

# THE WORD AND WORK

(VOLUME XXXVI, MAY, 1942)

## THE LAST SUPPER

Perhaps at first they talked of little things  
At supper time that evening in the spring—  
The upper room was dim with candle-shine  
As Jesus sat with twelve, remembering,  
Then quietly He said, "there is one here  
Whose kiss will bring betrayal by and by."  
They did not look at Judas curiously,  
But each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he find  
A shoddy place where he had dreamed of steel.  
None placed the guilt on any other guest  
Who had partaken of that gracious meal. . . .  
When there are hungry on my little street,  
When I see tears or hear a heart's hurt cry  
Because some one has failed to keep high faith,  
May I, too, murmur, "Master, is it I?"

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## WORDS IN SEASON

R. H. B.

### THE WAY OF SALVATION IN "ROMANS"

The epistle to the Romans was written to Christians; but in it we also learn from incidental statements here and there how those brethren "in Rome, beloved of God, called to be saints" to whom Paul is writing, had become Christians. The majority of them, no doubt, had come from among the Gentiles, and out of those depths of sin and degradation described in Rom. 1:18-32. Those who were Jews, together with any who were of the more moral sort, were only a little better than the rest, and just as utterly ruined and lost. (See Rom. 2 and 3:9-20.) How these all had become Christians—how the awful gulf that separates between the dead and the living, was crossed; how those who had been in the power of darkness were translated into the kingdom of God's beloved Son; how those who had been "separate from Christ," "without God and without hope in the world," came to be children of God and heirs of the promise—this comes out, here a little and there a little, in the course of the epistle.

1. The salvation of those souls in Rome came, first of all, by the love of God. When they were yet without strength, when they were enemies, Christ died for them. This was the measure of the love of God toward them. (Rom. 5:6-8; 8:32.)

2. This salvation came by faith in Jesus Christ. (3:22-24; 5:1, 2.) And it was by faith that it might be by grace—absolutely free, God’s free gift to them. (Rom. 4:4, 5, 16; 11:6.)

3. But this faith came through hearing (Rom. 10:17)—the hearing of the word of Christ; namely that *gospel*, which is the power of God unto salvation to everyone that believeth (Rom. 1:16). When it is said that “whosoever believeth on him [Christ] shall not be put to shame”; and “whosoever shall call upon the name of the Lord shall be saved”—the apostle points out that this comes through the hearing of the preached word. For “how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:11ff.)

4. Those who believed did confess Jesus Christ as their Lord and Savior. For (he says in this same connection) “if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” (Rom. 10:9, 10.)

5. Of these same Roman brethren Paul declares that they had been baptized into Jesus Christ. Paul had never been in Rome, and most of the Christians there were unknown to him by face. But he knew exactly how they had come in—for in those days there was but one way, even as there is but one true way now. He knew that if they were believers they were baptized believers. An unbaptized Christian was not to be thought of. He does not ask whether they had been baptized—that was no question. But he refers to the fact, and builds his teaching upon it: “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.” (Rom. 6:3, 4.) This was not (as some have arbitrarily contended) a spiritual baptism, but a baptism betokening a death burial, and resurrection with Christ (comp. Col. 2:12), following the form and pattern of the great facts of the gospel (1 Cor. 15:1-4)—the confession, as it were, in act, of our faith in the crucified, buried, and risen Redeemer. This was the “obedience of faith” (Rom. 1:5; 16:26). When ye were “servants of sin,” says the apostle, “ye became obedient from the heart to that form [or “pattern”] of teaching wherunto ye were delivered; and being made free from sin, ye became servants of righteousness.” (Rom. 6:17, 18.)

6. The “newness of life” into which they entered was the Christian life, with all its power, privilege, blessing, and hope; and the new walk, their manner of life in Christ Jesus. Of this the apostle has much to say in this epistle. Their peace

and joy and hope; the gift of God's indwelling Spirit, through which they were enabled to "put to death the deeds of the body"; the assurance of God's special love and care over them; the promise of the glory and the inheritance; and—based upon all this—the plea He makes for the surrendered life and walk in Christ—you will find these things especially in chapters 5:1-11; 8:1-39; 12, 13, 14, 15.

From "Romans" then can a sinner learn how he may become a Christian; and the Christian how he can get home. As those of Rome were saved so were all others, and so are men saved today. "This is the way: walk ye in it."

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### THE DARKNESS OF EGYPT

Perhaps we have wondered why in the darkness that fell upon Egypt for three days—a darkness so heavy and dense that no one stirred from his place (Exod. 10:21-23)—they did not use lamps and torches to illuminate their homes and streets. They had them, and used them of nights much as we do—why could they not be used during that plague of "thick darkness"? In the National Geographic Society's book on "The Valley of Ten Thousand Smokes" we read of darkness which no light of lamps could dispel. It occurred in connection with the eruption of Mt. Katmai in Alaska in 1912. "If such an eruption should occur on Manhattan Island," says the author, "the column of steam would be conspicuous as far as Albany. The sounds of the explosion would be plainly audible in Chicago. The fumes would sweep over all the states east of the Rocky Mountains. In Denver they would tarnish exposed brass, and even linen hung out on the line to dry would be so eaten by the sulphuric acid content as to fall to pieces on the ironing board. As far away as Toronto the acid raindrops would cause stinging burns wherever they fell on face or hands. Ash would accumulate in Philadelphia a foot deep. To add to the terrors of the catastrophe, that city would grope for sixty hours in total darkness—darkness blacker than anything imaginable, *so thick that a lantern held at arm's length could not be seen.* [Italics mine.] As for the horrors that would be enacted along the lower Hudson, no detailed picture may be drawn. There would be no occasion for rescue work, for there would be no survivors. The whole of Manhattan Island, and an equal area besides, would open in great yawning chasms, and fiery fountains of molten lava would issue from every crack. This, disrupted by the escaping gases, would be changed into red hot sand, which, consuming everything it touched, would run like wildfire through the town. The flow of incandescent sand would effectually destroy all evidence of the former city. In its deepest parts the near-molten sand would probably overtop the tallest skyscrapers, though the tip of the Woolworth tower might protrude, if its steel supports could endure the fiery furnace surrounding them. It is doubtful indeed if there would be any consider-

able ruins left behind to mark the site of that great city. In any case, for several months no one could approach the place any nearer than Paterson, New Jersey. In addition to this a hole would have been blown in the ground big enough to hold all the buildings of Greater New York several times over."

Surely it will not be difficult for God to destroy the world by fire when the time comes!

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### "JESUS ONLY"

"Between 5 and 6 I called on all who were present (about 3,000) at Stanley, on a little green near the town, to accept Christ as their only wisdom, righteousness, sanctification, and redemption." (From the diaries of John Wesley.)

This strikes a key-note often missed in the Christianity of our day. Whatever Christ is to be to us. He must be all of that, Himself alone. If by any chance we have a bit of wisdom of our own, or some personal righteousness we can claim for ourselves—to that extent we do not need Him, and to that extent He is not all in all to us. If we have a sanctification which we ourselves have achieved, and if we have wrought out redemption by our own works and character, Christ cannot be our sanctification and redemption. It is where man is at his end, that the gospel begins. The Lord Jesus Christ is not looking for good people who will patronize Him, but for lost sinners who will come to Him for refuge and utterly trust themselves to Him for salvation; and who cleave to Him alone with purpose of heart, because they have no other hope or confidence.

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### "NO COLLECTIONS"

How very far the modern church is from the spirit of the New Testament church is nowhere made more evident than in the handling of finances. Paul gave directions to the Christian church for the express purpose of avoiding collections, and collections are now one fixed feature of modern church services.

The essential difference that is indicated by this symptom is that, whereas we grab for nickels and dimes and for larger gifts that we can get on the basis of impulsive and emotional excitement, the New Testament method is to face it all as a steady responsibility, a trusteeship that we are always bound to keep in mind.

We are especially taught not to give "of necessity." That is usually the way we give. We must make up a budget. We have to have this money to pay the preacher or to keep the church going. We give no more than is necessary—our share of the total need. That policy and spirit are as unorthodox as infant baptism and for almost the same reason.

E. E. Errett, in *Christian Standard*.

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"*Know ye not that ye shall judge angels? how much more, things that pertain to this life?*"

## NEWS AND NOTES

### April Clubbers

Leroy A. Yowell, Okla. ....	10
H. N. Rutherford, Ky. ....	10
Miss Salome Ogdon, Va. ....	7
Robert Boyd, Tenn. ....	7
Mrs. Joe Pickerill, Ind. ....	4
Herman Terry, Ind. ....	4
Ralph Embry, Tenn. ....	4
Mrs. Evelyn Evans, Tex. ....	4
Maurice Clymore, Ind. ....	4

Total in these clubs ..... 54

Singles received ..... 29

Total for Jan., Feb., March 1007

Grand Total ..... 1090

May 15th is the dead line for our special subscription drive. In our next issue we will make a report of final results. We plan to continue listing clubbers and request that our friends continue to send in names as they have opportunity.

Portland, Ore.: "Have enclosed our regular contribution to the publisher's fund. Trust we can still continue to send it over the slack months in spite of the constant rise in all our regular expenses. Glad we have been able to do so thus far. Pray that many others will continue to keep your good work in mind."—Mrs. H. E. Garber.

Johnson City, Tenn.: "The meeting with the Main St. church in Winchester, Ky., lasted ten days. Three responded to the invitation. We enjoyed our work with the brethren there, and were happy to be associated with the J. R. Clark family again.

"The Lord has opened the way for me to broadcast each Saturday, 5 P. M. over station WJHL, 910 on your dial. This is another work of faith by the brethren here.

"The first Sunday in April we had 108 in Sunday School—largest attendance in a number of years."—Robert B. Boyd.

Jennings, La.: "The Lord greatly blessed His word in a short meeting at Turkey Creek, about 65 miles from Jennings, last week. I began there on Monday night and continued through until Sunday afternoon except for the Sunday morning service when I was at Jennings. Bros. Istre, Mayeux, and Elston were at Turkey Creek on basket dinner day

service in afternoon. Two responded that morning to accept Christ and a total of 27 in the whole meeting. Eighteen of these were for initial obedience to the gospel and nine were restored to the Lord.

"We plan to move to New Orleans as soon as the Ringers return to Indiana. This seems to be the will of God to us and New Orleans is doubtless one of the greatest mission fields in this country. Please remember us constantly in your prayers as it is also one of the most difficult. Brother Ringer leaves 7th and Camp with the love of all there and sincere appreciation for his good work while in the state."—Frank Mullins.

Johnson City, Tenn.: "I sent copies of Word and Work containing Bro. Boll's articles on Daniel and a year's subscription to my mother-in-law, Mrs. D. H. Call of Florence, Ala. Had a letter from her several days ago, and she wrote as follows: 'Many thanks for the subscription and the back issues of Word and Work which you sent me. You could not have given me anything that I would have appreciated more. I have read most of the back issues and certainly do like this little book. Am especially fond of the articles on Daniel by Bro. Boll. He makes things so clear that I am able to understand many things in that book, that I was not able to heretofore.' Just thought that you might like to hear this word of praise from a lady who has read and studied her Bible for years."—L. A. Singleton.

Sellersburg, Ind.: "Our last song rally, conducted by Bro. Jorgenson, was the best yet. We have had seven baptisms lately."—Howard Marsh.

Estherwood, La.: "I am still praying and looking to the Lord for open doors to preach His word. There seems to be an opening at Geudan, La. I was asked to go there Sunday the 12th for the first time. Let us pray that the Lord will bless that place that much may be done for His praise and glory. I went to visit an old man that was sick in bed last Monday and spoke to Him about the Lord and read to him and

his family from God's word. The man knows his lost condition but something is in his way. I am praying that the Lord will remove the thing that is hindering him so that he may come to the Lord before he passes away."—Morris LaFleur.

St. Louis, Mo.: "I am working here with the Central church of Christ, located in our own property at Cote Brillante and Euclid Avenues. Began with them the second Sunday in January of this year. May 17 will be our first anniversary. We plan to be in a meeting then, beginning the tenth, with an all-day meeting on the seventeenth. The work is encouraging and we have had several baptisms and restorations since I began here. I am slated to hold a two-weeks meeting at Strathmore church, Toronto, Canada, beginning April 19."—E. Gaston Collins.

Gallatin, Tenn.: "H. N. Rutherford of Lexington, Ky., was with us here from March 29 to April 5—8 days. Services twice daily. Eleven persons were baptized into Christ, one took membership and two were restored. Eight others confessed Christ and were baptized the week following the meeting. Bro. Poole, a student of David Lipscomb College, led the singing in an acceptable manner. Brother Jorgenson passing through from Texas imparted inspiration to our meeting with prayer and song."—H. L. Olmstead.

Lexington, Ky.: "Your servant for Jesus' sake was with the fine Gallatin, Tenn., church in a series of gospel meetings for eight days, eighteen services, including two High School talks and one noon service with the Rotary Club. The Gallatin church is blessed with a splendid spiritual leadership in my brother in the Lord and kinsman in the flesh, H. L. Olmstead, together with his coworkers of elders and deacons and Bible school teachers.

"The upsurge of the revival was manifested after the meeting closed and the evangelist was gone. Quoting from Bro. Olmstead's card dated April 13: 'Mr. Howard Smith, Frank Seay's son-in-law, was baptized Thursday night. I also baptized 7 more last night as a result of over Sunday services, prefaced by your meeting.'

Bro. E. L. Jorgenson came by on Friday night of the meeting enroute home from Texas meeting. He always adds spiritual power by his presence and in song and prayer. God be praised.—H. N. Rutherford.

Jacksonville, Fla.: "Our attendance has been up. Our collections have doubled during the past year, with the collection for March being \$142. Interest is nearly 100% better. Besides our regular mid-week meeting, we have a cottage prayer meeting on Friday evenings. Then on Monday evenings a few of the men and I go around to two or three homes of the congregation and have a short reading from the Bible and then have prayers for the work of the church. I think that it is very effective, especially in these trying days."—H. E. Beck.

On the letter head of Herman Truex, vocal teacher and song leader, of Beallsville, O., appears the following note:

"If vocal music is the music of the church, why not make it the best? Why destroy the effect of ten dollar sermons with five cent singing? A singing school will greatly improve congregational singing, and will develop new song leaders."—Brother Truex is exactly right.—E. L. J.

Los Angeles, Calif.: "The Japanese church here is meeting as usual. Bro. Ishiguro being in a detention camp, I have the responsibility of the work. There are those among them, though, who are faithful and in their own way are giving encouragement, which helps much.

"Had about twenty in my Bible class of young folk last Sunday. Some of these want to attend college and we are trying to get them started.

"We plan to go along with the church and keep them together and also do evangelistic work among others. Likely our work with the Japanese will be in a camp from now on. The army is trying to perfect plans so changes are being made all along while trying to do the best for these people. Since we could not stay in the camp, we shall have to find a place in which to live. Just now we plan to arrange for a house trailer some way, either renting or buying on installment, and live in it.

"I still go to Dominguez Hill for the Bible class on Saturday afternoon; then on Sunday evenings go for the Lord's Supper. Had six classes and services last Sunday, four of them in Japanese."—E. A. Rhodes.

Used books now on hand for resale by Great Songs Press, Baxter Station, Louisville: 70 No. 1, round notes and 10 No. 1, shape notes, all good, at 22¢ each, prepaid.

Louisville, Ky.: "Monday, April 6th until Sunday the 12th I was busily engaged in missionary lectures and sermons at Linton, Dugger, Summerville, Jasonville, Sullivan, and Bryantsville, Ind. Though the weather was cold and rainy much of the time, we had good meetings and fine fellowship with the preachers: Waldo Hoar, Harvey McMahon, Maurice Clymore, elder Newt Smith and many others. Bro. and Sister Hoar are fine hosts. On the third Sunday, I renewed acquaintances at Salem (near Cynthiana), Ky., where I first preached thirty-three years ago. Again the fellowship was very fine. Bro. Jack Blaes is well liked there. I regret not getting to meet Bro. J. C. Roady in Sullivan."—Don Carlos Janes.

Dugger, Ind.: "Since my last report we have had one baptism at Dugger. This was one of our Dugger boys who is now in the army. He was home on furlough. The night he confessed Christ, his father renewed his standing with the Lord. It was good to see father and son come down the aisle together.

"April Word and Work was exceptionally good I think. Glad to see the subscription list growing. There are many who do not want to miss a copy but are negligent about sending in their renewal money. Sit down today and mail a check. If you can, send a year's subscription to a neighbor or friend."—Maurice Clymore.

The Southern Indiana singing classes closed the season with a great capacity Song Rally at Sellersburg, on April 14. The next un.on rally for this area comes on Sunday afternoon, May 3, at 3:30, at Portland Ave. church, Louisville.

#### Western Song Tour

E. L. Jorgenson is to conduct Song Rallies in 10 or 12 West Coast

churches, and in several others on the way, in July of this year, Lord willing.

#### Louisville Churches

The Shawnee church of which Brother Claude Neal is minister has just closed a short meeting in which they used a different speaker each night. Charles Kranz, Orell Overman, Edward Schreiner, J. R. Clark, Bruce Chowning and Herman Fox each brought a message.

The Portland Ave. church is announcing a revival meeting to be conducted by young men of the Louisville congregations. These young preachers are to take turns in the pulpit during a period of two weeks from April 26th to May 10th.

The Jefferson St. church, Brother Claude Reader minister, is in the midst of a stirring revival as we go to press. Paul Duncan, evangelist, is bringing some fine spiritual messages. Counting a few who came forward the Sunday before the protracted effort began, there have been 15 responses, seven of these by primary obedience.

R. H. Boll has just completed a meeting at Parksville, Ky., after which he spent a few days at Mackville, Ky., church. He is to be in a meeting at Johnson City, Tenn., beginning April 27th.

Winchester, Ky.: "The Main St. church thoroughly enjoyed the recent 10-days meeting with Robert Boyd as evangelist. Brother Boyd is an excellent preacher. It is refreshing to see a young man stand so solidly for the plain undenominational way and at the same time have such a strong grasp on spiritual truth."—J. R. Clark.

Searcy, Ark.: "Brother Bernard Smith has been preaching for our home congregation at Albion, Nebr., for the past few years. He is a fine fellow and has done much good there, though it seems that the work in Albion doesn't grow much. Our section has been very hard hit during the past few years and many have moved away.

"I am soon to finish my first year here at Harding College and am studying to preach. I am especially interested in missionary work."—Dale R. Larsen.

A history of the Sellersburg, Ind., church is planned for next month.

# REVELATION AN ALMANAC

Stanford Chambers

Having heard "with the hearing of the ear" of a book on Revelation setting forth an astronomical-mythological interpretation thereof, we had a curious desire to see the book. This desire has been gratified. Hardly had we expected the author to be serious in his interpretation(?), but to our surprise he says: "Thirty-five years ago the writer became imbued with the idea that the Revelation of St. John was an almanac . . . to teach nomadic people how to sustain themselves," etc., etc. Says that research was begun along astronomical-mythological lines with a view to rewriting each verse of the text into its astronomical equivalent, simplifying the terms used to make a book comprehensible "which to the average person" is "not comprehensible." The Revelation is all symbolry and is everywhere tied up with the constellations and the signs of the zodiac. A sample: "'Be thou faithful unto death,' refers to the Autumnal Equinox," etc.

It is not our purpose either to advertise this book or to review it. But illustration is again afforded of how John's writing all too frequently has been treated; how that many have "been imbued" one way and another, and have approached the book with their pre-conceptions. Thus did Swedenborg, thus did Russell, and thus have done others of closer kin. To them Revelation is not a revealing, but a veiling. John, instructed not to seal up what he wrote, has nevertheless left us a sealed book!

Such an attitude does, of course, make Revelation a sealed book to all who take such an attitude. Worse still, it has been made all but a forbidden book. It has almost been wished out of the Bible. The blessing pronounced upon him who reads and hears and keeps "the things which are written therein," is in reality being denied to "his servants," for whom the blessing is intended. But people *will read* Revelation, so the devil, who hates the book worst of all, subjects the same to all manner of malinterpretation. The book, therefore, is permitted to mean anything or everything—except what it says! This is "earthly, sensual, devilish."

But is not Revelation a book of symbolry? That symbols are extensively employed, who would wish to deny? But what does that argue? Does not Daniel employ many symbols? and yet Jesus our Lord says, "Let him that readeth understand." And He who thus exhorts the reader of Daniel to understand promises a blessing upon the reader and doer of Revelation. Let no one be found discouraging where He gives encouragement. Be not found working against His will.

But symbols are employed that the writing may the better say what it means to say. The church of the Lord is "a chaste virgin" espoused unto one husband; she is to become "his wife." Who has not the higher appreciation of the church



by reason of this symbolry? Again the church is His candlestick. By this one word He has expressed more concerning the church's light-bearing function than a full paragraph could convey to us in unfigurative language. Is any one hindered from understanding the great false system of religion holding such universal sway by her being represented to us as the great harlot arrayed in scarlet? Or by the great false prophet represented to us as a beast? When Jude speaks of certain evil men and says they are "hidden rocks in your love feasts," is he obscuring his meaning? When Peter speaks of the angels that sinned and says (A. V.) God "delivered them into chains of darkness," who is not helped the better to comprehend from the employment of "chains of darkness" the utter hopelessness of escaping the judgment of God? And so we might multiply instances in Holy Writ where the use of symbolry aids our understanding and appreciation of the truth. The symbol always stands for something actual and real.

Be emboldened, therefore, to come to Revelation as you come to other portions of God's book, not with some imbuement or preconceived notion which you take up the Bible to prove or work out, but laying aside all these approach the scriptures, any portion thereof, with a desire to know the truth as it is in Christ Jesus. "Let him that readeth understand."

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## THE VOICE OF HISTORY

H. N. Rutherford

On Mar. 4th I was privileged to appear before Prof. Walter Gibbs' classes at the College of the Bible, Transylvania University. I went, by invitation, to discuss the following points relating to the position of the "Christian Church" and the "Church of Christ": The History of the Cleavage, Missionary Work, Different Groups and their Tenets, Papers in the Brotherhood, Colleges and Women's Work in the Church. I will reproduce the high points in this talk as memory serves me in the best possible way.

"I appreciate very much, the opportunity of addressing this fine group of young men of this class through the courtesy of Prof. Gibbs. I do not appear before you for the purpose of parading the faults of others, but that I may set forth the reasons for the position I occupy as a member of the Church of Christ. I am not concerned about setting before you the position of any sect (I speak of sect as Paul did, which simply means cut off from something else) only in so far as it stands for what the Apostolic Church (the 'sect which was everywhere spoken against') stood for. The church is an autonomy, and its governing Head is in heaven, and it has no authority to make terms only in so far as it receives commandment through Christ and His apostles.

*"History of Cleavage.* In a little town of this state is a church building that belongs to the 'Christian Church,' which bears the proud inscription, 'Founded 1826.' Not far from it is another church house labelled 'Church of Christ.' What is the difference between the two? Originally none. In 1826 there was no Christian Church as distinguished from the Church of Christ, but there was a people who sought to realize the New Testament pattern of the church; who renounced and denounced all sectarianism and denominationalism; who in name, doctrine, practice, and worship, endeavored to restore the simplicity and purity of apostolic days. They began well and ran well for a time: what caused them to stumble? Why these two churches now? Which is right? Or are both wrong? Strange to say, although the sectarian line is sharply drawn between them, they do not differ as to any essential of the gospel, nor really as to any doctrine. Both still uphold the same ideal, and profess the same faith and aim that they started with. And on both sides there are fine, lovable Christian souls.

"Over what then was the division? Chiefly, one thing: in the service of the Christian Church instrumental music is used --which thing the Church of Christ does not countenance. About the time of the Civil War the organ began to make its way into the assemblies of simple Christians; and the immediate result was the dividing of congregations, with the usual heartbreaking alienations, strifes, litigations over church properties, hatreds, ill-feelings, and recriminations. All of this was regrettable, a dishonor to the Name of the Lord and fatal in its effects to the cause which had been so dear to them all. The feeling and strife has largely disappeared in the course of the years, but the division remains to this day.

"The ante-bellum days were marked by polemic battles over the installation of musical instruments in the worship of the churches after the restoration movement had gained great momentum. Moses E. Lard, Benjamin Franklin, J. W. McGarvey, and other luminaries of that period took the lead against such innovations."

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"Do not try to be brilliant. Do not seek to be popular. Do not attempt to be magnetic. Do not seek to impress yourself upon your fellow-creatures. Be natural. Be frank. Be true to your individuality. We are not all alike and God never intended that we should be. 'To thine own self be true.'"

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*"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."*—1 Cor. 6:9, 10.

## OUR REAL ENEMIES

Howard T. Marsh

"Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—Eph. 6:12.

In this age of unrest and anxiety, two great forces are battling each other. Totalitarianism and militarism stand on one side against democracy, champion of the cause of freedom, on the other. They seem to be in a death struggle. If the Axis powers win, we know that democracy will face death. But if the Allied nations should be victorious, most likely the evils of Facism, Nazism and Communism will continue to work. Already England is wondering how much Russia will demand at the peace table, should she be successful in overthrowing the great German army of Hitler.

Another evil which is swiftly gaining momentum in our nation is the deterioration of the home and family life. The family fellowship and influence once enjoyed around the old fire-place is no more. Instead, in many cases the father and mother both work in some factory, or defense plant and see their children only a short time each day, and in some instances go for several days without seeing them. The children then become masters of the home, going and coming at random and doing whatever they please to do. Out of this will be born a stubborn social problem which will be difficult to overcome. I know of nothing that is more needed in our present day than the influence of godly mothers in the home. The life of the family is the life of the nation, and the Christian family is our greatest bulwark.

We must realize then, that after this conflict is over, and the Lord tarries, there will be a more difficult task facing us, the task of righting the wrongs which these evils have brought. Arms and military force may bring victory in cessation of war, but the only force that will stamp out these evils which have been promoted by Satan, is the Sword of the Spirit—the word of God. There is now and will be a greater need for soldiers of the cross. In this great battle, the homes, the churches, and the schools have a splendid opportunity to take the lead. The schools however, have long since left Christian education out of their program, even though it is the most important of all education. Sad to say, the home has also neglected this important thing. The modern home is so filled with other responsibilities and pleasures that no time is found for the reading and teaching of God's word. A heavier burden then falls upon the church. This calls for a deeper consecration on the part of its members, a greater zeal for the word of God, and more who are willing to give some time to teaching it. "The harvest indeed is plenteous, but the laborers are few." Who will enlist today in this great call to Christian service?

These evils present a great challenge to the church. May we, then, who make up its membership realize our responsibility and meet this challenge bravely, by being faithful to Him, by the constant teaching of God's word, and by letting our light shine in the practice of daily Christian living. We have a bad habit of much talking and little doing. We talk a lot about democracy in this country, but we are far from living democracy. Is it not also true that many professed Christians talk much about Christ, and preach much about Christ, but do little about living Christ? I feel that the constant teaching of God's word, and the application of it in our daily lives offers the only solution and hope for meeting these many evils. Do you have a family altar in your home? Is Christ the Master of your family? If so, God be praised for it. If not, take time and make room for Him today.

May the purpose of God in this great struggle soon be realized in our nation, when people shall return unto Him. May there be less formality and indifference, and more sincerity; less wickedness and more godliness; less profession and more confession; less division and more unity; less contention and more extension.

*O God, wilt Thou in Thy mercy forgive us as a nation of our many transgressions, and bring us to a realization of our need of Thee. May we repent of our many sins and turn unto thee in humility and submission. Grant that we may then let our light so shine before men; that they may see our good works, and glorify our Father who is in heaven. May we more fully realize that it is time for us to awake out of our sleep; that the night is far spent, and the day is at hand. Help us that we may cast off the works of darkness and put on the armor of light, to walk becomingly as in the day. May we put on love which is the bond of perfectness, and let the peace of Christ rule in our hearts. Grant that we may not be so much concerned about better housing conditions for the family, but better family and home conditions for the house, that our minds may be centered upon that house not made with hands, eternal in the heavens. Increase our faith in Thy Son and our Savior, who shall appear a second time apart from sin, to them that wait for Him unto salvation. Lead us on in paths of usefulness, until we sing that new song of praise unto Thy great name throughout the endless ages of perfect bliss. In Jesus' Name.*

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“*Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple is holy, and such are ye.*”—I Cor. 3:16, 17.

“*Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may attain.*”—I Cor. 9:24.

## SOME OBSERVATIONS

G. L. Williams

A young sergeant shakes hands with a World War I veteran as he says, "I'll be back," and turning joins comrades leaving for the war. Another stalwart in uniform calls, "Good-bye grandfather, I must be going." Later the elderly man goes to his chores trying to conceal the sorrow in his heart. A shine-boy is seen making a crude chair for a little boy he loves—this morning another is shining shoes there. Gene was called away to fight. Yet another left his bride of a few months, enlisting in the air-force.

They are young, healthy, thrilled with thoughts of adventure. Thousands are going from home, to camp, to ship; even now "six, eight, or ten American expeditionary forces in various localities of the world" is a reality. The young, both male and female, in growing numbers, are missing in the old home town. Each of us has something very valuable. Think how precious today to the U. S. A. are rubber, mineral deposits, food stores, and mines of metal. Valuable, yes, but all of these combined would be gladly given if, in exchange, we could save our most valuable possession, our boys and girls.

While the boys and girls were with us did we bring them to the Lord Jesus Christ and faithfully instruct them in the Way? If not, we need mercy and forgiveness. Let us repent now for our time is short. Let us preach Christ crucified to those still with us by our words and works. That is our mission, fellow-Christian; the cost and effort should be of minor consideration. Let us steadfastly practice Rom. 12:1, 2 and see the young do likewise.

Dear reader, are you likely to be called to military service? This will mean leaving childhood scenes, home-ties, church and country behind and going away to unknown places and dangers thousands of miles from loved one. Have you been to Jesus? Have you been washed in His blood? Do you look to Him daily for strength and guidance? Then, you have peace in the midst of conflicts, be they physical or spiritual. You surely treasure the Book of books and use it regularly. Though in a throng, you know the secret place:

"For He alone Who hears your prayer  
Has heard the shutting of the door."

Furthermore, you harbor no fear of the future; no matter how deep the waters, or fierce the struggle, you have a Shield and Buckler strong. Jesus never fails. When all about you is disintegrating have faith in Him who said, "Be of good cheer, it is I, be not afraid." This is the victory that overcomes the world.

On the other hand you may be giving little thought to these things: shunt aside, carefree, even disdainful. Are you going the rounds of entertainment, making merry while you

may? Or perhaps you calmly, even seriously, expect to bravely endure hardships and dangers, and, if you must die, carry the enemy with you, expecting glory or eternal salvation as a reward for such a death. Christians can serve their country in nobler ways than taking life. What would God have me do? Let me learn His will for me and diligently follow it. After the storm is over and clouds have disappeared we will see that He knew best.

My hope is not in this age, nor am I waiting for some "new order" that men expect to establish after this slaughter. "And now, Lord, what wait I for? My hope is in thee." (Ps. 39:7.) One thing remains at this writing, namely, the coming of Christ, our "blessed hope" (Titus 2:13), to which many scriptures testify. "Take heed . . . watch ye at every season, making supplication . . . to stand before the Son of man." (Luke 21:34, 35.) "For this we say unto you by the word of the Lord . . . the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:15-17.) Blessed outlook for the Lord's people! Eternity with the Lord Jesus Christ! It is enough.

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## BEN'S BUDGET

Ben J. Elston

If one were always scriptural, I think he would be always logical. But sound reasoning is necessary to all real understanding. When a well-expressed thing may mean one thing; or, may also, mean another; honest care is necessary to get the author's meaning. Common honesty demands that we all be fair. The scriptures can be wrested. This may be to one's own destruction (2 Pet. 3:16). And incalculable mischief may result from perverting the words and actions of our fellow Christians. Charging one with a belief or meaning he does not hold, or intend, and this in the absence of love, partakes of slander. In such cases it is safe to inquire: "Who maketh thee to differ?" "Knowledge" that argues "liberty," "right," "privilege," while some one for whom the Christ died is sinking into perdition, is a dangerous possession, (1 Cor. 8:1-11:1), and needs to be prayerfully and repeatedly studied. Paul had the mind of Christ, and we need to have it too. However small, or however dear, a point may be, if it be not a commandment of the Lord, I shall try to yield my preference for it, if my brother cannot adjust his conscience to the view I have. What havoc has been wrought here!

Another soldier baptized here by Dr. Forcade.

De Ridder, La.

## FROM A MISSIONARY'S NOTE-BOOK

There seemed to be simply no end to the people, their almost naked bodies shining with palm-oil, their wiry black hair plaited with extreme care into all sorts of fantastic shapes, their curious, long-shaped heads. Their sole clothing was a piece of very coarse bark-cloth wrapped around their thighs . . . and on the heads of men and boys were straw hats, often plaited with beautiful color designs and kept in place by long ivory hatpins.

To the casual observer they seem both happy and healthy, as they shout out the news from one hut to another, that a white man is passing, and men and women and boys and girls all pour out, spear and bow in hand, with the abandon of children, laughing and running and singing as they flock around his bicycle.

But experience tells a very different story. Stop in a village with a few medicines and see them come in, children with sores from head to foot, men and women with gaping ulcers on their legs, the finger-less and toe-less leper, babies with their little soft heads squeezed out of shape by the cord bound tightly around them, . . . Talk to them and watch their faces, and furrows on the foreheads of the old men, not merely of old age, but of fear and darkness and devilry; gross sensuality and cruelty on nearly every face. Get inside their lives as best a white man may, and learn of the utter debauchery, so that neither lad nor girl is pure (Eph. 4:19); the stranglehold of the witchcraft on them, and beastliness because of the unnameable rituals of these secret societies. . . . See their hopeless ignorance; they have never once heard of a God who loves or cares, they have no conception of holiness or heaven, they have never seen a book. And see yet one step further—see as God sees: see hearts that can be washed white as snow and their desires changed; see souls that can receive eternal life; see bodies that can be possessed by the Spirit of Christ, and all their powers used to show Him forth.

Among these folks, adultery and fornication, so far from being considered sins, are reckoned as matters of course. Can you faintly imagine the condition of things when public opinion is on the side of sin, and when such things have been going on from generation to generation for hundreds of years back? When self-control has been unknown and unpracticed for so many generations, the lives of the people become lower than the brute beasts. Now you can perhaps imagine what a conversion means! Verily, as Paul said, it is not a recreation but a new creation. Think, again, that sin is the only pastime they have, and the only thing they seem to live for. If every conversion at home is a miracle, any conversion here is a thousand times greater miracle.

Christ came to save us by His blood and by His Spirit, blood to wash away our past sins, Spirit to empower us to

live right. He came not to save us *in* our sins but *from* them. He came to save sinners and to make them righteous. Christ never died to enable a man to sin with impunity. "My sheep follow me," and those who follow Christ walk like Christ, and that was not in sin. John said, "Whosoever doth not righteousness is not of God," and "he that doeth sin is of the devil." We believe the Bible: we are pledged to do so; we will by no means let down its standards here in the face of the enemy. . . .

We must tell the people the truth, viz.:

1. They are bad and going to the bad place to live in torment for ever and ever *because* they are bad.

2. If they don't change and become *good* they cannot go to the good place.

3. Are they willing to become good, viz., to forsake all evil?

4. If so, there is a way through the love of God, by which way God is willing to hold back the operation of His just wrath against sin and sinners.

Two things have to be done:

(a) Past sins cleansed away.

(b) Power given to live a holy life (a. by the blood; b. by the Spirit of Christ).

Now the main thing is to get the eyes of these people open. They need to see hell and the result of their sin, and that produces fear, the fear of God which is the *beginning* of wisdom. Once get this fear and all will be comparatively easy; but if this fear does not lay hold of a man, his so-called conversion is a sham. True love wakens a man to reality; sham love soaps him down to hell, greases his trail, in fact, to hell. Very many are half asleep or deluded, and make up fancy doctrines of their own, which practically mean that an unholy man can get to heaven without being holy. But remember Christ did not die to whitewash us, He died to recreate us, and none but His recreations enter heaven.

We are all gloriously discontented with the condition of the native church. It is all very well to sing hymns and go to worship, but what we *must* see is the fruit of the Spirit, and a really changed life and heart, a hatred of sin, and a passion for righteousness. God can do it and we must be content with nothing less. . . . He is able to save *to the uttermost* them that go to Him by Jesus. This is also His glory; as it is also His shame, if Christians, white or black, walk not according to the Spirit of Jesus, and that is the spirit of Holiness, Sacrifice, and Service.

These people want to flee from hell and the devil. They have given up their vile and filthy witchcraft, and that is no small thing. They have got over the Red Sea, they have shouted their hymns of joy, they have reached the desert; now temptation and the cross have begun to appear, and next murmurings. A leading Christian has been scourged, and the cry has gone up, "All the Christians are being scourged." Giant Fear



has come upon many, so many no longer follow, but have fled. The man himself took it badly and had a sour face for a long time; he had no joy in suffering for Christ's sake.

Other ominous signs have begun to make themselves apparent. One of the worst sins of these people is a terrible laziness. To sit about on a chair and to talk is the desire of everybody. To work is folly. Wisdom is to leave others to do all the work. The Christianity imbibed by these people has not corrected this. Everyone will shirk if he can. Then, again, their Christianity has not produced love. Where is their love towards God? They will sing of it, perhaps talk of it, but when it comes to sacrificing for God, or working for God, their love becomes a ghost. Then there is a terrible absence of the fear of God. The fear of God is to hate evil, and the love of God is to love righteousness. There are perchance such persons, but verily as rare as the dodo. The general idea seems to be that they have been baptized, and so washed in the blood of the Lamb, and are going to heaven, and so it matters not that they lie and deceive and steal and commit adultery and fornication.

Now where do these people stand? I have no doubt in my own mind, for we are told to judge by fruits, and that "if any man have not the Spirit of Christ he is none of his," and that such as are led by the Spirit of God, they are the sons of God," and "without holiness no man shall see the Lord," and "depart from me all ye workers of iniquity." Now think of what must be the power necessary to save a man in such surroundings. A man must have a new life, a divine life, a new heart, a pure heart, he must be a new creation, he must have a divine love and a divine hatred. Anything short of this is as ridiculous as trying to cross 100 yards above Niagara in a row-boat.

Verily we live within an inch of hell, and the fumes surround us night and day. And yet—are we downhearted? . . . No! Glory be to God! . . . We shall win right enough, though it may cost a good deal to do so, and the end may easily be that final glorious promise of the Spirit of God, "They love not their lives unto death."—From the Biography of C. J. Studd by N. P. Grubb.

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#### HANNAH ZUERCHER

Sister Hannah Zuercher, for many years a faithful and devoted member of the Portland Ave. church, fell asleep in Jesus being 72 years of age. She was a true "mother in Israel," and her life was lived in humble faith and love and patience. She filled her place faithfully, carried her burden of toil and affliction without complaint, and trusted in the Lord who loved her, and gave Himself for her. Of such a quiet, simple, faithful life—what more can be said? For she did not strive nor cry, neither was her voice heard in the streets. But those who knew her best—her own loved ones who mourn her loss, and all her friends and kindred, do thank God for the blessing of the life she lived before them, and will tenderly cherish her memory as of one of God's saints. And so also did all the church of the Lord in love esteem her. "Give her of the fruit of her hands, and let her own works praise her in the gates." R. H. B.

## CHRISTIAN YOUTH AND AMUSEMENTS

*"And be not conformed to this world, but be ye transformed by the renewing of your mind."*

### A REAL YOUTH PROBLEM

One of the most perplexing problems and severest tests that our Christian young people face today is the choice of their amusements and wise discrimination in filling their spare time. It is a true adage that "all work and no play makes Jack a dull hoy," but it is equally true that one of the evils of our day is the glorification of pleasure coupled with a demand for self-expression. Perhaps that is one reason our country is finding it so hard to buckle down to the stern business of war. But it is a fact that a young Christian, especially as he leaves school and enters the sphere of work, is faced immediately with a decision. Shall he or shall he not enter into all the amusements and pleasures which those about him take for granted?

### HOW SHALL WE APPROACH THIS PROBLEM?

All of you have encountered the shallow approach which says, "Where does the Bible say you can't dance, or drink, or smoke?" If you are trying to solve the problem on the basis of "can" or "cannot" I am sure you will fail. But consider Rom. 8:2-8, especially verse 5: "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." So then it is a matter of deciding what things are after the flesh and what are after the Spirit. The verse at the head of this article is the best answer I know to anyone who desires to justify himself in amusements which do not meet the test of God's word.

### FURTHER LIGHT FROM GOD'S WORD

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Luke 21:34. Note that even something not wrong in itself—a hobby or pastime—may so fill your life as to be sinful.

"No servant 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. Ye cannot serve God and mammon." Luke 16:13.

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41. One could not follow this teaching of Jesus and at the same time place himself in a situation where he *knows* he will be exposed to temptation.

"Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." 1 Pet. 2:11.

"Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

"Come ye out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17.

#### FIVE TESTS TO APPLY

Here are five tests to apply to every form of amusement placed before us:

1. Will it hinder my prayers or take away my desire to pray?

2. Will it hinder my service to God?

3. Will it waste the Lord's money?

4. Will it hurt my example to the world and to weaker Christians?

5. Would I want Jesus to find me so occupied when He comes?

Can smoking, drinking, dancing, card playing, trashy reading, worldly companions, or the modern movies meet these tests? In answering this question be honest with your God and fair to your conscience.

#### AT THE CROSSROADS

He stood at the crossroads all alone,

The sunrise in his face;

He had no thought for the world unknown,

He was set for a manly race.

But the road stretched east and the road stretched west,

And the boy did not know which road was the best.

So he took the wrong road, and went down,

And he lost the race and the victor's crown,

He was caught at last in an angry snare,

Because no one stood at the crossroads there,

To show him the better road.

Another day at the self-same place,

A boy with high hopes stood;

He too was set for a manly race.

He was seeking the things that were good.

But one was there who the roads did know,

And that one showed him which way to go;

So he turned away from the road that went down,

And he won the race and the victor's crown,

He walks today the Highway fair,

Because one stood at the crossroads there,

To show him the better road.

—Selected.

Perhaps the most hotly argued of these amusements is dancing. Next month we hope to present an excellent outline on this subject which was worked out by Bro. Jorgenson and his Highland church young people.

# THOUGHTS WORTH WHILE

D. H. F.

## THE RETURN OF CHRIST

We are informed that when Dr. Horatius Bonar retired for his night's rest, the last thing he did was to draw aside the curtain of the window, look up into the heavens, and say, "Perhaps tonight, Lord." Then the next morning when he arose he would first of all look out upon the new day and remark, "Perhaps today, Lord."—*Blessed Hope.*

## COURAGE IN CONFESSION

Run up the colors to the masthead! We must confess Christ. Some of us mean well, but a false discretion overtakes us. We are not unlike that soldier who was always discovered, in the shock of battle, betaking himself, without orders, to safe places. The captain at last accused him of having a cowardly heart. "Oh," said the soldier, "my heart is as brave as can be, but whenever danger comes I have a cowardly pair of legs that run off with my brave heart." Many of us are like that. *Our convictions are right when confession is not needed, but in the shock of battle we fail.*—John McNeill.

## A NEVER-CEASING SUPPLY

An old primitive Methodist preacher tells how in his boyhood he used to see many people going to draw water from the village well, and he feared that the supply might fail. To find out if the water were getting less and less, one morning he descended the well steps and placed a mark on the brickwork, just above the water line. In the evening he went down again, happy to find just as much water in the well, though people had been drawing all day long. A perennial spring beneath the well continually replenished the supply.

*So Jesus Christ, the wellspring of salvation, supplies every believer's need.*—*The Christian Herald.*

## WORTH FOLLOWING

"Whither thou goest, I will go."—Ruth 5:16.

There is a pleasing story of how the father of Matthew Henry, the commentator, won his bride. He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune.

Her father objected. "You see," he said to his daughter, "he may be a perfect gentleman, a brilliant scholar, and an excellent preacher; but he is a stranger, and we do not even know where he comes from!"

"True," replied the girl, with all the acumen and insight that her great son afterward displayed, "but *we know where he is going, and I should like to go with him.*"

Do others have confidence in us because they know we are led of God?—*Sunday School Chronicle.*

## DANIEL'S THREE-WEEKS PRAYER PERIOD

R. H. B.

The opening words of this new section of Daniel's prophecy, beginning chapter 10, would suggest that Daniel had had some great vision (the vision itself not recorded) and being unable to understand its meaning he sought unto the Lord to obtain the interpretation. "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was Belteshazzar; and the thing was true, even a great warfare; and he understood the thing, and had understanding of the vision." How he received this "understanding" is told us in the rest of the chapter.

Here, as elsewhere (see chapt. 7:15, 16, 19; 8:15) Daniel did not attempt to interpret his symbolic visions for himself. Only the God who gave them could reveal the meaning of them. Ignorant men may presume to guess at the meaning of prophetic symbols; but Daniel professed no knowledge of their significance until God gave him the interpretation. But on the other hand, he could not rest until he had the understanding of the vision. He knew if God had given it, He must have intended that it be understood. He knew also that the understanding of it was of great importance to him and to his people. For God does not deal with trifling and unimportant matters (though some men in their folly appear to think so) nor in things that are merely interesting and curious. So Daniel set himself to obtain God's interpretation ("the truth," 7:16) of the things he had seen in the vision. In comparison with Daniel's earnest desire and determination our aspirations to know God's truth are very mild indeed. Who of us has spent many hours upon his knees appealing to God for light and knowledge and understanding of His word? (Prov. 2:1-5.) Daniel set out to obtain the understanding. For three whole weeks, in mourning, in fasting, in prayer, with unflagging purpose, he pursued this great and worthy end, that he might know this truth and that he might make it known to us. Like Jacob of old he said, "I will not let thee go until thou bless me," and wrestled on till the answer came. And when it came, it came most wonderfully. "In the twenty-fourth day of the first month—twenty-one days after he had begun his siege upon God's throne of grace—"as I was by the side of the great river, which is Hiddekel [the Tigris] I lifted up mine eyes and looked, and behold, a man—" And then follows a seven-fold description of this "man" (vs. 5, 6), so much like the ten-item description of the glorious Christ in Rev. 1:13-16 that many have concluded that it was really Christ who thus appeared to Daniel. But let us not jump at this conclusion, for other things are said about this "man" further on, which would not so easily harmonize with the idea that it was Christ Himself.

The effect of the vision was overwhelming. The men who were with Daniel saw nothing, but a great quaking fell upon them, and they fled to hide themselves. But Daniel, now left alone, saw the great vision, and utterly collapsed. "There remained no strength in me, for my comeliness was turned into corruption." And he fell on his face in a deep swoon. Then a hand touched him, and set him upon his knees and the palms of his hands; and the one that raised him up said to him, "O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent." So Daniel rose up and stood trembling.

Here we come to a marvellous revelation of unseen spiritual forces and their activities. What we learn here throws light on many things of which we read elsewhere in the Bible, and explains many things that happen in the world. Note (1) the strange delay of the answer to Daniel's prayers; (2) the cause of this delay; (3) the warfare of good and evil powers in the spiritual realm.

1. "Fear not Daniel," said the celestial messenger—"for from the first day that thou didst set thy heart to understand and to humble thyself before thy God, thy words were heard: and I am come for thy word's sake." So Daniel's prayer went straight through to God, and was heard from the first day. But why then did Daniel have to continue waiting and wrestling in prayer for three weeks before the answer came?

2. The explanation is astonishing: the answer to Daniel's prayer was intercepted and held up for three weeks by a hostile spiritual power! "The prince of the kingdom of Persia withstood me one and twenty days," said the heavenly messenger. Now, whoever this "prince of the kingdom of Persia" was, *he was not a man*. How the mere presence of the heavenly messenger who brought the answer to Daniel affected men in the flesh is seen in verses 7, 8. No human being could for a moment have resisted such a messenger from God. But the "prince of the kingdom of Persia" resisted him, and so successfully as to detain him for twenty-one days; and it was not till *Michael*, one of the chief princes" came to help him that he was able to proceed on his divine errand to Daniel. (Vs. 12, 13.) Now Michael is "the archangel" (Jude 9)—chief of all God's angels. It was by the combined power of Michael and of the heavenly messenger who had been sent to Daniel, that the "prince of the kingdom of Persia" was overcome, so that the latter could go on his way to carry God's answer to Daniel's prayer. Manifestly this "prince of the kingdom of Persia" was also an angel, an evil angel, belonging to Satan's kingdom; and that he was exceedingly powerful is also evident.

We get here an inside glimpse of Satan's world-government. It was a meaningful word of the Savior's when, three times over, in the gospel of John, he called Satan "the prince of

the world." (John 12:31; 14:30; 16:11.) It was no empty claim that the Devil made at the Temptation, when he showed to Jesus all the kingdoms of the world and said to Him: "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." (Luke 4:6.) To his own angels, as he pleased, Satan assigns the control of the kingdoms of the earth, to one this, to another another. God held one kingdom for Himself—the kingdom of Israel, over which Michael was appointed as prince. ("Michael your prince"; "Michael . . . the great prince, who standeth for the children of thy people." (Dan. 10:21; 12:1.)

The conclusion is fairly certain now that the heavenly messenger who appeared to Daniel in Daniel 10:5, 6 was not the Son of God; for none of Satan's underlings, nor Satan himself, would seem to have been able to detain Him; nor would He have needed Michael's help to enable Him to get through on His mission.\*

3. The prayer of Daniel had been for understanding of the vision he had seen. At the very beginning of his supplication the answer was sent: a heavenly messenger was dispatched to inform and enlighten Daniel, and to give him the understanding of the vision which his heart craved. (Vs. 11, 12.) But the hostile powers of darkness, the "spiritual hosts of wickedness"—specifically, the evil angel who was sovereign over the kingdom of Persia—opposed God's messenger, as we have seen. The opposition obviously was to prevent the message from getting through to Daniel. How great must have been the importance of that message! Nor was the conflict over, although the messenger had now reached his destination. The powers of evil would no doubt also struggle to prevent the fulfilment of the message. "Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia, and when I go forth, lo, the prince of Greece [the third world-power, already looming up in the background] shall come. But I will tell thee that which is inscribed in the writing of truth; and there is none that holdeth with me against these [against the prince of Persia and the

\*The conclusion seems "fairly certain"—but not perhaps absolutely so. God Himself is hindered in His plans and purposes by the disobedience of His people. The conflict is a real one; but it is not a case of mere might against might, but a spiritual conflict, and moral and spiritual factors enter into that. Satan and his evil angels retain their power by man's sinfulness and rebellion against God. God could, but will not, remove Satan by arbitrary force. So long as man allows him the supreme place, so long he holds it. In this case Michael could act to help because of Daniel and like-minded ones in Israel, who were on God's side; and since that messenger's errand was on Israel's behalf, it needed the assistance of Israel's prince, Michael, which was to that extent available because of the faithful remnant represented by Daniel. And so today also the Lord must have the moral choice, and the co-operation by faith, prayer, obedience, and sacrifice, of His people, and they must thus come to His help in the battle against the mighty. (Judg. 5:23.)

prince of Greece | but Michael your prince. And as for me, in the first year of Darius the Mede | Daniel 5:31 | I stood up to confirm and strengthen him." (Dan. 10:20 - 11:1.) In this latter statement lies the explanation of Darius' kindly attitude toward the Jewish exiles. But such a spiritual invasion of the kingdom of Satan is always conditioned upon the co-operation of God's faithful ones, in prayer and in deed. For on the earth the initiative of action belongs to man. (Ps. 115:16.)

Now follows the revelation of "the writing of truth," which occupies all the rest of the book of Daniel, from chapter 11:1 to the end of chapter 12. This we shall take up in the next lesson.

### SPECIAL NOTES AND PERSONAL THOUGHTS

**"Three whole weeks."** Twice this expression is used (vs. 2, 3) and each time the literal Hebrew reads "three sevens of days." For just before, in chapter 9, **sevens of years** had been spoken of; but now he is speaking of **sevens (or weeks)** of days again.

**"Mourning" for three whole weeks.** And why should such a man as Daniel, so greatly beloved in God's sight, mourn? Was it not because he was still bearing the burden of his people, as in chapter 9? They—their welfare, their future, their final restoration, constituted his great concern. There are Christians who seem to be content with the thought that **they** are all right; and as for the rest, the devil take the hindmost. Is it necessary to tell the reader that such a spirit is wholly alien to the gospel? See how, after the pattern of the great Burden-bearer, his servant Paul carried the burden of his brethren according to the flesh who were Israelites. (Rom. 9:1-5.) Am I concerned for any one? Am I concerned for the people of God—for the congregation of which I am a member?—for God's children in the world?—for souls in error bound and for the unsaved? If not it would seem that the fire of faith and love has not yet been kindled in my own heart.

**Daniel mourning.** There is much fun made in our days over "long-faced religion." But though there is a joy of God's salvation, surpassing the joys of the world, the true Christian faith is a **serious** thing, and often the tears will mingle with the smiles. "Sorrowful, yet always rejoicing." And there are also special times for mourning. (James 4:9, 10.) Daniel's mourning was coupled with self-humiliation and abstinence from pleasant food. Though **prayer** is not mentioned directly in vs. 2, 3, it is implied; and in vs. 11, 12 we see that prayer was the chief intent of Daniel's "mourning."

**Daniel set his heart to understand.** "From the first day that thou didst set thy heart to understand and to humble thyself before thy God, thy words were heard," said the heavenly messenger. This is that same Daniel who at the first "purposed in his heart." (Dan. 1:8.) Once this man made up his mind as to the right course, nothing could budge him. He had seen the vision, as it was given to him by the Spirit: now he must know the meaning of it. So he "set his heart to understand." He did it by self-humiliation, by fasting, by earnest, persevering prayer. Is the truth worth that much trouble? "My son, if thou wilt **receive my words**, and **lay up my commandments** with thee; so as to **incline thine ear** unto wisdom, and **apply thy heart** to understanding; yea, if thou **cry** after discernment, and **lift up thy voice** for understanding; if thou **seek her as silver** and **search for her as for hid treasures**: THEN shalt thou understand the fear of Jehovah, and find the knowledge of God." (Prov. 2:1-5.) First, to "receive" the word—that is, as it were the passive attitude; then, to "lay up"—that is trying to retain and remember; next, "to incline thine ear"—that is listening carefully; then, to "apply thy heart"—that is earnest effort; then, feeling the need of God's help, to "cry after discernment," and to "lift up thy voice for understanding";



finally to dig for it as one would dig for silver and for hid treasures— Oh **then**, then shalt thou understand and find knowledge! Daniel knew the priceless value of God's truth. O that we today would so seek after it!

**Prayer for understanding.** On the surface of God's word lies much precious truth, "that he may run that readeth it." But there is more than surface truth. There is meat as well as milk. To him that prayerfully searches it, the word of God yields deeper truth and understanding. "Teach me," "teach me," the psalmist in the 119th Psalm pleads, ten times over; and "give me understanding"; and, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18.) Is it worth while? Those "practical" minimumsters who are satisfied with their little pint-cup full of God's ocean, and think that is all anyone needs "to be saved"—may not think so. But how the servants of God of old sought for deeper knowledge! For the Ephesian brethren Paul prayed that God might "give you a spirit of wisdom and revelation in the knowledge of him, having the eyes of their heart enlightened, that ye may know . . . ." (Eph. 1:15-19.) There is such a thing as spiritual insight, which God gives to those who truly desire it.

**Delayed Answer to Prayer.** In this lesson we see one at least, of several reasons, why answer to prayer may sometimes be delayed. And what if Daniel had grown weary and discouraged after, say, the first week? Would the answer still have come? Repeatedly the Lord Jesus Christ exhorted to perseverance in prayer. There is the parable of the Friend at Midnight (Luke 11); and the parable of the Unrighteous Judge and the Widow. ("And he spake a parable unto them to the end that they ought always to pray and not to faint," Luke 18:1.) It may be that our praying fails of result because we are too ready to quit. But Daniel kept on until the answer came. Also remember that in the world he was a busy man, having the business of a world-empire to see after.

**Things Unseen.** This chapter gives us a glimpse into the unseen—the spiritual background of world-history—Satan's kingdom—his angel-princes, regents for him over earthly domains—the conflict between God's angels and the angels of Darkness. These things are not symbolical; they are true statements of fact. One wonders what tumult may be going on in the spiritual realm in our tempestuous time. And do not forget that the Christian's prayer is a spiritual weapon, a force that tells in the decision of the unseen warfare.

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 4:10-35.

10. "If thou knewest (*eideis*)." *Eideis* is a pluperfect from the verb *oida*, which exists only in the perfect tenses. Consequently *oida* (perfect) means "I know" (present) and *eideis* (pluperfect) means "thou knewest" (imperfect). The imperfect here is used in the condition of a contrary to fact condition, the idea being "If you knew (*but you do not know*)." The woman had no idea who was speaking to her.

11. "Sir (*kurie*)." This is the same word discussed in 3:1, but the woman is here using it as a polite form of address without any religious connotation whatever.

14. "Whosoever drinketh (*piei*)." *Piei* as aorist subjunctive and as aorist marks punctiliar action (i. e., action taking place *once*). The idea is "whosoever drinks once of the water I shall give shall never thirst" and thus opposes the linear action (continuing action) in v. 13 in the present participle *pinon* "that drinketh (i. e., no matter how often he drinks)."

15. "That I thirst not (*me dipso*), neither come (*dierchomai*) all the way hither to draw." *Dipso* is an aorist subjunctive and is punctiliar and with the negative *me* carries the idea "(that) I may never thirst." *Dierchomai* is a present subjunctive and linear and carries the idea "(that) I may (not) keep on coming (hither)."

20. "Ye say (*humeis legete*)," i. e., "you (Jews) say."

21. "Cometh (*erchetai*)," i. e., futuritive present, "is coming."

22. "Ye worship (*humeis proskunete*)," i. e., "you (Samaritans) worship."

23. "Cometh (*erchetai*)." Cf. v. 21.

"In spirit and truth (*en pneumati kai aletheiai*)." The closeness of the two ideas "in spirit" and "in truth" is shown by the fact that one only preposition *en* is used with both words. The phrase *en pneumati kai aletheiai* may also be translated as "with spirit and truth." In either case the meaning is the same: the worshipper must have a spiritual and true (i. e., honest) feeling in his worship as opposed to the ritualistic formality the Jews and Samaritans had been used to.

24. "God is a spirit (*pneuma ho theos*)." Word for word *pneuma ho theos* reads "a spirit (is) the God," but the fact that *theos* "God" has the article *ho* "the" whereas *pneuma* "spirit" has no article shows that *ho theos* is the subject and that the correct translation is "God is a spirit" or "God is spirit." In other words one of the characteristics of God is that he is a spirit, but the word "spirit" does not encompass the idea of God.

25. "Messiah (*Messias*)" is the Hebrew *Mesiah* "anointed" and is translated by the Greek *Christos* "Anointed. i. e., Christ."

"Cometh (*erchetai*)." Cf. v. 21.

27. "They marvelled (*ethaumadzon*)," imperfect, i. e., "they were marvelling."

29. "Come, see a man (*anthropon*)." *Anthropos* is a man, a "human being" as opposed to *aner* "a man, a male human being." Perhaps the reason the woman used the general word rather than the word denoting sex was the fact that her relations with men (*andres*) had been far from respectable (Cf. vs. 16-18).

31. "Prayed (*erolon*, imperfect)," i. e., they "kept asking" him to eat.

34. "My meat (*broma*) is to do (*hina poio*, present subjunctive)," i. e., "my food is that I should keep on doing."

"To accomplish (*teleioso*, aorist subjunctive)." i. e., (that) I should finish."

35. "Cometh (*erchetai*)." futuritive present "will come."

"Lift up (*eparate*, aorist imperative) your eyes and look on (*theasasthe*, aorist imperative) the fields." The aorist imperative shows a sharp, punctiliar command: "Lift up right now your eyes and look right now on the fields."

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

War does not annul the Great Commission nor cancel the missionary obligation. \*\* "Things go on quite well. The old fight gets closer, the clutch on supplies becomes tighter to a good purpose."—*Dow Merritt*. \*\* Lewis T. Oldham, who pulled out of China on account of the Japanese invasion and struck into missionary work in Washington in real earnest reports a baptism at Green Lake church, two by membership; two more baptisms from the Catholics and a new negro work being started in the Seattle area. \*\* Peter, a native preacher sent out from the Namwianga (Africa) brethren reported 32 baptisms and 8 restorations from Nov. 20 to Jan. 3. How do you like that?

A watch that does not keep time is no more inconsistent with its author's purpose than a church that does not do missionary work. \*\* "The Catholic teacher at the authority school has been baptized, he and his wife. Now we have a Christian school at government expense.—*Joyce Shewmaker*. \*\* Defense measures have taken away Bro. Ishiguro, faithful Japanese minister of the Los Angeles congregation of the Japanese, and the church has been removed along with others by the precautionary measures of the government. We sympathize with both the authorities and these brethren. \*\* The return of missionaries to the U. S. on account of the war makes possible their use as lecturers, evangelists, etc. in an intensified campaign at home while we continue with prayers and cash to sustain those who can be reached on foreign fields. \*\* "I gave the (native) girls a bowl of vegetable soup for relish. They are very happy over it and the two least girls each brought a pretty little bird to David."—*Georgia Hobby*.

If your congregation has not been doing it, let it this year hold at least one more meeting than is customary. "Go forward." Very few churches there be that cannot hold one, two or more mission meetings each year. \*\* "A class has been started for boys who are especially interested in going to the villages in vacation time and preaching."—*J. C. Shewmaker*. \*\* In prayer, remember Bros. Jiminez and Estevez and their work in Cuba. \*\* And still there is no word from the "marooned" or interned, or whatever kind of missionaries they now may be inside territory controlled by Japan. \*\* Word has been obtained through the State Department that L. B. Davis, Macau, China, (a Portugese colony) is yet there and in need of financial aid. Gifts may go direct to his treasurer, P. S. Woodbridge, 748 So. Erie, Wichita, Kansas, or—if more convenient—to this office care D. C. J. \*\* Please do not cease giving to the missionaries, not even to those now cut off from mail communication.

## A REMARKABLE EXPERIENCE

S. D. Eckstein

Tuesday, March 3, was purim, also called the feast of Lots. The book of Esther is read with modulation, in the synagogues, the Jews celebrating the deliverance from annihilation by the plot of Haman. (Esther 9:26-32.) I went out earlier than usual among my brethren in the vicinity of a large synagogue. I made contact with several. In my conversation in Yiddish, one of a small group was sorrowing over the threatened destruction of our race by cruel oppression and tyrannous persecution of modern Hamans. I told them not to worry, for neither men, nor devils will be able to extirpate our race. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Malachi 3:6.) "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Isaiah 66:2.)

They knew nothing of Jesus and His teaching. I told them that there is a fountain opened for sin and for uncleanness. I pointed out how Jesus, the Sin-Bearer Messiah, suffered indescribable agony to atone for sin. By His suffering on the cross Jesus has opened the gates of heaven to all who accept His salvation. I further told how Christ arose gloriously, triumphing over sin and death, and that Jesus of Nazareth, the crucified and sinless Son of God, is pleading to the sorrowing and heavy laden to come for salvation and rest; and that they should search the Bible diligently, read the prophets with open mind, learn to understand the New Testament without prejudice, etc.

One particular Jewish man remained perfectly motionless. His behavior was extraordinary in view of the fact that he classed himself as an intellectual. They generally manifest a scornful contempt for anyone of their brethren that embraces Christianity, and proclaims Jesus as the Redeemer and Messiah. Sometimes this is unbearable. But I noticed a wonderful peace come over him soothing his troubled mind. He broke the silence, turned, and said to the others who by their remarks emphasized their opposition to my presence, that "he is not a Shotch (mad-man) and that Jesus the Lamb of God and Son of God, after all may be the true Messiah which was prophecied in the Tora-Hakdoishe (Holy Scriptures) and that he would investigate the claims which I presented.

Of course difficulties are encountered in dealing with souls, especially of the Jewish race. Hence, one can scarcely understand the happiness that such experience brings. How stimulating it is to our activity. Under the merciful guidance of God, let us remember in our prayers that son of Israel in a particular way that he may find the real "Peace of God, *which passeth all understanding,*" as we endeavor to gain souls for the eternal joy of the Lord.