

THE WORD AND WORK

(Volume XXXVI, October, 1942)

WORDS IN SEASON

R. H. B.

IS IT SIN?

To say that "Jesus is coming soon" is (according to some people's way of thinking) *sin*. The reason given for this extraordinary statement is that the time of Christ's return is not revealed, and that those who say He is coming soon are really setting a time, and are thus guilty of presumption. Well—it is good to be sensitive to *sin*, and not in one point only, but in every particular. It is good also, in every matter, carefully to adhere to what the Lord has said. But, as to the wrong of saying that Christ will come soon—did James sin when he said "the coming of the Lord is at hand"? (James 5:8.) Did Paul transgress when he wrote, "For yet a little while, he that cometh shall come and shall not tarry"? (Heb. 10:37.) Did John do wrong when he said, "Little children, it is the last hour"? (1 John 2:18.) Or, again, was Paul misleading the brethren when he said, "We that are alive shall together with them [the raised dead in Christ, at His coming] be caught up to meet the Lord in the air"? The fact is, there is no other right way to think of Christ's coming than to expect it soon. For the very reason that the Lord did not tell us the time, but charged us to be on the look-out for Him, watching and ready, when He does come, necessitates such an attitude.

Again some say "It may be ten thousand years yet before Christ comes." Now *that* statement would come more nearly under the head of "sin." No inspired man was ever guilty of such an utterance, and such a statement is not only unauthorized but directly misleading and subversive. In fact it would only be made by those to whom the return of the Lord is an unwelcome truth, and who would "put far off the evil day." It is quite out of keeping with the Lord's admonition, "Watch therefore, for at an hour that ye think not the Son of man cometh." It is the *evil* servant that says in his heart, "My Lord tarrieth," and "My lord delayeth his coming." *That* is sin, and leads to sin. (Matt. 24:48, 49; Luke 12:45f.) But to say that Christ will come soon is not sin.

THE SANCTIFYING HOPE

There is a sanctifying power in the expectancy of our Lord's return from heaven. The meaning of that event has been obscured by the common ideas prevalent in our day; and we must get back to the New Testament outlook to appreciate the significance of it. Those Spirit-taught disciples knew of no salvation nor of any heaven of final reward apart from the

Savior's return from heaven. They knew of course, that, as Paul declared, to depart was to be "with Christ, which is very far better" (Phil. 1:23); and that to be present in the body is to be absent from the Lord, and to be absent from the body is to be "at home with the Lord." (2 Cor. 5:8.) But in vain do we look through the New Testament teaching to find any longing for death, any glorification of death, or any intimation that death is the fulfilment of the Christian's hope; or so much as one exhortation to "get ready to die." Death is never the Christian's goal in the inspired teaching of the New Testament as in the current popular theologies. But again and again *the coming of Christ* is held up as "the blessed hope" of God's children. Around this event cluster the great words of promise; salvation, redemption, deliverance, resurrection, transformation, perfection, glory, inheritance, crowns and thrones, reign, and blessed union and fellowship with Christ, inseparably and forever. And to this event Christians were hidden to look. Death might intervene, but the Lord's return alone would bring for us the resolving of all problems (that of death also among others) and the realization of all hopes and promises. For Christ's return from heaven they were to wait and watch; with reference to it they were to live, to serve, to worship. Nothing that could not bear the light of that advent was to be permitted in the Christian's life; and every pain and burden was lightened by the hope of its glory. They did not fear or dread the Lord's return—they *hoped* for it and prayed for it, and they "loved his appearing."*

IN CONSTANT EXPECTATION

Some have stumbled at the fact that God (who surely foreknew how long a time would elapse before Christ would come) had His people looking for Him and earnestly expecting Him nearly 2,000 years ago. That they did so expect Him is certain; and that this expectation was raised in their hearts by the apostolic teaching and was not due to unwarranted inferences, is also indisputable. What some folks cannot understand is how God could encourage and foster such expectation, when He knew that it would not be fulfilled for many centuries to come. That seems (in their mind) to verge upon deception, and in their desire to help God out they try sometimes to nullify the facts. But two things must be considered here: (1) That the time of Christ's return was never divulged. The apostles did not teach that He would necessarily come in the near future, nor did they teach that He would not come till in the far future—only, that He would come, and that he might come any day, and that when He comes He wants to find His own waiting and watching, in readiness to receive

*Some of the passages in which these truths are declared are: Titus 2:13; Heb. 9:28; Rom. 8:23; 1 Thess. 1:10; 1 Thess. 1:16f; 1 John 3:1-3; Jude 24; Col. 3:4; 1 Pet. 1:4-7; 2 Tim. 4:8; Rev. 2:26, 27; 3:21; Jas. 5:7-9; 1 Pet. 1:13-15—and many others.

Him and to be received by Him. (2) It follows by logical necessity that Christians from the first had to live in constant expectation of Him. This is the Christian's only proper attitude with reference to that great event. And exhortation to every virtue and grace of the Christian life is based upon this present expectation and hope.

But the Lord Jesus pointed out two faulty attitudes toward the time of His coming: first, that of "the evil servant" who says in his heart, "My lord tarrieth"—and so becomes careless in his life and conduct and overbearing toward his brethren. The Lord of that servant will come upon him suddenly, unexpectedly, and will cut him asunder, and appoint his portion with the hypocrites. (Matt. 24:48-51.) Immediately follows the parable of the Ten Virgins, in which the five foolish who, taking for granted that the Bridegroom would come at once, were not prepared for a possible long delay.

But the coming of the Lord, never far away (Jas. 5:9) is nearer now than when we first believed—much nearer now than when Paul declared in the Holy Spirit that "the night is far spent, the day is at hand." It was late in the night then—far later is it now. If He did not come in the first watch ("the evening") nor in the second ("midnight") nor in the third ("cockcrowing")—surely now is the morning watch, and His coming is at hand. (Mark. 13:35-37.) And it behooves His people today, as never before, to look up and lift up their heads, for their redemption draweth nigh.

WHEN THE DAY OF THE LORD SHALL COME

Those who dispute the "imminency" of Christ's return appeal to 2 Thess. 2:1-12 in proof that Paul taught otherwise—i. e., that he tried to show the Thessalonian Christians that, at the time of his writing at least, there was no immediate prospect or possibility of the Lord's coming, and therefore no need of looking for Him. There is hardly another passage on which so many unjustified assumptions have been fastened. Many voices tell us that the Thessalonians had become unduly alarmed and excited at the thought of Christ's imminent return—that some had even abandoned their daily work on the strength of that idea, and had become loafers and disorderly—that they were all troubled and shaken from their mind, thinking that Christ's coming was "just at hand"—that then Paul tried to correct this error, by showing them that Christ could not come till the "falling away" come first, and the "man of sin" be revealed, whose description is then given. None of these conclusions have any basis in fact.

1. That there was a tendency among the Thessalonians to shirk their daily work is true, as can be seen in the first epistle (1 Thess. 4:11, 12; 2 Thess. 3:10); but that this was because of their expectation of Christ's speedy return is the purest assumption.

2. The prospect of Christ's near coming would have filled

them with joy and gladness, not (as our commentators, measuring the Thessalonians' corn with our modern half-bushel, thought) with fear and distress.

3. That Paul did not say that Christ would not come till after the "falling away" and the manifestation of the "man of sin," but that *the day of the Lord* could not come till after the falling away and the manifestation of the man of sin. And that is quite a different matter. For "the day of the Lord" is the day of wrath and vengeance, from which (necessarily by a previous act) the Lord Himself would deliver them at His coming. They waited for His Son from heaven whom He raised from the dead, "even Jesus who delivereth us from the wrath to come." (1 Thess. 1:10.) As Enoch was taken out of the world before the time of the Flood; as Lot was saved out of Sodom before judgment fell upon the guilty city, so will Christ deliver His own before the great and terrible day of the Lord come. 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." (1 Thess. 4:16, 17.) But as for the day of the Lord—it shall come as a thief upon a careless, unexpected world. When they are saying Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief . . . For God appointed us not unto wrath, but unto the obtaining of salvation [the "salvation" that will come to us at the Lord's coming for His saints, Rom. 13:11; Heb. 9:28] through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. 5:1-10.) For this, not for "the day of the Lord," the Christians at Thessalonica had waited.

Now what upset and distressed the Thessalonians was not the prospect that the coming of the Lord Jesus was "just at hand"—they would have rejoiced in that—but the fact that someone had made them believe that "the day of the Lord" was "*already present*" (so the Greek, badly obscured in our translation)—that the day of wrath and vengeance had already, (indeed "like a thief") broken in upon them: which of course would have meant that they had missed the promised deliverance, and were doomed now to face all the wrath and vengeance which was coming upon the world. It was this that the apostle was denying and combating. The day of the Lord cannot come, he said, till after "the falling away" and the manifestation of "the man of sin." This was not an afterthought—Paul had taught them that already at his first visit. (2 Thess. 2:5.) But that had evidently nothing to do with their hope of Christ's coming to receive them unto Himself, which Paul had led them constantly to expect.

NEWS AND NOTES

Linton, Ind.: "Closed tent meeting in the Atlas community near Linton September 23rd. One was baptized on the closing night. Work at the Linton church is doing well. Nine have been baptized here since the first of the year."—W. S. Hoar.

We present in this issue the first installment of a treatise on "Baptism—What It Involves" by Brother Chambers. We plan to continue the article next month and to make it available in tract form soon. Each soul winner should have a supply of this tract to use in his work. We have seen nothing more thorough and convincing on this subject.

Read the unusually timely Words In Season on the Second Coming in this issue.

"I had the honor and joy of being the guest of the good church at Dugger, Ind., on their Home-coming day, Sept. 6. The afternoon service was a union Song Rally, with 21 churches well represented. The brethren said that this was every church within reasonable reach. We missed Brother Clymore who was in Alabama, but enjoyed the fellowship of Sister Clymore's parents, the Jacksons, and of Brother Hoar.

"On Sept. 13, I began a short meeting at Tell City, Ind. The association with these fine brethren, and their beloved minister, E. C. Ringer, was precious to me, and refreshing to my soul. We baptized three persons—all who were 'prospects' in our audiences; and their conversion was so clearly an answer to definite prayer for them, that we felt as if we had heard Jesus of Nazareth passing by.

"On Monday night, Oct. 5, I began a week's preaching at Ebenezer church, near Harrodsburg, Ky. Bruce Chowning will begin the meeting on Lord's day preceding me, and Brother Rutherford may be able to continue into the week succeeding me."—E. L. Jorgenson.

Brother Matt Pittman, Cornettsville, Ky., writes: "The Bible is my solace. Afflicted and unable to work, I read the Bible through once in twelve days, reading ten hours a day. I don't want to be called a champion, I read because I love the

Lord." Brother Matt now needs another good Bible. Who can supply—a good type, preferably revised version?

Lexington, Ky.: "The meeting at the Woodstock Park church of Christ of Jacksonville, Fla., continued from August 18 through the 31. There was a great spirit of fellowship and of renewing of ties of love that bound us into the unity of the Spirit in the bond of peace during the years of our labors together there. Two young women who were baptized during the meeting were in the Sunday school the ten years we labored in Jacksonville, 1922-1932."—H. N. Rutherford.

Brother Boll on the Air

We are happy to announce to those who live in and around Louisville that arrangements have been made for Bro. K. H. Boll to broadcast a Gospel message each Sunday evening from 10 to 10:30 P. M. over WINN, originating in Louisville. This station is located at 1240 on your dial. Bro. E. L. Jorgenson and others will be heard in the absence of Bro. Boll.

We are interested in knowing if friends of the Word and Work would sponsor a more far reaching regular program by Bro. Boll over WHAS. If a sufficient number write in indicating how much they would be willing to help in such a program we will consider it of the Lord and ask to be placed on the waiting list for suitable time.

Brewton, Ala.: "The meeting with the Fisherville, Ky., brethren closed the night of August 30. There were five responses to the invitations extended. It was pleasant to be back with the Fisherville brethren again. Bro. Ben Rake, the local preacher, is a splendid fellow-worker. He and Sister Rake are beloved by the brethren.

"I started with the Evergreen, Alabama, brethren on the first day of September and closed the night of the 13th. There were five responses during this meeting. Bro. G. C. Reynolds, who preaches part time at this congregation, was with us most of the time. I stayed with Bro. and Sister Grady Williams whom I have known for fifteen

years. They mean much to this congregation. They have a deep interest in the Lord's work and know how to make a preacher comfortable in the home. Brethren from Ft. Deposit, Greenville and Brewton attended this meeting. It was good to see them again.

"The first night here in Brewton brought one response to the invitation. We are looking for others tonight. Return to Dugger, Indiana, the latter part of the week."—Maurice Clymore.

Louisville, Ky.: "The Fisherville church of Christ completed a two weeks' meeting the last of August with Brother Clymore as the evangelist. The first day of the meeting was marked by a very sad incident—the death of one of our most consecrated and dependable young men, Carl Lamaster. Carl was loved and respected by all who knew him. Though he is sadly missed by all we realize that he is 'far better' off—being with his Lord. Our Sunday school director, Eugene Pound, has been called to the army. He too will be greatly missed.

"As a result of the meeting, five souls were added to the church—two by baptism and three by letter. A week later we received another member by letter. Bro. Clymore's forceful sermons were a means of spiritual uplift to the entire congregation and we feel that we have been greatly blessed through this meeting."—Ben Rake.

Sellersburg, Ind.: "It was my good pleasure to enjoy a two weeks meeting with my old home congregation near Cynthiana, Kentucky, during the month of August. Bro. Blaes is doing a fine work there and is loved by all. Seven souls were baptized into Christ during the course of this meeting and the attendance was fine throughout. May the Lord richly bless Brother Blaes in this good work.

"The work here at Sellersburg is still very encouraging. I returned to the pulpit here the 3rd Lord's day in August at which time a young man confessed Christ. On Wednesday night following two others came, one for restoration and one for membership. Then on Thursday, the next afternoon, two young married ladies submitted themselves for baptism. We then

enjoyed a special revival effort with Brother Charles R. Brewer of Nashville, Tennessee, as our evangelist. He presented the gospel in a helpful and edifying way with love and good will toward all. During this time 9 souls responded to the invitation. Brother Brewer endeared himself to us and we feel that the church has been blessed by his efforts with us. On Wednesday night following the meeting two others confessed and were baptized.

"The Lord has opened the door for me to teach a daily Bible class of one hour periods in the public school here. I am finding this very enjoyable, and have a nice class of 32 enrolled. On Monday afternoon children's class for the grade schools will open soon. These have proved very helpful in the past.

"The Lord willing, I am to begin a tent meeting two miles north of Charlestown on highway No. 3 September 21st. A survey shows 75 families living within a one mile radius and no congregation of any kind. We hope that this effort will result in a mission work for some of our members here. Pray for us that we may continue to be humble and faithful."—Howard T. Marsh.

Pekin, Ind.: "Had a very enjoyable and profitable meeting with Bethel church at Gabbtown on Rt. 1, Grand Chain, Ill. A man and wife were baptized into Christ. Interest was splendid.

"I am now in a meeting at Pekin, Ind. Having splendid, spiritual meetings. I plan to be in Johnson City for Sunday, Oct. 4th, and then, Lord willing, I go to Parksville, Ky., to begin Oct. 5th. Three have been baptized in the Pekin meeting."—Robert B. Boyd.

Parksville, Ky.: "Robert B. Boyd of Johnson City, Tenn., is to be the evangelist in a meeting at Parksville beginning the fifth of October and continuing through the next two weeks. We anticipate a successful and fruitful series with Brother Boyd."—N. Wilson Burks.

Brookfield, Ill.: "Our meeting at Borden, Ind., closed Tuesday night, July 18. It was the greatest meeting, all things considered, that it has been my pleasure to attend. The hunger of souls for the Word; the sympathetic interest in the commu-

nity; and the 24 public responses to the invitation (20 for baptism and 4 from other beliefs) all added up to make it a true revival of many hearts. Many visitors from near and far, including one family from Brookfield, Ill., 300 miles north, and the assistance of able men such as Bro. Jorgenson in song one evening, encouraged us all. Borden is one of six or seven congregations in the land of my parents and foreparents. Naturally I love her people and am happy that they love the Lord.

"The work here goes forward by the grace of God. We have over 100 regular members and cooperating brethren, and fine interest in the community. Chas. R. Brewer of Nashville is to hold our meeting—a three way one, alternating in three different localities on different nights from Sept. 7-21."—O. D. Bixler.

Winchester, Ky.: "Renewed interest is manifest in the Main St. congregation as we near our revival season. Beginning Sept. 29, and continuing until the night of October 9 Bro. Boll is to preach and Bro. Hoar of Indiana is to direct the singing in our meeting. We urge those in reach to attend and help us pass the word around."—J. R. Clark.

Louisville, Ky.: "The church at Ormsby Ave. was greatly blessed and our faith strengthened in listening to the inspiring messages which were brought to us by Bro. H. L. Olmstead in our recent meeting. There were five responses to the gospel invitation: one for baptism, two by letter, and two for reconsecration."—S. L. Yeager.

Chattanooga, Tenn.: "The work in the Down Town Church in Chattanooga, Tenn., is making very good progress.

"I conducted a meeting at Mackville, Ky., from August 9 to 20. We had a splendid meeting. The attendance was the largest in many years, they said. There were two fine young people baptized. The church is at peace and prospering in the work of the Lord. Several from Mt. Zion church attended the meeting often, also some from other towns near by.

"I begin a meeting at Sherwood, Tenn., Sunday, Sept. 13. Brother R. B. Brooks will preach here while I am away."—E. H. Hoover.

Indianapolis, Ind.: "The Word and Work is making a splendid contribution to universal Christianity. We certainly want it on our reading table continuously."—Frederick D. Kershner, Dean, School of Religion.

Parksville, Ky.: "We had a confession and baptism the fifth Sunday in August. My nephew from Horse Cave was the first to be baptized in our newly piped baptistry. We look forward to the meeting starting Oct. 4, with Bro. Boyd from Johnson City, Tenn."—N. Wilson Burks.

Amite, La.: "In an open air meeting of six days duration at the home of Dallas Cutrer, six persons responded to the invitation of the Lord. The attendance was small at all times, and we believe those six were the only ones attending who were not Christians. We have no recollection of any similar experience."—A. K. Ramsey.

Mackville, Ky.: "Brother E. H. Hoover of Chattanooga, Tennessee, closed a twelve day revival with the Mackville church of Christ Aug. 27, during which time two were added to the Lord's number by baptism. Bro. Hoover preached the word with boldness and with that meek and quiet spirit which in the sight of the Lord is of great price. Pray ye therefore the Lord of the harvest that He send forth more such laborers into His harvest as Brother Hoover."—C. G. Gabhart.

Davis City, Ia.: "A two week's meeting at Leon with Wm. S. Irvine of Fresno, California, as evangelist, resulted in two renewals for Leon and one baptism and one renewal for the Des Moines church. Then ten days at Davis City with meetings at the park yielded three new members by baptism. There was good attendance and interest at each meeting. A few less than usual attended the annual all-day meeting with stirring messages from the five preachers present and others. Darrell Foltz and I are now in the third week of a tent meeting at Auburn, Nebraska."—William J. Campbell.

Fenwick, Ont.: "Just passed my 80th birthday. Had four very interesting meetings this summer past and look for some very good results in the mission field service."—C. B. Reece.

New Orleans, La.: "Have just returned from two meetings in Texas followed by a trip to San Diego, Calif., where our oldest boys, the twins, are working in an aircraft plant. Had good meetings at Mt. Auburn, Dallas, and Zion Hill near Tyler, Texas. Rains interfered somewhat at the latter place. Two were baptized there and two restored at Mt. Auburn.

"One of the greatest manifestations of the grace of God was the spirit of revival which the Lord worked in the Mt. Auburn church. Brother Jesse Wood was asked to work full time with the church there, and a program of work outlined that will, when set in motion, mean much for the setting forth of the whole counsel of God in Dallas and surrounding territory. The offering was almost doubled within three weeks, and all seemed wholeheartedly in earnest about carrying out the proposed program.

"The work here has just about held its own during the summer. Hope for some definite advancement from now on. Pray for our radio work as it seems to be our best outlet for the present."—Frank M. Mullins.

High View, Ky.: "The best crowds in two years and a half, and excellent interest characterized our two weeks meeting this year. Many old friends came back once more to hear Bro. Stinnette whom they knew and loved. Three responses for membership and three for baptism were the visible results; but we feel that much was accomplished which the eye cannot see. We still need earnest prayers on behalf of this difficult field."—Orell D. Overman.

RETURNS: Continually return copies of the Word and Work are coming in this office. The Word and

Work is Second Class Mail Matter and cannot be forwarded. Please notify us when you move, giving both old and new address; else your copy may not reach you in time. We now have something like 80 names who have not received their paper for some time due to this fact. Help us please.

Radio

The "Golden Gospel" Hour, a 30-minute, Sunday-night program of sacred song and story, opens on Oct. 4, 10:05 P. M. The program will be carried on radio WINN, 1240 kilocycles, Louisville, and can be picked up throughout the city, and 50 to 100 miles beyond. It is a program conducted by Ernest Lyon and E. L. Jorgenson of Highland church, but representing 25 or 30 cooperating churches of Christ in the Louisville area; rather—representing Christ and His glorious gospel, in song and sermon. Brother Friend speaks Oct. 4; Brother Boll Oct. 11, and as often as possible thereafter.

WANTED: The following single copies of the Word and Work are wanted at this office. A reasonable price will be paid for each one if in good condition. 1916, all 12 issues; 1917, Feb., June, Aug.; 1918, Sept.; 1919, Jan., Aug., Oct.; 1922, Jan.; 1937, two copies of Nov. Please notify the Word and Work office. Thank you.

SUBSCRIPTIONS: Since last report the following subscriptions and renewals have reached this office. Clubs: Robert Boyd, Tenn., 7—Mrs. Mason Dearth, Ohio, 4—Sister in Ind. 4—Mrs. W. T. Curtis, La. 4—Mrs. James T. Morrow, Colo. 4. Besides these clubs we have received total of 39 singles. Total 52. Thanks to one and all our friends.

HOUTZ AND COPELAND

Within recent weeks, or months, two men, both dear to me, have passed away. They were Henry A. Houtz of Albion, Nebr., and Frank J. Copeland of Lockney, Texas. Brother Houtz baptized me 40 years ago, and befriended my father's family in the days of our poverty. Brother Copeland never ceased to hope that he would yet recover, to praise his dear Redeemer in song.

For their posterity, may I record it here? These humble men had no difficulty with Revelation 20; they simply believed it. So would most humble men—except for those who help us to disbelieve!

Yes, we shall see them and hear them again. This world becomes poorer, and yon world richer, as the years go by.—

E. L. J.

IMPOVERISHED VOCABULARY

Stanford Chambers

Now comes protest against our using such terms as mission work and mission point, as well as some other expressions "not found in the Scriptures." One should not find pleasure in going contrary to another, but should a man not have a mission in life? As a Christian should he not acknowledge a very special mission? And the field in which he performed the same, would it not be his mission field, and the focus of his efforts in that field, would it not be a mission point? Such an idea, is it not in the Bible even though the phraseology is not? And he who is engaged in the performance of a mission he has accepted, is he not a missionary, either home or foreign, according to the geography of his field? Paul was a foreign persecutor (Acts 26:11) just before he became a foreign missionary. There are many disputes about words to no profit and oftentimes to the impoverishing of vocabularies already pitifully meager for fulness of thought in the realms of God's great truth.

Once in a previously-arranged meeting in whose attendance a number of congregations were represented, a leader much concerned lest it appear unscriptural rose to say, "This is not a conference. We have just met to confer one with another." A sermon was once preached on the need of some exercise of church discipline. A very loyal brother protested "The church of Christ does not have any discipline." Another condemned the use of the term millennium on the ground that it was not in the Bible and justified his use of the term century on the ground that the Bible often speaks of a hundred years. We have long been blessed with a considerable crop of conscientious critics of things different from their traditions.

It is of inestimable worth to one to be able to set forth what he believes and what he practices in the very words of the Bible. But to charge one as not speaking as the oracles of God when he uses some other English word to express a Bible truth, and as not being sound therefore, that is the height of folly. Worse still is it to use with flourish such terms as "the plan of salvation," "the scheme of redemption," "the law of pardon," "The Great Commission," "the Christian dispensation," and other expressions not found in the Bible, but just as though they were, and at the same time be condemning others for exercising a similar right. There are religious provincialisms, some current (and very sound) in the province of one religious body, some in another. So to speak of the "protracted meeting," is to use sound speech in the hearing of some, but to use the term "revival" would raise a question among them and endanger one's reputation for soundness. You can say, "my congregation," but not "my church,"—say "Shibboleth," not "Sibboleth." How comforting to feel that "my 'doxy' is orthodoxy, and your 'doxy' is heterodoxy"!

REST IN DOING GOD'S WILL

Flavil Hall

The Israelites, seven hundred years before Christ, had so perverted the law of Jehovah, and had so polluted themselves by disobedience, that the prophet Micah said: "Arise ye and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction" (Micah 2:10). They were to arise and depart from Jerusalem for a long night of captivity.

In the ways and devices of men and in the gratification of carnal desires rest cannot be found. The waves upon life's ocean are turbulent and perilous, and wreck and ruin are inevitable for all who try to make the voyage without seeking Christ as the pilot, and who trust in the doctrines, commandments, appointments and institutions of men for security. Jeremiah calls upon all to seek "the old paths" (divine appointments) and to walk in this, the [only] good way," to the end that they may "find rest unto" their "souls," and thus escape the visitation of evil upon those who choose not to heed this gracious invitation and "O earth!" warning (Jer. 6:16).

There is "distress of nations, with perplexity" upon the earth, accompanied with fainting hearts, and myriads know no rest because God is forgotten and Christ is crowded out of their lives. Rest cannot be found in political strife and activity, nor in union of government and nations, while seeking it by means of carnal strife, bloodshed, desolation, devastation, mourning and merciless slaughter. "Our citizenship is in heaven"—in that which is of heaven, viz, the church, the kingdom of Christ. Into this "citizenship" people come by the "obedience of faith" (Rom. 16:26)—being born again in hearing the Spirit-preached Gospel, believing it and obeying the truth in repentance and baptism (James 1:18, 19; Acts 2:38; 1 Pet. 1:22, 23; John 3:3-5). Here and thus true believers come "to God," "to the spirits of the just made perfect and to Jesus Christ, the mediator of the new covenant" and to His blood (Heb. 12:22-24). The citizenship here found is secure and eternal. It cannot be destroyed, for the kingdom cannot be moved (verse 28).

Jesus says those who come to him, taking his yoke upon them, living under his rulership, shall find rest for their souls. Those who "will not" can never know abiding rest and peace. Darkness, turmoil, unrest, and anguish must forever be their portion.

In a world of strife, of sin and shadows, the faithful Christian's rest will be intermingled with burdens and the sky will be darkened with clouds and sorrow, but, with true faith and trust in God, the soul will ever sing, "there's a rift in the clouds," and there is the joyous hope of that "perfect day" of rest in the heavenly mansions where sin, sorrow and mourning shall never molest.

“LORD, TO WHOM SHALL WE GO?”

R. H. B.

That sermon Jesus preached in Capernaum the day after the feeding of the five thousand, and which stands recorded in John 6, was the hardest piece of doctrine and the severest strain on the reason and prejudices and submissive faith of His professed followers of all that had ever come from His lips. The crowds forsook Him, of course. But even many of His disciples could not support the strain and “went back, and walked no more with Him.” It was more than they were willing or ready to receive. Jesus let them go. He always did. An ordinary man would have been distressed, worried, and flurried. He would have pleaded, explained, possibly modified. But Jesus remained calm. He had spoken God’s mind and done God’s will—no more, no less; and there he rested and left God to take care of results and consequences. Turning to His apostles who stood there—sorely perplexed, no doubt, and grieved, for we know how much they cared for the visible success of Jesus—he said to them: “Would ye also go away?” Simon Peter answered Him: “Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.” In this answer there lay a note of despair, yet the kind of despair that cleaves the stronger, because desperate, to its last and only hold. How shall we, can we, leave Thee, Lord? Though all seem discouraging, though thy words be strange to us and thy ways incomprehensible, we cannot leave Thee, for our last hope is bound up in Thee. In Thee have we believed, and besides Thee we have no more refuge and know not whither to turn. So they stay with Him, for they cannot afford to turn Him loose.

Among us, too, those things repeat themselves. Men become perplexed today. Once it was written, “By faith we understand.” (Heb. 11:3.) But the Spirit of this age wants to understand before it will have faith. The doubts that lurk secretly and the skepticism that stalks in open day; the problems of life and its strange contradictions which seemingly defy all rule and principle; the leading of God’s word, so contrary to the path our own wisdom would choose—these are perplexing, and none abide the strain.

Yet to whom shall we go? To reject Jesus’ claim and word means the loss of the only One worth clinging to in this darkness. Leave Him, and you must reject the Bible. Leave the Bible, and there is an end, as far as you are concerned, of all revealed religion; for no other word that claims to be a revelation from God is worthy of comparison with the Bible, or can at all be reasonably considered after the Bible has been rejected. And revelation being discarded, you are thrown back simply on your senses and reason. How poor a guide

they are, the long, sad history of human follies and vagaries witness. To reject Christ is to lose all light, to be without God and without hope in the world. And to whom would you go? To Mohammed, whose teaching has blighted and cursed and paralyzed and dehumanized millions for a thousand years? To Buddha, who has thrown a pall of gloom and hopelessness upon nations until they have sunk into apathy and degradation? To Confucius, who has turned the heart and soul of the Chinese into dust? To the goddess of Reason, that loosed the reins of human passion in the Reign of Terror? To the masters of music, or literature, or art, who themselves lived and died in spiritual darkness, or even in dissolution and immorality, and whose work has never yet redeemed a human soul? To the cynic, who infects all he sees and touches with wormwood and gall? Or the agnostic, who learnedly leaves you in darkness and doubt? Or the Epicurean, who laughs his scruples away and gives himself up to sensual pleasure after the motto; "Let us eat and drink and be merry, for tomorrow we die?" If you leave the Christ, to whom will you go?

In Robert Ingersoll's lifetime there appeared a cartoon in the *Ram's Horn* which vividly set forth the real situation. A stormy ocean scene; no ship or help in sight in all the wide expanse; but in the foreground a rock surmounted by a cross, to which a shipwrecked woman was clinging; another shipwrecked person, a man, bearing the features of Ingersoll, pawing the waters and sinking. But he cries to the woman: "Turn that rock loose; it has no real foundation." Give up the rock, because Ingersoll has his misgivings about it; turn from the words of eternal life to the musical lilt of the infidel's oratory; let go that which alone can save you to share the fate of the one who is struggling hopelessly in sin?

And Christ has the words of eternal life. Peter was right. He had seen captives freed, and tears dried, and the calm of God's peace fall upon tempestuous hearts, and sinners go away with a new light in their eyes because all their guilt was forgiven. Jesus does lift up and save souls, as most of us can testify. He alone can truly help. If "down in the human heart, crushed by the tempter, feelings lie buried," Jesus can restore them. He has blessed and healed all these eighteen hundred years; He heals and redeems today; and He is the only Helper. And if reason should reel and the eyes grow dark, yet I would cleave to Jesus, for He is good; and would give Him the benefit of all doubts, for He alone is worth holding to in the darkness and storms of life.

We should move up a bit each year. No one has the right to be as ignorant, as sinful, as lazy as he was the year before—keep going up. The hill is hard to climb, but the higher the hill the finer the view.—Truth Advance.

SEASONED SPEECH

(Facing Life With Youth)

By S. O.

"Let your talk always have a saving salt of grace about it."
(Col. 4:6.—Moffatt.)

Talking with our fellow-men is really the only way we have to explain ourselves to each other. If you select from your acquaintance the person whom you most like to be with, you will probably realize you have picked the one who is most stimulating in conversation.

Our words and our voices are the tools we use in conversation. We want our tools for this important part of life to be the very finest obtainable.

OUR VOICES

It is natural for young people to shout and chatter and that is right. But let us learn to control those boisterous voices, especially on the street or in public places. Then it is good business to take time to cultivate a pleasant, clear-speaking voice, neither mumbling nor raucous. Do you remember your mother's voice when she prays or when she calls you by a pet name: how tender, how vibrant with sincere affection! Pattern your voice to that. Such a voice commands attention in any crowd and leaves a lasting impression, whether or not fine words have been said.

OUR WORDS—THEIR CHOICE

Some one has said: "Words are instruments of music: an ignorant man uses them for jargon; but when a master touches them they have unexpected life and soul. Some words sound like drums; some breathe memories sweet as flutes; some call like a clarionet; some shout a charge like trumpets; some are sweet as children's talk; others rich as a mother's answering back."

The Spirit of God when it inspired the Word used the divine touch. Close your eyes and listen to someone read John 15. Even if you grasp not one whit of the meaning, yet the beauty of the words will be a moving experience.

So we Christians should learn to use words that express our spirit and the Spirit that dwells in us. There are certain words which do not spice our conversation, though we use them for that purpose. They are the "white swear-words" that Christians sometimes indulge in. Let us avoid them, because they do not show the Spirit that lives in us, and because they are a dead give-away of the meagerness of our vocabulary. It will interest you to take a jaunt through your dictionary to find the derivation of such words as "jiminy," "darn," "doggone," "heck," "gad," "golly," and many others. If you are addicted to their use, try getting through one day without saying one. You will probably fail, but don't give up. Soon you will find yourself using other words, more truly expressive and more

gracious. "Set a watch, O Lord, before my mouth: Keep the door of my lips."

It doesn't seem necessary to mention, even, that Christians do not use profane language. And you remember the story of the preacher who was riding on the train when a fellow-passenger looked about and said: "No ladies here? Well then, I guess we can talk as we please!" The preacher answered, "No ladies present, but I am a gentleman."

OUR WORDS—THEIR CONTENT

Jesus said: "Out of the abundance of the heart the mouth speaketh . . . Every idle word that men shall speak, they shall give account thereof in the day of judgment."

A distinctive mark of our age is the flippant, frivolous, inconsequential flow of chatter considered "smart" by the rising generation. I do not think Jesus means for our conversation to be sombre and morose and everlastingly serious, for joy is the very essence of our religion, but let us guard against the continual wisecrack and silly talk that is only a caricature of real conversation.

James said: "The tongue is a fire." Fire is cruel, destructive, and spreads devastatingly. So is the tongue that flies uncontrolled. Your unbridled tongue will get you into the worst predicaments in the shortest time possible. If you want to lose your friends,

Talk about their faults to other people;

Tell them all the unflattering remarks others have made about them;

Tell their secrets to the world;

Talk about yourself all the time.

But Solomon said: "A gentle tongue is a tree of life." What is more alluring on a fierce summer day than the shade cast by that big maple tree? So with the law of kindness in your lips you can "win friends and influence people" if you will

Search for and tell them about their good points;

Tell them the complimentary things others have said about them;

Be a clam when they trust you with their secrets;

Ask them and talk to them about *their* interests and aims.

Someone wrote recently that this motto should guide us in talking about people: "Thou hast kept the good wine until last." So instead of saying, "Yes, she is a fine woman, but she talks too much," say, "She is a great talker, I know, but she is such a good woman." Thus a simple twist of the phrasing can change everything. Let the law of kindness rule your tongue.

"Let me no wrong or idle word

Unthinking say;

Set thou a seal upon my lips

Thro' all today."

BIBLE QUERIES ANSWERED

J. Edward Boyd

1. "Does the expression 'times of restoration of all things' found in Acts 3:21 refer to the same thing as the thousand years' reign of Rev. 20? How can we be sure?"

A comparison of the two passages (including the context of each) should make this reasonably clear. Both refer to the second coming of Christ: "that He may send the Christ" in Peter's statement points unmistakably to this event; and the appearance of the rider on the white horse in Rev. 19 is a picture of His coming as the avenger (see also 2 Thess. 1:7, 8), at which time he deals with the beast out of the sea (evidently the same person as Paul's man of sin, "whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming"—2 Thess. 2). Jesus is to remain in heaven until the times of restoration; the thousand years' reign follows closely upon His return. The sequence of events is the same: Jesus in heaven; His return; the times of restoration and the millennium.

2. "Does the Bible teach that there is to be a world dictator? If so, when?"

Daniel foresaw the coming of a powerful ruler who should prevail until the coming of the Ancient of Days, the giving of judgment to the saints, and the time for them to possess the kingdom. (Dan. 7.) After his overthrow the everlasting kingdom of the Most High prevails, "and all dominions shall serve and obey Him" (v. 27). It is evidently this same person who appears in Rev. 13 as the beast out of the sea; he too is overthrown just prior to full assumption of authority by the Lord and His saints. (Rev. 19:19 to 20:6). Of this beast it is said, "And there was given to him authority over every tribe and people and tongue and nation" (Rev. 13:7). Clearly, then, there IS to be a world dictator just before the revelation of our Lord.

3. "2 Cor. 5:9, 10 refers to the 'judgment seat of Christ.' When does this judgment take place? Does 1 Cor. 3:11-15 refer to the same judgment?"

The verses preceding 2 Cor. 5:9, 10 show that Paul is thinking of the time of the resurrection of the saints, when "this corruptible puts on incorruption and this mortal puts on immortality" (1 Cor. 15:53). when the body of our humiliation is fashioned anew and conformed to the body of His glory (Phil. 3:21). So we believe it is then that we appear before the judgment seat of Christ. This is the judgment of the Christian for the deeds done in the body (not to be confused with the judgment of the great white throne after the millennium). We see no good reason to doubt that "the day" of 1 Cor. 3:13 is the same as the time of appearing before the judgment seat of Christ—the time when each man's work is to be made manifest.

THOUGHTS WORTH WHILE

D. H. F.

THE FOOTPATH OF PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the most of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admiration rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.—Henry Van Dyke.

"VIRTUE OF LIFE"

Perseverance is the crowning virtue of life. Its demands are often irksome and drab and dull. To begin a task, to keep at it and to complete it is the only way to draw satisfaction and pleasure out of life. Paul always did the thing he was asked to do. He did not shirk any duty, nor did he neglect any opportunity. Dr. S. D. Gordon says: "It is good to begin, it is better to keep on going, it is best to stick it out to the end, regardless of difficulties. Starters are plenty, but stickers are scarce and finishers are scarcer."

"SMALL FAILURES"

Too many people are not faithful in little things. They are not to be absolutely depended upon. They do not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. They are neglectful and careless in little things. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as well as in the greatest, whose life and character are true through and through, gives out a light in this world which honors Christ and blesses others.—J. R. Miller.

"TO HIDE THE DIRT!"

One day a school inspector was visiting a school and he arose to give a talk to the boys and girls. He chose the subject of "Patriotism," and, as he proceeded, he pointed to the American flag that was draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied, "To hide the dirt."

So many people wear the badge and emblem of Christian discipleship just to cover up some blemish, weakness, or fault in their lives. *The real work of the Cross is to blot out sin; not to cover it up.*—Missionary Worker.

THINK OF TRYING TO HIDE

There is no darkness intense enough to hide your sin from the eye of God. I walked down the street of an Iowa city several years ago, and a physician asked me to visit his office. In company with a number of friends, I went to his office that evening to see the wonders of the X-ray machine. He made ready and handed me the strange looking lenses, and I looked upon the bones of my friend, though covered with a veil of flesh. The tacks in his shoe sole seemed to hang in space; the bones of the foot were plain to my vision, aided by the powerful ray; but when I turned my attention to the vertebrae, I saw the ribs standing like grim specters, and when I reached the region of the heart, I saw the dim outline of a living, moving organ which meant life and action. I trembled as I thought: Man has discovered a ray that reveals the vitals of a man in action; his heart is open for observation under that light. But Divinity reads sins of that heart. For the first time I understood the words: "God looketh upon the heart."—*S. S. Times.*

THE DIVIDING LINE

This line runs just where God puts it, and a conscience which is enlightened by the Word and prayer, does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would he likely to go if He were on earth is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line while walking by this rule. And when a church member can enter a theater, or enter a dance hall, and honestly ask God's blessing on the amusements and come away a better Christian for it, then let him go, but not before. When a Christian invokes the divine blessing on the bottle which he puts to his neighbor's lips, he had better look sharply whether there is not a "serpent" and a "stinging adder" in the sparkling liquor.—Theodore L. Cuyler.

A RATHER IMPORTANT LACK

A college professor, being ferried across a stream, asked the boatman, "Do you understand philosophy?" "No, never heard of it." "Then one-quarter of your life is gone. Do you understand geology?" "No." "Then one-half of your life is gone. Do you understand astronomy?" "No." "Then three-quarters of your life is gone." Presently the boat tipped over and both fell into the water. "Can you swim?" asked the boatman. "No." "Then the whole of your life is gone!"—*Moody Monthly.* So in life some things are so vital that they are indispensable. In fact, Jesus once said, "One thing is needful."

QUESTIONS ON DANIEL

R. H. B.

The following questions have arisen in the minds of some readers; and the answers given may be of general help.

I. "Is it certain that the four parts of the Image which Nebuchadnezzar saw in his dream, and the four Beasts of Dan. 7 symbolize Babylon, Medo-Persia, Greece, and Rome?"

Ans.—No reasonable doubt can be raised as to that. The Word of God declares that Babylon was the head of gold. "Thou, O king, . . . art the head of gold." It was not the man Nebuchadnezzar personally that was meant, but his kingdom, the kingdom of Babylon of which he was the representative king. For the next sentence says, "*After thee shall arise another kingdom, inferior to thee; and another third kingdom of brass which shall bear rule over all the earth.*" The second kingdom, unto which Babylon's world-rule passed is stated to be that of "the Medes and Persians." (Dan. 5:28, 31.) This kingdom was succeeded by the world-empire of Greece, as shown in the prophecy of Dan. 8, in which "the ram," symbolizing the kingdom of the Medes and Persians, is overthrown by "the rough he-goat" the king of Greece. (Here again the *kingdom* of Greece—Alexander's empire—is meant; for he goes on at once to say that "the great horn which is between his [the he-goat's] eyes is the first king.") (Dan. 8:20, 21.) The fourth world-power is not mentioned by name in Daniel; but we meet it in the New Testament (Luke 2:1); and this is the only other universal empire that followed—namely *Rome*. Each of these four in turn held sway over the land and people of Israel. There have been and can be no other Gentile world-powers than these four. This has been all but universally admitted and recognized.

II. "Is it certain that the four beasts of Dan. 7 correspond to the four parts of the Image and refer to the same thing?"

Ans.—This has been fully discussed in the lesson on chapter seven. (See "The Four Beasts," pages 32-34.)

III. "Has not Rome passed away? Will there be a future revival of the Roman empire?"

Ans.—As a unified world-government Rome has ceased to exist. Constantine, one of its rulers, divided the empire into two main parts—the eastern, of which the city of Rome was the capital; the western, the capital of which was Constantinople. The eastern empire fell before the rude and hardy invaders from the north during the 5th century; the western, similarly, about 1,000 years later. But that was not the fulfillment of Dan. 2. Note the following facts: 1. In the prophecy of Dan. 2 and 7 the fourth world-power is to come to its destruction not by natural causes, but by a supernatural judgment-act of God. But in so far as Rome passed away, she passed away in the natural course of events. Nor was the

fourth world-power (and all the whole fabric of Gentile rule) reduced to dust, and the fine debris ("like the chaff of the summer's threshing-floor") carried away by the wind so that no trace of it was left (Dan. 2:35). The power and territory of Rome fell into the hands of other nations. And these, to a great extent, preserved the laws, customs, forms of government, titles of officials, and even the language of the dismembered empire. The fourth world-power has never yet come to its predicted end, nor has it ever fully passed away. It continued to exist in its separate constituent fragments, and does still so exist. Like the third world-power (Greece), though after Alexander's death divided between his four generals into four warring principalities, was still in the prophecy considered as the existing third world-power (Dan. 8:8) until superseded by the fourth, so the Roman power also now survives in her present disrupted state.

But when the demolishing Stone smites the fourth world-power, the latter will have taken the shape of a ten-kingdom confederacy organized under one head. This is already indicated in *the toes* of the Image—partly iron, partly miry clay—upon which the Stone shall strike. More fully and particularly is this shown in the ten-horned beast, the fourth and last of the beast-kingdoms (Dan. 7). This fourth beast of Daniel's prophecy is revealed further most fully in the ten-horned beast of Rev. 13 (and Rev. 17). Here is the fourth world-power of Daniel seen in its final development, just before the judgment stroke of God falls upon it. That this beast of Rev. 13 is a world-power, and that it is the anti-christian world-power of the last days, is quite plain. (See Rev. 13:2 and 7.) That it is one of the four of Dan. 7 is also certain (for there were not to be five such beast-kingdoms); that it is the fourth one of Dan. 7 is also evident. The ten-horned beast in Rev. 13 is seen as the embodiment of all Daniel's four—the lion's mouth, the bear's feet, the leopard's general appearance, but it itself is the fourth, the ten-horned beast. Now the fourth world-power has never yet been manifested in this ten-kingdom development. Many efforts have been made by historians and commentators to trace such a tenfold division of the ancient Roman empire; but the futile and self-contradictory results have shown too plainly that Rome never consisted of any such ten kingdoms. This development has never taken place, but must and will take place in the future—much sooner perhaps than we may expect. There will therefore be such a "revival" of the Roman power; and when it comes the stage will be set for the final judgment act of God.

IV. "Is that kingdom of Dan. 2:44 the same as that which was announced by John the Baptist, and that which was established on Pentecost?"

Ans.—The kingdom is one; but it has different phases and manifestations. Daniel's prophecies concern the earthly sov-

ereignty of the kingdom, in which respect it is inseparably connected with Daniel's nation and people, the people of Israel. Both Nebuchadnezzar's dream, and the prophecy of Dan. 7 have to do with the destruction and abolition of the Gentile world kingdom, and the establishing in place of it of God's world-wide rule over all the earth. Upon the destruction of the Image, the Stone which smote it fills all the earth. And in Dan. 7 the Divine judgment is executed upon the fourth beast, and then the kingdom and the dominion which had been the "under the whole heaven," is "given unto the people of the and the kingdom and the dominion which had been the beast's, the greatness of the kingdom—not up in heaven, but saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan.7:27.) The outlook here as in most other O. T. prophecies is that of world-rule; and in that sense the "kingdom" has not yet been established on the earth.

When John the Baptist announced the kingdom as "at hand" the devout Jew had no other conception than that which the prophetic scriptures held out. It is (or should be) needless to say that all that was predicted in the scriptures will be faithfully fulfilled. Whatever other mistakes the Jew may have made—and he made some grievous ones, especially regarding the conditions of receiving the kingdom—he was not mistaken when he took the prophecies at what they said, at their face-value. The kingdom of God according to O. T. prophecy will be nigh again when the day of fulfilment draws near. (See Luke 21:31.) But in Matt. 13 the Lord Jesus, in a series of parables, unfolded *the mysteries of the kingdom*. Now a "mystery," in the New Testament usage, is a secret hitherto unrevealed. (See how the word is used in Eph. 3.) Concerning the kingdom there were mysteries which up to that time had not been made known. The Lord Jesus first set these mysteries forth in the kingdom-parables of Matt. 13. And in these "mysteries" we see the kingdom as it began on Pentecost, and as it still exists today.

It will be noticed that the kingdom which God will set up "in the days of those kings," in Dan. 2:44, did not first begin to exist when the great Image was smitten. It had been in existence before that. The kingdom, represented there as the "stone" that was "cut out without hands" and which smote the Image upon the feet had existed before it descended in judgment upon the Image. It is not said that the Image was destroyed in order that this kingdom might come into existence, but this kingdom smites and destroys the Image as its first act, at the time when it is being set up on the earth. This is the act of taking possession, when the beast, and the kings of the earth, who are associated with him, and their armies, shall come to their final utter destruction; and Christ and His saints shall take over the rule. (Rev.11:15; 19:11—20:6.)

V. "What kings are those spoken of in Dan. 2:44 ('in the days of those kings shall the God of heaven set up a kingdom')? Are they the kings of the four kingdoms signified by the head, arms and breast, belly and thighs, legs and feet of the Image?"

Ans.—The kings spoken of in Dan. 2:44 could not be the rulers of the four successive world-powers, for those were not contemporary; they must be the kings of the last world-power, in its ten-fold division ("the toes"). The fact that there were to be such a number of kings in the fourth world-power in its last form is seen plainly in the symbolism of the ten horns of the fourth beast. (Dan. 7:24.)

VI. "To what passage in Daniel did Christ refer when He mentioned 'the abomination of desolation which was spoken of through Daniel the prophet?'" (Matt. 24:15.)

Ans.—In three places the abomination that maketh desolate is spoken of in Daniel: (1) obscurely in 9:27—"upon the wing of abominations shall come one that maketh desolate." (Comp. also 8:13, "the transgression that maketh desolate," which undoubtedly refers to the same kind of thing.) (2) "they shall set up the abomination that maketh desolate," Dan. 11:31. (3) in Dan 12:11, "from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up shall be a thousand two hundred and ninety days." If the Lord had reference to one of these, rather than the others, it is the one in chapter 12:11. All have to do with an "abomination" (an idol) that would be brought in, and set up in the sanctuary of the temple. This will mark the breaking out of the Great Tribulation, and the warning signal for immediate flight for believers in and near Jerusalem.

VII. "In the prophecy of the 70 weeks (Dan. 9)—(1) does a day stand for a year? (2) What proof that there is a gap between the 69th and the 70th week? (3) Have the things foretold in v. 27 not been fulfilled?"

Ans.—(1) No. The "weeks" spoken of are not weeks of days. The Hebrew word is translated "week" a numeral, signifying simply "a seven," a period of seven; without stating what. It is used most often of a seven of days, of course, because that is the commonest time measure; but the word itself does not indicate what kind of sevens are meant. The context must show that. Now in the context here it is *years* that are spoken of (see Dan. 9:1f). A "day" never means a "year" in prophecy or anywhere else, unless it be directly so stated.

(2) The evidence that between the 69th and the 70th week there is a gap, lies in the wording of the prophecy itself. The 70 sevens are divided into three sections: seven—sixty-two—one. Why the first seven sevens are mentioned separately we are not told. It has been surmised that they measure the

49 years during which (presumably) the city was rebuilt. But there is no mention of any interval or occurrence between the first seven and the sixty-two sevens. So, so far as indicated in the prediction, the sixty-nine sevens (483 years)) run without a break. Then we are told (1) that *after* the sixty-ninth week the Anointed One shall be cut off, and shall have nothing; (2) that the people of "the prince that shall come" shall destroy the city and the sanctuary. This was fulfilled about 40 years after the Anointed One (the Christ) was "cut off." And still there is no mention of the last, the 70th, week. Here is evidently an intermission. Finally we are told that "he"—the above mentioned "prince that shall come"—a prince of the people that destroyed Jerusalem—shall make a firm covenant with many *for one week*. This then is the 70th week; and the midst of it marks the beginning of the "time, times, and half a time," the 1260 days, three and a half years, of the great time of trouble. (See the discussion of this under chapter 7.)

Some, trying to show that the 70 weeks are continuous, have made "the prince that shall come" to mean Christ. But that interpretation is wholly out of keeping with the facts and with the rest of the prophecy, as pointed out on page 107 of the April issue of Word and Work.

(3) Daniel's prophecy has reference to his people (Israel) and his holy city (Jerusalem) (Dan.9:24). Though Christ's sacrifice has provided all things, and though we today are enjoying the spiritual blessings of Christ, yet speaking relatively to the nation of Israel and their holy city, these five promised things of Dan. 9:27 have not actually been reached. Nor will they be attained by them until the close of that 70th week which will mark the national conversion and restoration of Israel, and the end for ever of "the times of the Gentiles."

VII. "What is the bearing of Daniel's prophecies upon the events in the world today?"

Ans.—We see in Daniel's prophecy the sketch and outline of future things; of the working of evil forces; of the purpose and methods of God; of the outcome and end of the present world-order. Like all other prophecy, yea, and *all* scripture, the prophecy of Daniel is many-sided, and inexhaustible in its lessons, and of perpetual application. "But when ye see these things beginning to come to pass . . ." said the Lord Jesus to His disciples (Luke 21:28)—clearly then He expected them to observe, and to recognize in the events that were taking place in the world the approaching fulfilment of God's prophetic word. For how many soever the applications and fulfilments in principle, of prophecy, it always has a definite final and complete fulfilment. Can we see anything taking shape in the world today, answering to the pattern of Daniel's prophecies? Is there anything in the air looking to the formation of a final anti-christian world-power, a confederacy of nations headed by a man who bears the lineaments of that

“little horn” and that “wilful king” described in Daniel’s visions? There is surely a curious resemblance between the dictators of our day and the great last world-dictator, the head of the last Genile world-power. John concluded from the prevalence of the antichrists in his day that the final antichrist was on the way, and that the last hour had come.* Can we infer nothing from what we see? Do the totalitarian governments correspond to the picture of that last form of rule—godless, ruthless and persecuting, as we see it depicted in Dan. 7:7, 21, 25; 8:23-25; 11:36-39; Rev. 13:12-17? If so, it is safe to conclude that we are at least in the penumbra of those fateful days, and that Christ’s saints may look up and lift up their heads for the time of their redemption draweth nigh. (Luke 21:28.) This is the more immediate bearing of Daniel’s prophecy on our time. But that the whole book is replete with great meaning for us, practical lessons, solemn warnings, encouragements and consolations, surely the reader of these studies has perceived. Like many other books of the Bible it points to the glorious final triumph of God, and shows how greatly worth while it is for the stranger and pilgrim of the earth to be true to Him who will come and will not tarry.

“The sunset burns across the sky

Upon the air its warning cry—

The curfew tolls from tow’r to tow’r:

O children, ’tis the last, last hour.”

*The passage reads. “Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour.” (1 John 2:18.) . . . It is not a divine oracle that John is uttering here, but he is stating his own conclusion (and that of other Christians) from what he observed. But even so the Spirit of inspiration did not allow of a mistaken conclusion. What John said, literally, was. “Little children, it is a last hour”—or, to put the meaning in other words, “it is last hour time.” (The article is not in the Greek.) He was the last of the apostles. The word of the gospel had been fully given and fully proclaimed; accepted by comparatively few, rejected by the world in general; and many adversaries, forerunners after the pattern of the final antichrist, had arisen. It was a time of crisis—and so far as John knew, or anyone could know (for the times are not revealed) it might well have been the last. However his statement is careful and cautious: “It is a last hour.”

WINTER BIBLE CLASSES

For many years a course of Bible Classes have been conducted under the auspices of the Portland Avenue church of Christ. This work will be resumed again this year, beginning November 9th, and continuing until the end of March, 1943, the Lord willing. A training class for workers and teachers on Monday night; a general Bible Study Class on Friday night; two special classes (Thursday morning at 10 o'clock at Highland Branch Library; a Preachers' Class, Saturday morning in Y. M. C. A. Building at 10:30) and other Bible classes during week-days, according to demand. These classes are taught by R. H. Boll.

BEN'S BUDGET

Ben J. Elston

"God is not the author of confusion." All existing confusion, then, is the well-planned product of Satan. God is above all things. Satan is not the stronger. Christians may trust with strongest confidence every promise God makes. There can result no shame of disappointment, provided always that we faithfully try to do our part in every specified condition.

Every runner and every tighter may win the incorruptible prize. God is able to enable all who sincerely try to hear and do, to gloriously triumph. He is not only abundantly able; but He is employing all His loving power to that end. To plead inability to succeed in the Christian life is to involve one's self in contradiction with God.

For one, I feel need of ability to get (if such a thing be possible) confused people to see the clear, safe course in the midst of present distraction. Or, if brought to understand, to get such to accept the responsibility, act and be saved. Who, with Bible knowledge, can fail to think of Noah, Lot, prophets, apostles and Jesus? Though seemingly few, the company is grand.

TRUE AND FALSE WISDOM

W. J. JOHNSON

(Rom. 8:12-17; Gal. 5:16-24; Jas. 3:13-18.)

Where works of the flesh are manifest it is evident that some fail to let the Spirit of God lead them. Prevailing conditions among us verify this. Lack of wisdom and understanding, and of being rooted and grounded in love, contribute to present confusions, which hinder the truth. In sermons, speeches, articles and conversations, sowing is done either to the flesh or to the Spirit.

James asks, "Who is wise and understanding among you?" and answers saying, "Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are there is confusion and every vile deed. But the wisdom that is from above is first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace."

The truth earnestly sought in the scriptures and presented in the spirit of love and meekness of wisdom will tend to build up the body of Christ in the way that pleases the Lord. Therefore let us walk by the Spirit and put to death the deeds of the body.

BAPTISM—WHAT IT INVOLVES

Stanford Chambers

Reading the New Testament references on baptism one cannot fail to be impressed that a subject treated in so many passages in God's word is of no little importance and not one to be waived aside or treated lightly. The aim of this article is not controversial, but by giving this ordinance of our Savior a more careful consideration, to bring it out of the realm of mere form (even sometimes of sneering comment) into the blessed experience of "faith toward our Lord Jesus Christ" purposed by Him who gave it. The baptism herein dealt with is the baptism of the Great Commission, or Christian baptism.

Baptism as an ordinance for this dispensation of grace was designed of God before the foundation of the world. I suppose this requires no proof. It was first commanded by our risen Lord as we have recorded in Matt. 28:19 and in Mark 16:16, and then by His Spirit-inspired apostles as in Acts 2:38 and 10:48. It goes without saying that in His designing the ordinance, God designed certain accompanying blessings for those who are according to His will baptized. His part is to bestow the designed blessings.

On man's part there is either compliance or non-compliance with this word of His command. The designed blessings are theirs who their Savior obey. The disobedient defraud their souls thereof. On the part of those who do comply with His will in this respect, there is involved:

1. Acknowledgment of the Lordship of Jesus. Respect is thus shown to that "all authority" conferred upon Him by the Father. "Why call ye me Lord, Lord, and do not the things which I say?"

2. An expression of faith in the Savior. "He that believeth and is baptized." (Mark 16:16.) "When they believed . . . they were baptized, both men and women." (Acts 8:12.) "Many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.) Apart from faith baptism has no significance.

3. An expression of full surrender

to Him. An act of humbling one's self before Him. The human will is subdued to the divine.

4. A personal transaction with the Lord. "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on his name." (Acts 22:16.) "Buried with him in baptism." (Rom. 6:4.) "Buried with him." (Col. 2:12.) Note "with him."

5. Separation. It is as the marriage vow. A wife is separated from all others and unto her husband. The husband is separated from all others and unto his wife. Thus the twain are one. So also the one baptized into Christ crosses the line of separation from the world and sin and is thenceforth "joined unto another, even to him who was raised from the dead." (Rom. 7:4.) A marriage vow is never to be broken. Let this be considered with all seriousness.

6. A washing preceding one's going on God's altar. The sacrifices had first to be washed. (Lev. 8:21.) Before beginning His ministry, the Lord Jesus submitted to baptism in Jordan. "Having our hearts sprinkled from an evil conscience; and having our body washed in pure water" was an experience all had had to whom the epistle was addressed. (Heb. 10:22.)

7. An identifying of one's self with Christ:

a. In His death. "All we who were baptized into Christ Jesus were baptized into his death." (Rom. 6:3.) "Through baptism into death" (v. 4.) "United with him in the likeness of his death" (v. 5). An acknowledgment that death is the desert of one having sinned.

b. In His burial. "We were buried therefore with him through baptism into death." (Rom. 6:4.) "Buried with him in baptism." (Col. 2:12.) The body involved in the sinning is buried out of sight to indicate that by faith the body of sin is done away. "They both went down into the water, both Philip and the eunuch, and he baptized him." (Acts 8:38.) And Jesus "straightway coming up out of the water." (Mark 1:10.)

c. In His resurrection. "Buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him

from the dead." (Col. 2:12.) "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:4, 5.) Who then would refuse to be identified with Him in burial?

8. The step bringing into relations as expressed in the following: (Relations expressed by the preposition **eis**, translated in Revised Version **unto and into**.)

a. "Into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

b. "Unto the remission of your sins." (Acts 2:38.)

c. "Into the name of the Lord Jesus." (Acts 8:16; also 19:5.)

d. "Into Christ Jesus." (Rom. 6:3.)

e. "Into his death." (Rom. 6:3; repeated in v. 4.)

f. "Into Christ." (Gal. 3:27.)

g. "Shall be saved." No preposition here. The risen Savior said, "He that believeth and is baptized shall be saved." (Mark 16:16.) In keeping with this word of His, the Holy Spirit on Pentecost said, "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) In keeping therewith Ananias said to Saul, "Arise and be baptized and wash away thy sins, calling on his name." (Acts 22:16.) In keeping therewith, Peter wrote, "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Peter 3:21.)

"SHALL BE SAVED"

"Salvation, O the joyful sound!" How attractive the words "shall be saved" to a concerned and convicted soul! Attention is called to some well-known passages in which these sweet words are found:

1. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:31.)

2. "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." (Rom. 10:9.)

3. "Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.)

4. "He that believeth and is baptized shall be saved." (Mark 16:16.)

To help us receive these Spirit-breathed words at their face value, without discount, some unmistakable alternatives should be of help:

1. Over against number 1 above put, "but he that disbelieveth shall be condemned." (Mark 16:16.)

2. Over against number 2, "If we shall deny him, he also will deny us." (2 Tim. 2:12.) Or, "every spirit that confesseth not Jesus is not of God." (1 John 4:3.)

3. Over against number 3, the rhetorical question, "How shall they call on him in whom they have not believed?" in its connection, emphasizes that unless they call upon Him they cannot be saved. Remember, too, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:22.) "Calling on His name" is **not mere words**.

4. Over against the last, "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (Jno. 3:36.) Note that this statement pertains to one not having as yet seen life. Obedience is put between him and the life.

They who seek to know the truth that they may walk in it, who would also know the will of God that they may do it, shall never lack. They will see and know what things they ought to do. On the other hand, those who do not strive by God's help to live up to the light which they have, those who know what they ought to do and do not make the honest effort to do it, those who shrink from knowing their duty, or wish to get it altered—to such the Book of God gives no message. No light from God's word will fall upon their path."—James Hastings.

WILLIAM BENJAMIN BRANNEN

My heart was made sad by the news of the sudden passing of Brother W. B. Brannen at his home in Jacksonville, Fla., in the early morning hours of July 22nd. His lifeless body was found in the bathroom of his home by his wife about 3 A. M. A summoned physician said he had passed out in a heart attack about an hour before, apparently without a struggle. Funeral services were held at the meeting house of the Riverside Park church on July 24th, conducted by Brother Sidney Roper and the writer.

I had the pleasure of baptizing Brother Brannen into Christ in 1918 under impressive circumstances, and he was a faithful Christian until his passing. He gave generously of his means, and was active in trying to extend the Lord's work in his home city and elsewhere. He did not always see eye to eye with some of his brethren, but he was kind and considerate of those who differed from him. He was a faithful employee of the city of Jacksonville for nearly thirty years, and was held in highest esteem by his superiors. A number of high officials of the city attended the funeral service, some of them served as honorary pall-bearers.

Brother Brannen leaves his widow and two daughters, with other relatives to mourn his loss. But they do not sorrow "as those who have no hope." The Christian's consolation and peace are theirs. For him we are fully persuaded it is "far better." Sister Brannen and the girls know how to lean on the Lord. He will give them strength continually to carry on without him until that great day when loved ones in the Lord will be united forever.

Willis H. Allen.

BELATED OBITUARY OF SISTER HERBERT DAUGHERTY

Margaret Jane Goode, youngest daughter of John W. and Sarah Hays Goods, was born May 25, 1903 in Palmyra, Ill.

From childhood she was always exceptionally obedient and attentive and diligent in her work and study, graduating from high school with the highest grade in her county, and with highest honors upon her graduation from Eureka College in 1926.

Before her marriage she taught school until she came to Chicago where she was employed until the time of her marriage. On March 16, 1929 she was married to Herbert S. Dougherty, formerly of Sellersburg, Indiana. To this Christian home a son, Robert Norris, and a daughter, Lydia Ruth, were born. These lovely children—a tribute to any mother—together with her husband; her father, her brother, Norris Goode, of Vidren, Ill.; her sisters, Mrs. Florence Crump of Girard; Mrs. Emily Deleny of Virden; and Mrs. Mattie Rees of Palmyra; together with a number of other relatives and a host of friends, she leaves behind to appreciate her life of faith and labor of love as she takes this early departure to be with her Lord, whom she has followed with true Christian faith and loving devotion and obedience from early youth. She leaves also a great treasury of goodness in love and service and spiritual knowledge far too great for us to measure. We feel sure that the beautiful garments of white linen promised by the Savior to His saints shall adorn her throughout eternity, for, says the sage of God, "The white linen is the righteous acts of the saints" which in her case are innumerable.

O. D. Bixler.

"I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up, or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

—Resolve of Livingstone in Youth.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Six more baptisms in the Cuban work are reported by Bro. Ernest Estevez. Receipts for August were \$149.32. * * After being well cared for in the east by Bro. and Sister A. W. Hastings, Sister Ethel Mattley made a brief stop in Louisville visiting at Highlands, Worthington, and Portland, before hurrying on to her brother in Deadwood, North Dakota. His health is not good. Many calls are being made for Sister Mattley's time. * "I am leaving Friday, August 7th, for an extended trip through the west, stopping in Salt Lake City for about a month, then on to California for a month."—*B. D. Morehead.*

Bro. George S. Benson, president of Harding College, Searcy, Arkansas, has cabled \$150.00 to Sister Elizabeth Bernard, Macau, China. * * Though she could not go back home to help her father in African mission work (due to lack of transportation), Iris Cook Merritt, could get a job, earn money and send some of it to the field. * * Whether or not we continue our prayerful and financial interest in the stranded missionaries in the Japenese-held areas is some indication of our love or lack of love of the Lord. * * A specialist who examined Sister Ottis Scott some time ago found she had progressed all right since her operation and has "nothing to fear." * * Bro. W. N. Short, busy worker at Macheke in Southern Rhodesia, issues a paper for the benefit of Europeans in that field. * * One hundred and sixty million in Africa can not be evangelized by the present forces available in that land. Pray the Lord to send laborers into all corners of the earth and let willing workers be ready to respond when there is an opening.

Those missionaries who specially need our compassion and our prayers in this dark hour are: Sisters Andrews and Cypert, yet in Japan; N. B. Wright, in Northern China; the L. B. Davis family (3) and Sister Elizabeth Bernard, in Macau, China; the H. G. Cassells and (most pathetic of all) Sister Alice Broaddus and seven fatherless children in the Philippines. She may not even yet know *she is a widow*. There are other missionaries out there who are also worthy of our prayers to God * * "Leslie has been working hard—too hard really but there is so much to be done. We like to hear from you and about your activities. Eleven baptisms."—*Addie Brown*, Nhowe Mission, Macheke, S. R., So. Africa. * * W. G. Smith, favorably known in Louisville, was reported sick and that he would die without proper care. His wife set out from Hong Kong to reach him in the interior and it is not known whether she was able to get to him or not. * * Through Sister Mattley we have word that a Hong Kong undertaker who stayed with Bro. Broaddus till the end buried him without recompense.