

THE WORD AND WORK

(VOLUME XXXVI, JUNE, 1942)

IT WAS NIGHT

"It was Night."
Darkest that was ever seen;
Treachery, desperate and mean;
"Friends" on whom He could not lean.

It was Night!
Night for Him—and for them night;
For they could not hear the sight,
So they left Him in their fright
That dark night.

Morning Light!
"Very early" in the dawn
Of that resurrection morn
Hope was dead. But joy was born.

O the Light!
"Mary" was the name He said;
"Master!"—Gone was all her dread;
He was living, and not dead,
Glory-light.

It will be bright!
When the Morning Star shall shine,
When the joyful "Shout" is Thine,
When in glory—"Thine are Mine."

Gone the night!
All the sin, shame, sorrow, past;
All the shadows suffering cast;
Tears all wiped away at last!
Eternal Light!

—L. M. Warner.

WORDS IN SEASON

R. H. B.

"YE HAVE NOURISHED YOUR HEARTS"

"Ye have nourished your hearts in a day of slaughter." This is one of the charges James brings against the "rich" of the last days. (Jas. 5:1-6.) What does he mean? Plainly he accuses them of indulging themselves in luxuries and self-gratifications at a time when their fellow-men were suffering and dying: "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." Utterly indifferent to the distress of others, they

saw to it that none of their pleasures and satisfactions were diminished. Like the rich man of Luke 16 who clothed himself with purple and fine linen and fared sumptuously every day, the while Lazarus was perishing at his gate, so these are not moved by the want and the tears and the blood of their fellows.

Amos gives us a striking picture of some in Zion and Samaria; for that kind was flourishing already in those days. "Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria . . . that put far away the evil day . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and calves out of the midst of the stall; and that sing idle songs to the sound of the viol . . . that drink wine in howls, and anoint themselves with the chief oils; *but they are not grieved for the affliction of Joseph.*" (Amos 6:1-6.) Such heartless selfishness seems strange to many of us, but it is not at all uncommon in our time. In a day when millions are suffering, famishing, dying, when our own country is struggling for its life, and many thousands are drafted for warfare, when the heads of the government are sending forth pathetic calls to the people to forego accustomed luxury and self-indulgence, to cease from selfish spending, to deny themselves for the common good and the common need—how few are they that heed!

But not only the leaders of the world and of our nation are calling for self-denial in our day, but God also. It is not fitting for God's people to live in ease and self-pleasing and to seek their pleasure in such a time as this. "A sword, a sword, it is sharpened and also furbished; it is sharpened that it may make slaughter; it is furbished that it may be as lightning: *shall we then make mirth?* . . . Cry and wail, son of man for it is upon my people, it is upon all the princes of Israel." (Ezek. 21:9, 10, 12.) "And in that day did the Lord, Jehovah of hosts, call to weeping and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink for tomorrow we die. And Jehovah of hosts revealed himself in mine ears, Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." (Isa. 22:12-14.) To His people to-day the Lord has a like message. "Let us not sleep as do the rest, but let us watch and be sober. For they that sleep sleep in the night, and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation." (1 Thess. 5:6-8.) "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus

Christ, and make not provision for the flesh to fulfil the lusts thereof." (Rom. 13:12-14.) These admonitions of God pertain very especially now, to our days and to our time.

WHAT THEN SHALL WE DO?

It behooves Christians today to walk circumspectly. For one thing, we must obey the powers that be in all things (except only if an act contrary to God's expressed will were required of us, Acts 5:29) that is, in all government regulations, in all orders and restrictions, payment of taxes; not seeking to evade anything in any way. For this is the will of God in Christ Jesus to usward. (Rom. 13:1f.; 1 Pet. 2:13-17.) The child of God should be content to live simply in a day of general emergency and distress, and to reduce his own wants to the measure of his needs. Also let him use the means that are in his hands to count for the most for God and for man, "redeeming the time, for the days are evil." The difficulties of our time afford golden opportunity to show forth the truth and grace of God, and for His people to "shine as lights in the world." Young Christians in the service can bear a great testimony in word and life among the men in their camp. Also the "U. S. O." with much laudable motive and intent, sometimes provides forms of amusement here and there in which a Christian will not participate; for to retain his power for Christ he must keep himself unspotted from the world. And for all of us, wherever we may be, whatever our situation, it is paramount in this particular time that we be right with God, walking in the light, in fellowship with Him, under the cleansing blood (1 John 1:5, 6), and always, earnestly looking for the coming of our Lord. Blessed is that servant whom the Lord, when He cometh, shall find so doing! It is also a time for us all to *pray*, as never before.

CALL TO PRAYER

Seventy-nine years ago President Abraham Lincoln upon the request of the Senate of the United States, appointed a day for national prayer and humiliation. That was during the Civil War. April 30, 1863 was observed as such a day. In his proclamation Abraham Lincoln spoke the following memorable words: "*And, inasmuch, as we know that by His divine law nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts,*

that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

This lowly and contrite utterance and appeal of that great man goes deeper than anything that has so far emanated from the court of England or from our own White House in this present terrible war. Nineveh has not put on sack-cloth and ashes as yet. There is still a deal more of self-confidence than of looking to God; confidence in our wealth, our resources, our industrial power, in our armed might, in our allies. Sometimes a nation, like an individual, must be brought face to face with ruin, before it will turn to God. But whether the world as such, or the nation as a whole, can be brought to its knees—the Lord has His priesthood today: priests sanctified and consecrated, cleansed by blood, who can approach into the Holy Place, to the throne of grace, and who may pray, not only for themselves, but in intercession for mankind, for kings and rulers and all that are in high place. (1 Tim. 2:1-4.) Them He hears. A solemn obligation rests upon Christ's people today to fill this place.

ABOUT THE "REVELATION"

Strange surely that the only book in the Bible which has annexed to it the promise, "Blessed is he that readeth and they that hear the words of the prophecy," should be, at first sight at least, the one most difficult to comprehend.

Yet the church would under no circumstances be entitled to despair. If she has good reason to believe that the authenticity and genuineness of the word are established by a chain of evidence, as unbroken and strong as in the case of any other book of the N. T. . . . she must believe that the difficulties connected with the subject are capable of being, and will finally be, overcome. Nothing can be more inconsistent with the whole idea of revelation, nothing more inconsistent with God's other dealings in creation, providence, or grace, than to imagine that a book has been put into our hands designed to perplex and trouble us. And this is the more evident when we observe that the writer of the book distinctly states that he writes for the encouragement and comfort of his "brethren," of those who were "companions with him in the tribulation and kingdom and patience which are in Jesus"; that he feels that he has a divine commission to "*show* unto God's servants the things which must shortly come to pass"; and that in the seven epistles of chapters II and III which contain an abstract of all that is afterwards unfolded in the book, we have the seven times repeated cry: "He that hath an ear let him hear what the Spirit saith to the churches."—Wm. Milligan.

NEWS AND NOTES

CLUBS FOR MAY

Mrs. H. E. Garber, Oregon	4
Mrs. W. L. Mead, Tex.	13
R. B. Boyd, Tenn.	4
Mrs. L. E. Campbell, Ark.	4
Mrs. Nancy Averitt, Ky.	25
G. L. Williams, Ala.	4
H. E. Beck, Fla.	4
Miss Florence Hottle, Ind.	5

Total in these clubs 63
 Total singles 21

Total for month 84

Total received thus far . . . 1090

Grand Total 1174

Highest 1942 Clubbers

Robert Boyd, Tenn.	112
Mrs. M. E. Holloway, Ky.	76
Maurice Clymore, Ind.	62
H. N. Rutherford, Ky.	54
Mrs. Nancy Averitt, Ky.	51
Jesse Bibb, Ky.	31
Mrs. Rice Fryman, Ky.	28
Waldo Hoar, Ind.	25
Mrs. Florence Howell, Ky. . . .	23
Ivy Istre, La.	20
D. H. Friend, Ky.	20
Jonah W. D. Skiles, Mo.	20
C. T. Gabhart, Ky.	19
G. L. Williams, Ala.	17

No doubt some who sent in less than did those above worked just as hard. We are grateful to one and all who helped and to God who worketh in us both to will and to work, for His good pleasure. Those who have sent in 25 or more names, and have not received a gift, are in line for a dollar book. Robert Boyd receives a \$12 Bible or its equivalent.

We hope our friends are not through sending in names. Let us keep the good work up. We plan to continue publishing names of clubbers who send in four or more subscriptions. Thus far 70 have sent in clubs. We have many more friends who are anxious to see the Word and Work visit and bless homes. The Word and Work is "fit to hand to a friend"; it will do good and only good. Why not send in a list of names soon? If you are interested enough to send in a club, and so desire, you may remit later.

It is interesting to note that our

70 1942 clubbers represent 22 different states.

Why not send the Word and Work to boys in service?

A gift subscription to the Word and Work is an investment in the soul of the one who receives it.

Any one wishing an index for the 1939, 1940, or 1941 Word and Work may secure it from this office for 8¢ in stamps. The three for 20¢.

Wanted

The following back numbers of the Word and Work are wanted by this office: 1916, the 12 issues; 1917, Feb., June, Aug.; 1918, May, Sept.; 1919, Jan., April, Aug.; 1937, Nov. (two copies); 1936, the bound vol. We will pay a fair price until our needs are supplied.

Read the history of that fine church at Sellersburg, Indiana, in this issue. We hope every home of that church receives a copy of this number. We wish to commend them for their work's sake.

Our next history will possibly be from Dugger, Indiana.

Challenge of the Hour

The writings of Brothers Boll and Chambers in this number are perfectly tuned to the situation as it exists in the world today. Their words are unusually seasonable and timely. How many Christians, who read, will respond to the challenge of the hour and stand in the breach, before God, for our beloved nation, blinded to its need of repentance by the god of this world?

Tell City, Ind.: "We have had good meetings here since our return. We had 41 in attendance at Tell City Thursday. A mother of 5 or 6 children confessed Jesus as her Lord and was baptized. We talked to her husband and believe he will be baptized soon.

"75 or 80 were present at Lilly Dale Sunday night, even though it rained. 10 or 12 of these from 14 to 60 years of age were out of Christ. Continue to pray for us."
 —E. C. Ringer.

Lexington, Ky.: "The last Word and Work was most wonderful. Bro. Boll's article, "The Way of Salvation in Romans" is superb. He sets forth obedience to the gospel grace-

wise and not legalistically. God bless and enlarge the borders of the Word and Work's influence."—H. N. Rutherford.

Abilene, Tex.: "I didn't know about that quotation from Bro. J. A. Harding appearing in the Highland Church History but I did hear him make a statement I well remember. It was in the summer of 1915.

Bro. Friend and I had traveled together from Valdosta to Atlanta and were visiting in the home of Charles Payne, Bro. Harding's son-in-law. He and Sister Harding were making their home there; he was still doing some Bible teaching, but for the most part was incapacitated for active service. The conversation turned to the controversy and Brother Friend, who had been associated much with Brother Harding, made the remark that Bro. Boll was teaching what Bro. Harding had formerly believed and taught—perhaps in greater detail but the same in general principles. Then Brother Harding said, "I believe just as surely as that we are sitting here that we shall reign on the earth with Christ a thousand years." That statement made a deep impression on my mind and I have remembered it practically word for word."—J. Edward Boyd.

A young married couple confessed Christ and were baptized at a recent midweek service at the Portland Ave. church, Louisville.

Youngstown, Ohio: "The meeting at Alliance continued 15 days, with the saints seemingly uplifted. My services were desired for 3 days at Minerva, from whence several attended at Alliance. When the 3 days were finished the brethren decided that I should continue with them, which was done up to, and including, the 8th day. The Alliance people attended there."—Flavil Hall.

Louisville, Ky.: "The work of the East Jefferson street church of Christ is very encouraging under the leadership of A. Claude Reader, Minister, Rhea White, song leader, and Guy Taylor, Sunday school superintendent.

"Four new Sunday school rooms were added last November together with two gas floor furnaces at a cost of \$1300.00, all of which has been paid. Our highest attendance in

Sunday school was 142. Bro. Noble Peake has charge of the adult class, with attendance of 30 to 35; Bro. Herbert Ball, the young people's class, mixed, with 18 to 20 present; Sister Wm. Hickman and Sister Paugh, the primary class with an average of 30; Sister Slider, the intermediate class; Bro. Lewter, the young boys' class and Sister Reader, the young girls' class.

"Bro. Paul Duncan just closed a wonderful two weeks meeting; twelve were baptized, seven came for membership and three for restoration. Since the first of the year (1942) there have been 24 baptisms and 21 for membership.

"We thank and praise the Lord for all his manifold blessings. "Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

"The congregation would like for Bro. Reader to give his whole time to the work."—H. L. Pryor.

Houston, Tex.: "I had the privilege and pleasure of preaching yesterday morning and evening to the Mt. Auburn church of Christ, at Dallas, Texas. After being practically ostracised by all of the churches of Christ in the vicinity of Houston, because of my faith in the prophetic teaching of the scriptures, it was like a foretaste of heaven to be received with open arms of Christian fellowship and Christian love as was manifested by those brethren. Also I was the happy recipient of that same Christian fellowship, love and hospitality in the home of our brother, Dr. Eugene V. Wood and family."—W. H. Crain.

Los Angeles, Calif.: "The Japanese are gradually evacuating but we still have a few members who have not yet gone. We desire to continue in the work with them, if it is the Lord's will, so please be praying with us to this end. The Church Federation is working together with the Army. It is rather difficult to obtain a pass to the camps, since we are not in the Federation. However, God is able."—Bess W. Rhodes.

Johnson City, Tenn.: E. H. Hoover preached for us Sunday, April 26 (both services) and also Monday night following and was a great help in getting our meeting started. R. H. Boll came the 28th

and was with us until May 10th. It was a real blessing to the church here to have these men. One baptized believer from a denomination took her stand with us during the meeting, and one was baptized into Christ. Last night (May 17) a young man came for baptism."—Robert B. Boyd.

Sellersburg, Ind.: "The Cedar Springs church moves along nicely. The Lord has certainly blessed our efforts. After some months of planning and work we have completed four nice rooms in the basement of the church. This has added much to the teaching of the Sunday school lessons. Much of the work was donated and between \$500 and \$600 was spent. Every one seemed to have a mind to work and to give. The Sunday school has increased greatly in attendance and in con-

tributions. We give God the thanks and the praise. Bro. Thornberry will assist in a meeting from June 28th to July 12th."—Edward E. Kranz.

Veedersburg, Ind.: "Inclosed find \$1 that I have owed since the first of the year. Thanks for continuing my paper. Keep it coming, till I say stop. While I am not in total accord with some of the scriptural interpretations of W. W., I nevertheless think it a very good paper, highly conducive to Christian living, which is the great need of the church."—Mrs. E. H. Henderson.

J. L. Addams, minister of the Parkland church, Louisville, Ky., reports an inspiring song rally on the night of May 19 with a capacity crowd. Joe Blansett of 5th and M congregation had charge.

NANNIE MINOR

Sister Nannie Minor departed to be with Jesus March 21, 1942, having past the bound of life set by the Psalmist by two years and twelve days. "The days of our years are three score years and ten, . . . yet is their pride but labor and sorrow; for it is soon gone and we fly away." (Psalm 90:10.)

Sister Minor was faithful in her service to her Lord and His church and now she rests from her labors, where the wicked cease from troubling and the weary are at rest. She attended the Mackville, Kentucky, church of Christ for the past two or three years where her funeral service was conducted. The number of departed saints is increasing rapidly, "One by one their seats were emptied, One by one they went away." Sister Minor's husband, her brothers, S. G. and James Darland, and one sister, Sarah Parrott, together with brothers and sisters in the Lord, are looking forward to the meeting in the air: "For 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. Wherefore comfort one another with these words." "Some from earth, from glory some, Severed only till He come."

H. N. Rutherford.

RED LIGHTS

Scattered throughout this issue of the Word and Work are some of God's *red lights* taken from the book of Hebrews. Heed them.

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?"—Heb. 2:1-3a.

IF THE END SHOULD COME TODAY

Stanford Chambers

The end of the war, we mean. Imagine a flash to that effect! The pandemonium of whistles and sirens, of cannons and voices that would follow! How welcome that pandemonium! Who would be able to contain himself at thought that bombs will cease to crash, blood will cease to flow, our boys will soon be coming home and the rest will not have to go?

And day after tomorrow? "Back to normalcy" will be the slogan, and "Business as usual" *plus*. No rationing for us, our joy riding will not be denied us, the cuffs come back on our trousers and the silk tops to our hose. In avarice and greed we can roll in luxury in the vainglory of life. And—sin?

God has been teaching many nations a lesson. America has not had hers. Are we better than they? "And reckonest thou this, O man, (O nation) . . . that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man (nation, also) according to his works." The one way of escaping the judgments of God is the way of repentance, the way that Nineveh took. But not the haughty, only those who humble themselves, repent. The rest are hardened. America goes with chin up and shoulders back, even now with a war on, which grows in intensity, with no end in sight. Thank God for noble exceptions, but America puts sackcloth and ashes far from her. "She willeth not to repent," so far as signs go to show. The exceptions will have to multiply if the number is sufficient to save a nation—save it from the chastening hand of God.

For if "it shall be more tolerable for the land of Sodom in the day of judgment than for Capernaum," the same is true of U. S. A. Sodom had no missionary sent to her. Lot, who moved within her gates, lost his testimony in the move, and Sodom was without light or rebuke; yet she suffered a terrible fate. "God is no respecter of persons" or of nations. Ten righteous persons would have saved Sodom from her destruction, but ten would not be sufficient to save America, nor would ten thousand; they would not be the proportionate number. Her only escape from the crash of bombs, or the ravages of pestilence, or catastrophe in some form (else the more intolerable fate in the day of judgment) is by the way of repentance, which she is not in the mood for.

It is no pleasant feeling, the conviction that when "the great tribulation" itself is on, America without doubt will contribute a considerable quota of the number of whom it is fore-

cast, "They repented not." They "repented not of their murders (Right now, 1912, according to Mr. Hoover, our crime is up 3.3 per cent, and the year is not half gone) nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9:21. See also ch. 16.) God is not a partner in crime. Sins national and individual have to be answered for. It is repentance or chastening or the intolerableness of the day of judgment or both. Will there be enough humbling of ourselves before God to avert this? God grant it.

"IN THE DAY OF VISITATION"

Flavil Hall

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory, without me they shall bow down under the prisoners, and they shall fall under the slain." (Isa. 10:3, 4.)

Visitations of evil will come to the multitudes who will not be ruled by the Omnipotent hand. Without Him the turbulent waves of calamity will overflow them. The only safety for mortals is in the Rock of Ages. "Trust ye in the Lord forever; for in the Lord JEHOVAH is the rock of ages" (Isa. 26:4, margin). "In the fear of the Lord is strong confidence; and his children shall have a place of refuge" (Prov. 14:26). This is a day, more than ever in our country, it seems, that the great sea of humanity do "not like to retain God in their knowledge." They are "vain in their imaginations." The Christ is crowded out of their hearts. They serve "the god of this world"—fleeting pleasures, emoluments and sordid possessions—and are thus blinded to "the glorious gospel of Christ." They are building upon the sand and their building shall be swept away by the storms of trial which shall carry them down to unspeakable tribulation and anguish in this world and to woe eternal in the existence beyond.

To those who seek after sensual pleasures and worldly honors, even though it be in channels that cause "countless millions to mourn," the day of visitation will come. Whether the following scripture is, or is not, directly applicable to any special force of our time, how can we read it without associating it with present ominous conditions? "For in one hour so great riches has come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and . . . cried weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate." (Rev. 18:17-19.) So shall end all earthly aggrandizement, though we know not when, where or how. But the kingdom of grace and glory cannot be moved, and those therein, serving God "with reverence and godly fear" are safe and secure whatever has or may come.

“PRECIOUS FAITH”

R. H. B.

That is how Simon Peter speaks of the faith in Christ. (2 Peter 1:1.) He had good reason to call it that. He remembered vividly the words of the Lord Jesus at the last supper: “Simon, Simon, behold, Satan asked to have you that he might sift you as wheat; but I made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.” (Luke 22:31, 32.) He was full of confidence then—vain, self-confidence. Little did he realize how frail he was, how weak his heart, how feeble his vaunted loyalty toward the Lord Jesus. But he was to learn it that self-same night. It was a terrible, soul-shaking experience that Simon went through, and might easily have been his ruin for time and eternity. He might easily have fallen into hopeless darkness and despair. He might have fled from the scene of his shameful failure, and returned to his old haunts in Galilee, and to his former life; or perhaps ashamed even to face his old neighbors and associates, might have gone far away to the Dispersion, to lands unknown, and have tried to forget. Many have done such like things, and never again attempted to lift up their heads or to try once more. But Peter had an Ally—an Intercessor mighty to help and to save. And what did He do for Peter? He made supplication for him. And could a prayer of God’s beloved Son go unheard? And for what did that Intercessor ask? That Peter might not be sifted and tried? No—that had to be. That Peter might not fall? No, not even that. For what then? *That his faith fail not.* And it did not fail. Peter rallied from his fatal fall. If three times he had denied his beloved Master, three times again he afterward confessed his love to the Risen Lord. It was surely a precious faith that upheld him in the dark aftermath of those days.

“KEPT BY THE POWER OF GOD”

Of that precious faith Peter wrote to his fellow-Christians and converts (for had not the Lord Jesus charged him, once he had turned again, to strengthen his brethren?). He tells them of the living hope unto which they were begotten again by the resurrection of our Lord, and of the inheritance laid up for God’s children—incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them. And what assurance have they that they shall obtain that inheritance at last? For the road is perilous, and the pitfalls and snares are many along the way. Peter’s answer is that they shall be “guarded by the power of God *through faith*, unto a salvation ready to be revealed in the last time.” It is by the power of God that the children of God are guarded—than which there is no other power in all the universe, so great and so strong and invincible. But it is not in any mechanical way that this power keeps them, nor by arbitrary restraint; it is through *faith*,

Faith avails itself of God's infinite power. By *faith* is meant the realization of the goodness and grace of God, His loving-kindness, His mercy, His help in the time of need. In one word it means to trust in Him as He is revealed to us in the word, and to believe in all His precious promises. See then to your faith, that at the end of your journey you may, like Paul, say triumphantly, "I have kept the faith." But if you answer and ask—How can I know that my faith will abide? If on that point you have a doubt and fear, remember Christ's word to Peter: "I have made supplication for thee that thy faith fail not"; and that now

"He ever lives above, for me to intercede

His all-redeeming love, His precious blood to plead."

In other words—you can trust Him to keep you trusting. This is not saying that the Christian can therefore afford to grow careless, to neglect his Bible (for that precious faith is always originated by the word of God, Rom. 10:17, and is built up by it, Jude 20, 21)—but that those who want to live by faith may safely count upon their Lord to sustain their faith.

THE PROVING OF YOUR FAITH

Though we greatly rejoice in that hope and blessed assurance, Peter goes on to say—yet now, for a little while, if need be, we may be put to grief in manifold trials. (1 Peter 1:6.) This is not to be regarded as a strange thing. (1 Peter 4:12.) Paul assured the new churches "that through many tribulations we must enter into the kingdom of God." (Acts 14:22.) It is inevitable. A Christian life without trials and sufferings would be abnormal. "For yourselves know that hereunto we were appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction." (1 Thess. 3:3, 4.) Yet note how carefully he guards his statement. These trials, he says, are only "*now*," and "*for a little while*"; and then only "*if need be*"—therefore only when, and to the extent, that they are necessary. God watches that point. If He does not willingly afflict even the world in general (Lam. 3:33) how much more does He spare His own all needless suffering. But why is it at all necessary? For several reasons; but the chief reason is that which he mentions here: the testing and trying of your faith. It is in the crucible of affliction that faith is tested, and in the testing it is purified and grows strong: "that the proof of your faith, being more precious than gold that perisheth, though it be proved by fire, may be found unto praise and glory and honor, at the revelation of Jesus Christ." (1 Pet. 1:7.) The scorching sun which kills the superficial hearer, makes the faith of the true believer to grow strong and fruitful. (Matt. 13:5, 6, 20, 21.) And this faith, purified and tested, comes in for praise and glory and honor, when Jesus comes to reward His servants.

WHAT FAITH?

There may be a tendency to think of faith as the belief in

a system of doctrine, or even as loyalty to some special "cause" or religious party and its standards of orthodoxy. But the Christian's faith is essentially a faith in a Person, a Person in whom one cannot believe without loving Him and whom we cannot believably love without a deep joy—so great and good is He to usward. Peter sums up and describes that precious faith in these words— "... Jesus Christ: whom not having seen ye love; on whom, though now you see him not, yet believing, ye rejoice, with joy unspeakable and full of glory." (1 Peter 1:8.) This seems like the echo of the Lord Jesus' words to Thomas, spoken surely in Peter's hearing, on a memorable night, when He suddenly stood in their midst, and said to Thomas, "Reach hither thy finger and see my hands; and reach hither thy hand, and put it into my side; and he not faithless, but believing." And Thomas answered, "My Lord and my God." Then said the Lord Jesus to him: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:26-29.) Not having seen Him, yet we love Him, and though *now* we see Him not yet believing we rejoice. Behold the Christians' faith! It goes without saying that they who believe in Christ believe all that He said and taught, and what His apostles have spoken; indeed, all the Bible, for He put His seal of endorsement on it; but our faith centers *in Him*. We believe in His Name (John 1:11)—in what He is, what He has done, is doing, will do; in short, the Christian's faith, first and last, is a trust in Jesus Christ our Lord, who loved us and gave Himself for us. The man who believes in a set of doctrines, however true, is thereby circumscribed. But He who believes in the Son of God has committed himself to the infinite treasures of truth and wisdom and goodness that are in Him.

THE END OF YOUR FAITH

This precious faith of ours has a goal, a terminus and fruition, to wit, "the salvation of your souls." "My righteous one," it is written elsewhere, "shall live by faith; and if he shrink back my soul hath no pleasure in him. But we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." (Heb. 10:38, 39.) There is more wrapped up in this expression, "the saving of *the soul*," than we commonly suspect. But without entering further upon the theme, we may be sure that it is a consummation worthy of all God's work, and of all the work and sufferings of Christ, that He here sets before our eyes. Those who have this precious faith are on the way to that wonderful goal. Yea, they are even now in the process of receiving it. As one of our good hymns says,

"We'll taste e'en here the hallowed bliss
Of our eternal home."—

So (he says) are you already "receiving the end of your faith, even the salvation of your souls." (1 Peter 1:9.) It is a sal-

vation yet to come, and yet to be revealed (v. 5); but already we hold the "earnest of our inheritance, unto the redemption of God's own possession." (Eph. 1:13, 14.) Now, in Christ Jesus nought avails but this precious faith—a "faith working by love," Gal. 5:6—and this our salvation is by faith that it may be by grace; to the end that the promise may be sure to us all, whatever our low estate (Rom. 4:16); that the glory may be to Him for ever and ever.

FENCE-BUILDING

N. B. Wright

There is no excuse for denominationalism. It is a reflection upon our Father in heaven to say that His word isn't clear enough to enable believers to understand alike sufficiently to live together in love, instead of splitting into sects and forming "isms."

Let us see what men actually do. Some people do not believe the water in the new birth (John 3:5) is water; it must mean the word, they say, and sight Eph. 5:26. Thereupon they proceed to build a fence around their interpretation and exclude all those who differ from them. Thus a denomination is formed. Just such a situation affords an ideal opportunity for those who like to war after the flesh but call it scriptural. With such expressions as: "We are the only ones who have the truth," "All others are wrong and will be lost," etc., etc., they proceed publicly and otherwise to use sledge-hammer blows on the heads of those who fence themselves in. They are right in so far as they tell people: "You have a Bible; read it and believe what you read just as it stands." Wholesome advice.

My experience and observation have been that often those who most loudly point out the evils of the sectarian world are most inconsistent in following their own plan, save for a few pet subjects. Behold! we read in the Bible of the reign of Christ and His own, in righteousness and peace, for a thousand years (the only hope the world has). These very men come along with a shout: "You mustn't believe that, the Bible doesn't even mention it—the meaning is something else." Thereupon they proceed to use exactly the same system of interpretation that they accuse the sects of using. They, too, build a fence around their proposition and exclude others that refuse to follow their advice, and use their method in the study of Prophetic subjects, Grace, etc.

The Lord Jesus said of the unbelieving Jews: "But now ye say, we see: your sin remaineth." (John 9:41.) The parallelism is clear.

"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God."—Heb. 3:12.

SHALL THE CHRISTIAN DANCE?

(Compiled, revised, and arranged, by E. L. Jorgenson.)

1. All churches considered Christian and evangelical have condemned dancing as carnal and immoral, and inconsistent with the Christian profession; and all evangelists of any spiritual power have agreed in denouncing it.

2. Even the sacred books of the pagans declare that it is an immoral amusement, and pagan moralists, like Cicero, call it indecent and voluptuous.

3. Dancing has a bad name for Christians, and it dishonors the fair name by which we are called. The most devout believers do not do it, and all devout Christians and ministers are grieved to learn of any of their people being guilty of it.

4. It is a favorite amusement among the vile and the fallen, and the dance halls are filled with the unconverted and the backsliding.

5. It is the distinctive badge everywhere of worldliness and world conformity (Rom. 12:2) and is known to be the companion vice to drinking, gambling, and immorality.

6. It destroys completely the Christian's influence and testimony—in fact, it destroys the *desire* to testify; and the world has no confidence in the religion and piety of dancing church members. (If your minister danced, would you approve?)

7. It is named by unfortunate women themselves, according to most accurate police reports, as the chief cause of their moral ruin; in fact, 75 per cent attribute their fall to the dance.

(Even if *you* escape moral damage, can you set the example, and cause your poor, weak sister to stumble and go on to hell?)

8. The dancing of the sexes together, as in modern times, is unknown among God's people in Bible times. It simply didn't happen!

9. Aside from the thrill of music and rhythm, and the poetry of motion, it is known to have a definite sex reference, with immoral results in many cases.

10. It brings innocent youth and virtue into close and dangerous association with vice and criminal experience, at late hours of the night, and under the influence of sensuous music—an association that renders virtue well-nigh powerless.

11. The liberties allowed and taken in dancing are nowhere else permitted in decent society; and if indulged in elsewhere, they furnish ground for divorce.

12. It is an invention from the world of the lost, and almost every new and licentious form of it has come to us from the house of prostitution.

13. It is far, far past the border-line observed by earnest Christians; in fact, it is the very last and most extreme amuse-

ment this side of criminal practices. One step beyond the dance, and even the laws of the land forbid!

14. It dulls the spiritual appetite and kills out prayer, Bible-reading, church-going, soul-winning; so that—even if bodily and moral injury does not follow—your soul, with that of others, may go down to hell.

15. Your Christian parents, your preacher, your Bible teacher, and your elders all ask you not to do it: you disobey your God, your parents, and your church, if you do!

MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself.
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
And here in the struggle for fame and pelf
I want to be able to respect myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I can never fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Anonymous.

“Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.”—Heb. 4:1.

“For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Hebrews 6:4-6.

THOUGHTS WORTH WHILE

D. H. F.

REMEMBER THE FATHERHOOD OF GOD

A visitor at a school for the deaf and dumb was writing questions on the blackboard for the children. By and by he wrote this line: "Why has God made me to hear and speak, and made you deaf and dumb?" The awful sentence fell upon the little ones like a fierce blow in the face. They sat palsied before that dreadful "why." And then a little girl arose. Her lip was trembling. Her eyes were swimming with tears. Straight to the board she walked and, picking up the crayon, wrote with firm hand these precious words: "*Even so, Father, for so it seemed good in thy sight!*"—James H. McConkey.

THE MYSTERY OF THE INCARNATION

Ninety million miles come the sunbeams through space before they touch the roots and grasses and the flowers in the spring days, warming and quickening them into life and beauty. Through thousands and thousands of years out of the great past comes the love of Christ that today touches our hearts and blesses them with its divine tenderness. Christ loved His church; He loved us from eternity. This dear love of His is not a sudden warmth, a recent affection, a thing of yesterday, an emotion kindled by our love for Him. He loved us when He hung on the cross; He loved us before He left heaven and came to earth, drawn by love of us, to save us; He loved us in the eternal ages and planned to redeem us. Then His love will be forever unchanging, everlasting. "Love once" was never written or spoken of Him. *Oh, love of Christ that passeth knowledge!*—Author unknown.

A FINGER OF GOD

The story of an old deacon who was leading in prayer in a prayer meeting. One of his stereotyped phrases was this, "O Lord, touch the unsaved with Thy finger." As he intoned this phrase in this particular prayer he stopped short. Other members came to his side and asked if he were ill. "No," he replied, "*but something seemed to say to me, 'Thou art the finger.'*"—Otterbein Teacher.

GRATITUDE

It is said that in Africa there is a fruit called the "taste berry," because it changes a person's taste so that everything eaten tastes sweet and pleasant. Sour fruit, even if eaten several hours after the "taste berry," becomes sweet and delicious.

Gratitude is the "taste berry" of Christianity, and when our hearts are filled with gratitude, nothing that God sends us seems unpleasant to us. Sorrowing heart, sweeten your grief with gratitude. Burdened soul, lighten your burden by sing-

ing God's praises. Disappointed one, make your *dis*-appointment *His* appointment by a thankful spirit. Lonely one, dispel your loneliness by making others grateful. Sick one, grow strong in soul, thanking God that He loves you enough to chasten you. Keep the "taste berry" of gratitude in your hearts, dear afflicted ones, and it will do for you what the "taste berry" of Africa does for the African.—*S. S. Illustrator.*

THE REAL QUESTION

A little boy came to his father looking much in earnest, and asked, "Father, is Satan bigger than I am?" "Yes, my boy," said the father. "Is he bigger than you are, Father?" "Yes, my boy, he is bigger than your father." The boy looked surprised, but thought again, and asked, "Is he bigger than Jesus?" "No, my boy," answered the father. "Jesus is bigger than he is." The little fellow, as he turned away, said with a smile, "*Then I'm not afraid of him.*"—*Sunday School Banner.*

"SENT BACK"

Four-year-old Barbara sometimes utters cryptic sayings. Resentful at the action of her nursery-school teacher she said to her mother, "Miss Jones is cruel to the children. She ought to be sent back to the shop." After the difficulty had been smoothed out, the teacher asked Barbara what she meant by wanting her "sent back to the shop." Barbara answered, putting her tiny finger on what is necessary for those who have need for forgiveness of their sins, "I meant that you ought to go back to God who made you, and get fixed."—*New Century Leader.*

CHRIST DIED FOR ME

It is said that the late Bishop of Durham, who was one of the wisest and greatest men that the English Church has known, who wrote so learnedly and preached so magnificently, during his latter days was afflicted with a long and serious illness, and so retired a great deal into quiet. His friends thought that he must be studying up some great theological theme such as he had given his life to defending and expounding. When they asked him what he was thinking of, he said: "There are three or four great truths that I keep thinking about and praying over all the time." The great man came back, from all his wanderings in philosophy and theology and science, to just two or three of these great truths having to do with our salvation, and this is one of them—*Christ died for me!*—Arthur T. Pierson.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversary." Hebrews 10:26, 27.

"THE WRITING OF TRUTH"

R. H. B.

DANIEL 11

"And now will I show thee the truth," said the heavenly visitor to Daniel. By "the truth," is meant the Divine interpretation of the symbolic visions. (See Dan. 7:16, 19; 10:1, 21.) The vision, of which this is the interpretation, is not given. But manifestly Daniel had had some great vision, and his three weeks' fast and prayer (Dan. 10:2ff) was for the purpose of obtaining the "truth," i. e., the interpretation of it. (Dan. 11:12, 14.) It concerned Daniel's people, the nation of Israel; and, like all the former visions, it referred chiefly to "the latter days," the end-time of Israel's career, the things leading up to and including her glorious final restoration. (Dan. 2:28, 29; 7:22, 27; 8:17, 19, 26; 9:24; 10:14.) It is important to keep in mind this oft re-iterated fact, namely, that Daniel's prophecies concern his people, and that his prophecies all focus upon the time of the end.

At a world-exposition the visitor could see a "Cyclorama" picture of the battle of Gettysburg. In the foreground were real fields and fences of actual soil and material; which led up to a picture landscape in the distance; and so skilful and realistic was the arrangement that it was difficult to tell where the real foreground ended and the painted picture began. Prophecies of Daniel in like manner, always begin with the foreground of Daniel's time, and the immediate future; but swiftly they lead on to the distant times and events, which form the real point of interest of the prophecy. There is just enough of the near things given to establish a continuity and relation with the far future. Such is the case here. There is a foreground of things of Daniel's time and of the near future events; then the prophecy passes on to the latter days and the time of the end.

"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he is waxed strong through his riches, he shall stir up all against the realm of Greece" (v. 2).

This is a bit of immediate foreground of Persian history. The student of history will at once recognize in that fourth Persian king, the famous and fabulously rich Xerxes, who sought to conquer Greece, but failed in the attempt. Then the prophecy leaps forward to "Alexander the Great"—who once already has figured in Daniel's vision (Dan. 8:21)—"a mighty king—that shall rule with great dominion, and do according to his will" (v. 3). This great king's sudden end, and the division of his empire into four parts "toward the four winds of heaven," but "not to his posterity nor according to his dominion wherewith he ruled," has also been spoken of before. (Dan. 8:21, 22.)

"A GREAT WARFARE"

Here begins the record prophetic of a great warfare between two of those four kingdoms into which Alexander's empire was divided—the king of the South (Egypt, which fell to Ptolemy, one of Alexander's generals); and the king of the North (Syria, which had come into the possession of Seleucus, another of Alexander's generals). The conflict between these two contending kingdoms takes up the greater part of our chapter. The prophetic forecast requires close examination that we may get a clear picture of the events foretold.

1. **The first paragraph** (vs. 5, 6) introduces a powerful king of the South (i. e., of Egypt) and one of his princes who outstrips him in power, and obtains dominion—a very great dominion. This king and his rival prince after some years join themselves together. A king of the North (i. e., of Syria) now appears. The king of the South arranges a diplomatic marriage, giving the king of the North his daughter to wife. But no benefit comes of that. Both the daughter, and her father and all his helpers go down. The king of the North is ahead.

2. **(Paragraph two, vs. 7-9.)** A near relative of the southern king's daughter now rises up and successfully invades the stronghold of the king of the North, returning to Egypt with much booty. Some years later the king of the North makes an unsuccessful attempt to invade the southern kingdom, and retires again into his own land.

3. **(Vs. 10-19.)** The sons of the king of the North resume the campaign with great forces, making an assault against the king of the South. The latter, stirred to anger, retaliates upon the king of the North, who opposes with a vast army, but is nevertheless vanquished by the king of the South. The victory, however, is not decisive. The king of the North raises a bigger army than before, and he gets the support of many others (among them the turbulent and vicious element among the Jews, who will ally themselves with the king of the North, but not to their gain: they shall fall.) The verses following (15-18) describe the sweeping victory of the king of the North. He casts down all the power of the king of the South, invades the latter's territory, dictates conditions of peace to him; and again there is a marriage of political expediency: a daughter of the southern king is given to the king of the North—a piece of intrigue by which the king of the South hoped to destroy the agreement with the king of the North. But the hope is vain. The king of the North now turns to the isles (islands near Asia Minor, or perhaps the coast-lands of Egypt)—but here some unnamed prince comes in and stops him, and sends him back to his own land where he perishes.

4. **(Vs. 20-27.)** The prophecy continues with the kings of the North who rise up successively in the place of that fallen predecessor. The first one to come up lasts but a short while (v. 20). Then comes one who is described as "a contemptible person," who obtains the kingdom by underhand methods, and, growing strong, sweeps away all opposition (even "the prince of the covenant," the highpriest and leader of the Jews). Like some who have risen up in our days, this contemptible one regards no league or treaty or covenant or promise. He then wages a victorious campaign against the king of the South. These two kings—both tricky and unscrupulous—meet for a conference, but accomplish nothing. "For yet the end shall be for the time appointed." For "there are many devices in man's heart: nevertheless the counsel of Jehovah, it shall stand." Here, for the first time the end is mentioned.

5. **(Vs. 28-35.)** The story now moves toward a final issue. The exploits of the contemptible king of the North—his mistreatment of the faithful Jews (he befriends the traitors and renegades)—his growing disappointments and difficulties—his profanation of the sanctuary, his interference with the daily sacrifices and his setting up of "the abomination that maketh desolate," and his last fierce persecution of the faithful ones of God's people—fill up this paragraph. And again the time of the end

is brought into view. "And some of them that are wise [the "Maskilim," teachers of the Jews in this tribulation] shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed."

Here the tenor of the prophecy changes. All intervening history is passed over, and the struggle between the king of the North and the king of the South as renewed in "the time of the end" now comes to view. The spotlight now falls upon an evil king of the last days—the great anti-type of the wicked ruler of vs. 21-32—who prospers till "the indignation" is accomplished. (The "indignation" is the time of Israel's rejection and chastisement, Dan. 8:19; Isa. 10:5; 26:20.) The conflict portrayed in vs. 40-45 is to take place "at the time of the end."

But before we examine this portion, let us go back to consider the significance of the great warfare up to v. 36. Has that part of the prophecy been fulfilled, wholly, or in part? Or is its fulfilment yet future? The judgments of prophetic teachers differ on this point: some hold that from verse 5 on all is future; others that all, at least so far as v. 35, has been fulfilled. The evidence is strongly in favor of the latter. Gabelin, among others, ("Daniel," pp. 167-177) traces in minute detail an exact historic fulfilment of this part of the prophecy, in the ancient wars between the kingdom of the Ptolemies (Egypt) and the Seleucidæ (Syria), up to the appearance and reign of that wicked king of Syria, the "king of the North," first mentioned in v. 21, whose blasphemous, God-defying deeds are spoken of in vs. 30-33. This vile being is known in history as "Antiochus Epiphanes." The correspondence of the predictions in vs. 2-35 with the known facts of history seems to be perfect, and to compel the conclusion that this part of the prophecy has been fully fulfilled.* However there is yet a word to be said about this. The wicked Antiochus Epiphanes was surely also the type and foreshadowing of a greater one who was to come—the great Wicked one of the end-time, who bears all the features of "the man of sin," of 2 Thess. 2, and also answers to the description of the Beast in Rev. 13.

It is after the manner of prophecy to begin with things present, or just at hand, and to pass by, sudden, or hardly noticeable transitions to the greater things and events of like sort in the future. Thus, for example, the locust plague in Joel issues in a vision of the judgment of the great and terrible day of the Lord; the limited commission of Christ to the twelve (Matt. 10) widens out into the world-wide scope of later days; the predicted destruction of Jerusalem of A. D. 70 in the Olivet Sermon turns into a forecast of another, greater, calam-

*The close correspondence between this prophecy of Daniel and the subsequent events of history was one of the chief reasons why the Destructive Critics, and our "Modernists," have tried to make the date of Daniel two or three centuries later. Their question-begging argument is that such predictive prophecy is not possible; therefore the prophecy must have been made after the events had transpired. But those false theories of faithless men have been entirely confuted.

ity of like kind in the end-time, to wit, the Great Tribulation, which immediately precedes the Lord's return in glory. (Matt. 24:15-31.) In like manner the picture of these conflicts between the kingdoms that sprang up from Alexander's empire, culminates in the manifestation of a wicked king; and then like a dissolving view, turns into the revelation of the greater monster that is to come in the time of the end. The nearer events form the foreground and foreshadowing of the greater final vision. It was indeed Antiochus Epiphanes who set up "the abomination of desolation," even as the apocryphal book of Maccabees declares. But he was only an understudy, and not *the* king (the real subject of the prophecy) who is to set up *the* "abomination of desolation," and thereby will usher in *the* great tribulation. That king had not yet come, and that prediction was still unfulfilled even when Christ spoke of it (Matt. 24:15); and it is still unfulfilled. The vision belongs to the end-time. We may not find any sharp line of demarkation where the prophecy passes from the more immediate to the remote future; but presently we perceive that we have passed beyond the nearer things of the prophet's time and are moving amid the events of the end-time. At verse 36 the evil king of the end-time comes into view. He is neither the king of the South, nor the king of the North; but "at the time of the end" *both* the king of the South and the king of the North will attack *him* (v. 40); but before his superior power both are utterly defeated, and all opposition is swept from before him. Only a few countries ("Edom and Moab and the chief of the children of Ammon," v. 41) will be delivered out of his hand.

Several things are told concerning this king. (1) He shall do according to his will—that is, he will recognize no higher law than his own will: therefore he is a "lawless one." (2) "He shall exalt himself and magnify himself above every god." Verse 37 adds: "Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." (3) He "shall speak marvelous things against the God of gods." (4) He shall be a bitter persecutor of the Jews. (5) He "shall prosper till the indignation be accomplished."

But though he exalts himself above every god, there is nevertheless one god whom in his place (or "in his office") he acknowledges—"the god of fortresses"; a god "whom his fathers knew not," a "foreign god"—whom he honors with offerings of "gold and silver and precious stones and pleasant things" (v. 8); and by the help of this god he is enabled to deal with the strongest fortresses (v. 9); that is, he will be able to break down any and every resistance. Who is this god? If it were only the "god of fortresses" we might think it would be the personification of brute force (as in Hab. 1:11, 16 "whose might is his god"; and "he sacrificeth unto his net, and burneth

incense unto his drag"). But the other statements in Dan. 11:38, 39 point to an actual "god," an evil power from whom he obtains his power and success: "whosoever acknowledgeth him he will increase with glory." And "he" (either the wilful king is meant, or his "god") "shall cause them to rule over many, and shall divide the land for a price"—i. e., he will auction off portions of the land to them at a price.

This is the picture of the wicked king of the end-time; and, no doubt, it has brought to our minds what we found before in the prophecies of Daniel—the "little horn" of the fourth beast in Daniel 7 who "shall speak words against the Most High, and wear out the saints of the Most High." (vs. 8, 11, 20-25); the little horn of Dan. 8 (vs. 9-12) symbolizing a king of the latter day, a "king of fierce countenance," "understanding dark sentences," whose "power shall be mighty but not by his own power," who shall "destroy wonderfully, and shall prosper and do his pleasure," and "shall destroy the mighty ones, and the holy people." (Dan. 8:23-25.) The correspondence between this person and the "man of sin" in 2 Thess. 2: 3-8, and the Beast of Rev. 13, is perfect, as to the time of manifestation, the source of his ruthless power, his world-wide sway, his pride, self-exaltation, and blasphemies against God, and his wicked deeds. Our space will not allow the working out of all the parallel; but it will be an interesting and profitable task for the student to trace the comparison between this dark personage of the last days, and his "god," with the description given in the Thessalonian epistle of the "lawless one," and in Rev. 13, of the beast.

But there is ever a fly in his ointment—several in fact. Though this king has world-wide sway, it is not perfect nor is it undisputed. Like our modern dictators, with all Satanic power to help him, he cannot quite hold everything, nor subdue everybody, nor have everything his own way. He does gain smashing victory over the king of the South and the king of the North, and all that shall come against him in the time of the end "like a whirlwind" (striking description of modern warfare!), "with chariots and with horsemen, and with many ships"—for he defeats both and over-runs their lands (comp. Dan. 7:23); invades the land of Palestine also, and many countries are overthrown by him (vs. 40, 41). But several smaller lands—Edom, Moab, and the main parts of Ammon—shall be delivered out of his hand; how and why, we are not told. But Egypt with all her treasures, Ethiopia, and Libya will fall to him. But from the East and out of the North will come tidings of revolt; and again he rushes forth with terrible force, "with great fury, to destroy, and utterly to sweep away many"; and "he shall plant his tent between the sea and the glorious holy mountain"—that is, in the coastal plain between the Mediterranean and Jerusalem. "Yet"—despite all his victories and overwhelming, irresistible power—"he shall come to his end, and none shall help him." Not even his mighty

ally, the devil, will deliver him from his fate. (Comp. Dan. 7:11, 26; 8:25—"he shall be broken without hand"; and 2 Thess. 2:8; Rev. 19:20.)

The twelfth chapter of Daniel stands in close sequence to the eleventh. But we must reserve it for another lesson.

SPECIAL NOTES AND PERSONAL THOUGHTS

The revelations God gave to His servants the prophets, were always for practical ends. We do Him small honor when we cast aside any part of His word as unnecessary, or superfluous, or unintelligible. Daniel did not so regard the visions which God granted to him. He knew they were of surpassing worth, and set himself with purpose of heart to obtain their meaning. And that despite the fact that these visions and prophecies pertained, not so much to Daniel himself, nor to his days, but to times a-far off. For, being God's word, these prophecies served an important end, from the day they were given. "For no word of God shall be void of power."

The Devil knew that. He used his utmost powerful agents to prevent Daniel's getting the Divine message. Satan often evinces a higher respect for the power of God's word than God's people do. (See Luke 8:12, for instance.) He makes special effort also, it seems, to disparage the word of prophecy. God told us that "we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place . . ." (2 Pet. 1:19); but the devil would have us think that the word of prophecy is a dark place in scripture which we shall do well to avoid.

What reasons did God have of making these things known to Daniel—and to us? What lesson, what practical purpose did He have in mind when He revealed these strange things? You may not be able to see at once. But be sure it is there. God never tells us anything just to satisfy curiosity. Much less would He tell us something that had no earthly use or meaning. It may not always seem "practical," in the sense that it contains instructions as to what to do, or how to do some particular thing; nevertheless it molds our hearts and thoughts, and carries its precious lessons to the hearts of the upright (Micah 2:7b). "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.)

The speedy fulfilment of the nearer predictions—about the three kings of Persia that were to come, and the fourth one, far richer than they all, who should undertake a campaign (pre-doomed to failure) against Greece; and the conquest of the Persian empire by Alexander—this was the great credential to Daniel's prophecy; and it assures the equally exact fulfilment of the prophecies concerning the end-time which are not yet fulfilled. "So, in after-ages, would the children of God be able to rest with confidence upon those utterances which penetrate still further into the future, even to the time of the end; so would they know in all seasons of depression, and especially in the last great tribulation, that in such crises God is but working out His own purpose, and hastening the flight of events which must precede the glorious consummation." (G. H. Pember.)

The wilful king of Daniel 11:36, some contend, is not the beast of Rev. 13, nor the little horn of Dan. 7:8, 20, 24, but is identical with the "second beast" of Rev. 13, called "the false prophet" in Rev. 19, and the "man of sin" in 2 Thess. 2; and that he is the religious leader, Satan's "Christ" (therefore the Anti-Christ), and that he is an apostate Jew, because in Dan. 11:37 the "God of his fathers," (a distinctly Jewish expression, referring to Jehovah) is mentioned. These distinctions lack foundation and conclusive proof. The second beast of Rev. 13 not only plays the second fiddle to the first beast, but really effaces himself, in boosting the worship and the exaltation of the first beast. That is not the way of the "wilful king," nor of the "man of sin." The "antichrist"

who would usurp the place of Christ in world-wide authority and honor is the ruler (dictator) and also military head of the world-power (Rev. 13:2, 7). The "second beast" is only an adjunct, an agent and underling. Nor can it be shown that this wilful king will be a Jew. The expression "the God of his fathers" in v. 37, is rendered in the Revised Version (also in Leeser's translation, also in the Septuagint, the ancient Greek translation of the Hebrew Old Testament)—"the gods of his fathers," and quite justly so. Neither is this "willful king" to be identified with the king of the North. It seems clear from v. 40 that he is neither the king of the North nor the king of the South.—The limits of these articles forbid lengthy discussion of details and of linguistic distinctions; and on such, and such like, points of interest. It is only possible to give our best understanding, without entering upon all the reasons and arguments pro and con.

The God of the Bible knows the end from the beginning (Isa. 46:10). He permits the working of evil forces and wicked men, yet within strict limits. Though He conducts his battles along the lines of fairness and justice, the outcome is assured: He will fulfil His counsel and shall do His pleasure. When all is done the Lord will have accomplished His gracious ends. (Acts 4:28.)

BEN'S BUDGET

Ben J. Elston

As usual, the April Word and Work was "worth while." I commend the presentation by Bro. Chambers. Present both sides, or all sides, of a matter, and as nearly as may be in words of scripture. Like Pilate, what God has written, He has written; and it is evidently written as He wished it. Prayerful, continued meditation, that we may know and do, makes the meaning clearer. When meaning seems cloudy it is good to use much humility. God will certainly give us vision enough to see a safe way. There is much I very feebly grasp. This I cannot teach. Added years of study, however, with much desire to do God's will, adds increasing light. About what may lie before me, "it is sweet to feel that I need not know." Duty today, trust always, God helping, and the future for me cannot get too dark. He knows my need and my strength, and I lay up His word in my heart and go often into His presence (Did I ever go out of it?) in prayer. Let us walk in the light while we have it. "Thou God, seest me." Let us pray more earnestly.

ANNUAL WESTERN SONG INTINERARY

Upon the invitation of twelve or fifteen churches, the compiler of "Great Songs of The Church" begins his annual western song tour on Monday, June 29—by train, of course. Going directly south to Louisiana, the road leads through the heart of Texas, westward to Los Angeles, and northward in California as far as Santa Rosa and Graton; thence back, and across the mid-west states, with final song rally (so far as now known) at Kansas City about Thursday night, July 23. Home again by Lord's day, July 26. All if God wills.

SELLERSBURG, INDIANA, CHURCH OF CHRIST



ORGANIZED IN A LOG SCHOOL HOUSE

The Sellersburg church of Christ traces its local history back to July 7, 1832, at which time the church was organized in a log school house in the Camp Run community where they met until 1837. The record of the forming of this congregation has been preserved and reads as follows:

"We whose names are underwritten, members of the church of Silver Creek, situated in the neighborhood of Camp Run, in the county of Clark and state of Indiana, have for divers good causes taken into consideration the propriety of a church organization; are of the opinion that it would facilitate the progress of Zion, promote the honor of her King, by lifting to public view the standard of Immanuel, if organized and conducted agreeably to the last Will and Testament of our risen Lord.

"Resolved, therefore, that we give ourselves to the Lord and to one another by the will of God and from this, the seventh day of July in the year of our Lord, 1832, consider ourselves standing in the relation of a church of Jesus Christ, professing to be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, mutually agreeing and receiving the Scriptures as of Divine authority and, as such, the infallible rule in both faith and obedience, and agreeing to be governed thereby."

Signed:

Joseph Cunningham
Geo. B. Campbell
C. S. Poindexter
John Adams
Charles Vandyke
Elizabeth Wilson

Jane Vandyke
Samuel Tilford
Ann Tilford
Mary Littell
Francis Widener
Rachel Campbell

AT HAMBURG—THEN TO SELLERSBURG

In 1837 it was decided to build a house at Hamburg. A lot was donated by Absalom Littell, money was raised by subscription, and three trustees, Wm. Wells, James Wells, and Thomas Cunningham, were elected to direct the work. The brick, with which they built the house, they made and burned themselves. This structure was used until about 1871, at which time the walls began to separate rendering the house unsafe for a meeting place. Some wanted to rebuild on the same lot at Hamburg while others thought best to move to Sellersburg, one mile north, as the Post Office had been moved to that place and it was now becoming the business center of the community. As a temporary meeting place an agreement was entered into with a Baptist church in Sellersburg, which allowed them to use their house two Sundays each month. That was in those primitive days when religious people were renouncing all creeds and confessions of faith and taking their stand on the Bible alone as their rule of faith and practice. The membership of this Baptist church continued to go down until they finally ceased to meet. Accordingly, in October, 1872, their house, with a seating capacity of almost 300, was bought from the eight surviving members for \$800.00.

GROWTH THROUGH THE YEARS

To keep pace with the growth of this thriving congregation many enlargements and improvements were made in the church property through the years. In 1896 the house was moved back from the street, repaired and remodeled at considerable expense, but not materially increased in seating capacity. Again, in 1914, the building was enlarged by adding an annex, making it "L" shaped, thus increasing the seating capacity. Also new seats were installed consisting of opera chairs in the main auditorium and benches in the annex. In 1924 four class rooms were added on the back of the house: two in the basement and two above. In 1938 two additional rooms were added to the building and a modern heating system installed. Several other improvements were made in 1941, including a large parking lot at the rear of the building.

RESIDENT PREACHERS

In 1898, Brother Isaac C. Hoskins located with the church. He was the first preacher giving all his time to the work. A cottage of four rooms was built the following year on the lot next to the church building. Another room was added in 1912, and still another and a bath in 1938. Several other buildings, including a garage, cellar and concrete poultry house were added at different times.

Other resident preachers in their order were John A. Klingman, J. E. Thornberry, T. Q. Martin, Clinton Davidson, H. C. Shoulders, J. Scott Greer, Wallace Cauble, J. D. Boyer and E. E. Kranz. Howard T. Marsh is the present minister. The following ministers started out from Sellersburg: A. L. Crim, F. E. Andrews, Arthur Jackson, Lonnie Jackson, H. D. Leach, and E. E. Kranz.

REMINISCENCES OF EARLY DAYS

Milborn Littell rode 15 miles on horseback and preached three sermons for \$2.50. Absalom Littell preached once a month for \$1.00. George A. Klingman held a meeting in 1889 with 40 additions. His most notable meeting was in August, 1898, lasting more than three weeks, with 98 additions. The meeting with the greatest religious enthusiasm was held by Robert H. Boll during John Klingman's ministry.

THE PRESENT CHURCH

At present we are being richly blessed of the Lord. The children's Bible classes from the public schools on Monday afternoons and the young people's class on Monday nights are well attended. The ladies are doing a fine work, both in the Monday night Bible class and their all day meeting on Thursday. In many ways 1941 was the best in the history of this congregation, and 1942 promises to be even better. As far as the records show, attendance and finance for last month (April) were the best the church has ever had. Offerings for this year have been averaging around \$100 per Sunday. The church has a large outlay for missions and for others as needs arise. Additions to the church are reported almost every month. Attendance at worship usually runs over 200. Brother Marsh reports eight baptisms recently. He further says, referring to the prosperous condition of the congregation, "For all this we praise the Lord, take courage and press on. We strive to keep the 'Unity of the Spirit in the bond of peace. Hither by His help have we come; by His grace may we go forward."

"Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh."—Hebrews 10:23-25.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

It is still an obligation: "Go ye into all the world and preach the gospel to the whole creation." Look in Mark 16: 15 and see if it isn't still there. *** In times past some churches have done a great service to missionaries by sewing for them, but it is now rather out of the question to send parcels to the field and in some cases the rate is very high. Increased gifts of money might for the time be offered instead of the former most-welcome parcels. ** All the apostles were missionaries except one and he was a traitor.

Churches which are in the habit of holding one or two meetings a year in the spot where they have preaching twice every Sunday are not in full compliance with the command, "Go ye into *all* the world." You likely have a half dozen needy fields within a short distance of your meeting house, but too far away to reach the people with your convenient and beloved house! *** Bro. and Sister E. A. Rhodes, missionaries of the Portland Ave. church, Louisville, Ky., who sometime ago returned from Japan, are doing missionary work in California. They may procure a trailer and work in the concentration camps of the American Japanese. *** The truly "apostolic church" was distinguished by its missionary work.

Pray for Sister Emma Sherriff, the W. N. Shorts and the W. L. Browns in Southern Rhodesia. *** Pray for the George Scotts, the Dow Merritt family, the Shewmakers, Hobbys, Brittells, the Reeses, and Sister Rowe in Northern Rhodesia. *** Pray for Bros. Jiminez and Estevez in Cuba. *** If there was formerly reason for praying for those now isolated in Japanese territory there is now still greater need. They are, N. B. Wright in No. China, the L. B. Davises and Sister Bernard in Macau, So. China, Ethel Mattley (supposably) in Hong Kong, Sisters Cypert and Andrews in Japan, and the Cassells and Broadduses in the Philippines. It is a sort of test of our heart condition whether we diligently pray for these fellow workers or not. *** Let the churches do more missionary work at home this summer. Use evangelists, tracts, papers, etc. *** It is very unbecoming to oppose brethren who work through a humanly devised organization while refusing to work yourself through the divinely provided church arrangement. *** Japanese in California have entrusted specially desirable things which they could not carry to the concentration camps to the care of Bro. and Sister Rhodes. At last report, "China" Smith was in poor health and Mrs. Smith, at great expense, had endeavored to reach him from Hong Kong. *** Sister Ramona Smith, of Brazil, is in poor health. *** The missionaries now in the home land can do much for missions by writing and speaking on "Foreign Missions."