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R. H. Boll, Editor

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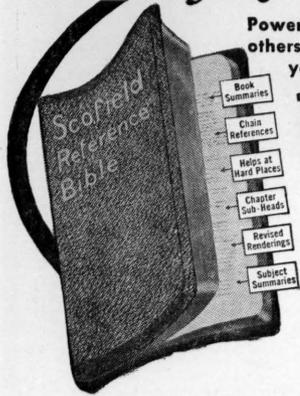
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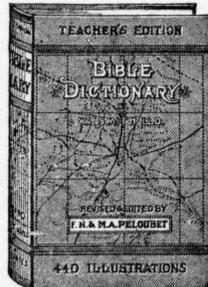
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THE WORD AND WORK

(VOLUME XXXV, MAY, 1941)

THERE IS A LINE

“There is a time, we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair.

“There is a line by us unseen,
That crosses every path—
The hidden boundary between
God's patience and His wrath.

“Oh, where is this mysterious bourne
By which our path is crossed—
Beyond which God himself hath sworn
That he who goes is lost?

“How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?”

“An answer from the skies is sent,
‘Ye that from God depart,
While it is called today repent,
And harden not your heart.’—Sel.

WORDS IN SEASON

R. H. B.

THE PERIL OF PREACHERS

There are several sins to which preachers are especially liable, but the outstanding kind is sins of the tongue. What James says about the tongue in James 3 applies to any and all wrong or idle and wicked speech—all gossip and lies and slanders, whisperings and backbitings, railing, profanity and jestings which are not befitting. But what James is really speaking about in that classic chapter is the sin which may so easily beset a preacher. Who is more likely to do harm by ill-advised speaking than a preacher? And whose wrong words would go farther and carry more weight and effect more people? For, though he assume no authority for himself, the man who stands up to expound the Word to that extent represents God, and in that capacity may also misrepresent Him. Was it not Moses' one great failure that he “spake inadvisedly with his lips,” and this dishonored Jehovah before the people? It was for that that he was not permitted to go over the Jordan,

into the land of Canaan. Many preachers today are running up a heavy account against themselves in the like matter. There are things said in the pulpit and through the papers which will not sound so good in the day of judgment. The preacher has great opportunity to foment prejudice and ill-will and party-feeling. He can, and alas, often does, say bitter things, false things, loose and foolish things, boastful things, things that may blind and mislead the hearers, and pervert their faith. And for every word he must give an account in that day.

"BE NOT MANY TEACHERS"

"Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment," says James. This was not meant to deter anyone who sincerely desired to be a teacher or preacher; but as a warning to any who may be inclined to take it up lightly, without a due sense of the responsibility and of the danger connected with this high and solemn calling. "For in many things we all stumble," he goes on to say; "If any man stumble not in word he is a perfect man, able to bridle the whole body also." We are all prone to stumble in many things, but especially in word. The tongue is the most difficult of all our members to control; so that if a man can control his speech he has reached the height of all self-control. Now the preacher is necessarily a talker. That is his specific work. How guarded then must he be that he may always speak in truth and love!

TRUE WISDOM

But the preacher must be more than a talker. After some general remarks about the awful possibilities for evil that lie in the tongue (Jas. 3:3-12), James takes up the case of reputed wise men among the brethren. For a preacher, if his work is anything like half worth while will probably get a reputation for wisdom and greatness far beyond his real merit. As some one said, "Every preacher is somebody's *big* preacher." And that may easily go to his head, so that he will think of himself more highly than he ought to think, and become jealous of his name and his "standing in the brotherhood," yea, may even try to cash in on it. And that is a root of all sorts of evil. Now James proposes a test by which every "wise man" may be measured for his real worth: "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom." But if the fruit he bears is jealousy and faction, his vaunted wisdom is spurious: it is not from above, but is "earthly, sensual, devilish." True wisdom—the real wisdom, that comes from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Any knowledge, learning, ability or glibness that is divorced from such humble, loving wisdom of God is valueless. Such a one has all his goods in the show-window. But let a man see that in his

heart he has a full stock of the real merchandise of heaven, and let him pray that God may keep the door of his lips, and that the words of his mouth and the meditation of his heart be acceptable to the Lord who is his Rock and his Redeemer.

* * *

THE NAZI STORM-CLOUD

Darker than ever, more menacing and threatening is the thunder cloud that hangs upon the horizon. It seems now quite possible, even probable, that the Nazi power will drive down through the Balkans; Greece, even with British help, unable to resist its furious onslaught: Turkey afraid to hinder or to fight; cowardly, treacherous Russia unwilling to test its power. And so Hitler may, and that so swiftly that we shall hardly be able to comprehend it, sweep southward, take the Dardanelles, the Suez Canal, Egypt, Syria, Palestine, North Africa, East Africa, West Africa (which latter will be nearest base from which to dominate South America); in the meanwhile swarming droves of submarines penetrating even further westward, through the waters of the Atlantic, cutting off supplies from Britian, invading our own seas; while Japan, ever watchful for her opportunity, is ready to strike in the Pacific. Do you say the picture is too pessimistic? In time of peril the warning croak of the raven is better than the song of the turtle-dove. This is in fact the situation. The devastating world-tempest may break upon our shores much sooner than we think. If there is to be a stay of judgment it must come from God. Let professing Christendom begin and turn back to God with sack-cloth and ashes: let Christians search their hearts and repent, and intercede for their country and their fellow-men. Let the rulers of our country call for national humiliation and return to God. In this, rather than in the billions spent for armament and defense, lies our hope.

"GOD IS OUR REFUGE AND STRENGTH"

To the child of God ariseth a light in the darkness. The Christian has a hope. The word of the promise, "Behold he cometh with the clouds" has its figurative application as well as its literal fulfilment. "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." (Luke 21: 28.) Though Christ's people are to expect tribulation (Acts 14: 22) they are not to be in the *great* tribulation. (Luke 21: 36; Rev. 3: 10.) And though the stroke of the Divine wrath upon the world is at last inevitable, *they* shall not see the terrors of the Day of the Lord. "For God appointed *us* not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we may live together with him." (1 Thess. 5: 9, 10.) Meanwhile though we see the lightning flashing and hear the nearing thunder roll, we may appropriate the inspired psalmist's word of assurance:

"God is our refuge and strength: a very present help in trouble.

Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof."
(Ps. 46: 1-3.)

"BE STRONG AND LET THY HEART TAKE COURAGE"

All the gifts and promises of God call for an appropriation of them on our part, a choice, an acceptance, a purpose to step out on them. For though He give you the land, only so much as you set your foot upon is yours. We are rarely or never just passive in the receiving of His blessings. Is it peace that He gives us? He adds immediately, "Let not your heart be troubled neither let it be afraid." (John 14: 27.) Is it joy that He promises? Then He commands us to "Rejoice in the Lord always; again I will say Rejoice." (Phil. 4: 4.) And, Be of good cheer: I have overcome the world." (John 16: 33.) These things must be taken hold of by faith. "I will sing," says the psalmist; "yea, I will sing praises unto Jehovah." And why should he not resolve with determination when the Lord has placed His song upon his lips? For it is God that giveth us songs in the night. "I laid me down and slept," said David, of his night of greatest trouble; and, "In peace will I both lay me down and sleep; for thou Jehovah alone makest me dwell in safety." (Ps. 3:5; 4:8.) God does not force this peace and joy upon us, but He holds it out to us and tells us to take it. "Let the peace of Christ rule in your hearts." (Col. 3: 15.) Or again, "In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.) But it is not as though we worked up such joy and peace in ourselves by our own efforts (as the world bids us do) but this is the "obedience of faith," which acts upon God's foregone promise and gift. We do not blind ourselves, or ignore our troubles, and try to force a smile; but we cast our burden upon the Lord, and look unto Him. And the resulting joy and peace is the gift of God.

When you meet temptation, turn to the right.

Cheerfulness and contentment are great beautifiers, and are famous preservers of youthful looks.

FOURTH ANNUAL UNITY MEETING

The next national unity meeting of the "churches of Christ" and the "Disciples of Christ" is to be held at the Indianola Avenue church in Columbus, Ohio, on May 13 and 14. Three sessions daily. Addresses and round table discussions. All are welcome. Let us pray for true unity.

NEWS AND NOTES

Dallas, Tex.: "For the first three months in the year of 1941 the Fair Park church of Christ added twenty-eight names to its roll. Seven of these were by baptism, and twenty-one were restored and transferred. In spite of the deadness and lukewarmness too much manifest amongst us, we are still waiting and hoping."—J. E. Blansett.

Lexington, Ky.: "We are happy here in Lexington to have Brother J. R. Clark come to Winchester as our collaborator in the work of the Lord in Central Kentucky. We hope for closer fellowship between these sister churches and pray that the Lord fulfil within us all every desire of goodness and work of faith with power, above all that we ask or think.

"We have had nine added to the fellowship here in Lexington, Cramer and Hanover Avenue Church, during the past six weeks. Six or seven of these were by baptism. I hope to send in several more names in your subscription drive."—H. N. Rutherford.

Chattanooga, Tenn.: "Our attendance is increasing and some are placing membership. Fellowship here is most excellent and love for the Lord and His word abounding."—E. H. Hoover.

Alexandria, La.: "The Word and Work should be given the widest circulation possible. I feel that the brethren will take advantage of the present offer to enlarge its borders. The high spiritual plane maintained in presenting 'the whole counsel of God' commends it to every reader."—W. J. Johnson.

Enid, Okla.: "Just a line to say we still enjoy the Word and Work from cover to cover. May God bless every effort of the publisher and editor. We pray that Bro. Jorgenson is much improved. We are looking forward to Bro. Boll's articles on Daniel."—Mr. and Mrs. Carl Greene.

Fulton, Mo.: "It is my present intention to work on into John's Gospel verse by verse for my 'Studies in Original Text.' Of course I shall answer questions if any come in."—Jonah W. D. Skiles.

Brother Skiles also states that he

will be available for a few meetings between June 1 and September 1. Address him at Westminster College, Fulton, Missouri.

Pekin, Ind.: "The Word and Work is so full of good spiritual food. I enjoy reading the good, comforting and instructive articles it always contains. I am very glad to learn that Bro. Jorgenson is better. May the Lord bless him in his good work. 'Blessed is that man that maketh the Lord his trust.' (Psalm 40:4.)"—Linnie Johnson.

Louisville, Ky.: "The work at both Pekin, Ind., and High View, Ky., progresses nicely as the weather grows warmer. Interest and attendance are both increasing.

"One outstanding feature of both the churches is the sincere rejoicing in the hope of the Lord's return. Truly, time is well spent when used to testify for the appearing of our Lord in glory for his bride.

"We have started a Young Peoples service at High View church: we believe this to be a good work, and greatly needed in these days. The young people of Fisherville church, about 25 in number, came and conducted our entire evening service last Sunday. We thank God for such young men and women as these.

"I am very much interested in the page for the young people in the W. W.. May God richly bless this means of encouragement to our boys and girls."—Orell Overman.

Franklin, Ky.: "I am glad to know that Bro. Jorgenson is well again. I am sending seven new subscriptions. Use the extra money to help the Word and Work. I certainly have enjoyed it since I subscribed about twenty-five years ago. I know of no other paper that could take its place. I am looking forward to the articles on Daniel."—Mrs. J. P. Waldren.

Portland, Ore.: "Yes, we want to help in the effort to increase the subscription list of the Word and Work, and especially now because of the "Daniel" lessons to begin next month."—Mrs. S. T. Garber. (Sister Garber inclosed ten subscriptions and a special gift.)

Many have responded to our spe-

cial drive for 1,000 new names by May, but we are still short of our goal. Several have informed us that they are working and we expect to hear from them soon. Since the campaign was announced one has sent 35 names; another makes his club 40; several have sent 10 names; one paid for 14 new names; two gave us 9 new subscriptions; several made it a club of four. We are very grateful to all who have helped and to those who have indicated their intention or desire to do so.

West Central Indiana

A few days ago an urgent telephone call came to W. S. Hoar, Linton, Ind., requesting that he come to a certain address. He went, not knowing the purpose of his visit. He found that a man wished to confess Christ as his Savior and to be baptized. This bit of important news has already flashed through heaven and, now, we pass it on to you that you may rejoice with us.

W. S. Hoar is conducting a Bible class at the Jackson St. church in Sullivan, Ind., each Thursday evening. Brother Hoar is also busy with his young people's chorus and training class. The chorus has visited Sullivan and also the Bethsaida church near Coal City, Ind., in recent weeks. The boy's training class conducted a Sunday night meeting at Antioch church, near Dugger, in April.

"W. A. McBride, a faithful, devoted preacher, living in this section of Indiana for many years, was recently called home to be with the Lord. Brother McBride has preached over a wide territory for many years and was loved by many. His memory will linger as a benediction to those who knew his life and faith, bidding us carry on in the work of the Master. That Blessed Hope which meant so much to him will yet avail in his behalf. When Jesus comes his body of humiliation will be conformed to the body of His glory."—J. R. Clark.

Dallas, Texas: "Brother Jorgenson, I was sorry to hear of your illness, and since announcing it and having special prayer for you at the church service, many of the folk have been asking about you. I hope that you are in good condition again, and happily engaged in that service to the Master which you are

well able to render."—J. E. Blansett.

Sellersburg, Ind.: "The work here has shown some improvement this month. Our attendance has been better, two have taken membership and one has been baptized.

"We are planning now for a young people's revival to begin May 11. This is to be one week in duration and the young people will have complete charge. Short messages from young men, readings and special singing will make up our program. Both young and old are invited. This invitation is extended to all young people of neighboring congregations."—Howard T. Marsh.

Palmetto, Fla.: "May I say that of all books which I have seen in current use, it is the best. [Great Songs, No. 2.] I shall certainly commend it wherever and whenever possible."—Alfred Joynes.

Cynthiana Ky.: "I am to hold a meeting at the Melrose church in Lexington in July. I have been requested to speak at the alumni banquet of the Portland Christian School in Louisville, May 13. We are having increased attendance at all our meetings here at the Salem church."—Elmer C. Ringer.

Several years ago Brother D. H. Friend wrote in the Word and Work under the caption "Thoughts Worth While." In this issue we have borrowed that heading for a page of paragraphs gleaned from the writings of different individuals. We invite our readers to send in such paragraphs from which we can select material for such a page from month to month.

We are happy to announce that Brother Skiles is now giving us a verse by verse commentary on the Gospel of John from the view point of the original text. This study is to be continued from month to month. Brother Skiles is well fitted for this task. He has majored in the study of languages and is now an instructor of Greek in Westminster College in Fulton, Missouri.

We wonder how well young people like the Word and Work. Young people, please write and tell us if you read our paper and your thoughts concerning it. State your age, please. Would you like for us to devote a page or two just for young people?

THE FIRST LESSON ON DANIEL

R. H. B.

Those who believe on the Lord Jesus Christ need no other proof of the Divine authority and inspiration of the book of Daniel than the endorsement of it by our Lord Himself. He not only acknowledged the whole of the Old Testament scriptures according to the Hebrew Canon—the Law, the Prophets, and the Psalms (or the "Writings"), but He spoke specifically of "Daniel the Prophet" and repeatedly alluded to Daniel's prophecies. (Luke 24: 44; Matt. 24: 15, 21; 26: 64, et. al.) This fact infinitely outweighs all that unbelieving critics have ever been able to say against this part of God's word. And the blessing of the word of God is for those who receive it as the word of God! (1 Thess. 2: 13.)

"In the third year of the reign of Jehoiakim"

These are the opening words of the book of Daniel, which give us the historical setting. We must know something of those times in order to understand the book of Daniel and its prophecies.

1. The great and good King Josiah had fallen at Megiddo after having reigned for 31 years. He was the last of the good kings of the Kingdom of Judah, and the greatest and noblest of them all. (See the account of his reign in 2 Chron. 34, 35.) In the thirteenth year of Josiah the prophet Jeremiah began his ministry. (Jer. 25: 3.) About the same time, or a year or two earlier, Daniel was born. So during his early years Daniel (being, as we shall see, of royal blood or of nobility) must have known Josiah personally. How profound an influence the example of this brave and true man may have had on the lad Daniel, we can only surmise. Also he must have known Jeremiah, and seen and heard him frequently.

2. The death of Josiah was also the death-blow to the nation, the Kingdom of Judah. His successors were all wicked and worthless rulers, who finished up the long-brewing ruin of their people, only for a little while retarded by Josiah's righteous reign. The first of these was Jehoahaz, a son of Josiah, whom the people of the land made king. His evil reign lasted but three months. The king of Egypt, returning from the battle of Carchemish (one of the great decisive battles of the world, in which Egypt was defeated by Babylon) deposed Jehoahaz and set up another son of Josiah's, Eliakim, as king over the kingdom of Judah, changing his name to *Jehoiakim*. (See 2 Chron. 36: 1-4.)

3. "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with a part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of

his god." (Dan.1: 1, 2.) He also took with him a small company of captives, among them Daniel and his three companions. This was the well-known year 606 B. C. which marked the beginning of the captivity of Judah. From that day to this (near 2550 years) the Gentile has ruled over Israel, and the Jew has never again been independent as a nation, nor had an autonomous government.

It must have seemed a bitter fate to young Daniel to be thus ruthlessly torn and forever severed from his childhood home, his loved ones, his country, rudely regimented in a drove with other captives, transported some 500 miles across a wide desert land, into the heathen country of the Chaldeans, to Babylon the capital city of the conquering enemy. In the midst of a people of strange language, strange ways, and idolatrous religion, he no doubt often wept when he remembered Zion. (Ps. 137.) But the God of his fathers must have been his refuge and strength in those sorrowful days. There came an unexpected turn for him when Nebuchadnezzar, desiring to avail himself of the best material among the captives, ordered the selection of youths that measured up to certain requirements.

Exceedingly high were the standards and qualifications demanded. These youths must be:

1. Of the seed royal and of the nobles.
2. Without physical defects or deformity.
3. "Well favored"—i. e. of pleasing appearance.
4. "Skilful in all wisdom"—bright, intelligent.
5. Endued with knowledge, and understanding science—therefore highly educated.

6. Such as had ability to stand in the king's palace—must have that poise, and polish, culture and manners demanded for the King's court.

The youths that measured up to these requirements (among whom were Daniel and his three companions) were to be educated in the learning and tongue of the Chaldeans. The course of schooling was three years. During this time they were to be fed from the King's table, the King himself appointing their daily portion of his dainties and of his wine. To Daniel was given the name "Belteshazzar"; the names of his companions (Hananiah, Mishael, and Azariah) were changed to Meshach, Shadrach and Abed-nego—all of which names embodied titles of Babylonian deities.

"Daniel purposed in his heart"

No doubt Daniel had made his decision for God before ever he was brought into Chaldea. But now he and his companions were confronted with the first great test. The King's dainties included items of food which God had forbidden His people Israel to eat. (See Lev. 11 and 17.) And his wines had all been offered in liberation to his idols. Quietly but irrevocably, Daniel resolved in his heart that he would not defile himself with the King's meats and the wine which he drank.

In making up his mind to this, Daniel assumed the risk of heavy punishment, more than likely death by execution. Whatever the consequences might be, Daniel had purposed in his heart. And that was that.

To us who live in a time of laxity, lukewarmness, and compromise, Daniel's stand may seem to have been too extreme. Think of a boy far removed from home, from parental oversight, from the watchful eyes of friends and spiritual leaders—how natural it would be for him to forget the teaching of his early days; how natural it would seem in a new world to change his views and convictions (many of our youth, alas, go out into the world without convictions to begin with) and to feel that when you are in Babylon you must fall in with Babylon's ways! For who wants to be "odd" and different; who wants to be branded as a crank or as a "stick-in-the-mud." The extreme old-fashioned notions of father and mother are not practical nor practicable in the new environment. One cannot be a laughing stock in an up-to-date world. And so forth. They are the old familiar arguments of the tempter, since the world began. In Daniel's case the test was a more severe one: on the one hand lay honor and ease and preferment at the King's court; on the other hand the possibility of a cruel death. All the same—"Daniel purposed in his heart." How by faith and courage and sweet wisdom the first battle was won, how God blessed Daniel and his three companions, how in their final examination before the King they excelled all others—is all related in the first chapter of the book of Daniel.

Often the first victory is the decisive one for all after-life. It was so in Daniel's case. "Daniel purposed in his heart"—that struck the key-note of all that long and wonderful career that followed. "Daniel continued," in high place and ever higher, "even unto the first year of King Cyrus"—that throughout the entire seventy years of the Captivity. In the midst of the most corrupt court on earth, the court of Babylon, he kept his garments unspotted from the world.

It would be interesting, could we know and see, how many myriads of lives have been strengthened and hearts have been inspired to fight the good fight, by this single brave, God-fearing decision of God's young servant Daniel. For indeed,

"No life can be strong in its purpose, or pure in its strife,
And all life not be stronger and purer thereby."

* * *

Our next lesson will enter into that tremendous land-mark chapter, the second of Daniel.

PERSONAL THOUGHTS

"Daniel purposed in his heart." Then, and ever after, this was his one rule and aim: to do the will of God first, last, and all the time. From this purpose he never swerved. His was the pure heart and the single eye. Though he served the king of Babylon, he had but one Master.

Daniel was one of the few characters that rated 100 per cent. No

scratch stands against his record. Joseph and Joshua and Samuel also were up to standard.

Daniel's companions. We do not know, but it is possible they might not have had so much courage and strength but for Daniel's bold stand and leadership. To a brave and faithful soul kindred souls will rally. And if one chase a thousand, two will put ten thousand to flight.

"Daniel continued." Throughout the years of the captivity, through the change of rulers and governments, and on into the time of Cyrus the Persian king, Daniel continued, steady, steadfast, faithful, true, always, in every relationship of life. Behold what God's blessing may mean to a man!

Two passages in the Psalms apply with exactness to Daniel. See how Psalm 1 describes him and his career; and how the words of Psalm 91: 14-16 were literally true of him.

"He that overcometh." If Daniel had failed or compromised in his first test how great would have been the shame and loss! How great was the gain and glory of his victory!

Daniel was God's man at the court of the Gentile world-power. To him God revealed the secret of the "times of the Gentiles," of which we shall learn. In addition to the distinct prophetic gift, Daniel had the seeing eye, the hearing ear, and the understanding heart. (Ps. 25:14.)

THE "UNITY MEETING" PROGRAM

(Sent in by Claud F. Witty.)

Monday night, Tuesday and Wednesday, May 12, 13, and 14.

Indianola Christian Church, Norwich and Indianola Aves., Columbus, O.

In addition to the Unity Meeting which will be conducted along the same lines as those we have had in other years there will be a panel discussion on Monday, May 12, and as many more as we see fit to have during the time we are there.

Twelve men from the Christian Church and twelve from the Church of Christ will take part in these meetings. They are to meet in a quiet room alone, as brethren in Christ, and freely discuss such questions as the use of instrumental music in the public worship of the church, the missionary society, and such other questions as we may see fit.

We are not to try to bind anything on the churches, or on the brethren who attend the Unity Meeting, or on any one else. As a group of Christians who love and respect each other, we are to exchange ideas, examine passages of scripture that bear on the subject, and freely discuss the questions at issue and seek to agree on a course that will lead to a better understanding and a closer fellowship among those who are working and praying that the prayer of Jesus as recorded in John 17:21 may be answered.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."—1 John 2:10, 11,

THOUGHTS WORTH WHILE

"HE IS RISEN"

"He is risen!" This announcement meant the difference between defeat and victory to early disciples. The tears of Mary became tokens of joy. The doubtings of the wavering Thomas became a confession of faith. The backslidings of Peter were turned into confessions of loyalty. The dreary forlornness of the two walkers on the road became an awakened confidence in the promises of the prophets of old.—N. Wilson Burks.

THE CRUCIAL TEST

The test of every man's religion is what he lays upon the altar of God. You simply cannot get around that statement. But what is a Christian supposed to lay upon the altar of God? We read, "They first gave themselves to the Lord." We lay our penitent hearts upon the altar; we lay our services; we lay our sacrifices; we lay our means upon the altar. As we lay our "all" upon the altar we sing and pray, "My heart, my life, my all I bring to thee my Savior and my King." Anything less is but to miss the goal.—H. H. Adamson, in *Vinewood Reminder*.

SHARING CHRIST

Which are you, A Sea of Galilee Christian, receiving and giving, or a Dead Sea Christian, receiving and holding? We have a Great Treasure by having Jesus Christ as our Lord and Savior. Certainly we should give our knowledge of Him unto others who know Him not. "*The Christ we will not share we cannot keep.*" Let us give Christ to the world. "Go ye therefore, and make disciples of all nations."—Howard Marsh.

THE MIND OF CHRIST

(A study in Phil. 2)

1. *Christ Jesus, the Son of God*, had a mind, as God, to empty Himself, and, as man, to humble Himself, becoming obedient unto death, yea, the death of the cross. Verses 5-11.

2. *Paul an apostle*, manifested the mind of Christ in his willingness to be "offered upon the sacrifice and service" of the Philippian brethren's faith. Verses 17, 18.

3. *Timothy, a preacher*, had the mind of Christ. Of him, Paul said, "For I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ." Verses 20, 21.

4. *Epaphroditus, a brother*, had the mind of Christ. "For the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me." Verses 25, 30.

The Son of God, an apostle, a preacher, and a brother all had the same sacrificial mind. Most assuredly every Christian is included in Paul's admonition to have the mind of Christ.—J. R. Clark.

ABOUT PLAYING CARDS

Don Carlos Janes

The writer has never played a game of cards, nor even learned their various names, but has seen an impressive magazine article which speaks of weekly lessons over 116 radio stations for five months teaching at least three million people. A card game book was selling fifteen hundred copies a day and one man had taught sixteen hundred people a five-day course at sixty dollars per person! Americans had spent ten million dollars in a year for card lessons! The "bridge" game involves "the largest number of human beings who have ever done the same thing at the same time." According to this article *nine-tenths* of all gambling is with cards; the cards have significant references such as the King being the Devil, the Queen the Virgin Mary, and so on. There is said to be a card game involving obscene language and immoral conduct. We can see no reason for Christians to have anything sympathetic to do with the gamblers' game which George Washington called "the father of mischief."

WHOLE COUNSEL PREACHING

Robert B. Boyd

To stand on God's word, His whole word, and His word only, has always seemed to me to be the only safe foundation. When storms are raging, and men everywhere are living in fear, and collapse of temporal things around seems imminent, how sweet to know that though "heaven and earth shall pass away," we have the assurance from Christ that "my words shall not pass away" for "the word of the Lord endureth forever." I enjoy this security. I love the liberty and peacefulness in my soul of being a Christian only.

To be sure, I am keenly aware of the fact that faithful efforts to steer clear of all denominational tendencies have made my field of endeavor smaller. Many faithful brethren, preaching the same gospel and standing for the simplicity in Christ as always, have watched efforts on the part of some to cut them off from former fields of labor, and, to their deep regret, have seen these efforts more or less successful. But it is better to cultivate a small, limited field properly than a large one improperly, so why leave this correct, safe stand for the sake of broader territory?

The field that welcomes whole counsel preaching is sure to be a fruitful field and that means a great deal. Besides we have liberty in Christ to declare all of God's word and that is a blessed privilege. If we do not grow weary in well doing, we shall reap in due season. God says so! Legalism and prophetic repudiation is, as it were, a thorn in the flesh to me. However, if God does not see fit to remove it, I will not attempt, in some truth-compromising way, to do so, but will just keep on taking my stand on the same sure word of God.

"PRAYER CHANGES THINGS"

C. C. Merritt

Or does it? Let us see. Man is a praying being. In every age, race, and nation man prays. Japan prays to her emperor; China, to her ancestors; Islam, to Allah; Indians to the Great Spirit of the Happy Hunting Grounds; ancient Egypt, to her Sacred Bull; Tarshish sailors, "every man to his god"; the Pharisee, to "himself"; and Jonah, to "thy God"—Jehovah.

Among all prayer-worshippers there are sincere prayers, no matter to what god they are offered. And among them are prayers not sincere, which change nothing unless it be that the worshiper is steeped more and more in his own diabolical hypocrisy.

Some contend that sincere prayer is a "self-generating energy." There are things which lie in the reach or power of man's own efforts. Whether it is wisdom, wealth, or righteousness, prayer gives him the energy to obtain and thus it "works wonders." Thus he asks and it is given, he seeks and finds, he knocks and it is opened unto him. With Emerson he admits, "No man ever prayed without learning something."

So, we must agree, "prayer changes things."

But, as a Christian, does your conception of prayer include no more than that? Do you feel that you have no advantage over the Arabian? the Indian? the Chinaman? the Pharisee?

I, as a Christian, am not interested merely in the "prayer that changes things." I have a God who changes things for him who prays by faith through his Redeemer. By praying, the Japanese may be moved to a greater patriotism; the Chinese, to a greater devotion; the Arabian, to a greater fanaticism; the Pharisee, to a stricter self-righteousness. But if the Christian does not have a God who changes things that prayer cannot change, to be sure, he has no advantage over worshipers of any other religion.

But, before the Christian's God can be moved to "move mountains," the mountain of sin must first be considered. Mt. Sin is the mountain that is by far too often considered only as a mole hill. The Christian's God is a holy God that "cannot behold sin."

And what is wrong with the Pharisee's prayer (Luke 18: 9-14)? It was not that it lacked sincerity. The Pharisee did not know himself to be a sinner unworthy of any consideration from God. No man was ever good enough to approach God in prayer. Man's good deeds, fine characteristics, or devotions, do not enter into the matter of his atonement. Christ alone and without our assistance, in any way, atoned for us. Man's righteousnesses are but a cesspool of filth (Isa. 64:6). The Pharisee needed to repent of his own filthy righteousnesses instead of boasting about them. It is altogether possible that the publican of that text had about as much righteousness as

the Pharisee, but he knew that he needed an undefiled goodness (which God alone possessed) to be able to stand or walk with God. That spells humility. A self-righteous man cannot possibly be humble: and it is just as impossible for God to be moved to remove his mountains through any such praying.

How can he pray sincerely who believes that "self-generating energy" is all there is to the change that prayer can bring? If such an one prays he must "pray with himself," "trusting in himself" and in his "self-generating energy." God neither answers such a prayer nor justifies the worshiper.

I am afraid that we have many preachers in professed Christian pulpits who have advanced no further in this subject than the Pharisee or Paul's audience of Acts 17:22-31.

Reader, do you have a God who answers the prayer of the believer in the crucified Christ; or, is it just your "prayer that changes things"?

The God and Father of our Lord Jesus Christ is the God who can put a holiness within me of which my "self-generating energy" knows nothing. My "self-generating energy" could never succeed in making me a lover of my neighbor, let alone a lover of my enemies. But God, the God who answers the believer's prayer, can fill me with His Holy Spirit, the result of which will make me God's kind of a lover (Rom. 5:5). God can give me a wisdom the like of which the world knows no kinship (James 1:5; 3:13-18). And this may be said of all things worth desiring or possessing.

DO WE HELP OR HINDER?

J. H. McCaleb

And so the work of God goes on. Sometimes with a rush and sometimes with a slower motion. Sometimes the effort is constructive. Sometimes it is destructive. All of us fail some of the time. And when we fail, it is because we lose sight of the goal. Temporarily our eyes waver. We see for the moment the frailty of man instead of the great glory of God Almighty. His grace is sufficient unto every need, through Jesus Christ our Lord.

Do we help or hinder? Does the work progress because of us, or in spite of us? List the good works of a Christian. Name them one by one. Where do we stand with respect to each item? What would be the result if every individual did as we do? Do we help or do we hinder? Does the work progress because of us, or in spite of us?

No real work can be accomplished by the congregation unless there is a unity of purpose and a mutual trust. With that kind of fellowship with one another and with God, the work will go on because of us and not in spite of us. We will help and not hinder. All things will work out to the glory of God and for our good.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 1:6-11

6. "There came (*egeneto*) a man (*anthropos*) sent from (*para*) God." Literally, "There came into existence a man sent from God." The contrast between the terms of this verse and v. 1 is to be noted. "In the beginning was (*en*) the Word" is in contrast with "there came into existence (*egeneto*) a man." *En* is the imperfect of *eimi* "to be, exist" and *egeneto* is the second aorist of *gignomai* "to be born, come into existence, become, be." *En* shows static existence, *egeneto* shows coming into existence. The Word, Jesus Christ, has always existed; John was another human being (*anthropos*) born into the world. The use of *para* literally "from beside," shows, however, that John had close connection with God. Jesus speaking of John in Matt. 11:14 said, "If ye are willing to receive it, this is Elijah, that is to come." The *para* "from beside" is probably significant here intimating that John the Baptist, as Elijah, had already been with God.

7. "That all might believe through him (*di'autou*)," i. e., through the light, Jesus Christ. (Cf. John 1:12; Acts 19:4; Gal. 3:26). Unfortunately, "through him" (in both A. V. and A. S. V.) is ambiguous in that it could be interpreted (without thought for the theological implications) as meaning "through John." The expression *di'autou* is exactly the same as used in v. 3, "all things were made through him (*di'autou*)," where the *di* (i. e., *dia*) is a very intimate word showing the word as the channel through which everything was made. Here in v. 7 he is the channel through whom men "believe (*Pisteusosin*)," i. e., have faith in God. Just as he is the only way through which "all (*pantes*)" have faith in God. Cf. John 14:6. John's mission was "that he might bear witness (*marturesei*)," i. e., testify to Jesus' mission.

9. "The light which lighteth (*photidzei*) every man." *Photidzei* is a universal present, i. e., he "lights up (spiritually)" every man. We use this universal present in expressions of universal truth (regardless of time) such as, "the world goes around," "the sun shines," etc.

"Coming (*erchomenon*) in the world." The grammatical structure of v. 9 does not show whether "coming (*erchomenon*)," a present participle, modifies "light (*phos*)" or "every man (*panta anthropon*)," but the implication is clear that it is "the light coming into the world," and this implication is borne out by the beginning of v. 10, "He (i. e., the light, Jesus Christ) was in the world." "Every man that cometh into the world," translation of the A. V., adds nothing to the thought, for, of course, Jesus is the light to every man coming into the world. We might translate, "the true light was the one which lights up every man by its coming into the world."

10. "He was (*en*) in the world, and the world was made (*egeneto*) through (*dia*) him, and the world knew (*egno*) him not." We might translate: "He lived (or existed) in the world, and the world came into existence through his personal agency, and yet the world did not recognize him." The *kai* (before the last clause) is similar to the second *kai* of v. 5 (commented on *supra*) in that it has a slightly adversative force and may be translated "and yet" or even "but." V. 10 is a virtual repetition of v. 5—another mark of the influence of Hebrew poetry on John's style.

11. "He came unto his own (*eis ta idia*), and they that were his own (*hoi idioi*) received him not (*auton ou parelabon*)." *Eis ta idia* means "unto his own possessions." *Ta idia* is neuter plural and therefore refers to things (or possessions). All things, animate and inanimate, are His, because they were made through Him (cf. v. 3). He came unto all His possessions, persons and things, but "the persons who belonged to Him (*hoi idioi*)" received Him not. *Hoi idioi* is masculine and therefore refers to persons. There could have been no rejection by inanimate things and by plants and animals, but the persons, who by their intelligence should have glorified Him most, rejected Him. *Auton ou parelabon* might well be translated "did not take him in with them." The prefix *par-* has the connotation of "alongside of, with."

BEN'S BUDGET

Ben J. Elston

Fellowship, Christian fellowship, must mean much. It is not giving alone; but that is an important feature of it. And a good giver is a great blessing. Givers imply receivers, and it may be that good receivers are more rare than good givers. How painful when a good heart opens a purse or other help to be stung by "base ingratitude." When love or other obligation moves our fellows to help us, let us express honest thanks to the sources of human and divine aid, properly estimating the benefits. Ingratitude to God, and to human beings whose hearts are moved to help, rightly halts the helping hand. A poor man saw two well-to-do-men whose fine cars (in a minor collision) had their bumpers interlocked. He watched their unavailing efforts to get them untangled for some minutes, then offered proper advice in the case, and his own free help. Ready to go his way when they were relieved, he pleasantly told them of his pleasure to have helped. They displayed themselves by saying they "did not need him in the first place." He kindly replied that a life-rule with him was to give needed help when able, leaving the assisted free to act as they might see fit. Shall we who have so freely received not as generously help? Be kind, even as the heavenly Father, to the unthankful and the evil? Give and take (if take we must) in the right spirit. Giving is the more blessed.

MODERN HERMENEUSES

Flavil Hall

A certain preacher says that the "rule of sound hermeneutics" must "forever be kept in mind" in interpreting the book of Revelation. This word of foreign origin "is derived from the Greek Hermes, the messenger of the gods, and the interpreter of Jupiter. Every Hermeneus was, therefore, in interpreter."—Dungan. Some of the interpretations of present day Hermeneuses seem to be from a source as destitute of warranted conclusion as the hermeneutics of mythological times.

The above mentioned preacher in his hermeneutics, unwittingly, it seems, casts aside the words of Revelation 1:19: "Write the things which thou hast seen, and the things that are, and the things which shall be hereafter." How clear it is that chapters 1, 2, and 3 contain things that he had seen, and things that were when he wrote, but that from chapter 4 onward the things written are things that were to "come to pass" after he wrote. Verse 1 of this chapter says: "Come up hither and I will show thee the things which must be hereafter." But the said preacher will not let the things from this chapter on to the close of the drama mean things that were to "come to pass hereafter."

The Battle of Armageddon

His hermeneutics has "the battle of Armageddon (chapters 16, 19) beginning at Pentecost (Acts 2, nearly 70 years before John wrote), and all Christians from that time fighting this battle with the Gospel word of truth. He says the sword proceeding out of the mouth of the Lord at Rev. 19:15 in the Armageddon battle is nothing but the gospel word used by His followers in the fight of faith, not considering that at 2 Thess. 2:11 it is called "the breath of his mouth," by which he will slay "the man of sin" "with the brightness of his coming." But here he ignores what he so fervently recommends, viz: letting scriptures preceding Revelation throw light upon the latter.

His Coming

Revelation 1:7 predicts His coming with clouds. In the 19th chapter He comes with his saints following Him on "white horses." The forces of the man of sin are mustered for the Armageddon battle, as we are told in Rev. 16:14-16; 19:19. Faithful "earthen vessels" (men of God) have the use of the gospel word of reconciliation committed unto them (2 Cor. 4:7; 5:18, 19). But *Jesus* will use the sword (breath) of His mouth in the Armageddon battle, and Christians are not represented as engaging therein with carnal weapons. But our modern Hermeneuses won't let His coming here mean His presence, and thus they deny believers any account at all (in the whole drama) of the fulfillment of the promise of His coming—the most momentous event in the things to "come to pass

hereafter." But here we hear some more crushing argument(?). We are told that since He is to come back as He went away (Acts 1:11) and did not go away on a white horse He is not to thus come back, forgetting that such assumption would not let Him come with the trumpet of God in flaming fire (1 Thess. 4:16-18; 2 Thess. 1:7-9), since it is nowhere said He thus went away. They have no place in their interpretations for the words of John, "I will show you things to be hereafter." (chap. 4.) With them John, in concluding the Revelation, was still writing about the things he *had* seen and the things that *were* from Christ's personal ministry onward. How can they expect thinking people to believe that God is the author of Revelation if it has nothing but symbols (with the symbolism invisible) of things that had already been given in literal language and practiced accordingly for approximately 70 years? Of what use could such a book have ever been? Their Hermeneutics approach nearer and nearer the intangible, mystical realm of the Hermes "interpretation of the gods."

Chapter 20:1-6

This certain preacher, with whom these observations have largely to do, declares that the binding of Satan, the first resurrection and the beginning of the thousand years in chapter 20, were already past when John wrote, and thus he has John doing the antithesis of what he was divinely bidden to do, viz: to write the things that were to come to pass (1:19; 4:1).

What an enlightening (?) illustration of the binding of Satan does he find in a bull-dog's being tied, with the freedom of a long rope, and thus not able to reach the person who will keep himself in the path from which the rope will hold the dog! But how feeble is the illustration when we remember that Satan is to be imprisoned in the abyss with a seal upon him and is to be divested of his power to deceive *the nations*. Moreover, Satan is not even tied now. He has full freedom, as a roaring lion, to seek whom he may devour (1 Pet. 5:8). But man has the sword of the Spirit to defend himself and to drive away his Satanic majesty. The heavenly messenger will use the "chain" to bind Satan, which Christians are not divinely represented as doing.

VICTORY

Victory is the cry of men on earth today. They desire victory over men and nations. Their trust is in the arm of flesh and great implements of war.

Victory! Oh, that men would cry unto the Lord for victory. He will give victory over: Sin and its power to enslave; Law with its power to kill; Death and its eternal prison. In His death and resurrection Jesus shattered these forces of evil with an overwhelming *victory*.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57.)—Elmer C. Ringer.

THE BLITZKRIEG AS A TEACHER

In the current number of the *American Magazine* Rose Mary Langer, a blitzkrieg veteran from Warsaw, Poland, gives her experiences. For weeks she listened to the terrifying explosion of bombs. Her own house was hit. She ran through the flaming streets with her two children, aged eight, and three.

She says: "I learned then what mortal fear means. Yet, having been through it, I shall be forever grateful that I am alive. . . . Not until I faced death did I realize that life, any life, is a wonderful gift. . . ."

"For days and weeks I went about so hungry that I felt like crying every time I got up from a meager meal, knowing that I could eat five times as much and still not have enough. I slept on benches, on the floor, on the staircase. Such privations have made me certainly more appreciative of small comforts which in peacetime are usually referred to as 'bare essentials.' Why, a square meal, a clean bed, a bath are not 'essentials' at all! They are not to be taken for granted but appreciated as wonderful gifts."

She saw Warsaw utterly demolished, and she says: "It was then that I lost my faith in the value of material things. When I discovered that all my belongings were burned, I could not even feel sorry. After all, I had expected we would lose our lives, and we lost only our property! It looked like a good bargain, and it still does."

"Today, in the United States, I do not envy my friends their lovely homes. All material things have acquired in my eyes a strangely perishable aspect that seems to rob them of half their attraction."

The blitzkrieg is thus seen to be a rude, expensive and effectual teacher—but may it never be necessary for the people of this country to be taught in such a murderous manner.

Storms, floods, fires, earthquakes and other so-called "acts of God" which damage or destroy one's possessions should be sufficient to demonstrate the "perishable aspect" of all material things.

The Lord Jesus warned that moth and rust corrupt earthly treasures and thieves break through and steal (Matt. 6:19).

To all who learn that "*life, any life is a wonderful gift,*" the Scripture says: "*The gift of God is eternal life through Jesus Christ our Lord.*" (Rom. 6:23.)

Eternal life is not merely the extension of natural, physical life, but "this life is in His Son" (1 John 5:11).

Eternal life for us is possible because of the death of the Lord Jesus on the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him should not perish but have eternal life" (John 3:14, 15). We can only have this life by having Christ. "He that hath the Son hath life; and he that hath not

the Son of God hath not life." (1 John 5:12).

"A square meal, a clean bed, a bath are not to be taken for granted but appreciated as wonderful gifts," said Mrs. Langer. They are gifts from the Giver of all good and perfect gifts and merit our hearty thanksgiving.

Anyone who is not thankful for those things commonly called "essentials" is not worthy of them. Even the Lord Jesus would not use the loaves and fishes to feed the hungry multitude until He had first "given thanks" for them (John 6:11).

Is it any marvel then that the apostle Paul says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"Lord, we are thine; in Thee we live,

Supported by Thy tender care,
Thou dost each hourly mercy give;
Thine earth we tread, we breathe Thine air;
Raiment and food Thou dost supply,
Thy sun's bright rays around us shine;
Guarded by Thine all-seeing eye,
We own that we are only Thine."

—From LeTourneau's "Now."

THE BESETTING SIN

Tona Covey

Many are the sins that beset us. John lists them under three heads: "The lust of the flesh and the lust of the eyes and the vainglory of life." (1 John 2:16.) These things lead us astray from right and righteousness. However, not all sins have the same appeal to all men. Some are especially weak concerning some sins and others to other sins. So it is said that a man's particular sin is his "besetting sin." In a sense that is true, but Hebrews 12:1 suggests something else is meant there. The writer did not say "sins," but "the sin" that besets "us" as though there is some sin common to us all.

The connection suggests what this "besetting sin" is. Chapter 11 tells how the heroes of the Old Testament had accomplished their great works—"by faith." It is said (Heb. 11:6) "without faith it is impossible to be well pleasing unto God," and John says (1 John 5:1) that faith is the victory that overcomes the world. These scriptures teach that every victory before God is won by faith. And equally true is it that *faith* always wins the victory. There never has been an exception to this. A man's particular weakness is not his worst peril in regard to salvation, for every one that has ever been saved had his particular weaknesses to overcome, but was saved in spite of them. If it is true that faith saves, and that it always saves, then there is just one thing that can cause one to be lost and that is *unbelief*. That is the *besetting sin* of the human race. If one can only lay aside that sin, his salvation is as-

sured. On their journey from Egypt to Canaan Israel committed many sins (idolatry, fornication, murmuring, making trial of the Lord, etc.) and failed to enter into the land, but Heb. 3:19 (and Jude 5) attributed the failure to just one cause—*unbelief*. Somehow that seems to be the cause of all our other failures. If we can only lay aside that basic sin there is ample provisions made for the disposal of all our other sins.

WHAT IS WRONG WITH CHRISTIANITY

Christianity is just what it has always been. There is not, there has never been, and there will never be anything wrong with Christianity. The world as such has always been the enemy of the church. Christianity has not changed; the world has not changed; hence, we must look elsewhere for the trouble. Here it is: The friends of true religion and many, many members of the church have grown sinfully indifferent to their obligations to Christ and to his appeals for a godly life. Stolid indifference in the homes of church members which breeds a low standard of morals has just about chilled the church to death. Prodigal fathers, gossiping mothers, beer bottles and wine flasks in the home have hatched and are brooding a generation void of parental respect and untaught in the sacredness of divine things.

Christianity had its birth on a cross: and that signifies sacrifice, reverence, and consecration. Wholeheartedness is such a big word that many do not care to use it nor even contemplate its meaning in relation to the Christian life.

But is there no way out? Yes, there is a way out. We need a new generation of Christians that will read the Bible on their knees and know that gospel obedience means much more than simply being baptized, and that the Christian life means much more than taking the communion on Sunday morning, then leaving the house of worship and waving the Lord good bye till next Sunday morning. The church needs servants, not masters; it needs example, not dictation; it needs followers, not leaders; it needs piety, not popery.

A view of the old rugged cross and a dying Savior, with His spirit and teaching embodied in our lives, is the only thing that will convert the world and exalt the church to its rightful place before God and men. He who does most to preach the full gospel and live the devoted life of a Christian will do most to bring about that blessed result.

Christianity is all right, give it a trial.—H. H. Adamson, in *Vinewood Reminder*.

"Regeneration is not the end, but the beginning of a life-long change."

Bad habits are like a comfortable bed; easy to get into, but hard to get out of.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

It's in the Bible. ** Bro. George Johnson has spoken in Cornell Ave. and Brookfield (Chicago) churches. ** Each letter out of No. China costs fifty cents (local money) for postage. ** "For the first time since we broke up housekeeping in 1936, we are now in a house that is comfortable and convenient, well ventilated and lighted."—*H. G. Cassell.* ** When a hundred pounds of ice was brought from Livingstone, the Hobbys and the Reeses had one of their rare experiences—ice cream. Then they washed the salt from the ice and had iced-tea. "There wasn't a scrap of it left, but the water where some of it melted."—*Georgia Hobby.*

It's still in the Bible. ** "Thanks for donor lists for December enclosing emergency funds. I am very grateful to you for making it possible for Alice to have the best treatment available."—*Dow Merritt.* ** Pray for the missionaries and native brethren in Japan on account of the hard situation made by legal enactment. ** All of us are well now, except Verlie's old neuritis is giving her a bit of a memory course."—*Orville T. Rodman.* ** Bros. Reese and Hobby made Sister Merritt's coffin which "looked real nice, but we worked on it till nearly midnight."—*Margaret Reese.* ** On a recent trip, Bro. Morehead sold about 3,000 tracts and about fifty books with an equal number of "World Vision" subscriptions. Read this excellent, freely-illustrated paper to be well informed on missions. Bro. R. B. Sweet, College Station, Texas, is editor.

The missionary obligation is still in the Bible. On the basis of Biblical authority, we might as well give up the Lord's Supper as to give up missionary work. Note that it is not merely the duty of elders or preachers to do missionary work, but it is the Christian's obligation. It may also be regarded as a high Christian *privilege.* ** While some friends of Bro. N. B. Wright are supplying him means of having a more decent place to live, friends of Bro. J. C. Shewmaker are making the same arrangements for him. Over \$200 reported given. Address Mrs. William Johnson, 1001 North York Boulevard, Detroit, Mich. ** "When we were away at Huyuyu and the Cape the six years, two brethren had the meetings in their homes. . . I do not pay these brethren from the fund. They work without pay."—*Emma Sherriff.* ** Sister Ewing, formerly of the Japan work, has arrived in Texas and Sister Kennedy, also home from Japan, has moved from Jefferson City, Mo. to St. Louis, where she is employed. ** "Definitely, we can say that none of our funds have gone to support native churches. . . If all the white people were called from the Livingstone-Sinde area, I believe there would be about five congregations which are strong enough to continue."—*Joyce Shewmaker.*

CONCERNING THE GARRETTTS

(From a Bulletin by Frank Mullins)

After more than ten years in Southern Rhodesia, South Africa, the Garretts arrived back in this country shortly after the first of the year. Landing in Boston they went on to New York as soon as possible. There Brother Reeves and other members of the church met them at the station and showed them wonderful hospitality until they left for Avon Park, Florida, the home of Brother Garrett's mother, where they are stopping temporarily.

In answer to inquiries regarding continuing offerings for the Garretts' personal support, we can only reply, By all means. Let us keep in mind that the Garretts have returned home first of all to rest and recuperate, and have no income except as the Lord provides through his people. Secondly, even if Brother Garrett were able, without any rest, to enter into the work in this country, it is hardly probable that a place would be found immediately which would provide sufficient funds to support him and family, and their living expenses and other necessary obligations must be met. Pray for them and give as the Lord may lay it on your heart.

I will gladly forward any funds for them as heretofore but it seems best that you mail direct to him: S. D. Garrett, Box 313, Avon Park, Fla.

I praise God for each of you who have had part with us in bringing this worthy family home. May His richest blessings be with you and abide. If I can be of further service write me.—Frank M. Mullins, Box 308, Jennings, La.

SOUTH CHINA MISSION

(From a letter to Brother Skiles.)

The Bible School is opening in the worst storm we have had this winter. Temperature is still in the forties, but we have a high wind and it is raining. Travel is almost stopped, and some of the students are held up and will not be here until the weather is better.

We are opening with seven students for sure, and we expect one or two more from the country. Two or three will come for Bible classes only, and that will run the number to ten or above. We would like to get a few more if we can. It is about the same number we had when the school first opened in 1932.

The students are about equally divided between the upper and lower classes. The lower class is in junior high level, and we offer only one year of that as preparation for the upper classes. The upper division is senior high level. Students range in age from 13 to 26, and they seem to be quite capable of the work before them.

When the school gets going, and the weather is good, we are planning to go into a village and try to work some there, in spite of the Japanese occupation. I do not know what the reception will be, but I want to know. We want you to pray that the effort will be successful.

Lowell B. Davis.

W. N. SHORT LETTER

We thank you so much for your help in getting our children over to the homeland. They need so much the association and help that can be had there. They want to get back to this country, where the people are waiting and praying for them.

Our meeting work is going on very well, among the European as well as the native people. And now comes calls that I cannot, at present, answer, although something should be done every time a call comes.

W. N. Short.

MATTLEY LETTER

(From a letter to Brother Skiles.)

Bro. Broaddus returned from Manila safely though he hated to come away from his family. A new daughter arrived while he was there on Dec. 21 and they named her Alice Ruth. They succeeded in getting a better house. We hope they will not feel the heat so much as they have in the place where they have been living.

Miss Bernard and her family have moved to Macao. I've had my rent raised from \$13 to \$28 and still have no desire to go to any other place. In fact I do not know where I could better my condition. This war has surely raised the prices of everything. Rice has gone up until it is a wonder that many of the poor are able to keep their souls and bodies together. We have to help as many of them as we can. The government has been trying to take all the street sleepers to the refugee camps but many of them are unwilling to go. How they want to continue an existence on the streets is a mystery to me! Many would work if there were anything they could get to do. I pity the widows with a number of children. A woman can scarcely make enough for herself. Then to keep the children in school is another problem out here where there are no free public schools. They pay tuition wherever they go and abide by whatever rules the school sees fit to impose on them. We are hunting another school for my servant woman's little boy.

We keep working and it keeps me busy finding enough Chinese language to express the thoughts I want to give to the women. For a time I taught a class on Sunday and now this week we opened a young people's meeting at my house for Monday nights. We hope this will help many to be of service in the regular meetings of the church. Please, continue to pray for us and the work.

Ethel Mattley.

TWO INTERESTING EXPERIENCES

Let me tell you a couple of good stories, even though the laugh is on me. We moved to Ningtsin in order to be present when a suitable place would be offered for rent. So we took the only house that was at all suitable. It was an east house (the Chinese build their houses around the plot of ground, all windows face the central open courtyard; hence they have an east, west, north, and south house). The floors are of brick, being very damp and dirty when we moved in—the use of the house, to our surprise, was that of a stable! The windows are paper. The doors are one-half paper. The room is about 16 x 36 feet with high ceiling. A small room to the south opens into this room. The stove is about the sixth of a 10-inch stove pipe, lined with tile. Then because coal is 11 lbs. for a local dollar, the fire is "smothered" all the time. Consequently, I have worn a short coat lined with sheep-skin during the waking hours. Then one day a bad place developed on the left hand. Time went on and the swelling and soreness increased. The Chinese saw it and pronounced "frozen." That probably happened while I was sitting almost on top of the stove! The second is this: I made a trip to Kaoyi. While in the foreign house there my eyes were most distressed. When I returned to Ningtsin, I knew the many weeks in the dark room behind the paper windows occasioned the distress caused by the floods of light that came in through the glass windows in Kaoyi. Victims of Chinese bandits are sometimes kept in dark rooms for a long while. Sudden exposure to light—if the victim ever reaches the light—blinds them for life. I've had just a little taste of that. Negotiations are in progress for a good house. Certain difficulties have presented themselves. Tomorrow may see the terminations.

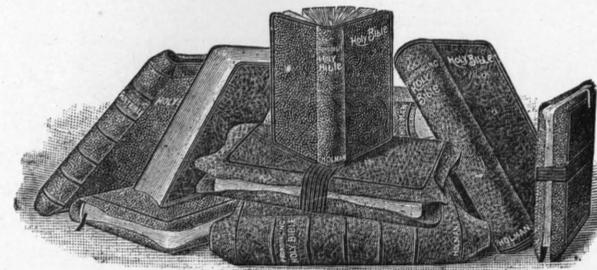
Someone may ask: "Why don't you get out in the open more, if the room is so dark?" So say I, too. Hundreds of guests have come. They must be entertained with tea and "talk." Often there has been no time for the noon meal at all. Sometimes as late as 9:30 at night we are entertaining.

N. B. Wright.

Wright House Fund Report

Amount pledged on building, not sent as yet, \$134. Amount needed to reach goal of \$350, \$94. Notice that the \$94 is not covered in pledges sent in, but is yet to be raised from other friends. We are still \$200 in debt on this matter, but feel that the Lord will provide the needed amounts in His wisdom. Pray earnestly for this field of harvest.—N. Wilson Burks, Treas., Cynthiana, Ky.

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OFFER NUMBER ONE

The April issue of the Word and Work carried some exceptionally fine articles. One that excited considerable comment was "Why Should God Bless America." You will want your friends to read this stirring article. We will give a copy of this April number to every new name received during the month of May. You may continue to get eight months clubs of four or more at the 50¢ rate until the end of the month. This April Word and Work may be had at the special rate of five cents per copy if you wish to hand a few to friends. This holds good as long as the supply lasts.

OFFER NUMBER TWO

We have several Boles-Boll Prophecy Debate books which originally sold at \$2.00 per copy. We will present one of these to each person who sends in a club of four or more names during the month of May. If you wish the book you must notify us when you send in your club. Or you may have the Boles-Boll book for 50¢ without a club.

OFFER NUMBER THREE

Six second quarter Word and Work quarterlies will be sent FREE to any adult or young people's Bible class not using them. Additional quarterlies may be had at half price. As long as our stock lasts Bible schools using them may secure an extra supply at half price. This offer applies only to the second quarter.

OFFER NUMBER FOUR

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