

THE WORD AND WORK

(VOLUME XXXVI, MARCH, 1942)

WORDS IN SEASON

R. H. B.

IF CHRIST DOES NOT COME

We have more reason to expect the Lord's return in our days than any former generation has ever had. No one can say that the Lord certainly will come now; but we can and should reckon on the possibility. We may even count it a probability. The Lord may come. If He does, then for His own who wait for Him it will mean salvation (Heb. 9:28), the redemption of the body (Rom. 8:23), whether by resurrection or by that instantaneous change (1 Cor. 15:51, 52), when He shall "fashion anew the body of our humiliation, and shall make it like unto His glorious body" (Phil. 3:21). For such it will mean the end of all tribulation, of dreads and fears, of pain, sickness, burden, trials. All things will then be for ever new. That, to God's people were "a consummation devoutly to be wished for." But the Lord may not come in this day, nor at any time during this crisis, nor in the present hour of stress and trouble. And if He does not—what then? Then we shall have to go through whatever comes by the help of God, and stick it out to the end. The Lord wanted us to be prepared for either eventuality. He gave no intimation as to when He would come to receive us unto Himself. Sometimes He spoke as though it might be very soon. Then He threw out hints that it might be quite a long while (but not necessarily beyond the life-time of the disciples to whom He is speaking). "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." False rumors will be flying in those days, as "Behold, He is here," or "Behold, He is there"—"go not away, nor follow after them"—for He will not come in any such secret fashion or to some hidden chamber, but publicly as the lightning which flashes across the heavens. (Luke 17:22-24.) Such words suggest that many a day (and troublous days) may intervene before the Lord comes back. On the other hand the "evil servant" who says in his heart "My Lord tarrieth" may to his surprise and sorrow find that He has come much sooner than expected. So as we face what may be dreadful days ahead, let us on the one hand hope for, wait for, watch for, the Lord's returning—for He may come any day, and take us up out of these threatening evils—and on the other hand let us watch and pray to have strength to stand and withstand, if Christ does not come at this season.

SET FOR A LONG WAIT

While the "evil servant" in his heart puts far away the day of Lord's return—the error of the "foolish virgins" is on the opposite side. They were not prepared for a possible long waiting time. They had lamps and oil in their lamps; but the "wise virgins" had also a reserve of oil with them in their vessels.* If the Bridegroom had come in a short while, all would have been well; but they were not prepared for a long waiting time. They had taken it for granted that the Bridegroom would come at once. But as the hours wore on the keenness of expectation flagged, and both the wise and the foolish slumbered and slept. The midnight cry, "Behold the bridegroom," roused them all; and the trimming of their lamps represents their effort to recover their readiness for the great event, which during their slumber had been neglected. But the foolish found (too late, it proved) that they had not the spiritual wherewithal to get themselves ready. This is precisely the condition of many religious people today, and blessed are they who take inventory in time to prevent final bankruptcy. That "oil" cannot be obtained from others. It comes by watching and prayer (Luke 24:36), by the word of God, by soberness and girding up of loins, and setting our hope perfectly (i. e., undividedly) on the grace that is to be brought unto us at the revelation of Jesus Christ—"as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living." (1 Pet. 1:13-15.) Can you find it in your heart not to turn and return and make such a change? Or are you too far gone and helpless now to procure such oil as that? There is One who can and will restore you if in faith and humble penitence you come to Him. And, whatever you do BEGIN—begin *now*; it's none too soon. From the first true step He will be with you. Be rid of that love of self, love of money, love of pleasure that marks the professing Christendom of the last days (2 Tim. 3:1-5); the lust of the flesh, the lust of the eyes, the pride of life; and "let Jesus come into your heart." Behold, He stands at the door and knocks.

*We cannot afford to commit ourselves to foregone theories which necessitate the twisting of scripture-passages. Some have labored to show that the "foolish virgins" were mere pretenders, false professors, and that they had no oil, even in their lamps. For the "oil," they think, is symbolic of the Holy Spirit, and their foregone conclusion is that no one who has once been made a partaker of the Spirit could ever be shut out. But it is better to revise our theories than to revise the Scriptures. It is better also, if necessary, to let two seemingly conflicting passages stand side by side as they are, rather than to mutilate one in order to vindicate the other. No virgins, however foolish, would go out to meet the Bridegroom with dead lamps. Nor does it say (as they seem to contend) that at the midnight cry they all rose up and lit their lamps: they only trimmed them; and it was just then that the foolish discovered that their lamps were going out. The difference between the wise and the foolish is that the former carried an extra supply of oil in their vessels, in case the Bridegroom should tarry.

LAMPS IN THE GLOOM

And you will perhaps need the oil badly in the days that are now coming upon us. If the Bridegroom does not come just now, there will be much to face. And that no matter how this world-engulfing war may end. Even if the Allied Nations win, there will be an awful backwash, far worse than that which followed "World-War I," with possibilities of disruptions, revolutions, anarchy, dictatorships—who could forecast it? And in the other case—well, we will not attempt to envision it. Now will your anchor hold when the tempests break? Yes, if your heart is Christ's your lamp will shine through it all, and as your days so shall your strength be. It is not by strength of character, and force of will-power, not by any human virtue or innate ability that anyone will prevail in the test, but by faith in Jesus Christ. The strong must become weak as a child, and the weak must cleave unto the Lord with purpose of heart (Acts 11:23). In the meanwhile—as these things are beginning to come to pass let us look up and lift up our heads. (Luke 21:28.) Let us look for Him each day, and say in our hearts "Perhaps today He will come." If the world threatens He will speak peace to our hearts as He did to His own in the upper room (John 16:33). And one day—it may be very soon—He will come for His people (1 Thess. 4:16, 17) and we shall go in with Him "to that great bridal-feast of bliss and love."

FOUR POINTS OF GOD'S SALVATION

There are four things of God in His redemptive work toward men. They are

- I. Love.
- II. Love meeting a need.
- III. Love going to utmost length of sacrifice.
- IV. Love successfully accomplishing its purpose.

This may seem too simple to be put under four heads; and yet these four things are distinct. (1) There is the fact of the love of God. Apart from the revealing word we could never have known this; no one would have dared to think it or to dream it. But in God's word this is emphatically declared. And if He had not loved us there could never have been any salvation. (2) Love must have adequate occasion to manifest itself. Great love cannot be shown except where there is great need. If some friend would sacrifice his life for you without any need or occasion you would not only be unable to appreciate it, but it would leave you mystified, even resentful. It is for this reason that many have never been able to understand the death of Christ, because they have never realized their need. Some are still asking, "Why did Christ have to die?" What can we say to such? (3) The third fact is that the love of God in the presence of man's extreme need went to utmost length. That love was wholehearted. It stopped at nothing. It gave all it had, and it required all it had and all it could give to meet the need. Finally, (4) it accomplished

its purpose. There is human love that would freely sacrifice its all, but finds that even its best cannot avail. But God's love and God's best is adequate to meet the need. There is no sin nor condition of sinfulness that is not provided for in His sacrifice. "For God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have eternal life."

Reaching up to God,
Reaching out to man,
Reaching down to depths of shame:
The Cross of Christ it reaches me—
Oh glory to His Name!"

MANLINESS

"Quit you like men" wrote Christ's apostle to the Corinthian brethren (1 Cor. 16:13). The qualities of manliness were well known and greatly admired among the Gentiles, as indeed they deserve to be always and everywhere. What many men were in earthly matters, that the Lord wanted His people to be for Him in spiritual life and warfare. "Quit you like men." And how do *men* acquit themselves? I would suggest for an answer an article in the February Readers Digest entitled "The Epic of Lou Gehrig." It is the saga of a noted base-ball player—not a very great and important place in humanity's affairs, we may say, yet—

"Honor and shame from no condition rise;
Act well thy part—there all the glory lies."

And he acted well his part. His was the single eye, his the undaunted courage, the unbending purpose and the wholehearted willingness to pay the price, whatever might be the cost of toil and pain, so he might fill his place and perform his task. He never winced or whined or gave up or hoisted the white flag, come or go what would. And when at last he went down as all men must, he fell (as a poet said of another) like some lordly cedar, leaving a lonesome place against the sky. And that is *manliness*. The Lord Jesus would have His servants to be such. Such a one was Paul, "a man in Christ." "I hold not my life of any account as dear unto myself," said he, "that I may accomplish my course, and the ministry I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24.) And there has been many another who by faith did great things or steadfastly endured through adversities. The Lord Jesus needs such. And in His service even the weak can become strong—

"Strong in the strength which God supplies—
Through His beloved Son."

"Strong in the Lord of hosts
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror."

NEWS AND NOTES

February Clubbers

Below we list clubbers for the month ending Feb. 15. Mrs. Holloway heads the list this month with H. N. Rutherford a close second. Sister Holloway has sent in 76 names in all. Possibly our hardest worker is Robert Boyd, who, in a limited field, has 71 names to his credit. Thanks to all and to our heavenly Father for such good friends.

Clubbers

1. Mrs. M. E. Holloway, Ky. . . .	40
2. H. N. Rutherford, Ky.	38
3. Waldo Hoar, Ind.	25
4. Robert Boyd, Tenn.	23
5. Ivy Istre, La.,	20
6. C. T. Gabhart, Ky.	19
7. Jesse Bibb, Ky.	12
8. Wilson Burks, Ky.	12
9. Mrs. J. L. Allen, Ky.	10
10. Mrs. Nancy Averitt, Ky. . . .	8
11. G. L. Williams, Ala.	8
12. Mrs. Rice Fryman, Ky.	7
13. John Gill, Ky.	7
14. L. C. Healy, Colo.	7
15. Eugene Pounds, Ky.	7
16. G. B. Whitenack, Ky.	7
17. J. N. McGuire, Colo.	6
18. W. J. Johnson, La.	6
19. Mrs. Willis Alston, Tenn. . .	6
20. T. B. Simpkins, Tenn.	5
21. J. M. Forcade, La.	4
22. E. C. Ringer, La.	4
23. Lulu Denny, Ill.	4
24. Mrs. H. E. Garber, Ore. . . .	4
25. Mrs. Mary Yarbrough, Tex. .	4
26. P. I. Pryor, Tenn.	4
27. Mrs. Laura Jorgenson, Nebr. .	4
28. Mrs. J. I. Hamilton, Wash. .	4
29. Mrs. H. W. Young, Ky.	4
30. T. L. Brown, Tenn.	4
31. W. H. Jernigan, Ky.	4

Number of subs. in these clubs	317
Number of singles received	68

Total for February	385
Total for January	427

Grand Total	812
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Evergreen, Ala.: "Word and Work was thoroughly enjoyed as usual by our family. It is truly a great little magazine and I'm trying to get all who will to read it. I cannot stop until it is read when it comes, though all cannot be digested at one sitting. I go back and chew more and more. I, too,

wish especially that our leaders would read the good things in the Word and Work. Words in Season are always very timely. Young People's Corner for February is very good."—G. L. Williams.

Portland, Ore.: "We enjoy the messages so much that are given in the Word and Work each month, especially in these troublous times. They do surely sustain our faith and build up our courage to take whatever may come."—Mrs. H. E. Garber.

Dugger, Ind.: "You asked for suggestions for Word and Work. I have one which may not be worth anything, but it seems that there is not enough taught on first principles in it. I don't mean the legalistic fashion of some papers, but in every issue something should be written along that line. Different people will pick up a single copy and read it and read no more. Perchance it is one seeking more knowledge along that line and it would be the means of leading him to the Lord. Copies that are placed in hospitals and libraries might have weight with those who chance to pick up a copy and read it. Along with the spiritual and prophetic teaching each month a short paragraph setting forth man's lost condition and need of the Lord, and the way to come to Him might be well placed."—Maurice Clymore.

These Have Finished the Course

"Good, humble, faithful Brother Broadus of China has folded his arms in the Christian's final sleep. Remember Sister Broadus and her children, believed to be in Manila.

"The Christian Worker magazine of Wichita, Kan., has suffered the loss of its long-time editor, Brother Homer E. Moore. Sister Moore is a resourceful woman, who also has had 'ink on her fingers' for years. Together with Paul Moore, she will carry on.

"My friend, Dr. L. K. Harding, nassed on late in 1941. A few lines from Sister Harding's letter:

"Dr. Harding's knowledge and wisdom made him such a useful man in the Lord's service. We do not understand the ways of our heavenly Father, but we know they are right. . . . He was so interested

in your hymnal, and was so highly pleased when he read of the great numbers being sold, and of new churches ordering. He considered it a great blessing to the church of the Lord.'

"Yes, L. K. Harding, George Klingman, D. H. Jackson, and others like them, have been an inspiration always, and life is lonelier because these have gone."—E. L. J.

Dallas, Tex.: "How few in America have been interested lo, these many years, in sending men to Japan as messengers of truth and light! How many are now eager to send an overwhelming number of men on a mission of destruction! If we had made a real effort to send the gospel to Japan, possibly there would be no occasion for sending an army now."—L. M. Lynn.

East Point, Ga.: "We enjoy our Word and Work very much. Best wishes for a most successful year."—W. D. Flynn.

Akron, Colo.: "We enjoy the Word and Work very much. Keep it coming and going."—J. M. McGuire.

Fulton, Mo.: "It has been my practice for some years to give away a number of complimentary subscriptions each year in the hope that the Word and Work will then sell itself for the second and succeeding years. In some cases it has done this. Of course, it is evident that I think the paper is worthwhile, but unless the person who gets it thinks so, complimentary subs are wasted."—Jonah W. D. Skiles.

Who Will Help?

Now we would like to add 200 gift subscriptions to preachers. 100 of these to fair-minded men among us who would not otherwise receive the W. W., and the other 100 to more conservative Christian church ministers. This is a suggestion to any who would like to have a share in a good work. Also we would be glad for any to help us in making out this double list by sending in names and addresses.

"Brother J. D. Phillips, editor of *The Truth*, has purchased a fine, modern printing plant at Austin, Texas, and moved the paper there: address, Rt. 2, Box 454.

"Fine weekly sight-singing and hymn-singing classes, (E. L. J. in-

structor) are now running at Borden and Sellersburg churches (Indiana), and Highland church, Louisville, on Tuesday, Thursday, and Friday nights regularly, and in that order. The instruction is free to all in reach.

"The owners and editors of the Word and Work were well pleased with the publisher's year-end financial report—the first year in years, we believe, that has closed with all bills paid, and the first year that we have ever supported a paid publisher. The extra gifts (over and above all subs. and orders) that certain good friends sent in made all this possible. We are deeply grateful to God, and to all who helped."—E. L. J.

Murfreesboro, Tenn.: "We are sending \$1.00 to renew our subscription to the Word and Work for 1942. It is still the best magazine!"—Mrs. J. J. Doster.

Pine Apple, Ala.: "From October 1 to December 29, 1941, I was absent from home, doing some service in northwest Alabama, northwest Georgia, in Tennessee on the Cumberland mountain near the western slope, and in Ohio and Indiana at places where they are neither premillennial nor ultra anti-millennial as a body."—Flavil Hall.

Dugger, Ind.: "Attendance at our mid-week services has been increasing during the month of February. I think it is a good sign when mid-week services hold up in interest and increase in attendance. Those who attend prayer meeting are interested in their own growth and development and in the work of the church. There are many who get more spiritual help from the mid-week service than from any other service of the church. A Christian cannot be pleasing to God who can go other places through the week and cannot attend prayer meeting.

"February W. W. was fine. Subscribe **now** if you are not a subscriber and renew **now** if you are. How much do you pay for secular papers and magazines? I didn't think about that either until I realized I paid from fifty to eighty cents a month for a newspaper. You may have Word and Work a whole year for a dollar, single subscription."—Maurice Clymore.

Louisville, Ky.: "Those club lists look good. I trust there may be a list to adorn a page again this month."—Stanford Chambers.

Johnson City, Tenn.: "One placed membership here since last report. The first Sunday in March marks our second anniversary with the church here. We trust our third year's service, by God's grace, will be the most fruitful yet. In spite of these tremendous times, the brethren are undertaking a heavier financial burden—we are glad we can trust our God to enable us to do so. We anticipate starting some other Bible classes soon. We will need to start our building payment drive soon. Pray with us that God may abundantly supply the need.

"I hope you keep giving pictures and histories of churches. I love the work everywhere, and think the feature adds much interest to the paper. I notice people here all seem to take an interest in Bro. Rutherford's write-up."—Robert B. Boyd.

Parksville, Ky.: "We cannot send Brother Wright money until the proper channels are opened. Even the money wired him in December was called back. But his expenses go on. He may need a lot of money whenever we hear from him. This money would apply to debts accumulated—perhaps for tickets to safer territory. Therefore—and this is advised by Brother Janes—we continue to put these funds in the bank for an approaching emergency.

"Our job is to pray as never before and to trust in the Lord's promises as never before. Those missionaries over there are protected by a Power greater than a thousand bombers. Perhaps this suggestion will help. Every Sunday at church we have an added prayer, fourfold in petitions: (1) For the gospel messengers in the Orient. (2) For our boys in uniform that they may be true to the Lord. (3) For our rulers that they may be very humble. (4) For our nation that repentance may come out of this emergency."—Wilson Burks.

Des Moines, Ia. (Belated report): "Yesterday, I attended two good spiritual meetings at Leon, Ia. Bro. Elston preached in A. M. and Bro. Campbell made the introductory remarks. Brother Waldo Hoar direct-

ed a program of mutual teaching, prayer and praise in the P. M. His own talk impressed me most of any. Young men, four from Davis City, showed good training. Bro. Lagle, from near Ottumwa was there. He came from the 'Disciples' a few years ago. A few have a public meeting place in that town. I met Sister Gearhart, Bro. Clymore's sister, who lives at Osceola. Waldo said that the two men who had had the greatest influence in his life were Wm. J. Campbell and R. H. Boll."—F. S. Graham.

Pleas Baber

"Bro. Pleas Baber of Winchester, who was a faithful, good Christian 70 years of age, recently departed to be with his Lord. He leaves a large family among whom is a son, Asa, preacher of the word."—J. R. C.

East View, Ky.: "Bro. Louis Schuler is doing a faithful and good work as superintendent of our Bible classes. At a meeting conducted by Bro. Geo. Johnson 10 young people came forward. One of them was recently called into military service and the other nine are in regular class work. We have about 32 for Bible study at 10 A. M. each Lord's day. Preaching and communion at 11 A. M.; preaching at 7:30 P. M. Faithful attendance and interest in missionary work is in evidence. I am here 2nd, 3rd, and 4th Lord's days and have hope for future harvests. Remember the work at East View in your prayers."—W. A. York.

Louisville, Ky.: "Since the first of the year I have visited at the following places: Jefferson St., Shawnee, Highland Park, Highlands, Liberty St. (colored), Waterford, Portland Ave. (day school), Midway (library), Lexington (a home prayer meeting and with Melrose church), Winchester (preachers' meeting and prayer meeting), and kin folks of Bro. E. L. Broadus at Lancaster, Ky. We have just printed another good supply of free tracts and shall be glad to send samples of about thirty kinds to any who send a stamp."—Don Carlos Janes.

"We cease not to pray for you and the great work you are doing there and pray now God will bless your every effort to His glory. Pray for us and the work here."—E. C. Ringer.

"ABOUT EVOLUTION"

R. H. B.

It has been pointed out that the Darwinian doctrine of evolution did not only destroy the idea (and evidence) of *design* in creation, but changed entirely the character of the God that is behind nature and creation. If there is any God at all, if the universe and the earth and man, are not merely the resultants of the working of blind forces (which came from no one knows whence)—if there is a supreme Being who is responsible for these forces and the laws governing them, He must be a cold, hard, relentless, unfeeling sort of deity. It would be difficult to imagine anything more cruel and fatalistic than the doctrine of organic evolution. There is a flat challenge here between the God of the Bible and the Juggernaut of modern evolution, whoever or whatever he may be conceived to be. No Idol of the heathen has ever presented a more striking contrast to the "God and Father of our Lord Jesus Christ," than does this modern Baal or Moloch. And, alas, many men of science—not all—have felt compelled to accept this monster, and have under the circumstances found it preferable to lapse into atheism or agnosticism rather than to imagine such a being as the god of evolution would have to be.

The whole scheme appears as an exceedingly shrewd piece of propaganda from the "powers of darkness." What else could so speciously and neatly have dispersed the whole teaching of Christ, of the gospel, of the Bible, of God, even of the standards of conduct and simplest principles of morality, all in one stroke? For this doctrine of evolution is not confined to one line of things alone—it is the underlying law of everything that exists, or it is nothing. It applies to all the universe, to spiritual as well as to physical and material things—to mind as well as to matter, to social life and religion; in fact every imaginable thing is comprehended under its sweep and sway. It is the soul of some modern sciences: of paleontology, biology, psychology, sociology. Why should religion and theology be the only exception? Why should not man in the course of his own evolution from a lower to a higher organism, have arrived at first crude and then nobler conceptions of God? Then, of course, the Bible, being itself the outcome of such an evolutionary process, could not be a permanent standard of truth and of final divine authority. In the course of man's progress such a book would naturally have to become obsolete, and its doctrines would by and by be superseded by higher and more advanced ideas. Even our Lord Jesus Christ Himself would have to be regarded as a product of evolution—perhaps one of those "mutations"—one of those strange jumps which nature sometimes makes—a type and forerunner of a loftier race, a specimen of a more highly specialized humanity. (We shudder at the blasphemy—but such conclusions are inseparable from the premises of the evolutionary theory.)

As for *sin*—it must be viewed as a hang-over from animal ancestry—vestiges of the ape and the tiger left in us. The criminal may represent a sort of “atavism.” But no sense of *guilt* could attach to a thing which is in itself so essentially elemental and natural. Atonement, mercy, forgiveness, conversion, regeneration, become out-moded dogmas—milestones left behind on the highway of man’s onward march of progress. For *prayer* there is really no logical place, unless it were for its “reflex action.” As old Omar Khayyan said many centuries ago (for along this line evolution does not seem to have made any strides)—

“And that inverted bowl we call the sky,
Whereunder crawling coop’d we live and die,
Lift not your hands to it—for it
As impotently moves as you or I.”

For in the quality of fallen human nature there has been no change, as far back as we have historical records. Some bit of culture and civilization here and there, at one time and another, some temporary social uplifts, improvements in customs and manners, but constant “reversions of type” on part of individuals, and periodically collapses of national and world scope, such as the world is facing today. Old Adam seems to abide the same, and Cain and his descendents were very modern folk.

This theory of evolution, once admitted—after the first flush of interest has passed, and its implications are felt, leaves the soul desolate and hopeless. What is after all the meaning of the whole tragedy and comedy? To what far-off goal does evolution move? What in the meanwhile becomes of the millions that come and suffer and toil and vanish again in every generation till that goal is reached? What will become of *me* for instance? Evolution has not the slightest explanation. What is my origin? What my destiny? What is death? What is beyond? Why do we have a conscience? Why do we love? Why all the tears and heartbreaks, the hopes and fears that rage tumultuously within? Like some dumb idol-figure Evolution is silent and answers not. It resolves no perplexities and problems for us; it satisfies no longings or cravings of our hearts; it has no word of comfort or assurance. As old Omar said again,

“Drink; for you know not whence you came, nor why:
Drink! for you know not why you go, nor where.”

—or in the apostle’s words, when he rebuked the Corinthian unbelievers, “Let us eat and drink for tomorrow we die.”

In the current number of the “National Geographic” magazine appears a highly illustrated treatise of general evolution, entitled “The Parade of Life through the Ages”; and in a matter-of-course way the author speaks of the “grandfather-fish” (*some fish!* as Winston Churchill would say) from whom all mammals, including man, are descended: and among other

things also gives us an interesting account and a striking picture of the mythical "Neanderthal Man" (who is supposed to be a sort of "missing link");—in short follows the usual line of the evolutionist theory but with such a confident, cock-sure assumption as to lead the reader to think that the whole theory has been given up to be fully established and proven, as undisputed and incontrovertible scientific truth. And that is far from being the case. Your honest scientist, even if he has adopted the theory of organic evolution for a *pro tem* working basis, will tell you that it is an as yet unproved scientific theory; that in fact no reliable evidence has been found of many of its assumptions; and that not all the first-class scientists have accepted the theory. That there was *progress* in creation the Bible itself testifies.* That indefinite developments within certain fixed limits are possible, can be demonstrated. But that is not the same thing as that which we call "evolution." Also we may rest assured that truly ascertained *facts* are in *harmony with the statements of the Word of God*. In contrast with what Evolution has to tell us of the beginning of things, the first verse of the first chapter of Genesis commends itself for clarity, for simplicity and for reasonableness. And the God of the Bible who made us, who knows us, who loves us, and His Son Jesus Christ who gave Himself for our sins, is a far worthier object of our faith than the god of evolution and the blind, relentless forces whether extraneous or "resident" that are supposed to be back of assured evolutionary processes.

"The Bible is not in accord with science," said an objector. "Which science do you mean?" answered a hearer—"yesterday's? or today's? or "tomorrow's?" If it had been in accord with yesterday's science it would be out of accord with today's; and if it agreed with today's it would be proved false by tomorrow's. Man's science changes from generation to generation; but the word of the Lord endureth for ever.

*In the famous written debate between Thomas Huxley and Bishop Wace of England, the former claimed the Bible account of creation to be unscientific. Wace challenged Huxley to leave it to any first-class man of science. They agreed to leave it to Professor Dana who was then Prof. of Geology at Yale. Professor Dana answered that one of the things that convinced him of the divine origin of the Bible was the marvelous presentation of the order of creation in Genesis 1. "No man of that age and time could have known those things, if he had not been supernaturally enlightened."

MONA RAGSDALE

As we go to press word comes of the death of Sister Mona Ragsdale of Dugger, Indiana. She is a sister of Bro. Stanford Chambers. Until we meet again I will remember sister Ragsdale as a loyal friend, a faithful Christian, a sweet singer. The Dugger church will miss her much. We wish to express sympathy to Bro. Ragsdale and the children, of whom there are six.

J. R. Clark.

THE UNITY OBLIGATION

Don Carlos Janes

"Be of the same mind one toward another."—Rom. 12:16.

"Be of the same mind one with another according to Christ Jesus."—Rom. 15:5.

"Be perfected together in the same mind and in the same judgment."—1 Cor. 1:10.

"Be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vainglory."—Phil. 2:2, 3.

"Be of the same mind in the Lord."—Phil. 4:2.

"Arm yourselves also with the same mind."—1 Pet. 4:1.

Thus we have concisely a small portion of the unity teaching of the Scriptures by which we profess to the world we are guided. But in the face of these inspired utterances which *require* unity, very many are simply going along with no particular thought about promoting this desirable and required quality, even though the religious world in general is making much of the subject and making great efforts with some degree of success. Even the fact that devoted souls in the Restoration Movement, both among those using objectionable things in their worship and those objecting and omitting them, are and have been working and praying for years for Scriptural unity—even this does not move many to exert themselves in behalf of the oneness for which Jesus so fervently prayed. (John 17:20, 21.) Remarkably enough, some refrain from attending these meetings and some strongly oppose them, even to the point of misrepresenting them. It is therefore clear that teaching should be done *to create a conscience on unity*. We should be so concerned about obeying the teaching of the Bible that we cannot be satisfied with the *status quo* nor be willing to allow matters to drift along with an occasional gain from the opposite "side," which may in the end be balanced by departures from our own "side."

In nearly fifty years of Christian life I can not remember ever having sung a syllable with an instrumental accompaniment at church, in tent, hall, home or other place, and should I live half a hundred years more, I have no intention whatever of so singing, for I do not believe it is right. I have never endorsed or worked with the missionary society and have not the slightest intention of doing so. I am sorry that these innovations have disturbed the peace of the church and I recognize my obligation to do all I can to heal up the division scripturally. I am thankful for the teaching I have received along the line of making all things in the church "according to the pattern" (Heb. 8:5), and feel that many congregations, both "conservative" and progressive" or "liberal" would do well to scrutinize some of their practices under the illuminating rays of God's word. By indifference, by an unduly stern negative attitude, by misrepresentation (whether purposely done

or not), and by open opposition to honest efforts to arrive at Christian harmony, the opponents of organs and societies become promoters of division. In God's sight it may be as wicked to misrepresent brethren as to their attitudes and intentions as it is for others who do not know better to worship with an instrument. With love for all, this writer insists that there is an *obligation* to be united. The Word of God requires it. It is a *commanded thing*, and we *must* have it or take the consequences. Then why such lukewarmness on the part of some of "us" and such unholy opposition on the part of others?
Louisville, Ky.

SELLERSBURG, IND., REPORT FOR 1941

The year of 1941 was one of strife and conflict in the world. Does it forbode the end, or shall Christianity emerge brighter and stronger from this tumult and gloom? For the congregation at Sellersburg it was one of the best years. The defense plant at Charlestown brought some families of the church of Christ into our locality. The interest and attendance for the year was above the average. We made improvements by adding a parking lot, gave to missions more than ever before without a sermon on giving, or any one making an appeal for funds.

Brother Howard Marsh is located with us. He is an untiring worker, and able speaker, preaching the word in purity and love. He has the assistance of a good wife, who is also a good worker.

The children's classes from the public schools on Monday afternoon are well attended. We consider this an important work. The young men in this class are trained for public work. The women's Bible class is doing a good work.

The meeting conducted by Bro. Ralph Wilburn of Cornell church of Christ, Chicago, Ill., was interesting and instructive. Bro. Wilburn is an able man both as a speaker and in his ability to explain the scriptures.

We appointed two deacons and two elders in 1941. One of our much loved elders, Bro. M. G. Wells, died November 8th at the age of 75 years. He was greatly devoted to the work of the church.

We strive to keep the "unity of the Spirit in the bond of peace." Hither by His help we have come; by His grace may we go forward.

W. H. Daughterty.

The "Word and Work" and the "Missionary Messenger" are entirely separate publications with offices six miles apart. Each paper is quite willing to oblige subscribers and friends by passing to the other periodical any enclosures so intended, but it is requested that the business for each paper be on separate sheets, though it is not needful to enclose two checks, especially if your bank imposes a fee for cashing checks.

THE TWO-FOLD NATURE OF CHRIST

He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our Rest. He paid tribute, and yet He is a King. He was called a devil, and cast out devils. He prayed, and yet He hears prayer. He wept, and He dries our tears. He is sold for thirty pieces of silver, and redeems the world. He is led as a lamb to the slaughter and is the Good Shepherd. He dies and gives His life, and by dying destroys death.—*The Christian* (London).

HISTORY OF HIGHLAND CHURCH

(Bardstown Road and Longest Avenue, Louisville)

By the Minister



The history of any church that has retained or regained scriptural independence and autonomy is bound to be, more or less, a story of conflict—between free New Testament Christianity, and the incipient sectarianism that springs up so easily from within, ere we are aware. Sectarianizing influences of one kind or another, old or new, from without or within, are constantly at work in every religious movement; and it is only at the price of eternal vigilance and prayer that Christian liberty is maintained.

Highland church is a simple and spiritual congregation. We are aware that if any church "goes on" (Heb. 6:1), growing in grace and knowledge, some will say it has "gone off"; but Highland church is today more firmly fixed than ever before in the simple, scriptural ways of work and worship; and also in the great Biblical principle of speaking where, and **only** where, the oracles of God speak. Our ideal is always—the vision of Jesus Christ among us: Jesus as the leader, Jesus as the teacher, Jesus in the pulpit, Jesus at the communion table, Jesus as the chairman of our business meetings. We want to do only and always what **He** would do—if He were in our place.

Planted by J. A. Harding

The congregation began with a tent meeting held in 1897 by J. A. Harding, at Baxter Avenue and Bardstown Road. Following the meeting, regular worship was begun in Shibboleth Hall, on Baxter Avenue.

The main church house, shown above, was built in 1899, on what is now perhaps the finest church lot in the city; and the wing at the left was added in 1913, with rooms above and below.

In 1941 our own young men excavated the basement under the main structure, and there we finished and seated a large "young people's room." Here our group of lovely young folk meet—to sing the hymns, to study

the Bible, and to mingle in happy, wholesome, social fellowship; and here in the basement rooms, we are now equipped to take care of the whole church in an occasional old-time "basket meeting," or fellowship gathering. Other late improvements to the property include: Tuck pointing and painting, new heating-plant (furnace, stoker, blower, and inside air returns), Pittsburg heater for baptistry, pulpit microphone and address system, parking space in rear of building, etc.

Though the Highland field is difficult, the location is very fortunate—on the busy Bardstown Road, yet well back and away from the noise, with ideal space for tent meetings in front of the building. Three passenger transit lines pass the door to and from the city's center, ten minutes (3 miles) away.

Ministry, Past and Present

The regular long-term ministers of Highland church have been, in order: Lipscomb, Hoskins, Lipscomb (second term), Jorgenson, Friend, Smith, Klingman, and Jorgenson (second term). Besides these, several other brethren have served short in-between terms of three to six months. The following names come to mind, who have been called to hold evangelistic meetings (besides "home force" meetings): Smith, (F. W.), Boll, Pittman, Hall, (S. H.), Bell, Armstrong, Smith, (J. F.), Phillips, Olmstead, Rutherford, Lappin, Mullins.

The ministers who now hold membership in Highland church (we are seven or eight, counting "laymen" preachers), and the membership largely (though not entirely), are "pre-millennial," within the proper meaning of that misunderstood word. We are not "Pre-Millennialists" (with a capital P) as though affiliated with some sect or party of that name; we are "pre-millennialists" simply in the same way that we are "immersionists": We teach and practice immersion for baptism; and we expect and hope for the Lord's return before the millennium. That is all; and those of opposite views on this matter—whether within or without, whether they teach their views or "hold" them—these are never "marked," nor attacked, nor made to feel unwelcome in our midst. In other words, secondary doctrines are never made a "test of fellowship"; (divisive conduct may be). We have more than once asked good men who are "post-millennial" in teaching to speak to the church; but, naturally, we do not invite men who are known to be of divisive spirit, attitude, or conduct.

Any fair historian of Highland church would have to record that the prophetic teaching of the pulpit (though prophecy is not especially featured) is today, and has been for years, in fundamental harmony with that of the great evangelist who planted the church, Brother J. A. Harding; and with the faith and teaching of a number of our "charter members," notably Sister W. C. Priest. This great, good woman (regarded in her time as our wisest and best informed Bible student) circulated Blackstone's famous book, "Jesus is Coming," with her own high endorsement; and she stated near the end of her life that she was in general doctrinal agreement with her minister (E. L. J.) on Second Coming subjects. Many other "charter members" held the same faith and hope, though death has now removed the most of them from our midst.

Harding on Prophecy

Of Brother Harding's outspoken position on prophecy, there can be no doubt at all. The first sermon I ever heard from the glowing lips of this spiritual giant was at Odessa, Mo., before the student body, in 1907. In that sermon he laid out Revelation, Chapters 19 to 21, about as I understand that passage now. On Oct. 15, 1903, in his own paper, **The Way**, he wrote:

"When the saints are caught up to meet him, Christ comes on with them to the earth. Then all the kings of the earth gather their armies together, with the beast and the false prophet, to make war against Christ and his army. The beast and the false prophet are captured and

cast into the lake of fire, the first to be consigned to that awful place; then by the sword which proceeds out of his mouth Christ slays all the rest, all the wicked that are on the earth, and all the birds are filled with their flesh. Satan is then caught, chained, and cast into the abyss, which is shut and sealed. In this place he is confined for one thousand years.

"During this time, this thousand years, Christ and his saints reign, but the rest of the dead lived not again till the thousand years have expired. This, the resurrection of the righteous, is the first resurrection; over these who come up at this resurrection 'the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years'

"From all this it is evident that the last thousand years of Christ's reign will be a period of perfect rest from sin. During this period Satan will be in the abyss, chained, closed up and sealed over; the beast and false prophet will be in the hell of fire; all the rest of the wicked will be dead; and the saints will have received their spiritual bodies, having been delivered 'out of the body of this death.'

"These facts point clearly to this period of a thousand years as the Sabbath rest that remains for the people of God this glorious thousand years with which time ends, during which all the saints of all the ages will reign with Christ in perfect freedom from the guilt and all the evil effects of sin, in perfect freedom from the temptation to sin. That this millennial reign will be on the earth is clearly indicated by the fact that at the beginning of it Christ and his saints are on the earth, and so they are at the end of it. Compare Rev. 19:11-21 with Rev. 20:1-10. Read also 1 Cor. 15:20-28; 1 Thess. 4:13-18; 2 Thess. 2:7-9; Matt. 24:29-31."

So taught the beloved evangelist who planted Highland church—J. A. Harding—both with tongue and pen! We still stand on that ground!

Cell Division

Highland church has "swarmed" three or four times in its history, or given heavy contingents of its membership to start new assemblies, or to strengthen weaker ones: Buechel, South Louisville, Ormsby, Bardstown Road. Each time, but once, the fission has occurred with consent and blessing of the church. The one exception is now long time ago (a quarter century), and in this case we have made every possible advance and overture toward better understanding.

We record it in this connection, as a matter of history, that the fundamental issue back of that break was not local: It was imported from the outside, and from another city. There was at that time no local trouble at all—not even any criticism of the preacher or of his teachings; but on the other hand, complete, unanimous, public endorsement. This is a matter of record. The root question was one of Christian liberty and congregational autonomy (Gal. 5:1): whether the church was to be forced, against its will, by outside influences, to "mark" and "blackball" certain good and faithful ministers simply because they were (as Harding, who planted the church was) "pre-millennial." The church weathered this awful danger of being swept into sectarianism; the New Testament basis of unity was maintained (that is, fellowship, regardless of secondary differences, on the basis of Christian forbearance: Eph. 4:1-3); and the freedom and autonomy of the congregation was preserved. But some grave errors occurred through those years, and some painful losses; and I doubt that anyone would say, now, that he was at that time wholly without blame. I, at least, would not.

To us, all this is now completely in the past—water gone over the mill (though scores of congregations are passing through such trials now, from the pressure of the forces that would make a mere sect of the church of Christ). No unkind reference is ever made in Highland pulpit to those who are without; and we have perfect peace and unity within. The church enjoys the full confidence and fellowship of no less than twenty-five or thirty sister churches in this immediate area—Louisville and adjacent territory.

Present Activities

The present public meetings include the usual Sunday services: Bible study; worship, preaching and communion; the early evening service for the young people; and the gospel meeting at night, followed once a month by the men's business meeting. There is a fine girls' meeting on Tuesday night once a month, and of course the weekly Wednesday night prayer meeting and Bible study (Acts class, led by Ernest Lyon). On Friday nights regularly there is a singing class, free and open to all young people. Usually, volunteer hostesses prepare and serve light refreshments during the social period of this class.

For some weeks now, the early service on Sunday nights (6:30 to 7:30) has been turned into a "Question and Answer Hour." The young people write out their questions and problems for the question box, and they are discussed in the class and answered by some matured and experienced teacher.

Besides taking his part in all home meetings, the minister conducts regular weekly singing classes at Borden and Sellersburg (Indiana), holds a few revival meetings yearly, and devotes a month each summer to song rallies, to and from and up and down the West Coast. The itinerary is scheduled, as usual, for July of the current year, God willing.

Other preaching brethren of the church are active here and there, and in the home church, as needed. Hazelwood, Burnett (colored), High View, Waterford, certain Indiana churches, and others, all come in for help from Highland ministers. Some of our active young men are now away, in school or in the army—thirteen are gone at this time. Among them are two of our six or seven capable song leaders.

As might be expected where Brother Janes is a member, the church has been missionary-minded for years, though a new awakening on these lines is needed now. Burnett Ave. (colored), and their meeting house, is the outgrowth of our home mission work. In the foreign work, we have had as high as nine of our members on the field at the same time. Herman J. Fox is the latest to return, forced out of Japan by the war. Highland church, with some outside help, has for a long time supported the three older Fox girls in school in America. This fellowship is being continued. (It is hoped that all who have been in fellowship with this fine and worthy family will continue.)

Highland church has had unbroken monthly fellowship with Potter Orphan Home ever since that good work was opened many years ago. A small orphan work in Louisville was merged with Potter at that time.

The general offerings of the church are now the best in years, if not the best of all time. The same may be said of our general attendance at the meetings of the church. For all of this we can only say, Praise the Lord!

As to affiliation, the church is an independent congregation, which seeks to build up, not some sect or party, but "the house of God," which is the church of the living God, the pillar and ground of the truth. All who, by a living, obedient faith, have become and are God's children, and who are satisfied with Christ Jesus as the supreme Head, and the Bible as their one and only creed, are invited to stand with us apart from all denominational connections, for the purpose of reproducing on earth the faith, hope, and love, the spirit, attitude, work, worship, life and fruits of original Christianity.

And now, in deep humility, the minister acknowledges his many mistakes, and all his unworthiness to live and labor with this beloved people. If there has been growth—and there has—it has been wholly by the grace of God, and to a great degree through the prayers and labors of others. Among these, not the least, are those gifted and faithful men and women who, in God's good providence, have been sent among us in recent years. They have been heaven's gracious gift to Highland church.—E. L. J.

"A GREAT SPIRITUAL LEADER"

Flavil Hall

In a leaflet sent out by The Landone Foundation, Orlando, Florida, Mr. Landone, in explaining who the Caetens are, says: "He (a Caeten) knows that the aftermath of this war will be more tragic than war itself. . . . A Caeten knows that no spiritual renaissance has ever come to man unless a great spiritual leader has initiated it. So . . . each Caeten of today is longing for the coming of a great spiritual leader! In this, Caetens do not expect a mysterious leader of some mystic realm, but a leader who will arise from among the people . . . as Moses did, and Jeanne d'Arc and Washington. Caetens know that one thousand million people are now hating each other unto death."

Jeanne d'Arc and George Washington filled their places as leaders in war and in bringing some temporary relief; but, as such, they were not different in spirit from present world "leaders, haters, and fighters," and of these Mr. Landone says: "Such qualities help to win victory in war, but the hating and fighting qualities will not make a peace which will last! Hence, Caetens know that for peace, we shall need a new kind of leader."

As to Moses, he, in important respects, was a type of Christ, and the latter alone can be looked to as the great spiritual Leader, under whose universal rule justice will be established and war and hatred finished. "Under the whole heavens." "all dominions shall serve and obey Him" (Dan. 7). As David Lipscomb, in *Queries and Answers*, on Acts 3:20, 21 says, "When the Christ comes to earth again the will of God will be done on earth as in Heaven." He alone can be thought of as the "great spiritual leader" in comparison with Moses whose typical qualities were vastly limited, as compared the antitypical in Christ.

Further, Mr. Landone says: "*Only two conditions proven by all history—are necessary to bring forth a great leader. First, an impelling need. And, second, the longing of an entire people. Since the need already exists, the other step we should take now is to unite our hearts in desiring and praying for the coming of a great leader. This applies with tremendous force to whole-hearted believers. But, as to the leader, the Christ must lead us in our praying. In substance, it must be the last words of the Bible: "Even so, come Lord Jesus." Or, "O Lord, come!" (1 Cor. 16:22, A. R. V. margin.)*

"When Christ the Lord shall come to reign,
In solemn pomp and burning flame;
When the archangel's trump shall sound,
Will you with Him and saints be found?"

"Behold, he cometh with the clouds" (Rev. 1:7). This was

to come to pass after John wrote. He was to be shown the things to "come to pass hereafter" (chap. 4:1). Chapter 19, near the close of the drama, gives an account of His coming. In sequence, He reigns with His saints for the divinely appointed duration.

Some cannot see, in their human, partisan thinking, how it can be that He and His risen saints can be here on the earth with saints born during the imprisonment of Satan. But He and some risen saints were here, *after His resurrection*, mingling with those in the flesh. "Many" saints arose when He arose and "went into the holy city and appeared unto many" in resurrected bodies; and He, after His resurrection, was in and out among his disciples for forty days. Thus, it seems, was presaged a greater day of the same conditions, and which may be regarded as an earnest of the completion of the first great resurrection. Here we meet with the objection that we shall know Christ no more after the flesh (2 Cor. 5:16). No disciples teach that we shall know him after mortal flesh. Brother William Anderson, Superintendent of the Nashville Bible School, told us as students under him, that it was not his understanding that Christ rose in a fleshly body, after the manner in which he had been known before His burial, though it was essential for Him to appear to them from time to time in the same features and form in which they had known Him in human flesh (this sometimes suddenly in a room with closed doors and windows).

BEN'S BUDGET

Ben J. Elston

A soldier was baptized here Jan. 25. "Here, moreover, it is required in stewards, that a man be found faithful," Paul said; but Christians are also to be faithful in all things. And what can cause one more real satisfaction, whether it be said by God or good men, than to have it said, "Thou hast been faithful"? Faithfulness insures more and more approvedness from God. On the other hand, unfaithfulness works constantly toward final destruction. Truly, it is self-destruction. And it is such an unhappy possession. Never to be fully trusted; object of perpetual suspicion; ineligible to the choicest positions; a useless and excuseless thing. God has set before us the highest and holiest motives to a life of highest faithfulness. Why choose a course of certain, hopeless blight? God has never been displeased with loving obedience; nor pleased with disregard for these wholesome regulations that have kept the world from being worse than it is. It is a bit encouraging to hear a goodly number say that sin is the reason God is visiting the world with the awful scourge of war, and its accompanying plagues. Now, if it will serve to bring us all to our knees, there may yet be a little season for repentance. We cannot be too careful now in our preparation for His coming.

THOUGHTS WORTH WHILE

D. H. F.

WHY HEAVEN AND NOT HELL

Why do those who deny a hell insist upon clinging to a belief in heaven? They rest on a similar foundation found in the same Bible and are supported by a similar philosophy.—*Moody Monthly.*

THE ANIMAL VIEWPOINT

They regard not the work of Jehovah. An interesting story is told about Alexandre Dumas, the great French novelist. As he was dining one day with a famous general, the conversation turned on the existence of God, and the general remarked that he could not imagine the existence of such a mysterious entity as the Supreme Being. "General, replied Dumas, "I keep at home two hounds, a couple of monkeys, and a parrot, which are exactly of your opinion."—*Sunday School Chronicle.*

MEDITATING UPON THE WORD

Andrew Bonar tells of a simple Christian in a farm house who had "meditated the Bible through three times." This is precisely what the psalmist had done; he "had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the middle of a thing." *Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from what we read or hear; there must be that mental digestion known as meditation.* If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it because he meditated in it.

THE WAGES OF SIN

S. D. Gordon says that there are seven simple facts that everyone ought to know about sin: The first is that "sin earns wages." The second, "sin pays wages." The third, "sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying." Fourth, "sin pays wages in kind. Sin against the body brings results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that 'no man sinneth to himself.' Sin is the most selfish of acts. It influences to some extent everyone whom we touch." Fifth, "sin pays in installments." Sixth, "sin pays in full, unless the blood of Jesus washes away the stain." Seventh, "sin is self-executive, it pays its own bills. Sin has bound up in itself all the terrific consequences that ever come." *The*

logical result of sin is death; death to the body, death to the mind, death to the soul!—Earnest Worker.

GOD IN CHRIST

If you want to know what kind of a Person God is, study the life, the teaching, and the doings of Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath explained Him" (John 1:18). Thus the cure for our troubled hearts, and strained nerves is just *God Himself*, to be apprehended and understood by faith through the revelation given in His beloved Son.

"Believe in God, believe in Me." Jesus is touched with the feeling of our infirmities. He hath said, "I will never leave thee, nor forsake thee" (Heb. 13:5). This is the *kind of Savior* with whom we have to do.—Colin C. Kerr.

TRUE SOCIAL SERVICE

A lost world needs the power of the cross. John Richard Green, with deep consecration to social service, went from the university down to the squalor and wretchedness of East London. He opened libraries, organized classes, cleansed the streets, improved homes, gave bread to the hungry. But after ten years, in despair, he cried out, "It's no use. They will go on drinking and gambling until the flood." So he went back to Oxford to write his history of England. Down into that same East London went William Booth and his wife, Catherine. All they could give was the message of the cross, and sacrificial service in the name of the Lord Jesus who died to save all men; and they won. The record is seen in thousands of "twice-born men," redeemed by the power of the cross. Social service? Yes. But service undergirded and empowered by the cross of Christ.—*The Christian Advocate.*

A SUFFICIENT SAVIOR

There was a Scotchman who had formerly been a notable character, a prize fighter and gambler. Changed by the grace of God, he became a mighty soul-winner, and on one occasion his message was being greatly blessed. Just before he arose to speak at one service, someone sent an envelope up to the platform. On opening it he found it contained a long list of sins and crimes that he had committed in that very city.

At first he felt that he must run away, but stepping boldly to the front of the platform he said, "Friends, I am accused of crimes and sins committed in this very city. I will read them to you." One after another he read these charges, and at the conclusion of each he said, "I am guilty." When he had finished the whole list, he paused for a moment and then said, "You ask me how I dare come to you and speak of righteousness and truth, with a list of crimes like that against my name? I will tell you: *'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'*"—*Moody Church News.*

THE PROPHECY OF THE SEVENTY WEEKS

R. H. B.

Daniel 9:24-27.

“Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.” (Dan. 9:24.)

This announcement was made by “the man Gabriel” to Daniel in answer to the latter’s prayer for his people and his holy city. (Dan. 9:13-19.) Not seventy years, as Daniel may have thought or hoped, but seventy sevens of years, for the term “week,” though used elsewhere exclusively of the common week of seven days, is really only a Hebrew numeral, meaning “a seven,” a bunch or group of seven, seven of whatever thing has been under consideration. We have similar terms in our English—as for example, “a dozen” which means twelve things of whatever we mean; or the word “score,” which stands for twenty. Thus the word translated “week” here is in the Hebrew simply “a seven”; and though used only of time periods, and commonly only to designate an ordinary week, it does not in itself necessarily mean a common week of seven days.*

In this remarkable time-prophecy of the Seventy Sevens let us mark especially the three outstanding points concerning it.

I. The Goal to which the “seventy sevens” lead.

II. At what point they begin.

III. The glorious end and issue.

The glorious end and issue of the “seventy weeks” is described under six heads, as follows:

1. “*To finish transgression.*” (Leeser translates, “to close up the transgression”; Rotherham, “to put an end to the transgression”; Baptist Translation, “to make an end of transgression.”)

2. “*To make an end of sins.*” (Rotherham here has, “to

*Week (shabheea from shebha) “seven,” a heptad of anything, but particularly used for a period of seven days. . . . The division by seven was, as we have seen, expanded so as to make the 7th month and the 7th year Sabbatical. To whatever extent the laws enforcing this may have been neglected before the Captivity, their effect, when studied, must have been to render the words . . . capable of meaning a seven of years almost as naturally as a seven of days. Indeed the generality of the word would have this effect at any rate. Hence their use to denote the latter in prophecy, more esp. in that of Daniel, is not mere arbitrary symbolism, but the employment of a not unfamiliar and easily understood language.”—Smith Bible Dict. (Unabridged) on “Week.”

When in the next chapter Daniel speaks again of ordinary weeks he makes that clear by calling them “**weeks (sevens) of days.**” (Dan. 10:2, 3. Hebrew.)—It is necessary to emphasize this, lest any one should think this to be a proof of the popular “year-day” theory (i. e., the assumption that “in prophecy a day stands for a year”)—which theory has no support in scriptures.

fill up the measure of sin"; the Baptist Tr., "to abolish sins.")

3. "*To make reconciliation for iniquity.*" "To put a propitiatory-covering over iniquity" (Rotherham); "to atone for sin" (Leeser); "to atone for guilt" (Baptist).

4. "*To bring in everlasting righteousness.*" (So, the other translations; except Rotherham who gives it, "to bring in the righteousness of the ages.")

5. "*To seal up vision and prophecy.*" (Rotherham: "to affix a seal to vision and prophecy"; Baptist Tr.: "to confirm vision and prophet.")

6. "*To anoint the most holy.*" (In Am. Rev. margin, "a most holy place." Bapt. and Leeser both render, "anoint the most holy thing"; Rotherham, "to anoint the holy of holies.")

It is of chief importance here to note that these six things are predicted *concerning Daniel's people and his holy city*. Not in general, not as speaking in the absolute, but with reference to the people of Daniel and the city of Jerusalem are these things to be accomplished. For, "Seventy weeks are decreed *upon thy people, and upon thy holy city, to finish transgression, etc.*" (Dan. 9:24.) Daniel's prayer of intercession was for the people of Israel and Jerusalem, whose sin he had confessed, and for whose restoration he had been pleading. "Let thine anger and thy wrath, I pray thee, be turned away from *thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach. . . . Cause thy face to shine upon thy sanctuary that is desolate . . . and the city which is called by thy name . . .*" (Dan. 9:16-19.) It was in answer to this prayer (vs. 22, 23) that Daniel was informed that "seventy weeks are decreed upon thy people and thy holy city" before that great consummation and promised restoration for which Daniel's heart was yearning should be reached. The failure to see that these things were spoken with reference to the nation of Israel and their city Jerusalem, and the attempt to apply them to the church and to the world at large, has thrown the interpretation of this prophecy into confusion. Whatever wider application these six promised items may or may not have, here let us limit our consideration to this prophecy which declares that the six things above enumerated were, after 70 weeks, to be fulfilled upon Daniel's people, Israel, and upon his holy city, Jerusalem. In accordance with this, Gabriel's interpretation sketches the future of the city and the people, to the end of the 70 weeks.

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times." (Dan. 9:25.)

This brings us to our second main theme—the starting-point from which the reckoning of the seventy sevens must begin.

II. The beginning of the "seventy weeks" is marked by an edict: "from the going forth of the commandment to restore and to build Jerusalem. Three different edicts have been pointed to, as being that which is here spoken of: the first, the edict of Cyrus (Ezra. 1:1-4) which (coupled with the prophecy of Isa. 44:28) has been regarded as the true beginning point from which the seventy sevens were to be counted. Another edict which appears in Ezra. 7:12-26—a proclamation by Artaxerxes, king of Persia, in which he authorizes Ezra's undertaking for the beautifying of the house of God in Jerusalem, is also sometimes taken to be that "commandment to build and restore Jerusalem. But neither of these edicts go beyond the rebuilding and re-fitting the temple. The rebuilding of the city was perhaps included in the final scope and intention of the first edict, that of Cyrus. But it was not specially mentioned, nor, as a matter of fact, was it attempted. Only the building of the temple was then begun. In the days of Nehemiah (almost 80 years after the edict of Cyrus) *the city* is spoken of as lying in ruins—her walls broken down, her gates burned with fire, and the returned remnant in great affliction. (Neh. 1:3; 2:3.) Nehemiah, like Daniel, fasted and prayed, and God gave him favor with the king (Artaxerxes) so that he obtained from him the *one and only, direct and definite* commission to rebuild Jerusalem that was *ever given*. Here manifestly the count of the seventy sevens must begin. And this point is carefully dated. It was in the 20th year of Artaxerxes, in the month Nisan (which is the Passover month, elsewhere called Abib); and the year (as shown in common chronology) was 445 before Christ. (Neh. 2.)

III. It will be seen on close examination that these seventy sevens are divided into three sections: (1) seven sevens; (2) Sixty two sevens; (3) one seven. "From the going forth of the commandment to restore and to build Jerusalem . . . shall be seven weeks, and threescore and two weeks." There is no suggestion of any gap, or intervening events, between the "seven weeks" and the "threescore and two weeks." So far as the prophecy shows these 7 plus 62, that is 69 weeks, run continuously; and they reach from the edict to restore and build the city" to "the Anointed One, the Prince," who can be no other than the Christ. Here then we have a time-measure of 483 years (69×7) from the 20th year of Artaxerxes to Christ. Barring all disputed dates, whatever reckoning be adopted, whether from the edict of Cyrus, or from the 7th year of Artaxerxes (Ezra 7) or the 20th year of Artaxerxes (Neh. 2)—483 years brings us very close to the time of Christ—so close, in fact, that we must conclude that (with correct dates and the proper method of reckoning) the 483 years would be found to come out exactly; which has been found to be the case.

The sixty-nine weeks (i. e., sevens of years) then bring us

to the time of Messiah, the Lord Jesus Christ. No mention of the remaining week, the 70th, follows immediately after this. The count is interrupted at the 69th week. We are simply told that "after the threescore and two weeks" (following the first seven, making 69)—after the 69 weeks, therefore—shall the anointed one be cut off, and shall have nothing." (Dan. 9:26.) It is not said that this happens in the seventieth week, but only that it shall be *after the sixty-ninth*. Another thing that is to happen after the 69th week is the destruction of the city and the sanctuary. We know this came to pass forty years after Christ's death. But the seventieth week is not yet. Finally, however, another week is mentioned. We are told that a certain person would make a covenant with many *for one week*: "and he shall make a firm covenant with many for one week." (Dan. 9:27.) Who is this "he"? The logical and grammatical antecedent of this pronoun "he" is "the prince that shall come," in v. 26. He is a prince that would be of the people who destroyed the city and the sanctuary—a *Roman* prince, therefore. In the last week, the 70th, that coming prince shall make "a firm covenant with many for the week's duration; but in the midst of the last week shall he (that same prince) cause the sacrifice and the oblation to cease." Further we are told that then, "upon the wing of abominations shall one come that maketh desolate." And finally (as already in v. 26) it is declared that "even unto the full end"—the end of the 70 weeks—"and that determined, shall wrath be poured out upon the desolate"—i. e., upon the desolate city or nation.

Summing up:—Seventy sevens of years are to be counted out upon Daniel's people and city before the glorious promised culmination foretold in v. 24 shall come. From the edict to rebuild and restore the city (given in the 20th year of Artaxerxes, 445 B. C.) until Christ's time would be 7 plus 62 weeks, 69 weeks, or 483 years. After the 69th week Christ should be slain; and (later) a people would come and destroy the city and the sanctuary (fulfilled by the Romans under Titus, A. D. 70.) Lastly, a latter-time prince of that ancient people and world-empire that had destroyed the city and the sanctuary, would make a treaty (a "firm covenant") with many (the great multitude of the Jews) *for one week*. This last mentioned week is bound to be the last, the 70th; for it is the only other week referred to after the 69th. In the midst of this week that Roman prince would take away the sacrifice and the oblation—a distinctively hostile act, in which the covenant he had made with them for one week, is broken. (Compare Dan. 12:11.) This is followed by the advent of one who maketh desolate, who shall come "on the wing of abominations" spoken of in 11:31 and 12:11; and, we may add, in the prophetic utterance of Matt. 24:15, given by the Lord Jesus Christ. From then on to the end of the 70th week it is war, desolations, and wrath poured out, upon the people of Israel and Jerusalem,

their city. But the glorious consummation predicted in Dan. 9:24 follows upon this climax of their sufferings.

This is the main course of the prophecy. No reference has been made to various contradictory views and interpretations that are advanced by different commentators and writers on the subject. However, the views and arguments that have been presented by others have not been overlooked. The most widely accepted interpretation is that which holds that the seventy weeks run continuously from the edict of Cyrus, or from Artaxerxes' commission (Neh. 2) to Christ. If that were the case it would follow that the six things predicted in Dan. 9:24 have been fulfilled; and the claim is made by those expositors that they were fulfilled through Christ's sacrifice, resurrection, and exaltation. But though it is of course true that the sacrifice of Christ underlies the fulfilment of every promise and prophecy, that does not mean that these prophecies have therefore been actually fulfilled. The Lord Jesus Christ, by the sacrifice of Himself did indeed provide atonement for sin, as well as reconciliation, and righteousness for Jews and Gentiles; and all that is promised in Dan. 9:24 has been made possible through Christ's work. But the prophecy of Dan. 9:24 envisions not merely the potential but *the actual realization* of the six things there predicted, and that with the special reference to *Daniel's people*, the nation of Israel and *their holy city*, Jerusalem. That such a fulfilment is to take place in the future is assured by all the prophets. The day will certainly come when the people of Israel shall be regenerated and restored for evermore and their holy city shall become a praise in all the earth. The passages declaring this are too many even to cite; but the reader may satisfy himself on this point by looking up Deut. 30:1, 6; Isa. 4:2-6; Jer. 23:5, 6; Ezek. 36:24-31; 37:27, 28; 39:28, 29; Joel 3:17; Zeph. 3:13; Zech. 13:9. But this is the very consummation that is predicted to take place after the seventy sevens of Daniel's prophecy have run their course. Nothing answering to this has ever yet come to pass. Daniel's people are to this day still in unbelief and rejection, and for the most part scattered among all the nations; and Jerusalem, their holy city has never at any time as yet been washed of her filthiness and her reproach. (Isa. 4:3-6.) The seventy weeks have manifestly not run out yet. The prophecy of Dan. 9:24 would indeed be an inscrutable enigma on the supposition that those 70 sevens were finished at the Cross of Calvary or at the establishment of the church. That view furnishes no explanation of the evident gap between the 69th week and the 70th. Nor does it find anything answering to the prediction of that "prince" who makes "a firm covenant with many for one week"—even if (as that school of interpreters hold) that prince were taken to be Christ. For Christ never made a covenant with anybody for a week. Neither is it true that (as these same interpreters say) the sacrifice

and oblation were taken away by Christ through His own sacrifice in the midst of the week (—that is, at His death, which is *supposed* to have taken place after about $3\frac{1}{2}$ years of His ministry); for the sacrifices and oblations continued to be offered for many years after Christ's death. But if (as we are told) the death of Christ superseded those sacrifices (which is certainly true) and thus took them away in the sense of depriving them of their efficacy—we still have no explanation as to the other half of that final “week,” those latter three years and a half, by which the seventy weeks were supposed to be finished.

Count $3\frac{1}{2}$ years from the death of Christ—to what great terminus do they lead? Really nowhere. If His death took place in the midst of the week, then no change, no crisis, no notable event took place so far as we know at the end of the remaining $3\frac{1}{2}$ years. If some should say that these $3\frac{1}{2}$ years bring us to the stoning of Stephen or to the conversion of Paul—that would not be any fulfilment of the happy end of the 70 weeks which had been promised to Daniel. It seems needless even to notice such futile and unsatisfactory views, which really refute themselves. It is obvious, then, that the count of the seventy weeks stops at the end of the 69th week—with the beginning of Israel's age-long rejection. Only two events of the long interim between the 69th week and the 70th are named: the one, which occurred right after the close of the 69th week: the Anointed One was cut off—i. e., Christ was crucified; the other, the destruction of the city and the sanctuary, which occurred 40 years later. From then on all is blank till that evil prince comes upon the scene, who shall make a firm covenant with many for one week. Israel is seen at that time as renationalized, her temple rebuilt (in unbelief and disobedience), the sacrifice resumed. That Roman prince that shall come will make a seven-year pact with the majority of the people, guaranteeing her peace and safety for the period of seven years. But in the midst of the week that pact is treacherously broken (how familiar such things in our times). Israel is plunged into the Great Tribulation, which lasts for $3\frac{1}{2}$ years (a “time, times, and half a time”)—the day of Jacob's trouble, which shall end in their final deliverance when the 70th week is ended. This is corroborated by the O. T. Prophets; also in Christ's Olivet Sermon (Matt. 24) and in the Revelation.

But we must close this already too long study, and defer for the next article the verification of the 483 years from Artaxerxes to Christ and to bring out some further details concerning the events of the final week of Israel, and the glorious times to follow.

“We are divided today not because we disagree on fundamentals, but because we prize too highly the incidentals.”—J. Brewton Berry.

YOUNG PEOPLE'S CORNER

CHRISTIAN YOUTH AND WAR

A few months ago we might have approached this youth war problem with little more than curiosity, after which many of us might have pigeon-holed the whole matter for further study and a more definite conclusion when conditions seemed to warrant it. But today the situation has suddenly come to life and is of vital and present interest to many of our Christian youth. Some are suddenly torn between patriotism and loyalty to God. Can one be loyal to God and loyal to his country at the same time? This is the burning question of the hour and many of our youth must do something about it at once!

Loyalty to God. Of course, first of all, every true Christian wants to be loyal to God at whatever cost.

Obedience to our Government. Let it be noted early in our discussion that the general teaching of the Scriptures is that loyalty to God involves obedience to our government. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." (Rom. 13:1.) "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." (Titus 3:1.) The only possible exception to this rule would be in such cases as that of Daniel (Dan. 6:10), his three friends (Dan. 3:17, 18), and Peter (Acts 5:29), where God's people were asked to do something that conflicted with loyalty to God, such as worship a king, to bow down to an image, to discontinue preaching the Gospel, or to do something wrong in itself. Such cases are rare, and the exception rather than the rule; "for rulers are not a terror to the good works, but to the evil." (Rom. 13:3.)

A Christian should not be a pacifist. "Pacifism strikes at the very heart of all national existence, of all law and order, of civilization and liberty; and plays into the hands of terrible lawless forces which, within and without, are always hiding their time." (Quoted from 1923 W. W., p. 73.) It is not the Christian's prerogative to try to control the affairs of government, nor to rob it of its divinely delegated sword. (Rom. 13:4.) We are not to be part of any revolutionary movement within our country, or to interfere in any way with armament, which is a necessity in the survival of civil government.

Christian principles unchanged in the time of war. Christian youth should hold to Christian principles in the time of war and not be drawn into the maelstrom of hate, cruelty, underestimation of the sanctity of human life, anti-missionary spirit, and other sins and temptations that accompany war. The Christian has no pleasure even in the death of the wicked. As free men in a free country, the Christian has the choice of

non-combatant service if his conscience so dictates. This is claimed on the ground that one is conscientiously opposed to taking human life, even that of an enemy. But the Christian is glad to do anything *that is not wrong in and of itself* for his beloved government, in obedience to Romans 13:7. To refuse to do such service constitutes lack of loyalty to God and His word and brings unnecessary suffering.

A Christian is an asset to his government. Some one may suggest that a Christian who is not willing to take up arms and shoot the enemy should be placed on a lonely isle without the protection of government. But this would be a catastrophe for the government as well as for the Christian; for the true Christian is more of an asset to his government than most people know or can know.

1. The Christian is on praying terms with God. "If God is for us, who can be against us" applies to a nation as well as to an individual. In 1 Tim. 2:1, 2 we are taught to pray for rulers and all in civil authority. Let us not sin against God and our country in failing to pray for our country. (1 Sam. 12:23.)

2. The Christian is the salt of the earth. (Matt. 5:13.) "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34.) Some one has pictured Uncle Sam upon his knees, with head bowed and tears streaming down his cheeks; and, like the publican of old, he is smiting his breast and saying, "Lord, be merciful to me a sinner." If in this lies the hope of Uncle Sam, then the Christian, with his clean life and his relentless war against sin, is a vital asset to his country. For the same reason Uncle Sam needs the Gospel he preaches. Uncle Sam needs the Christian to keep the church doors open and to call men to salvation, worship, humility, and prayer! In such lies the hope of any nation.

3. The Christian serving his country. The Christian should not refuse to serve his country in any way that is not wrong in itself. He can answer the call for any form of non-combatant service; and this service is just as necessary in its place as manning guns. This comes under the tribute required in Romans 13:7. He can gladly pay taxes; and who is better fitted for self-sacrifice than followers of the One who gave all? We should enter into such a program willingly and whole-heartedly. Who can contribute more toward calm, poise, and fearlessness, in this time of crisis than the Christian? He can say with Paul, "For me to live is Christ, and to die is gain." We may indeed rest ourselves on the words of Peter, "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord."

"He drew a circle that shut me out--
Heretic, rebel, a thing to flout,
But love and I had the wit to win:
We drew a circle that took him in!"