babylon (though for some reason that threatened stroke was not then executed); and in a few more years Jerusalem was destined to be destroyed, the people carried into exile, the land devastated and destroyed. It was a *national* judgment the Lord was about to execute upon the kingdom of Judah. And when national judgments fall,

all must suffer alike, the few righteous as well as the many wicked. Yet God makes a distinction. "Say ye to the righteous that it shall be well with him." (Isa. 3:10.) Unto the righteous ariseth light in the darkness; for the Lord is their refuge. Though they pass through the valley of the shadow of death, no real evil can befall them and His rod and staff doth comfort them. All things must work together for their good, and nothing can separate them from the love of God. Though they share the common sorrows and afflictions which befall the people as a whole, these do not mean the same to all alike. And very often He protects them marvellously even in a physical way. (Isa. 26:20, 21.) This is true. But what was Baruch thinking? Did he expect to be exempted? Did he think to have ease and security, and to enjoy immunity in the midst of the universal distress? Expect it not my brother; for it is an evil time, and you, too, must share in the nation's sufferings. But (the Lord told him in effect)—I will watch over you, and wherever you go, and whatever may befall, your life shall be spared. And no doubt, that was a great relief and comfort to his timid soul.

IN WORLD-WIDE JUDGMENT TIMES

Again it is such a time. God's judgments are in the earth—for the convulsions of the world which we are witnessing today are not accidental. Our own country also has been drawn into the vortex of this death-struggle of nations. There are still those who make mirth (Ezek. 21:10)—in fact many now seek mirth—it is their attempt to escape from reality. But when the universal calamity closes in upon them, they must face the dread reality after all. And everyone who seeks great things for himself must fail of his hopes. What then shall the Christian look for? Not for ease, not pleasure, not for exemption from sorrow and suffering. These he must bear along with his fellowmen. But if in this testing hour his faith is found real, his is the peace of God, and hope and assurance, and a great opportunity to manifest the love of God to those who are in trouble, and to win souls to the Lord. And they may count on it that though they may have to experience trial and loss, the eye of the Father is upon them, to deliver them from every evil thing and to save them unto His heavenly kingdom. Also they know that at a time unannounced, but nevertheless sure and certain, their Lord will come. "That wondrous sight shall gladden each watchful, waiting eye"; and in the light of its glory all the shadows will pass away. This promise is not for the perfect only, but for all the children of God—even "for all who have loved his appearing." These are the great things; and these let us seek after.

"WHERE IS YOUR FAITH?"

Times of crisis are always testing times. The seaworthiness of a vessel is not seen so long as it rides placidly at anchor

in a sheltered haven, nor while it sails along under fair skies with favoring winds: it is the raging storm that demonstrates her fitness to traverse the seas. So it is not in the peaceful days of happy life that the value of the Christian faith is so manifest, but in trials, in distresses and conflicts, in perils and affliction. Will it stand up then? "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10.) There is much fair-weather Christianity that fails at the first appearance of a dark cloud—either because it never was the real thing, or because, like the seed on the rocky ground, its root was too near the surface. Now that war has broken out, what is our religion worth? It is easy to give in to general pressure—do you hold fast your convictions? It is easy to fall in with the bitter hate which war always engenders—can you look upon friend and foe with the eyes of Christ? Do your Christian principles enable you to leave vengeance to Him to whom it belongs, and to steer clear of the passions of hatred and revenge? Are you willing to be subject to the government according to the will of God (Rom. 13) ready to do any righteous service, and to give your possessions, if need be your life, in such service, while yet holding your place as a stranger and a sojourner on the earth, whose real citizenship is in heaven, and settled in your heart that in every questionable matter you will "obey God rather than men"? And, again, are God's people today anxious, panicky, terror-stricken? The world will not think much of our Refuge, nor of the Bible promises on which we have professed to bank our hope, if in a time of evil we have no more assurance and peace than the rest. "Where is your faith?" said the Lord Jesus to the trembling disciples when with a word He had stilled the storm at sea. "Where is your faith?" He says to us if we fear like those who have no hope. "Fear not their fear, neither be troubled," says the apostle, "but sanctify in your hearts Christ as Lord: being ready always to give every man a reason concerning the hope that is in you ..." (1 Pet. 3:14, 15.)

The war, though plainly foreseen, has caught countries unprepared. It is catching many Christians unprepared also. Brother, if your lamp is going out, go to the great Source of supplies and get the oil you need while yet it can be gotten.

THE ARMOR OF GOD

"Wherefore take up the whole armor of God that ye may be able to withstand *in the evil day*, and, having done all, to stand." There is the helmet of the hope of salvation (1 Thess. 5:8) to cover the defenseless head in the hour of battle; there is the breastplate of faith and love (in Eph. 6, the breastplate of righteousness) to protect us against the devil's spear-thrusts, aimed at the heart; and the shield of faith "wherewith ye shall be able to quench *all* the fiery darts of the evil one." (You may be sure they will be flying in abundance.) It is good that we do not have to make and forge these armaments, nor that

sword of the Spirit, which is our mighty weapon against the powers of darkness; they are prepared for us and ready to hand. We need only to take them up. And, as we "see these things beginning to come to pass" let us lift up our heads, for our redemption draweth nigh. (Luke 21:28.) So shall we face the coming days confidently and bravely, looking unto Him who is the Author and Perfecter of our faith.

THE GREATEST SIN

If one should ask the opinion of men as to what they regard the greatest sin, he would get a variety of answers—murder, adultery, perjury, suicide, the "sin against the Holy Ghost." But according to the Bible essentially the greatest sin that man can commit seems to be the rejection of God's light. This can be expressed in different terms. It may be called *the sin of unbelief* (which Martin Luther called "the only sin")—but unbelief is a sin only when it is disbelief, i. e., the rejection or ignoring of truth and evidence, as in many instances it is. Some would say "the rejection of Christ," but Christ is the Truth, God's Word incarnate, the full and final Light. The "Unpardonable Sin" itself is in the final analysis the deliberate repudiation of God's light, when that light is fully seen and known.

Even the rejection of dim partial truth is a very serious matter. The revelation of God in His handiwork, in "the things that are made," left the heathen "without excuse." They who "hinder" or "hold" the truth in unrighteousness fall under wrath. Because that *knowing God* (to that extent) they glorified Him not as God, neither were thankful, the heathen world sank into idolatry and all the immoralities mentioned in Rom. 1. (See vs. 18-32.) The Jews who rejected John's baptism, rejected the counsel of God against themselves. (Luke 7:29, 30.) The cities that would not receive Christ's messengers incurred a woe greater than that of Sodom and Gomorrah. Though from a moral standpoint those Jewish communities may have been on a far higher moral level than Sodom and the cities of the Plain, yet "it shall be more tolerable for the land of Sodom and Gomorrah in that day than for that city." (Matt. 10:15.) Like things are said of the cities that repented not at the teaching of Christ (Matt. 11:20-24). For the attitude a man takes toward the light, the truth, the word of God, reveals him as nothing else does or can. It is man's one choice; and as he has chosen darkness or light he judges himself. For, "this is the judgment that the light has come into the world, and men have loved the darkness rather than the light; for their works were evil." (John 3:19.) Moral conduct, good or bad, follows as the result of this deeper choice. The final test and judgment turns upon a man's acceptance or rejection of God's truth.

Every person ought to go to church to get away from himself.

"Be Comforted"

Through the unspeakable mercy of our heavenly Father, we have been permitted to live through another year; and to hear again from the lips of those we love, the sweet music of the Christmas message and the New Year greeting—albeit now in a minor key.

We are living in a world that is sick indeed, with a mental malady that threatens self-destruction. But out of the crazy illness of our war-torn world, there comes at least one good thing: Satan's capital delusion of a golden age before the Coming has passed out of the picture. We hear no more of it; and the most we see in the religious press is the half-way position that earth is to have no golden age at all! But the mouth of the Lord has spoken it for our comfort—that "the Kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever"; that "the earth shall be full of the knowledge of Jehovah as waters cover the sea"; that, as God says, "all shall know me, from the least to the greatest"; that "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high"; that, whereas men are now beating plowshares and pruning-hooks and pots and pans into swords and spears, they shall yet "beat their swords into plowshares and their spears into pruning-hooks"; for "nation shall not lift up sword against nation, neither shall they learn war any more."

But when and how can these things be, before He comes, the Prince of Peace? For there is no prospect of them now, and yet He may come on any day!

It is not for us to know—even yet, perhaps—those "times and seasons which the Father hath set within His own authority"; nevertheless, "ye, brethren, are not in darkness, that that day should overtake you as a thief". And may we not be like those evil men of old who knew how to discern the face of the heaven, but could not discern the signs of the times.

We pray indeed, that, through the strange providences of this war, God may lead the people of our fair land into a deep and true repentance, and into a sack-cloth-and-ashes humbling of themselves before our mighty Maker, from the people to the rulers, and then in turn, by order, from the highest to the lowest—as it was when Nineveh was spared; and that so there may come a lengthening of our tranquility:

"Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

In that prayer-hymn we join sincerely, and to that end we stand ready to serve, both our country and our God (Matthew 22:21), within the limits of the will of God.

But, however our national fortunes may turn in this awful world-wide fire, one thing is of greatest comfort to the Christian. It is this: If he, the evil aggressor, be not the Anti-Christ (1 John 2:18) then he cannot conquer the world. For only Anti-Christ succeeds—and he but for a little season—in gaining world control. (Rev. 13:7, 8). On the other hand, if

Anti-Christ is actually here, then the coming of our Lord is near! For these two, Christ and Anti-Christ, God and man, meet in deadly combat at the Coming (2 Thes. 2:8). And when once Christ Jesus speaks to him, "one little word shall fell him". So then, if Anti-Christ is here, the Rapture (1 Thes. 4:16-18) must be very near; but if Anti-Christ be not now here or near, then no living man can gain complete dominion in this world!

It is our privilege, therefore, to pray in simple faith and joyous expectation the prayer of Luke 21:36: That we, with all God's faithful everywhere, "may prevail to escape all these things that shall come to pass, and to stand before the Son of man!"

E. L. J.

Even so, Come, Lord Jesus!

(Johnson City, Tenn., Church, continued from page 2)

bers, but as a real spiritual power in upper East Tennessee. In addition to the three godly elders, the Bible school work is blessed with capable, spiritual teachers, and the congregation is blessed with a surprisingly large number of men who are capable, spiritual, and active, and also with a splendid group of faithful, active women. And to be sure, there are some fine, active young people, the young women predominating in numbers.

The congregation has been carefully taught to let God lead in the work, and to suffer hardship patiently and meekly for His name's sake. God has supplied the every need, and has manifested His power and grace abundantly. When by reason of sight the work should have decreased, it has ever increased! Regular offerings have increased, and new endeavors have been launched, and have met with God-given success. The church is small in numbers (with approximately 100 members, but, of course, not that many are active)—yet it is the largest simple New Testament church within a radius of 100 miles of which we know, and the membership is scattered, several families living in other towns, and one family as many as 33 miles away! Brethren who love the whole truth of God would not be spending their money (the Lord's money) amiss in assisting in the work in this territory. The brethren would like to use the local radio station, God being willing. A tent is needed to do evangelistic work. At least, after reading this, you cannot fail to PRAY!

Prayer is the mightiest thing put into human hands. If we know how to pray, nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse. The power to pray, and the power to teach others to pray, is entirely dependent on the depth of the spiritual life. . . . The one real lack of today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy spirit. —Robert E. Speer.

NEWS AND NOTES

Bro. H. N. Rutherford, minister of Hanover church in Lexington, writes that he can furnish the picture of their building with a brief church history for Feb. Word and Work.

Brother Hermon Fox is sick and we are sorry to have to postpone his story about experiences in Japan until a later issue—possibly February.

More soul-stirring Words in Season are ready for Feb. You just cannot afford to discontinue the W. W. now!

Be a clubber for 1942. Four names at 75¢ each.

Chattanooga, Tenn.: "Boll's article on Daniel 7 is worth the price of the paper for a year. Work here going very good. Attendance good."—E. H. Hoover.

From last report Ben J. Elston continues evangelistic work in north Missouri and southern Iowa. He recently baptized three at the Downey church in that section.

1500 Subscriptions Expire

At the year's end about 1500 subscriptions expire to the Word and Work. Some of these are gift subscriptions and many of them are members of clubs. We hope some friend in each community will volunteer to send in renewals, and, seek to introduce the Word and Work to new friends. "It is fit to hand to a neighbor."

Already many names are coming in for which we praise the Lord and take courage.

In spite of increased prices in commodities we are able to begin the year with almost a third larger paper than we offered the first half of 1941, with some added features. This at no extra cost.

Read our new Word and Work page in this issue.

Recently five souls were buried with their Lord in baptism at the Jefferson St. church of Christ in Louisville. Brother A. C. Reader is minister of this live congregation.

Waldo S. Hoar reports a good evangelistic meeting with the Jackson St. church in Sullivan, Indiana. One was baptized into Christ. Others are expected to turn to the Lord soon as a result of that special ef-

fort. The members and leaders of this congregation demonstrate a fine spirit of cooperation.

Financial Condition.

Response to our spring subscription drive carried us through the summer without deficit. In the early fall we dipped slightly into the red, but at the year's end we are happy to report all obligations met, except the last quarterly which will pay for itself as receipts come in. The Word and Work has taken on an added monthly publisher's expense. Many gifts have come in to make this expense possible. Through continued gifts as the Lord stirs the hearts of friends, subscriptions, and purchases of quarterlies and other supplies we offer, with the added blessing of God, we hope to continue giving a larger magazine and carrying our extra expense, and at the same time meet expenses from month to month. Again we thank all our many friends.

How many will send in twenty-five names?

Winchester, Ky.: "Since last report two have come forward at the Main Street church in Winchester: one of these is a brother who is a capable Bible teacher and public man in other ways; the other is a promising young man.

"Congenial preachers of this section of Kentucky have planned monthly meetings to discuss problems. Their first meeting was at Mackville and their next is at Winchester, Thursday, January 8. After their afternoon session they will conduct the evening church service."—J. R. Clark.

Dallas, Texas: "Wish I knew my entire Christmas list would enjoy and appreciate the Word and Work. Can think of no nicer gift."

Detroit, Mich.: "Glad for the spiritual and prophetic teaching of the Word and Work, regardless of opposition."—Ella Arnot.

Johnson City, Tenn.: "Four placed membership with the Locust St. church Sunday night, Dec. 21. We are now spending a few days in Toledo, Ohio."—Robert B. Boyd.

Des Moines, Iowa: "On Nov. 27, Thanksgiving Day in Iowa, I attended two good, spiritual meetings

at Leon, Iowa. Brother Ben J. Elston, who had been in a protracted meeting at Leon since November 6 preached at the morning service, after introductory remarks by Bro. William J. Campbell. Singing was directed by Brother Waldo Hoar, of Linton, Ind.

"Bro. Hoar also directed the afternoon meeting, which was one of mutual teaching, exhortation, prayer, and praise. The speakers varied in age from youths in their "teens" to men of advanced years; one well along in the eighties. Young men from Davis City church gave evidence of good training.

"The thought of waiting for the coming of our Lord Jesus Christ received attention in Brother Hoar's exhortation.

"Bible Reading at 2407 Dean Ave., Des Moines, has good attendance."—Frank S. Graham.

Singles at a dollar gives the Word and Work cause an extra quarter to meet its budget.

Dugger, Ind.: "Dugger is planning a New Year's Eve meeting of song and talks. Invitations are being sent out to neighboring congregations to be with us. We feel sure this will be a meeting of inspiration as we face the new year. Together we want to encourage each other to remain faithful and true in these troublous times. Prevailing conditions over the world should bind the hearts of God's people together as never before. This is not a time for Christians to bite and devour each other. It is a time for strengthening ourselves in Jehovah our God. It is a time for fighting the good fight of faith together.

"We hope to have Bro. Clark, publisher of Word and Work, and Bro. Overman, his efficient assistant, with us on New Year's Eve night. They will be given special parts on the program. Bro. Elmer Ringer, a home boy, now located with the brethren at Seventh and Camp in New Orleans, will be asked for something extra in the way of a report of his work.

"Our attendance during the late fall has been encouraging. Interest seems better and very encouraging. One was baptized yesterday."—Maurice Clymore.

The auditorium of the Dugger church was filled to capacity in their

New Year's eve meeting. Several preachers and song leaders were present and had a part on the nearly five hour program. The young people's chorus, directed by Waldo Hoar, sang several songs. A male quartet, a mixed quartet, a sextet of young people, and Bro. and Sister Hoar, also gave special messages in song. Time was given over to prayers. Like the case of the wedding feast in John 2 it seems that the best was reserved until the last, for as the midnight hour approached the spiritual atmosphere was unusually warm. A thirteen year old boy said, "Daddy, we had a lot of fun, didn't we?" Indeed, and on a high plain.

The Word and Work makes a fine character-building gift! It's a gift that repeats itself twelve times.

Sellersburg, Ind.: "We praise the Lord for the wonderful way in which He has blessed the work here during our first year with the Sellersburg congregation. We are much pleased with the work and the increase in attendance and interest. Four have been added, three by baptism, since our last report."—Howard T. Marsh.

New Albany, Ind.: "I am praying that the new year will be the best year ever for the Word and Work. It is the best magazine going. Bro. Rigsby gave a good sermon on 'God's Way' this morning. Had a full house."—Miss Florence E. Hottell.

Lexington, Ky.: "We had a confession and baptism recently; there have been 4 baptisms since the middle of November."—H. N. Rutherford.

We have been notified that prices on Bibles and Testaments have increased. However, for a short time we will deliver at the prices listed in November and December Word and Work. It will pay you to get that Bible or Testament now as we must soon quote new prices.

Churches that use the Word and Work quarterly are putting a small Bible commentary, by a good author, into the hands of its members four times per year. Price, 9¢ each per quarter. Order from the Word and Work.

If you feel the W. W. is a helpful Magazine, tell your friends about it.

1942 SUBSCRIPTION DRIVE

The \$10 slide-fastener Bible, which we offer to present to the one sending in the most subscriptions to the Word and Work by May 15, has increased in price to \$12.

In addition, a volume of C. H. MacIntosh's "Notes on the Pentateuch" will be presented to the one sending in the highest number of subscriptions each month. A month will be reckoned from the 16th of one month to the 15th of the next.

Those who send in as many as twenty-five names during the five months without receiving a premium, may select a dollar gift from our new catalogue.

Clubbers' Names to Be Published

The names of all who send in four or more names during the prescribed month will be published in the current issue of the Word and Work. To enable our readers to see the list grow from month to month we will release the grand total of subscriptions received (including singles) at the end of each month.

SUBSCRIPTION RATES

Single subscriptions for the Year	\$1.00
In Clubs of Four or More75

WHY YOU SHOULD SUBSCRIBE FOR WORD AND WORK

1. Because it has consistently stood for the whole counsel of God since its beginning.

2. Because it stands for unity of the true church, through tolerance and love.

3. Because its writers are free to think and speak exactly what they find written in God's word.

4. Because you are acquainted with many of its writers, are convinced of their faithfulness, and wish to have a share in helping them preach from this larger pulpit, and to enjoy their messages.

5. Because the Word and Work is a medium through which we can keep informed of the activities of our Gospel workers.

6. Because the press is an effective method of spreading the truth. Even the devil has sensed the power of the press, as can be seen by his great use of it, through his agents.

7. Because anyone who can subscribe for a daily paper at from five to ten dollars per year, or, perhaps a secular magazine for a dollar or more, can afford the small subscription price of the Word and Work. If you must keep your budget down, why not do without your Daily for five weeks during the year, or sacrifice a bit of luxury, rather than deny yourself of this soul food? We say this, not to criticize, but to suggest a way.

8. Because we hope to offer a bigger and even better paper for 1942. Your response will contribute to this.

THE CHOICE BEFORE US

Much of what I read and hear throughout the brotherhood inclines me to believe that the church is confronted with a critical problem in the matter of following Christ. Preachers and teachers are perhaps caught in the net more often than others. Because of their position and influence and there is a greater temptation for them to cater to the whims of the people they serve or to bow to self-appointed lords of orthodoxy. To do so is the part of wisdom, one is told; otherwise one will have to struggle all by himself. If, however, one will only play the game with the big, influential preachers in the brotherhood, then one feels assured that many more doors will open to him and he will the more likely land in some soft seat with a large congregation that pays an excellent salary.

Right here in our own city a certain preacher dogmatically refused to associate with one of the ablest song directors in the brotherhood in an evangelistic meeting. Why? Oh, the brotherhood would brand him as a premillennialist! One just cannot be too cautious in these matters for fear of what the people will say. Care must be exercised lest I get my name written up in the "black list" of some of the papers of the brotherhood, etc., etc.

A certain preacher wrote an article a few days ago, planning to send it to a well-known religious paper for publication. I was asked to read it over critically. The preacher wanted to make sure there were no statements in it that could be siezed upon by such men as write for the B. B. After all, the author of this article has a responsible position, all eyes are upon him. He knows this and therefore his entire article was written from a point of view that primarily and critically weighed every statement in the light of the orthodox dogmas of the brotherhood.

Our religious papers are running over these days with articles on the "Unity Meetings." By far the greater portion who write, condemning this noble, Christian effort, have but the faintest notion of what these gatherings are and the motive behind them. They know only what they read, and their gullibility is manifest in what they say. They believe in unity. Certainly! But we're the only people on earth that know anything about unity. If the "disciples" want unity let them come to our camp for the truth! Such is the Pharisaism that is literally dripping from many of the articles on the "Unity Meeting." One wonders what has become of the kindly spirit and loving concern of Him whose heart was weighed down with longing that all His followers might be one. One wonders also if these scribes ever read the biblical parable of the Pharisee and the publican who went up into the temple to pray, a parable the Master spake "unto certain who *trusted in themselves that they were righteous*, and set all others at naught." (Luke 18:9.) Can it be that the motive behind many

of these articles is the old attempt to get on the band wagon? Can it be that when a few *big preachers* (should there be any such in the family of God?) express their views, all the little preachers want to shout their approval from the housetops?

Brethren, the choice is before us! We must make up our minds! We have reached the point where it is a case of either — or! There is no middle ground. Either we are going to be led by men as a fish is led about with a fish-hook in its nose; or we will *first follow the leading of Christ*. Either we will be time-servers and men pleasers; or we will decide to be “servants of Christ, doing the will of God from the heart.” (Eph. 6:6.) A choice must be made. Man’s *primary loyalty* cannot be fastened at two ends. The apostle says a double minded man is unstable in all his ways. (See James 1:8.) “If thine eye be evil,” said Jesus, “thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.” (Matt. 6:23, 24.) Singlemindedness, purity of heart, means to will one thing. It means a primary and an absolute loyalty to the will of God. It means I must first ask: what would God have me to do in this matter?—and then act accordingly, let men, yea let my own brethren, think of me as they will. Too few of us, I fear, know the meaning of purity of heart. Too many of us are double-minded.

Yes, the choice is before us! Is the church going to stand by and allow a few preachers to make a political racket out of religion? Are we to have dictators in religion also? Or shall we listen to the Christ who said: “One is your teacher, and all ye are brethren.” (Matt. 23:8.) Christianity or political games! That is the choice before us today. Which shall it be? Let me make it my primary motive to scrupulously guard my reputation in being careful to please men, and loyalty to Christ ceases. But let me make it my chief task to obey God and please the Lord, and I can trust the Lord to care for my reputation and to lead me to doors that open to fields of fruitful service in His kingdom. Let others do what they will, but may our Father grant that each of us at Cornell may say with Joshua: “As for me and my house, we will serve Jehovah.”
—Ralph Wilburn in “Chicago Christian.”

“Paint Jesus Christ upon your canvas, and then hold Him up to the people, but so hold Him up that not even your little finger shall be seen.”

“Avoid the eye that discovers with rapidity the bad, and is slow to see the good.”

“There are some squeamish people,” said Douglas Jerrold, “who, having but little honesty themselves, make up for the want by their uncharitable suspicions of others.”

GOD'S WORD IN A TIME OF FEAR

R. H. B.

This article was written several years ago, before the breaking of the great second World War. Its counsel is more timely now than then, and will no doubt become yet more timely in the near future.

He who can in our day look into the future without heavy forebodings for the world and for our own fair country does not know the situation and the condition of affairs. Those who do know are filled with a sense of nameless fear. Forces which long have been bound, but which have been gathering power through the years are everywhere breaking loose and getting beyond control. Whither is our civilization carrying us? What is brewing in Europe? in Asia? which way is our nation heading? It is easy to see that we are being carried along more and more swiftly—somewhere, but where? The thoughtful observer sees rapid and significant developments taking place almost daily. Everything is tending toward a mighty issue, a crisis such as the world has never yet seen. With a new interest the believer turns to his Bible. The old Book never disappoints. It meets every exigency, every situation and need. It seems that it was written for just such a time as this. It throws its beams ahead and lights up the future—the very future we see taking shape before our eyes; and it illuminates the path I must walk in, in view of that future. It has a message of caution, of warning, of instruction, of comfort and assurance, for the days ahead. What does it tell me? When the cloud looks as though it were breaking—

1. *Do not get panic-stricken.* Though the world may faint for fear—"fear not their fear, neither be troubled; but sanctify in your heart Christ as Lord . . ." (1 Pet. 3.)

2. *Do not try to run away.* "In returning and in rest shall ye be saved; in quietness and confidence shall be your strength." (Isa. 30:15.) If by God's leading and in wisdom it is needful to make a move (as in Luke 21:21) let it be not in the frenzy of terror, but in calm trust.

3. *Trust in God.* "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) "God is our refuge and strength, a very present help in trouble: therefore will we not fear though the earth do change; though the mountains thereof be shaken into the heart of the seas." (Ps. 46:1f.)

4. *Get rid of hoarded money.* That day falls most heavily on all that is high and lifted up, the rich and the great, and on everything that is lofty and pretentious. (Isa. 2; Jas. 5.) The day is swiftly coming when men shall cast their gold and silver in the streets, in vain endeavor to escape its curse. (Ezek. 7:19.) Do not be caught with it.

5. *Use your money now*—to relieve the afflicted, to send forth God's word, to do good in Jesus' name. It is a good time to make ourselves friends with the mammon of unright-

eousness, if any of us have any. We shall not have it long in any case. The night cometh when no man can work.

6. *Get right with God.* That before we try to do good works or to serve Him. God regards the humble and contrite heart. (Ps. 51:17.) "Say ye to the righteous, it shall be well with him . . . Woe to the wicked: it shall be ill with him." (Isa. 3:10, 11.) "Seek righteousness, seek meekness: it may be you will be hid in the day of Jehovah's anger." (Zeph. 2:3.)

7. *Be content to live very simply and humbly.* It is a day of distress. Those who, forgetful of the suffering around them indulge themselves in luxuries and live sumptuously will feel the keen edge of the coming wrath. "Ye have nourished your hearts in a day of slaughter"? Do it not. Get a-tong on a minimum and use what you save in the name of the Lord. Read Luke 21:34-36.

8. *Study the ways of God* in deliverance from evil. See on what principle Noah escaped the crisis of the Flood (Gen. 6; Heb. 11:7); how and why Lot was saved out of Sodom (Gen. 18, 19); Why Rahab was saved out of the destruction of Jericho (Josh. 2; Heb. 11:31); why Ebed-Melech, the Ethiopian, was spared in the flood of wrath that swept away Jerusalem. (Jer. 38:1-13 and 39:15-18.) And study especially 1 Thess. 5:1-11, and Luke 21:28.

9. *Finally—do not be deceived,* though the sky seems for a while to clear again. It is in this way that the hearts of people are hardened. For it will be at a time when they shall say "Peace and safety," that the great Trouble will break in upon the world, unexpected and inevitable, as "travail upon a woman with child; and they shall in no wise escape . . ." But we were not appointed unto wrath but to the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him. (1 Thess. 5:3, 9.) So let us commit ourselves, our interests, our loved ones, to His faithful care.

These ominous and heavy times are bringing such passages as these to fresh notice. And how good it is to be true Christians now, and to know that we are

"Heirs of salvation, purchased of God,
Born of His Spirit, cleansed by His blood!"

ON THE FRENCH FIELD OF LOUISIANA

Stanford Chambers

Spent Thanksgiving week in Louisiana, speaking at Amite, Jennings, and New Orleans. On Thanksgiving day and night I was at Jennings, being driven there by the Ramseys from Amite. Three good and interesting services and three chances at well-spread table "on the grounds." Here labor in hearty co-operation Brethren Istre and Mullins. The camera caught the group of preachers present—15 in number. Had not

Brother Elston been in Iowa the number would have been 16. Besides Jennings there were represented Estherwood, Glenmora, DeRidder, Baton Rouge, Amite, New Orleans, Iota, Crowley, Oakdale, and possibly others. A number of those in the preacher group were workers at mission points, and encouraging reports were heard concerning such mission work as Abbeyville, Thibodeaux Cove, Crowley, Ville Platte and Bogalusa, the last the latest, very prospective. Ask Ramsey. All these points are on the 7th and Camp prayer list.

Morris LeFleur

Word and Work asks for further information concerning him whom we specially mentioned last time. Brother LeFleur, until some four years ago, was a French Catholic and thought he was right. A "tilt" with Brother Mayeux then preaching among them disturbed him. Brethren Istre and Mullins helped to turn darkness to light, and Brother LeFleur is now preaching the doctrine he once opposed. He loves the Lord whom he came to know. He loves his own people who know Him not, and seeks to save them. His initiative is shown in his buying up the opportunity to preach to the crowds of them marooned in the rice warehouses in the time of the floods in South Louisiana not long ago. He and a few other French brethren sang and prayed and preached and the marooned had to take it.

We have long wished and prayed that our French brethren who preach could give their whole time to the French field so long neglected, but the support has never been adequate, and so they have had to labor to live and do their preaching after toil. Praying still more over the matter, the thought came to ascertain whether or not Brother LeFleur might not be in a position, with a little aid, to devote his time to his people in those regions. Bros. Mullins and Istre as well as my own observation agree that Brother LeFleur has a real fitness and talent for such work. He speaks English quite well and French much better. Having been long in the dark he can sympathize with those in that condition and knows how to meet their difficulties. He is a man poor enough that those poor people can count him as one of them in that respect. Upon inquiry I am told that some forty dollars a month would enable this man to fulfill the desire of his heart and be at work from house to house and in meetings among these people all the time. Likely the Lord will stir the hearts of some who read, and the needed amount will be forthcoming. Permit me to say that others are giving attention to the Louisiana French people, and some who do not teach the truth. Shall we allow a people breaking away from Romanism fall prey to false doctrine? What shall we hear?

The Christian on his knees sees more than the philosopher on tiptoes.

THOUGHTS WORTH WHILE

D. H. F.

LOVE AS BRETHERN

One of the most familiar words in the early church was "brethren." Critics sometimes complain that the Bible makes no direct attack on slavery or industrial oppression. But it does better: it calls all believers to be brothers, and that is the sure end of all such evils. It is easy for us to drop the first "r" out of "brother"; see what results? Is this the way I feel about other people? Are they brothers or "bothers" to me? When a servant was sent to meet Keith Falconer at the train and said he would not know him when he saw him, his mother said, "Just watch for a tall man helping somebody." And that is what he found—Keith Falconer helping an old lady off the train with her bundles.—Origin Unknown.

"PERFECT LOVE CASTETH OUT FEAR"

One day Bramwell Booth went to his aged father, then groping for sight, and told the old General that the doctors said they could do no more for his eyes.

"Do you mean that I am blind and must remain blind?"

"I fear it is so," said Bramwell.

"Shall I never see your face again?" asked the old man.

"No, probably not in this world."

The General moved out his hand until he felt and clasped the hand of his son. He said, "God must know best. Bramwell, *I have done what I could for God and the people with my eyes. Now I shall do what I can for God and the people without my eyes.*"—R. H. W. Shepherd.

PRAYER

After long years in the Christian life and in the Christian ministry, I am more convinced than ever that prayer is the greatest weapon we possess. No matter how important the daily calls may be which demand our attention, no work is of such importance as that of prayer—and it is work, and sometimes hard and difficult work—work that we will neglect, if we are not very careful, under one pretext or another. I am not now talking about saying prayers—reciting prayers, or reading prayers, helpful as that is to some—I am thinking about wrestling with God, coming into vital, personal, living touch with God as a daily habit.—*Selected.*

"When thou prayest, rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God and a scourge to Satan."—John Bunyon.

THE EMPTY PEW

Thou shalt be missed, because thy seat will be empty.—1 Samuel 20:18.

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear.

To the *preacher*, the empty pew says, "Your sermon is not worth while."

To the *visitor*, it whispers, "You see, we are not quite holding our own."

To the *treasurer*, it shouts, "Look out for a deficit!"

To the *stranger*, who is looking for a church home, it suggests, "You had better wait awhile."

To the *members* who are present it asks, "Why don't you go visiting next Sunday, too?"

The empty pew speaks against the services. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing.—Earnest Worker.

THE NEED OF MANY CHURCHES

More tithes and fewer drives.

More action and less faction.

More workers and fewer shirkers.

More backers and fewer slackers.

More liberal males and fewer food sales.

More "tongues of fire" and fewer fiery tongues.

More soul service, if not less social service.

More love for the Word, less love for the world.

More seeking for grace, less seeking for place.

More holiness of life, less bickering and strife.

More fasting; less feasting.

More praying, less playing.

—Author unknown.

SENTENCE SERMONS

There are two marks of a Christian—Giving and Forgiving.

When you meet temptation, turn to the right.

Fine characters never use coarse talk.

Trailers have no power.

In your Gethsemane, flowers and thorns grow together.

Time is God-given (do not waste it.)

"True beauty is soul deep."

If you can love those who hate you, you are a man.

The more love we give away, the more we have.

There is no prospect of reduction in the wages of sin.

Secret sins won't stay secret.

It is well to let a little sunshine out as well as in.

The war that will end war will not be fought with guns.

—Church Management.

THE RAM AND THE HE-GOAT

R. H. B.

Daniel 8

It was shortly before the great Babylonian world-kingdom fell, in the third year of its last king, Belshazzar, that Daniel saw this vision of the Ram and the He-Goat, which, as he says, was "after that which appeared unto me at the first." This vision was, as it were, supplementary to that of the Four Beasts (Dan. 7) which he had seen in the second year of Belshazzar.

He was, he tells us, in "Shushan the palace" (or "the fortress"—a city destined to be the capital of the rising world-kingdom of Persia; see Neh. 1:1; Esther 1:2; 2:8) by the river Ulai—whether in person or in vision only is not clear, though it seems to be the latter. There he saw, first of all, a ram, standing before the river, having two horns. Both of these horns were high, but one of them (the one that came up last) was higher than the other. The ram pushed westward, and northward, and southward; and no beast against which his assaults were directed, could resist his on-rush. He was supreme and invincible; and "he did according to his will and magnified himself."

But while Daniel was looking on there came a he-goat leaping swiftly from the west. The he-goat had a remarkable horn between its eyes; and in the fury of its power it ran full-tilt into the ram, smote him, broke his horns, cast him down to the ground, and trampled upon him. And now the he-goat "magnified himself exceedingly." But just as he got to the zenith of his power ("when he was strong") his great horn was broken; "and instead of it there came up four notable horns toward the four winds of heaven."

Now it was out of one of these four horns that another, a little horn, sprouted forth, which "waxed exceeding great, toward the south, toward the east, and toward the glorious land"—the land of Israel. It waxed great also toward "the host of heaven; and some of the host and of the stars it cast down to the ground and trampled upon them." In the pride of his power "it magnified itself even to the prince of the host, and took away from him the continual burnt-offering; and the place of his sanctuary was cast down." This was a retribution from God, for, we are told, "The host was given over to it together with the continual burnt-offering *through transgression*." But the little horn (which now had grown to be so great and powerful) "cast down truth to the ground," and "did its pleasure and prospered."

Then Daniel heard a "holy one" (cf. chap. 4:13, 23) speaking; and another "holy one" asked that certain one* who

*The term translated "a certain one" is peculiar. It is taken by some as a proper-name, "Palmoni," the meaning of which some give as "the Wonderful Numberer." Leeser renders it, "the unknown one."

spoke at first, how long this state of things would be allowed to go on. The answer was, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed."

THE VISION INTERPRETED

So far the vision. With verse 15 begins the explanation. When Daniel said he "sought to understand it," it can only mean that he *prayed* that an interpretation might be given him. Then stood one before him, in the appearance of a man, and from between the banks of the river Ulai came a man's voice, which said, "Gabriel, make this man understand the vision." Gabriel (who no doubt was the one "in the appearance of a man" whom Daniel had just seen, v. 15) drew near to where Daniel stood; and the latter, affrighted, fell on his face. But Gabriel said to him,

"Understand, O son of man; for the vision belongeth to the time of the end."

The importance of this statement (repeated in vs. 19, 26; comp. also Dan. 12:4, 9) appears later. Meanwhile Daniel had sunk into a deep sleep, with his face to the ground. But the angel touched him and set him upright; then continued the explanation of the vision.

"And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end. The ram which thou sawest, that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power."

This is perfectly lucid, and needs no further explanation. The ram is the second Gentile world-empire, corresponding to the arms and breast of the Image in Dan. 2, and to the "bear" in the vision of the Four Beasts of Dan. 7—Medo-Persia. The "shaggy he-goat" (as Isaac Leeser's translation gives it) is the third of the Gentile world-powers, the Grecian empire, of which Alexander the Great was the first and most prominent king, symbolized by "the notable horn" of the he-goat. In Dan. 2 this third world-power is represented as "the belly and thighs of brass" of the great Image; and in Daniel 7 as the four-headed, four-winged, beast which was like a leopard. Under the leadership of its first king (Alexander), this power of Greece swept with incredible rapidity eastward, conquering everything before it, completely crushing the mighty Persian empire, mastering all the then-known earth, so that Alexander is said to have wept because there were no more worlds left for him to conquer. But in the hour of his highest triumph, the "notable horn" of the he-goat was broken. Alexander, still young (aged 32) died at Babylon (B. C. 323); and about 20 years later, his kingdom was partitioned among four of his generals, Ptolemy, Seleucus, Lysimachus, and Cassander. These are well-known facts of common his-

tory, and correspond perfectly with the prophecy of Daniel's vision.*

"The Latter Time of Their Kingdom"

Let us note now, carefully, that up to this we have merely the foreground of the chief point of the prophecy. The vision belongs to "the time of the end." It foreshows what shall be "in the latter time of the indignation"—that is, of Israel's rejection and chastisement. It was not to be in the near future of Daniel's time, but after "many days to come" that the burden of this prophecy was to be realized. The four kingdoms of Alexander's empire had a *former* time of their existence; they were also to have a *latter* time. This "latter time" is further defined as the time "when transgressors are come to the full"—when sin and wickedness shall have come to its final climax. It is at that time that the events of this prophecy

*"Ptolemy possessed Egypt, Cyrene, Coele-Syria, and some of the southern parts of Asia Minor. Cassander, Macedon and Greece. Lysimachus, Thrace, Western Bithynia, Lesser Phrygia, Mysia, and Lydia. Seleucus, all the rest"—which would include Palestine, Syria, and all the vast territory to the East once possessed by Assyria, the Chaldeans, and the Medes and Persians." were to take place. Out of one of the four horns that sprang up in the place of the great horn that was broken off—that is, out of one of the four kingdoms that sprang from Alexander's empire after Alexander's death—a little horn buds forth, which is destined to become "exceeding great, toward the south [toward Egypt, formerly the Ptolemies' kingdom] and toward the east [that which was Seleucus'] and toward the glorious land [Palestine]." The interpretation of this is that out of one of those four kingdoms (in their latter time) shall a king arise, little in his start, but attaining to tremendous power—a king "of fierce countenance," and "understanding dark sentences," whose "power shall be mighty," yet with power not his own, but bestowed upon him from another source, and altogether an *evil* power. (Inevitably here we must think of the statements found in 2 Thess. 2:9 and Rev. 13:2.) Leeser translates "a king of an impudent face, and understanding deep schemes"; Rotherham, "a king of mighty presence, and skilful in dissimulation." He uses this power to destroy the mighty ones, and "the holy people," which latter phrase signifies the Jews, the people of Israel. He will "destroy wonderfully," and prosper and do his pleasure; and by his policy ("cunning") he will cause deceit and craftiness to prosper in his hand. (Have we seen something answering to this picture and pattern in our days?) He magnifies himself in his own heart, and in their security will he destroy many. Finally in the madness of his pride he will stand up against "the prince of princes." (Could this "prince of princes" be any other than Christ?) Then he comes to his end—not by the agency of man, but like the Image of Dan. 2, and like the fourth beast in Dan. 7, by an act of God, by a stroke of supernatural judgment.

Of the vision of the 2300 "evenings and mornings" (v. 14) the angel interpreter says simply that it is true—i. e., not veiled in symbolism. It is just a plain 2300 "evenings and mornings." But what is the setting of all this? Let us go back to the vision itself to get the connection. Of the "little horn" we read here that it

"waxed great even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed."

No further explanation is given us of this. But in the light of what is revealed, some things are plain. The "host of heaven" and the "stars" (comp. Dan. 12:3) can be no other than "the holy people" whom the king of fierce countenance, the "little horn," destroys, in v. 24. (See also v. 12.) The "prince of the host" is the recognized leader of the people at that time. But what is the "continual burnt-offering," and "the place of his sanctuary" which this wicked one casts down? The picture suggested in this description is that

1. Israel is back in their land.
2. They have rebuilt their temple.
3. They have resumed the daily sacrifices.
4. This king seeks to destroy the people; takes away their continual burnt-offering, and casts down the place of their sanctuary.
5. God gives them over into the hands of this wicked one "because of transgression."
6. This "little horn" (then grown great) casts down truth to the ground, does its pleasure and prospers.
7. This tribulation is to continue "unto 2300 evenings and mornings; then shall the sanctuary be cleansed."

This vision, as the angel told Daniel, was to be shut up, because "it belongeth to many days to come."

ANTIOCHUS EPIPHANES

Many students and commentators hold that the prophecy of this "little horn" of Dan. 8 has been fulfilled by the appearance, nearly four centuries later, in the kingdom of Seleucus, of an evil king, a bitter enemy and persecutor of the Jews, "Antiochus Epiphanes" as he was called; who in B. C. 168 took Jerusalem, slaughtered 40,000 Jews, plundered, and, after that, foully desecrated, the Temple. That this Antiochus in several points strikingly answered to the prophecy of Daniel's

vision is clear. He sprang from one of the four kingdoms of Alexander's divided empire. He assaulted the "holy people." He defiled the temple and thus for a time caused the sacrifices to cease. If by "the prince of the host," the highpriest is meant—Antiochus Epiphanes certainly "magnified" himself "against the prince of the host." All this so closely corresponds to Daniel's vision that we are bound to see in it at least a fulfilment of that prophecy. But certain other features which were *not* fulfilled in Antiochus, point to another, in whom, when he comes, *the* fulfilment will be realized in full measure. For

1. Antiochus arose in the former time (the earlier history), not "in the latter time," of *the* Alexandrine kingdoms.

2. His persecutions did not in any sense mark "the time of the end" (Dan. 8:17). Nor did his oppression of Israel come to pass "in the latter time of the indignation"—God's anger against Israel (v. 19). Nor had "transgressors" then "come to the full," but, contrariwise, a large part of the nation stood up valiant and faithful to God, throughout all that trial (v. 23).

3. Antiochus desecrated, but did not "cast down," i. e., destroy, the temple.

4. No such 2300 days as spoken of in v. 14, can be discerned in the Antiochus tribulation. According to the best available chronology, Antiochus' first interference with Israel's religion was in B. C. 175; his desecration of the Temple took place in B. C. 167. Two years later (B. C. 165) Judas Maccabeus purified the Temple and instituted the feast of Dedication. And the next year marks this Antiochus' death.

5. So far from "the host" being "given over" to this monster Antiochus, and his destroying "the mighty ones and the holy people"—we find in the history of that wonderful period a record of victorious heroism on part of the Jews, which resulted in their autonomous independence, for about 100 years; the only such period from Nebuchadnezzar's time until now.

Clearly Antiochus Epiphanes—though we may regard him as a type and foreshadowing of the great persecutor of the end-time, does not fill up the picture of "the king of fierce countenance." Another question, however, is raised about the "little horn" of Dan. 8—

Is It Identical with the Little Horn of Daniel 7?

Some prophetic students with suspicious vehemence, declare that it is not; no, and couldn't be. But despite their insistence it appears to us that the reasons they advance are insufficient, and that the two "little horns" are one and the same. True, the little horn of Dan. 8 arises out of the *third*, not, like the little horn of Dan. 7, out of the *fourth* worldpower. But the fourth worldpower will embrace all the kingdoms and territories (and more) that were included in the third. Among the ten horns of the fourth beast the four kingdoms of Alex-

ander's empire, reconstituted for the "latter time" would naturally have their place. Also the little horn of Daniel 8 "toward the glorious land." (Dan. 8:9.) That shows its origin to have been in the north-western kingdoms of Cassander and Lysimachus, more likely the former, the kingdom of Greece, which after a long absence arose again into a national existence in 1827 to begin the "latter time" of its career.

The Conclusion

So awful and awe-inspiring was the vision that Daniel fainted under it, "and was sick certain days." Then (he tells us) "I rose up and did the king's business; and I wondered at the vision, but none understood it"—or, as the R. V. margin gives it, "there was none to make it understood." Did Daniel himself fail to understand it? That could hardly be meant. For Gabriel, whose task it was to make him understand (v. 16) could hardly have failed to do so. The rendering of Leeser suggests a better meaning: "I was depressed because of the appearance, but no one observed it." Nevertheless there was something *about* the vision that perplexed Daniel's mind sorely. What that was will come out in our next lesson.

NOTES AND PERSONAL THOUGHTS

From Dan. 2:4 to the end of chapter 7 the original text is in the Chaldaean (Aramaic), which was the world-language of that day. But with 8:1 the prophecy returns to the Hebrew tongue. This is meaningful. The portion included in 2:4 to 7:28 is of world-wide import; but from here on the prophecy deals most especially with the affairs of the people of Israel. Note how similiarly in the midst of a Hebrew discourse in Jeremiah, one verse, Jer. 10:11, is addressed to all the world, and is written in the Aramaic language.

Daniel is utterly overcome in the presence of Gabriel, who is only one of God's glorious messengers. We shall see another example of this in Dan. 10. Is it any wonder that the "Man of Sin" will be "brought to nought" by the brightness of Christ's appearing ("the manifestation of his coming"; literally, "the outshining of his presence")? 2 Thess 2:8.

Daniel did not presume to interpret the symbolic vision; but he "sought to understand it." As in every need and desire of his heart, he must have asked of God. We shall see again how earnestly he prayed for understanding of another vision, in Dan. 10. In all our Bible-study do we pray for understanding and enlightenment? (Ps. 119:18; Eph. 1:18.)

"Shut thou up the vision." Compare this with Dan. 12:9. But see how different it is in the book of Revelation—though many would have us to count it as a sealed book! (Rev. 22:10.)

Is the prophecy of Daniel still "shut up"? When and how and by whom will it be understood? Answer: so much of it as it reveals could always be understood, together with all its precious lessons. But the more specific significance and definite meaning will appear more and more as "the time of the end" approaches. This will be due partly to developments in the world which will bring Daniel's words to mind; partly to increased study of the word of God in general, and of prophecy in particular (Dan. 12:4). Also the light of the N. T., especially of "Revelation" will increase our understanding of Daniel. But remember that, even with all that, even in the end-time "none of the wicked shall understand; but they that are wise shall understand." (Dan. 12:10.) Here comes in also that impressive word of Christ about Daniel's prophecy: "Let him that readeth understand." (Matt. 24:15.)

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 3:13-19

13. The clause "who is in heaven," as the margin of the A. S. V. states, is not found in some manuscripts. In fact, the best manuscript tradition omits these words, and I should be inclined to omit them. The words hardly fit the context, for Jesus was right there on earth when he was speaking. I should judge that someone later made a marginal note, *ho on en toi ouranoi*, on the Greek manuscript, and that a later copyist copied this note into the text. This note, of course, would have represented the truth at the time it was written on the margin, for Jesus ascended into heaven some seventy years before even the original writing of John's Gospel. Both Wescott and Hort and Nestle omit this clause in their Greek texts.

15 "That whosoever believeth may in him have eternal life (*hina pas ho pisteuon en auto echa dzoen aionion*)."² The marginal reading (A. S. V.) is: "That whosoever believeth in him may have eternal life." The margin assumes that the *en autoi* "in him" is to be construed with *pisteuon* "believeth" rather than with *echei* "may have." Such a use of *pisteuo* with *en* and the locative can be paralleled in the New Testament only in Mk. 1:15, *pisteuete en toi euaggelioi* "believe in the gospel." (In Eph. 1:13, *en hoi kai pisteusantes esphragisthete* "in whom, having also believed, ye were sealed," the *en hoi* "in whom" goes with the *esphragisthete* "ye were sealed.") The regular construction with prepositions in the New Testament after *pisteuo* is *eis* with the accusative (45 times), *epi* with the locative (6 times), and *epi* with the accusative (7 times). The simple dative is also found after *pisteuo*. Robertson feels that mere belief is shown by *pisteuo* and the dative, but that personal trust is shown by the constructions with a preposition.² I should say, on the basis of Mk. 1:15 and on the basis of the fact that *epi* with the locative is found, that the marginal reading is possible, but rather improbable. We cannot, however, be dogmatic either way, and, to be sure, either way is theologically true.

17. "Should be saved (*sothei*, aorist passive subjunctive.)" The aorist here shows punctiliar action. The world was saved once and for all time by Jesus' atoning death. Individuals partake of this salvation as they accept Jesus.

19. "Is come (*eleluthen*, perfect active)," i. e., "has come." The *hoti* clause, "that the light, etc.," is a noun clause in apposition with *krisis* "judgment," and I take the clause as defining the fact that a man by his failure to accept Christ judges himself and writes his own commitment to eternal death. God

² I have adapted this discussion from A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*: New York, Doran, (1919), p. 540.

does not condemn sin, and men themselves condemn themselves. Cf. 1 Tim. 2:3 f.

“Loved (*egapesan*, aorist).” The aorist here shows a simple completed past. When Jesus was saying this, already “men (*hoi anthropoi* ‘mankind’)” had made this choice between the darkness and the light. “The light” is, of course, Jesus Christ. Cf. Jn. 1:9-11.

BEN'S BUDGET

Ben J. Elston

Did the full, well, and earnestly told story of the cross ever fail to persuade an intelligent, “honest and good heart”?

Has any uninspired messenger ever told it as well as it deserves to be told?

And has any heart loved it as it deserves to be loved?

I intend to know it better, to love it more and to tell it better and with more earnestness—and I do not count that a small resolution.

It was mine to enjoy the yearly Thanksgiving meeting at Leon, Iowa, this year. Others may report it. Only let me say that I am glad that I was there. Also, we saw three persons baptized there. May God help them to the “abundant entrance.” Bro. Wm. J. Campbell's good influence is felt through all this territory. One has little excuse for total discouragement in such surroundings, even if the harvest seems small. One garnered sheaf will not be lost, and what a great salvation! And the garnered one, the reaper, and all the redeemed and all heaven will rejoice together forever. It is so abundantly worth while. My love and prayer for all, whatever may lie ahead.

THE LETTER TO HEBREW CHRISTIANS

W. J. Johnson

The writer of this letter, having perceived that many Hebrew Christians were inclined to give up Christ for works of law, took advantage of their knowledge of the source of the scriptures that he might lead them to a richer and fuller understanding of what God spoke through His Son, Christ Jesus. Their scriptures pointed to Christ and now through Him God has spoken. Therefore they should give an attentive ear to His word—and not only they, but we also should observe all things revealed to us—that the promises of God may be entered into and enjoyed. For even now if we believe (love believeth all things) what He has made known—not fabulized interpretations of our own—we shall arrive at a mutual understanding of things pertaining to our spiritual welfare, and shall enjoy more fully the fruit of the Holy Spirit, with whom we are sealed till our adoption, to wit, the redemption of the body. Eph. 1:13, 14; 4:2-5, 15; John 14:12-15; Gal. 5:19-21; Rom. 8:18-25.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Don't waste. *** Mails seem to be so irregular now that we receive all in a bunch. Your last two came Friday—also twelve letters from the children.—*Delia Short*, Africa, Nov. 12. Received Dec. 27. *** Let us all take notice that our country is *in war* and that war *is in our country*. Taxes will necessarily be higher, and verily our freedom will be worth more than its cost, if the allies win. If they do not—you can think of conditions where Hitler, Mussolini and the Japanese have their way.

I've thought of you so much since Sister Janes has gone. I think of her as she was when we were there, so interested in the work and always ready to help even beyond her strength. . . . Sometimes I wish I had the children home in America.—*Alice Broaddus*, Manila, Nov. 16. Received Dec. 19. *** The missionaries in war areas are: Jesse Stephens, Honolulu; E. L. Broaddus and Ethel Mattley, Hong Kong, with the L. B. Davis family and Sister Bernard in Macau, not far away; H. G. Cassell and family, and Alice Broaddus with the children, in Manila; Bernard Wright, in No. China far remote from Hong Kong; Sisters Cypert and Andrews in Japan. There are also consecrated missionaries of the organ-using type in some of these fields.

Do no foolish spending. Before this horrible experience is over you may be as *tight* as you are now *flush*. Besides the exactions of Cæsar and the necessary requirements of the body, church work at home and abroad needs all you can give *and more*. *** "Four are to be baptized in this vicinity this afternoon.—*Addie Brown*, Africa, Nov. 12. Received 12-26. *** We were \$299.73 in the red at the end of September.—*A missionary*. *** One European lady was baptized in July.—*Will Short*. *** I have twenty girls in school and eight of them have been baptized since they came in August.—*Myrtle Rowe*, Africa, Nov. 9. *** We have corn planted and tomatoes set out.—*Georgia Hobby*, Africa, Nov. 10. *** "Deur Sensor Oopgemaak" is pasted on our letter from Cape Town, "which being interpreted is" "Opened by censor." Perhaps it is our Christian duty to be brief in correspondence with missionaries to lighten work on the censors and speed up the mails. It would seem wise to avoid discussing the war. *** Just put 145 Philippine Christian Reviews in the mail. Things don't look too favorable out here just now. Japan . . . may have to do something desperate to save her face.—*H. G. Cassell*, Manila, Nov. 8. *** As there is no N. T. in Tonga, Bro. Hobby is eager to get a book of N. T. stories published. *** Pray for and give to the missionaries. *** A missionary letter has come in with 10 lines well "blacked out."

DR. L. K. HARDING

Dr. L. K. Harding, after enduring a successful operation (apparently), and able to comment on events of the day, two hours later entered a better world, caused by a blood clot. Being in the hands of his very own, in Atlanta, he had the best of medical attention.

Funeral services were held in the little church in Henning, where he had preached for more than twenty years. Brother Pittman, who officiated, spoke of his heavenly inheritance and of his making his "calling and election sure." His father and grandfather were preachers of the gospel. His Christian companion survives him.

Brother Harding was magnificent in many ways: especially in his tender attention to elderly people. He indeed had a host of friends in many places. This was beautifully demonstrated after his departure. We love to think of him with the ten thousand times ten thousand, and thousands of thousands singing His praises. Daisy S. Oldham.

CLARA McCOMBS

A good woman whose home was at Pendleton, Ky., has gone home to be with the Lord. Sister Clara McCombs had reached the good age of 77 years, 1 month and 20 days. She had lived and worshipped with a denominational body for many years, and, quoting her, "I had through the years felt that there was something lacking in my service to my Lord, until about five months ago, when I was buried with my Lord in baptism. From that day and forward I have been happy beyond expression."

She went home to be with the Lord on the afternoon of December 4th. The writer spoke words of comfort to one son, two daughters, seven grandchildren, two great-grandchildren, and a number of friends, bringing them the Bread of Life, that gives assurance of faith and hope which only those who live and die in Christ possess. We then buried her frail, worn body from which her spirit had flown. This is better, very far better. She has gone where she may rest from her labors, awaiting the coming of her Lord to awaken her out of her sleep. S. L. Yeager.

VIRGINIA PRAUL BELL

Sister Bell was born May 18, 1884. Her father died before her birth and her mother died while she was yet young. Early in life she was baptized into Christ. Her brother, Tom, and her sister, Neva, were also Christians. On March 25, 1929, Sister Bell was married to Brother N. C. Hall. She became an invalid about three years ago and had a stroke about a week before her death on Saturday, December 27, at the age of 57 years, 7 months and 9 days. When I first began going into her neighborhood over thirty years ago, Uncle Press Brown and wife, their daughters (Bell and Lula), Aunt Jule Thorne, and the three Bells were all living. Now they are all dead and no meetings are held at the school house. The writer spoke at Virginia's funeral and the body was laid in Pennsylvania Run cemetery. Don Carlos Janes.

GOD'S CHASTENING

Thomas A. Kempis said that if two paths present themselves we should choose that which is most set with thorns. A rose-strewn path is unlikely to be the way of God. Many are dismayed because of difficulties. But consider that when the Lord was baptized, in the graphic words of Mark, "straightway the Spirit driveth Him forth into the wilderness (to be) tempted of Satan; and He was with the wild beasts." It is a favorite device of the Adversary to undermine faith by suggesting that the promised guidance has not been provided, pointing to affliction and trial in proof, whereas faith grows in chastening and in the crucible becomes pure and more precious to God (1 Peter 1:7).—Selected.