

THE WORD AND WORK

(VOLUME XXXVI, FEBRUARY, 1942)

HE CHANGES NOT

I hear the words of love;
I gaze upon the blood;
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's Name;
'Tis stable as His steadfast throne,
Forevermore the same.

My love is oftentimes low,
My joy still ebbs and flows;
But peace with Him remains the same—
No change Jehovah knows.

I change; He changes not;
God's Christ can never die;
His love, not mine, the resting place,
His truth, not mine, the tie.
—Selected

WORDS IN SEASON

R. H. B.

THE HAND OF GOD

It is bound to impress the thoughtful reader of God's word how God is represented as acting in person in the world of nature, in the affairs of men and nations. Brushing aside all "secondary causes," all means and agencies it is *God* who does things. It is *He* that maketh His sun to rise on the evil and on the good; *He* sendeth the rain on the just and on the unjust. It is *He* that so clothes the grass of the field as never Solomon in all his glory was clothed; and it is *He* that feeds the birds. It is *He*, too, who decrees the fall and rise of nations and determines the bounds of their habitations. (Acts 17:26.) Whatsoever *He* has pleased that hath *He* done in heaven and on earth. To be sure *He* uses means, and agents, good and bad. Though *He* is never the author of wickedness, nor ever countenances or condones it, yet under His overruling the wicked must help to work out the final plan. *He* maketh the wrath of man to praise Him; and neither man nor devil can go a hair's breadth beyond the bounds *He* has set. Jew and Gentile, kings and governors, may conspire against Him; but they

will succeed only to accomplish that which His hand and His counsel hath before determined to come to pass. (Acts 4: 25-28.) He brings the plans and counsels of nations to nought, and makes the thoughts of the peoples to be of none effect, and says "*My* counsel shall stand, and I will do all my pleasure." He is never thwarted, never foiled, by aught that the powers of evil do; and if He allows His purpose to suffer delay (as sometimes He does) it is that He may make the greater gain of glory in the end. Blessed are they who can see the unseen hand of God behind all things. They will be spared many a doubt and fear and delivered from needless wrath and hatred. Theirs, too, is the assurance that His eye watches above His own, and that He will make all things work together for good to them. The day will declare it.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

"Ye fearful servants, fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
In blessing o'er your head."

JEHOVAH DID IT

In Israel God revealed Himself. "He made known his ways unto Moses, his doings unto the children of Israel." (Ps. 103:7.) From His dealings with them we can learn His ways, His methods, His principles of action. What in His dealings with other nations would have been hidden and unrecognized, was set forth openly in His dealing with Israel. There He made bare His holy arm in the sight of all peoples. It behooves us therefore, especially in such a day as this, to note carefully what is told us concerning the changes that befell Israel, and the causes and reasons for the same. We shall be surprised to find that their victories and defeats are not said to be done by any of the causes to which men are accustomed to assign such issues; and that even the wars themselves do not originate from the international and political frictions (whatever part these may play in bringing them about) but to deeper reasons. Let us note a few of these peculiar statements.

Rheoboam's kingdom was attacked by Shishak, king of Egypt. For what reason? The student of history would readily discern a number of plain reasons. The kingdom of Judah was an alluring prize, for it was still fabulously rich, possessing the treasure which Solomon had gathered. Also Judah was weak and open to attack, having but recently been separated from the Ten Tribes, which seceded and formed the Northern Kingdom, the kingdom of Israel. Moreover, from the days of King Solomon there had been enmity be-

tween Jerusalem and Egypt. Anyone can easily see what were the motives that prompted Shishak to invade Judah, and there is no mystery at all about the why's and wherefore's of this invasion. But see now what the old Book says. "It came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, *because they had trespassed against Jehovah.*" (2 Chron. 12:2.) All other causes and explanations are brushed aside: there was *just one reason* why Shishak invaded Judah—a reason of which Shishak was entirely ignorant, and which only a few in Judah understood—Judah's transgression against Jehovah. When Shemaiah the prophet told this to the princes of Jehovah, they humbled themselves before the Lord; and He, as He never fails to do in such a case (Ps. 51:17), restrained Shishak from destroying Jerusalem. (2 Chron. 12:5-8.)

MORE OF WHAT GOD DID

Taking a look at other examples: Asa, another of Judah's kings, had no wars in his first years—not because of the fortified cities he built, nor because of his strong army, whatever the effect of these may have been to deter any potential aggressors but "because Jehovah had given him rest." (2 Chron. 14:6-8.) When invaders at last did come, "they were destroyed before Jehovah." (vs. 9-15.) Likewise we read that in Jehoshaphat's days "the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." (2 Chron. 17: 10.) Now political and military experts could no doubt have explained this on natural grounds. Nevertheless, it was not because of this or that human reason, but *because Jehovah had given them peace*, that peace was prolonged to the people of Judah. But of Jehoram we read that his vassals revolted against him "because he had forsaken Jehovah the God of his fathers"; yea, and that "Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians . . . and they came up against Judah and brake into it, and carried away all the substance that was found in the king's house . . ." (2 Chron. 21:10, 16, 17.) Again there may have been abundant natural reason for all this; but above and beyond all these, it was *Jehovah* who did it. In the time of Joash "the army of the Syrians came with a small company of men; and Jehovah delivered a very great host into their hand, *because they had forsaken Jehovah*, the God of their fathers. So *they* executed Judgment upon Joash." (2 Chron. 24:24.) And many more instances of like kind.

VICTORY AND DEFEAT IN GOD'S HANDS

It is not said that their preparedness, or unpreparedness, as the case might have been; or their strength or weakness, had anything to do with the situation; but that over and above and aside from all such things, and regardless and independently of them (though working through them when He

chose) God carried out His sovereign will. For the race is not always to the swift, nor the battle to the strong. All things ultimately are in God's hand, and to Him we must look for the last word.

“There is no king saved by the multitude of a host;
A mighty man is not delivered by great strength.
A horse is a vain thing for safety;
Neither doth he deliver any by his great power.
Behold the eye of Jehovah is upon them that fear him,
Upon them that hope in his lovingkindness;
To deliver their soul from death,
And to keep them alive in famine. . . .
Let thy lovingkindness, O Jehovah, be upon us.
According as we have hoped in thee.” (Ps. 33:16-22.)

WHAT IT MEANS

What then is the lesson of this to our country and to our people and to ourselves, in this our day? That help comes from Jehovah alone; and that God is calling loudly for national repentance and humbling—that, as in Nineveh, young and old, high and low, may turn from their evil works and cry to God for His mercy and deliverance. And let especially Christians, who are God's priests and intercessors get right with God, that they may lift up holy hands and entreat His mercy upon the war-torn world.

WHERE IS GOD?

The question has grown ever louder and more insistent of late, “Where is the United States fleet? So that Secretary Knox felt called upon to give some sort of answer to the nation at large. “The U. S. fleet is on the job,” he said (in effect) “and is certainly not idle. It will be heard from again and again.” With such words he sought to reassure the minds of the people. It meant that there is intense and energetic activity, wisely directed, though we see and hear nothing about it at the moment. The people must wait for developments, though these seem slow coming. In due time we shall see. We must trust the leaders who direct the war, and the naval strategists, and our government. Burning and impatient questions may arise, but this is not the time for answer. Some day sooner or later we shall see that our waiting has not been vain, and our trust has not been misrepresented.—But if that is the proper attitude toward the government, in a matter so vital and fraught with such consequence as this war with Japan—why should not the Christian commit his doubts and fears and all his questions to the Lord? Can we not much more afford to trust Him? Have we not better reason to wait for Him? True we see and hear nothing; and much of what we do see and hear may mystify us. What is God doing? Why does He permit this and that to come to pass? Why does He not stop such and such men and movements? But we must abide the outcome. But the day will come that shall declare His faithfulness and truth.

In the meantime,

“Wait for Jehovah:

Be strong and let thy heart take courage;

Yea, wait thou for Jehovah.” (Ps. 27:14.)

And,

“Commit thy way unto Jehovah;

Trust also in him, and he will bring it to pass.” (Ps. 37:5.)

* * *

THE IMPORTANCE OF “REVELATION”

Equal in claim and authority with all the rest of the New Testament, by all external and internal evidence, is the book of Revelation. Its doctrine of God, of Christ, of the Blood, of Salvation, of human destiny, and indeed of all else it teaches leaves the same stamp of divine authority as every other part of the Word of God. Yet, because of its somewhat extraordinary character, God foreknowing that there would be much tendency to shun and to ignore and reject it, urged it upon us as He did no other book. There is a three-fold reference to the blessedness of those who keep its words; a seven-fold, solemn commandment and exhortation to hear its words; and a three-fold assurance of the truth, faithfulness and authority of its words.

(1) There is the well-known “beatitude”—“*Blessed* is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.” The last clause marks a certain urgency. This book was written for a definite *time*,—a day which may come in unexpectedly, and in that sense was (and is) “at hand.” (Comp. 1 Thess. 5:1; Jas. 5:8.) The teaching of this book is to be received *before* that time breaks. (Note also Rev. 22:10.)

(2) “Behold, I come quickly. *Blessed* is he that keepeth the words of the prophecy of this book.” (22:7.) Plainly we shall need these words in preparation for that great event.

(3) In 22:9 the angel before whom John fell down to worship, says: “See thou do it not; I am a fellow-servant with thee, and with thy brethren the prophets, and *with them that keep the words of this book*: worship God.” The keeping of the words of this book then (and plainly we must hear and receive them before we can *keep* them) is the mark of the man who is a fellow-servant in the goodly company of angels and prophets. Will the ignoring of these words issue in the same happy results?

* * *

The Seven-fold repeated Solemn Exhortation to hear these words mark each of the seven messages of Christ to the seven churches in Asia: “He that hath an ear let him hear what the Spirit saith to the churches.” (2:7, 11, 17, 29; 3:6, 13, 22.) It is to be noted that this exhortation is not limited to the seven special messages to the seven churches only, but applies to the whole book; for the entire book of Revelation

is addressed to the seven churches (Rev. 1:4, 11) and to all the churches of Christ (22:16). The question was asked if there is any commandment in the book of Revelation that is not found elsewhere in the New Testament. This certainly is such a commandment, addressed to every individual, the commandment to hear what in this book the Spirit says to the churches. If one disobeys it, he will do so to his own great loss.

Then there is a threefold ^{* * *} declaration of the truth and trustworthiness of the words of this book.

“And he said unto me, These are *true words of God.*” (19:9.)

“And he saith, Write: for *these words are faithful and true.*” (21:5.)

“And he said unto me, *these words are faithful and true.*” (22:6.)

Why this re-iteration and peculiar emphasis? Is it not to prevent the tendency to undervalue the words of this book, and to take them loosely, as it were, with a large allowance, as though they did not mean what they said?

Finally, if anything more were needed to impress us with the authority and importance of this book, a concluding word of warning is appended:

“I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.”

This is not the portion of God's word then that should be disregarded or trifled with, or perverted by human devices of exegesis, or set aside as “non-essential”; but one to be read and studied and handled with reverence and godly fear. And to those who so approach it with humble, honest hearts it will bring its message of hope and its promised blessing. (1:3.)

^{* * *} THE WAY OUT OF RUSSELLISM

Russell carefully hedges his statements with the pretense that his books are really only *the Bible* topically arranged, and therefore, for several reasons better than the Bible itself. That is the way he dupes his people into setting the Bible aside and subsisting on his theories alone. Unwittingly he points the way to liberty to all his captives. It is this: Lay aside Russellite books for two years and read nothing but the Bible and you will go into “darkness”—that is, you will be cured of the Russellite delusion. So he has shown them the way out, if they will only take it.

“Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, . . .”—Eccl. 12:13, 14.

NEWS AND NOTES

January Clubbers

The clubs listed below were received between December 16th and Jan. 15th. Our next report will include names received between Jan. 16th and Feb. 15th inclusive. Bro. Maurice Clymore, minister of the good church at Dugger, Indiana, heads the list, with Robert Boyd a close second.

Clubbers	No. of Subs.
1. Maurice Clymore, Ind.	54
2. Robert Boyd, Tenn.	48
3. Mrs. M. E. Holloway, Ky.	36
4. Mrs. Rice Fryman, Ky.	21
5. Jesse Bibb, Ky.	19
6. E. H. Hoover, Tenn.	12
7. Mrs. Nancy Averitt, Ky.	11
8. A sister in Ind.	10
9. A brother, Ky.	10
10. Jonah Skiles, Mo.	9
11. Mrs. J. A. Brittell, Cal.	8
12. L. L. Owens, Ia.	8
13. S. D. Garrett, Ark.	7
14. Sidney Mayeux, La.	6
15. Mrs. J. P. Waldren, Ky.	6
16. H. V. McHahon, Ind.	6
17. Newton Smith, Ind.	5
18. Mrs. Tom Tarwater, Tenn. . .	5
19. G. L. Williams, Ala.	5
20. Mrs. George Leffler, Ky. ...	4
21. Bryan Darland, Ky.	4
22. P. I. Pryor, Tenn.	4
23. A. L. Stults, Me.	4
24. Mrs. C. V. Wilson, Ky.	4
25. Miss Florence Hottell, Ind. . .	4
26. W. A. Halliburton, Fla.	4
27. Paul Knecht, Ohio	4
28. Beatrice Welsh, Tex.	4
29. Mrs. J. W. Fitts, Tenn.	4

Number subs. in these clubs .. 326
 Number of single subs. recd .. 101
 Grand Total 427

Several names have come in since the 15th and will appear in our next report. We express sincere appreciation to all. Remember that the clubber who sends in the most names each month receives a dollar book, and the one sending the most during 5 months will be given a \$12.00 Bible. Also a dollar gift goes to every one sending 25 names, who does not receive a premium otherwise.

God fulfills prophecy as written and not as interpreted by the speculations of men.

Evergreen, Ala.: "We here wish for you and yours and all the Word

and Work staff and readers a new year filled with joy and blessedness through Christ our Lord."—G. L. Williams.

Johnson City, Tenn.: "I was glad to send in a good club. I sent in another list yesterday of 22 names. I'm not through trying yet. I sent out 3 or 4 letters yesterday, and 6 or 8 cards in the interest of a third list. If we can find 50 subs. here and through friends elsewhere, it appears that there should be fields that could send in a club of 100 or even 200. If every family in the church here took it, we would hardly have 50. Very, very few are not getting it this year. It took work, but I'm glad to do it, and believe the effort is well spent. Hope you do have a record list this year."—Robert B. Boyd.

Chattanooga, Tenn.: "The January number (W. W.) is fine—the articles most excellent, and the write-up of the Johnson City work by Boyd good. The cut of the church house is pretty good, but does not show the house up for its real worth. I for one thank Word and Work for this mention of the work there."—E. H. Hoover.

Searcy, Ark.: "While we are in the homeland I am trying to get a little more education in order to be better fitted for the work when we return to Africa. Harding College is very graciously giving me all fees and tuition for this purpose. The Lord continues to supply our needs from day to day—for which we try to be truly thankful.

"The work in Rhodesia continues to grow. Brother Goliath Nchena baptized 45 people during the first seven months of 1941. His last letter written October 14th gives a graphic picture of one of his preaching trips. Here it is in his own words: 'The Lord's work are getting on well. On 6th. September I was at Enkeldoorn and I baptized two brethren there but was a terrible day for I had walk nearly 30 miles with a foot from 6 o'clock morning to 8 P. M. No food, no water. Except (only) sun shining and heat for was month of September and from 30 miles had take lorry (truck) back to Salisbury, 71 miles. I like to do so always every-

where the Lord send me but my cycle (bicycle) is worn out and is danger such old man to walk. On 17th. October I go to Umswezwe. I have a letter from Darwendale says if I come back from Umswezwe I may proceed to Darwendale to baptize the people there. Pray for the work here.'

"I believe it would be pleasing to the Lord to give Brother Goliath a new bicycle. With a little help from some of the native brethren I bought the bicycle that is now worn out and gave it to him about four years ago. \$40.00 should buy a new one. Brother Short is getting out some literature on our press but needs at least \$50.00 for type, etc. We have a few dollars on hand for this fund and if anyone desires to have a part in this phase of the work I would be glad to forward it to Brother Short. Pray for us that we may be vessels fit for the Master's use."—S. D. Garrett.

New Orleans, La.: "We are now in our fourth month in the work of our Lord in this 'great, needy, and disinterested city.' There is much to be done in this field and the laborers are few. Our attendance here at Seventh and Camp has been hindered considerably by the cold weather, so far this year.

"We pray and strive for increase in interest and attendance. The hearts of our brethren here are ever toward the Lord to do His will and to seek His blessing upon His work in this city. The hope and the joy of all is His return."—E. C. Ringer.

Louisville, Ky.: "I spoke fourteen times in December and thus far in January have spoken twice at Jefferson Street, Louisville, where four rooms have recently been added, once at Shawnee church, briefly, and was with the Highland Park brethren Lord's day the eighteenth. They have recently paid the last cent on their property. Last Sunday night, I addressed the Highland brethren. Let us scatter more free tracts (a sample package free for a stamp) and hold more mission meetings."—Don Carlos Janes.

Johnson City, Tenn.: "Received my January Word and Work a few days ago, and was very much pleased with the picture and story of the Locust St. church of Christ,

of which I am a member. Might also say that I thoroughly enjoy every issue of Word and Work."—L. A. Singleton.

Aylmer, Ontario: "I still appreciate very much the splendid features of Word and Work. This January issue is a good one; and I wish a larger number of the leaders among the brethren would read all the articles.

"May the Lord bless you all with wisdom from on high, and with it the faith and love and courage to carry on with all the features of our Lord's work committed to you, for His own glory."—H. L. Richardson.

About \$280 in special gifts is needed now, to clear the Herman Fox travel deficit. In fact, the entire amount spent should be replaced to Fox, as all, so far, has come out of gifts intended for his personal support.—E. L. J.

"Have done some preaching this new year at Camp Taylor, Ky., where Brother Paul Duncan has labored for some time. This has afforded an opportunity to check up on another man's work, and I get pleasure in being able to see and say that Paul has done some good work at this place, the congregation includes a number of spiritual people in splendid attitude toward the things of God and a forward move therein for greater things. In our humble judgment Paul can yet do a great work at Camp Taylor, a field, which properly worked, will show yet more and better fruit to the glory of God the Father."—Stanford Chambers.

Price Raise

Some of the Bibles and Testaments listed in the November and December Word and Work have undergone a slight price raise. We will be governed by this change after February 15.

Jacksonville, Fla.: "Our attendance seems to be picking up now. The last two Sundays we have had nearly a house full for the worship service. The way times are now, we should have our churches full. It does look as if people would wake up and start serving God."—Mrs. Harold Beck.

Ministers Can Help

It occurs to me that preachers who are friends of the Word and

Work are in a position to give invaluable aid in its circulation. Thus far we have received around 500 names over against a 1500 expiration list. Through the influence of ministers here and there names could roll in faster. One preacher resorts to letters, cards, public announcements, and private solicitation, and gets results, while others, equally friendly, just neglect to do anything. Let us all, preachers and others, unite in a great effort to boost our list to an all-time high. How many will help?—Publisher.

Gift Subscriptions

We could add to our list or renew several good-spirited preachers by gifts from those who wish to forward the Word and Work circulation and, at the same time, put it into the hands of those who can especially profit by its good teaching. If you do not care to select the names we will be glad to do so.

Did you receive a gift subscription to the W. W. last year? Nothing would please the giver more than for you to renew!

This office is short following issues of the 1941 W. W.: Feb., Aug., Nov.—two copies each. Who will supply?

The Word and Work apologizes for an objectionable line in our January AHA hotel advertisement. Our contract agrees that no hotel ad. shall mention theatre or theatre district. This oversight ran through only the first few hundreds of the press run, when it was caught and changed.—E. L. J.

Suggestions for Approval

Two or three have suggested a Home-coming in Louisville for this spring to last a few days between Sundays. Shall we, or shall we not?

We could reassemble outstanding paragraphs from each issue of the W. W. into a four-page church bulletin, suitable for local use. A standing heading carrying your local announcements could be put in type and used each month, or it could be used as a tract. Being reprints, we could offer them many times cheaper than the local church would pay to have them printed. Those interested in such a monthly bulletin will please drop us a card.

Would you like for the Word and Work to have a Query department?

All we lack to that end are some Bible questions.

Why not put Bro. Boll on the radio once each week? It would take considerable finance, but he would reach thousands. Let us pray to that end. Possibly interested ones would like to have a part in making such a work possible.

We would be pleased to have comments on our young people's corner in this issue, especially from our youth.

Parksville, Ky.: "Here is a list of twelve Word and Work subscribers, more coming later, we hope. I've been reading your paper since high school days—for about twenty years, and have read a number of other brotherhood papers, too. If the Word and Work changes at all, it is to become better, deeper, closer to the true spirit of God's Message.

"Work here at Parksville had a slow start for 1942, due mainly to sickness and bad weather. We plan a prayerful year of service."—N. Wilson Burks.

Dugger, Ind.: "One baptism in January gives us hope there will be many others during the year.

"I am interested to know what many brethren (they are in every congregation) will do about church attendance when the now used tires wear out. Heretofore many could not attend because "The car would not run." Three blocks were too far to walk. Doubtless the true followers of Christ will walk with a smile when that time comes. Some others will walk with a frown—occasionally. Those who do not hunger and thirst after righteousness will stay at home or WALK to a movie.

"In these perilous times, Christians everywhere need the encouraging messages in January Word and Work. It grieves me much to read the vile, putrid, mean, low, unchristian invectives brethren use against each other in some of the religious papers sent as samples to my address. Misrepresentations, strife and division are the result, and near hatred attitudes toward brethren are built up. I appreciate Word and Work because it seeks to lift up the Christ instead of 'down' some brother."—Maurice Clymore.

Please state whether subscriptions are new or renewals.

RELIGIOUS FANATICS

It is often easy to kill the idealistic and religious enthusiasm of young Christians by calling them religious fanatics. They are not just sure what a religious fanatic is but they have a suspicion that he is some sort of crack-pot that people ought to avoid. Therefore they turn away from the Christian goal they had started to actualize and soon become careless and indifferent church members.

Our generation is not the first one to label a zealous believer "a fool." All of the great prophets of Israel were regarded as fools by the majority of the people of their day. Many men like Job have been forced to drink up "scoffing like water." (34:7.) David "heard the defaming of many." (Psa. 31:13.) He called upon God to "let the lying lips be dumb, which speak against the righteous insolently, with pride and contempt." (31:18.) Moses must have been counted a fool because "when he was grown up (he) refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproaches of Christ greater riches than the treasures of Egypt: *for he looked unto the recompense of reward.* By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. 11:24-27.) Christ was called crazy by some of the people of his day. Paul said that the apostles were "made a spectacle unto the world" and that they were "fools for Christ's sake." (1 Cor. 4:9, 10.) Paul was willing to count all the glory and praise of the world as but refuse in order that he might gain Christ. (Phil. 3:7.) We might cite many other examples but these are sufficient to indicate that when we are accounted fools *we are in a glorious company.*

The table turned. It is often easy to take the scoffing and questions of the unbelieving world *and show them that these things apply to them* with much more force than they could ever be applied to the Christian. And in doing so the Christian can see how little he has to fear from their scorn and their questions. Indeed, we say with Paul: "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, *thou condemnest thyself*; for thou that judgest dost practice the same things." (Rom. 2:1.) This is most fitly applicable to the biting criticism of the "religious fanatic." Let's see who the fanatic is.

Do not be aggressive in spreading Christianity or you will be scorned as a fanatic! The man or woman who stands on the street and hands out religious literature or who goes from door to door to do it has reached the height of fanaticism. That is the way many talk and look. However, they never think to call the person who carries a political petition from door to door a fanatic! Neither do they look upon an individual who stands on the street and hands out labor literature,

or a woman who pickets a place, a fanatic. Why then label the individual who is working for the spiritual uplift of the world, which all thinking people recognize is needed, "a fanatic," and think nothing of the individual who works for his own particular group?

Work and sacrifice for Christ. If you tire yourself out doing church work or miss a few meals for the sake of the kingdom of heaven, or make any sacrifice at all, people think you have become unbalanced by your religion. But if you tire yourself out chasing a golf ball all afternoon, or dance till dawn, or play poker and drink all night, you are a regular fellow, *you are just all right!* Such individuals are "thin-thoughted," thick-headed or just downright perverse when they make criticisms of the work and sacrifice of a Christian.

Exposing one's self to danger or death for Christ's sake and for the sake of mankind. It is just going too far, most people think, when one allows his Christian convictions to expose him to a danger or to death. After all, a fellow ought to be sensible! Why the man ought to think of his family! And yet the same individual will put his family in the car and roar off down the highway at 75 miles an hour and look upon it as great fun. Or he will look upon it as a glorious thing to die for one's country but a foolish thing to die for Christ. One ought not to risk one's neck for Christ, but it is manly to go into dangerous places and positions for the sake of adventure and thrill. Do not work yourself to death in the service of Almighty God, but go to it if it is for the Almighty Dollar. It is certainly strange that they should regard the Christian as the fanatic.

Do we serve God or man? We might further elaborate upon the thesis of this article but this is sufficient to point out that those who call Christians fools make much bigger fools of themselves for a much less worthy cause.

Why should Christians let the scorn of men turn them aside from the path of duty and life? Why should they be guided by the words of men instead of the word of God? Why should they be loyal to the opinions of men instead of to the highest in life?

Why should they? They must not do it if they expect to remain followers of Christ. As Paul said, "For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ." (Gal. 1:10.) We must not be like those rulers who believed on Christ "but because of the Pharisees they did not confess it lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God."

What shall we say to scoffers? They condemn themselves. And, "we know that the judgment of God is according to truth against them that practice such things." (Rom. 2:2.)

—James D. Bales, in *Christian Ledger*.

WILL THE CHRIST COME TO EARTH AGAIN?

Flavil Hall

In Hardeman's Tabernacle Sermons, Vol. 3, on the subject of Authority, he says, "Fundamentalists among Roman Catholic and Protestant denominational bodies accept the Bible as the inspired word of God from cover to cover, but the former hold the church as authority and the latter their humanly written creeds as authority, whereas undenominational Christians, as fundamentalists, accept the revelation of God in the Bible as the only authority." On page 196 is the following significant statement:

"If Christ has not been raised from the dead, and if he did not ascend to the Father where he was crowned both Lord and King, surely he will not come back to earth again. Hence Modernists reject the second coming of Christ. Modernism stands for everything on earth that was ever taught by Voltaire, David Hume, our own Tom Paine, or any other skeptic of whom you have ever heard."

These words, whether fortunately or unfortunately chosen by Brother Hardeman, *must* mean that the second advent of Christ involves His coming to earth again, and that Modernists reject this. And the language seems to ally those brethren who deny His coming to earth again with the Modernists in serious measure. What is more common among brethren now than the saying that He will never "set His foot on the earth again?" They reject a song if it says He will "come to earth again." They will not let the Scriptures mean what they say about His coming back as He went away from the earth to heaven); His coming "with the clouds" with "myriads of His saints" to execute judgment, with the sword of His mouth, upon "the man of sin" and those mobilized under this power (on the earth) against Him and about the saints then reigning with Him for a long period while Satan is bound, after which they are still on the earth (Acts 1:11; Jude 14, 15; 1 Cor. 15: 23; 2 Thess. 2:7, 8; Rev. 1:7; 19:11-21; 20:1-9). They accept as reality what is said in Rev. 20:13-15 about the white-throne judgment, but reason(?) on what this follows sequentially in the same chapter and preceding chapter very much as Modernists do on these and other scriptures that they are not willing to accept as they read. Brother Hardeman says Modernists claim to believe the Bible, but that such claim is absolutely false. No Modernist accepts these Scriptures, whereas those brethren who are cast out by anti-premillennial brethren on account of their adherence to these Scriptures in their natural setting do receive them. There is safety in thus adhering to them. Otherwise, brethren may border perilously on Modernism.

Christ will not come to earth again to establish a "kingdom of this world," as pre-millennial brethren are charged with teaching. His kingdom is not now "of this world," though

many of its subjects are *in* the world. How then can His presence, with Satan imprisoned, make it a worldly, carnal kingdom? Brethren are living and dying with the sin of flagrant misrepresentation lying at their door. When will the needed reformation brighten the walls of Zion?

OUR FATHER AND OUR GOD

N. B. Wright

The giving of thanks is a time of heart-searching. When it goes beyond mere ceremony and passes into the realm of reality, a time of blessing is sure to follow. Thoughts become clarified and experiences crystalized. God opens the door, as it were, and says, "Walk in." As we enter in and enjoy a fuller measure of His provisions, we find that thankfulness is a cure for much restlessness and dissatisfaction. God has provided all His children with a few things. Thankfulness for these few things helps to remove desire for many things that lie beyond His will for us. A meal here usually consists of one or two dishes, milk, and sometimes fruit. Thankfulness for these dims the memory of abundance of other lands and days. What a valuable lesson! We are prone to demand one comfort and luxury after another until we become slaves of these "finer things," rather than the enjoyment of a few making life more agreeable. We deserve NOTHING: let us be appreciative of His providence, then what we have will take on the meaning of abundance. Thankfulness for His bounty has led us to conceive of two truths, namely, "*Our Father and our God.*"

Our Father. Since He is our Father, it is ours to trust Him without limit. It is His to supply and cherish (not that "His eyelids" do not try). Worry and undue anxiety are sins and a dishonor to God. It shows Him in a bad light. Our times are in His hands, we cannot so much as add one cubit to the measure of our life. Let go and let God.

Our God. Since He is our God—helper, sustainer, guide and Sovereign—there is no need for us to sin. (We, not God, are to blame when we sin.) "My little children, these things write I unto you that ye may not sin." (1 John 2:1). Why do you write to us, John? "That you may not sin." In God's sovereign providence there is a double cure for His people. He cleanses, in the words of the song and in the language of Romans 6 and 8, from sin's *guilt* and from its *power*. "Sin shall not have dominion over you, for you are not under law, but under grace."

May the resources of His grace and the presence of His Spirit within enable us to walk in the consciousness of the thought: "Our Father and our God."

"Judge not thy neighbor, till thou hast put thyself in his place."

THE OUTLOOK OF THE HOUR

(Editorial Paragraphs from "The Dawn")

Advent: For many years I was much in doubt and difficulty as to certain obscure truths of the Word of God. I had, as I thought, a tolerably complete system of theology, but one which made very little account of the Lord's second coming, and as it is not easy to be satisfied with any method of interpretation that leaves out so prominent a feature of Scripture landscape, I betook myself to study and prayer; with the result that a key was found which unlocked for me two-thirds of my Bible which had been before closed and sealed. That key was "The Coming of the Lord."—A. T. Pierson, D. D.

Scriptures: The circulation of the Bible proves infallibly its miraculous origin. "About 1,040,000,000 volumes of Scripture have been published since the invention of printing," says The New York Times. The United States census report on the publishing industry shows that copies of fiction books published in 1939 were down 50 per cent from 1937, "all books" were down 9 per cent, but Bibles, Testaments, and parts of the Bible published in separate covers were up 50 per cent. Some years ago 92 volumes of Voltaire's works, bound in beautiful calf binding, were sold at the sale of the Earl of Dudley's effects for two dollars; but the British Government paid \$100,000 for the Codex Sinaiticus.

Tanks: The awful devotion of science to destruction only deepens. A tank (says The World Digest, July, 1941) has 17,000 parts. To make these, a set of 2,800 blueprints is required—many such sets, in fact. To assemble those thousands of parts in a tank 2,300 rivets must be driven. Into such a tank go parts which must be machined to dimensions that must not vary more than five ten-thousandths of an inch. And into it go more than ten tons of armor plate, which must be hardened and tempered to shed not only machine-gun bullets but projectiles from 37-millimetre cannon as well.

Radio: The radio prepares the world for the orders of Antichrist. It is believed that there is a total audience of about 250,000,000 persons in 130 countries. According to studies made by the International Broadcasting Union, there are about 70,500,000 receiving sets in existence. About 35,000,000 are in Europe; 29,000,000 in the United States and Latin-America; and the balance of about 6,500,000 is divided between different countries in other parts of the world. More than 50,000,000 in America are said to have heard the Queen's broadcast on Aug. 10.

Russia: That a Dean of Canterbury should write with warm approval to the mightiest anti-God power in the world would, only a few years ago, have been utterly unbelievable.

Dr. Hewlett Johnson has sent an 'open letter' to the Red Army, Stalin, and 'the great Soviet Union' (Daily Telegraph, July 29, 1941) in which he says: "As from the first days of this conflict I wrote for all the world to see, my proud confidence in your power to resist never fails me. It stands upon the solid rock of your moral, social and scientific achievements. We are proud of you." The close and open alliance of Britain and Russia is being met by the churches with an ominous silence or even openly stated approval.

Crisis: The enormousness of the crisis slowly dawns on Christian minds. The Archbishops of Canterbury, York and Wales, the Primus of the Scottish Episcopal Church, and almost all the Diocesan Bishops of England, Wales, and Scotland, assembled at Oxford, state (Times, Aug. 1, 1941): "We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it." Dr. Hutchison Cockburn, Moderator of the General Assembly of the Church of Scotland, says: "The Church is facing a future compact with oppositions of unparalleled intensity."

Antichrist: Inescapable facts are putting apocalyptic language on modern lips. Professor Simon Blocker writes: "Surely today the man of sin, the kind of man sin produces, is being revealed. He is ruthless, he is incarnate selfishness. Unable to rule himself, he seeks to rule the world. Through seas of blood and terror, he wades on toward final engulfment in the billows of God's wrath. Humanity pays a dreadful price for spurning Christ, the only rightful King of men."

Japan: The deification of an Emperor for the world draws nearer, with the avowed object of 'peace and safety.' One personally acquainted with the facts writes in The Fortnightly Review (Aug. 1941): "The Emperor of Japan becomes every day more of a god. This earth's only rulers past or present who may claim divine descent are emperors of Nippon. This faith is essential to the Japanese army program which stops at nothing short of world rule. 'We shall make the whole world our dominion.' Professor Chikas Frijibawa, a sober political scientist, writes: 'Only the realization that the one and absolute sovereignty is vested in Heaven, and that, on behalf of Heaven, a certain nation shall be entrusted with the performance of this sovereignty for the benefit of all mankind, can pave the way to final world peace and international co-operation.'"

RULES FOR TODAY

DO nothing you would not like to be doing when Jesus comes.
GO no place where you would not like to be found when Jesus comes.
SAY nothing that you would not like to be saying when Jesus comes.

PEACE ON EARTH

G. L. Williams

We are living in Perilous times; days when issues are clouded and there is much uncertainty and indecision. These are days of selfishness, greed, hate and war, dark days filled with care, anxiety and fear. Any right-thinking person must feel the need of light from above in these times. Many cries are heard in this darkness, well-meant cries, that seek to lead men out of darkness into the light of freedom. Many are the panaceas offered men today, but all such are temporary without Christ.

For victory, and to establish permanent justice and peace in the earth after this world conflagration, we are asked to sacrifice whatever it takes to out-produce, over-whelm and out-kill our enemies. But why did all these present evils come upon us? Is it not because of greed and selfishness, sin and godlessness? And that among people who claim to be Christian—people who seek to magnify the Christ-child (as they are wont to call Him) with songs once each year, then, Herod-like, go about to make their place on the throne secure.

America, as a nation, may rightly feel there is hope where there is generosity toward suffering and needy humanity, but that is not enough. It is not enough to bring our gifts as did the wise men of old and immediately go our different unwise ways, forgetting Him who gave up His riches in glory, becoming poor for our sakes, that we through His poverty might become rich. Yes, we, like the little town in which He was born, have crowded Him out of our lives. Today, there is room for Him in the average life, no room in the average American home, no room in many churches of this fair land. How can we sing "God Bless America" and go on rejecting His Only Begotten Son, who said, "No one cometh to the Father, but by me"? May the Lord have mercy upon us and grant unto us eyes, ears and hearts, to see, hear, and understand our dreadful condition and our need of Him. May we in faith and humility come to Jesus confessing our sins and our Savior, accepting our Redeemer and His righteousness, and receive forgiveness, the Holy Comforter, and eternal life.

Let us then arise as the bright morning sun, cleansed of all darkness and gloom to shine forth in all the splendor that is granted unto those walking "in the light as He is in the light."

Away with empty dreams and vain hopes of men who know not God and obey not the gospel. They are doomed to certain failure. Follow the guiding star which is the hope of every true believer when Christ our Lord shall descend and call us unto Himself, that where He is there we may be also. "We shall be like him, for we shall see him even as he is." Then, and not until then, may we hope to see justice and righteousness in truth, and hear the glad anthems ring, "peace on earth, good will to men." May we who know that these words

are true work, watch, and pray that these days be hastened on, remembering Him who said, "Behold, I come quickly." Let us say with the beloved disciple, "Even so, come Lord Jesus." What a glorious future for the Bride of Christ!

Holy Father, let thy love fill us and prompt us in all our words and deeds, to the end that others, seeing our Christ-centered lives, may accept Thy Son as the Savior too, thus glorifying Thy Name among men, and thus preparing the Bride for the coming Bridegroom; that when He is come and we are glorified and eternally united with Him, we will see fulfilled in the earth, for the first time since sin entered Thy creation, an end to wars and tumults, and the reign of peace and righteousness. Amen.

BEN'S BUDGET

Ben J. Elston

As I write, 1941 is contributing its final day. Even fervent wishing cannot now change its record. If the age continue, it is in our power, by collaborating with God, to mend many matters much. Probably very few cannot read and reverence God's word more; be more painstakingly thoughtful of actions and words—more prayerful.

It may be that the possible (not to say probable) near "presence" of Jesus will spur us to greater purity and diligence; but we have all the time been under deepest obligation. What, when we became Christians, was our understanding? Was it "How much of duty we could get out of?" Rather, did we not—at any rate should we not—have felt:

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body Thine to be—
Wholly Thine forever more?"

I may need yet to learn what is meant by *Christians* consecrating themselves to God. I want to see how to do a better job of it. But as strains like the above rang in by boyish ears, they meant to my heart what they say. One may profitably examine whether one is "in the faith." All pray that I may do better.

SCHOOL PROGRAMS

Planning your school program? Instead of investing in books of cheap and questionable plays, as is often done, why not look for something of a more uplifting character. The Willis N. Bugbee Co., Syracuse, N. Y. puts out some good work of the higher type. For example, in their little volume "Choice Worship Services and Plays" will be found a well-worked out exercise, "The Prodigal Son," also "The Woman at the Well," "The Army of the Lord," "The Melting Pot," "Vitamins Most Vital," and others. These exercises can be adjusted and made to fit your occasion and class. Price 40¢.

THOUGHTS WORTH WHILE

THEN AND NOW

The following was written by an English minister and sent to a Canadian paper:

We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—

Now the seashores are barred: no picnics, no bathing.

We have preferred motor travel to church-going—

Now there is a shortage of motor fuel.

We have ignored the ringing of the church bells calling us to worship—

Now the bells cannot ring except to warn of invasion.

We have left the churches half empty when they should have been filled with worshippers—

Now they are in ruins.

We would not listen to the way of peace—

Now we are forced to listen to the way of war.

The money we would not give to the Lord's work—

Now is taken from us in taxes and higher prices.

The food for which we forgot to say thanks—

Now is unobtainable.

The service we refused to give to God—

Now is conscripted for the country.

Lives we refused to live under God's control—

Now are under the nation's control.

Nights we would not spend in watching unto prayer—

Now are spent in anxious air raid precautions.

—Sent in by Harold Beck.

A PLEA FOR UNITY

In this dark hour the children of God should be drawn to Him in humility of heart with sincerity of purpose, and bound together as brethren. Let all the congregations of the church of the Lord strive for closer fellowship, keeping the unity of the Spirit in the bond of peace, to the end our combined labors may be used to better advantage of the Lord in a renewed evangelistic effort to reach the unsaved about us. A crisis is upon our country. A crisis is upon the church. Let us be big enough to be used of the Lord. Putting aside all petty differences, and personal feelings, with repentance in sackcloth and ashes, gaining the victory of faith through prayer. "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15: 58.)—A. K. Ramsey.

TAKE STOCK

As the curtains are drawn and the draperies of the past conceal from us forever the realities and experiences of another year, and as the new year dawns, I need to take stock. What a blighted, miserable world! Unprecedented sufferings are the lot of God's servants in many lands. Facing the appeals that must inevitably come for material and spiritual help with less in our purses because of ever mounting taxes and living costs—every true Christian must search his own heart as to whether or not the honor of Christ and the progress of His work are still to be first considerations.

It is stock-taking time in the business world. It is high time to take stock of our devotion to Jesus Christ. Is the Lord really more to us than a livelihood, more than our associates and even family relationships, more even than the comforts of home? "Simon, lovest thou me more than these?" How this significant question to Peter should ring in our hearts to-day! It is the deepest of all questions, for love to Christ carries everything with it. Shall we not speak to that individual in the looking glass and take stock? Do we really love Christ? Can we honestly say: "Yea Lord, thou knowest that I love thee?"—H. N. Rutherford.

ADVICE TO A YOUNG PREACHER

"My dear boy: Glad you are moving along nicely with your work. Study your lessons *hard*. Get full enough that when you go to preach the water of life will pour forth from your heart like a cool, clear stream bursting forth from the eternal hills. Be kind and considerate to all. Do a great deal of 'strengthening the things that remain'—preaching to Christians. 'Pray without ceasing'; 'Preach the word'; 'Keep thyself pure'; and the God of all grace keep you, sustain you, and, in the sweet by and by, give you an inheritance with the redeemed."

ARGUMENT AD HOMINEM

When Robert Hall first went to Cambridge to preach, the Cambridge folk were nearly all Unitarians. So he preached upon the doctrine of the finished work of Christ, and some of them came to him in the vestry and said, "Mr. Hall, this will never do." "Why not?" said he. "Why, your sermon was only fit for old women." "And why only fit for old women?" said Mr. Hall. "Because," said they, "they are tottering on the borders of the grave, and they want comfort, and, therefore, it will suit them, but it will not do for us." "Very well," said Mr. Hall, "you have unconsciously paid me all the compliment that I could ask for; if this is good for old women on the borders of the grave, *it must be good for you if you are in your right senses, for the borders of the grave are where we all stand.*"—C. H. Spurgeon.

DANIEL'S GREAT PRAYER

Daniel 9.

R. H. B.

"I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishment of the desolation of Jerusalem, even seventy years." This time was now nearly up. It was in the first year of Darius the Mede, who received the kingdom after the city of Babylon was taken, and Beltshazzar was slain. (Dan. 5:30, 31.) And now Judah's exile was about ended and the day of her liberation was at hand. But was there any indication that such a thing was about to come to pass? None at all thus far—no stir, no movement, no edict, in fact no visible prospect. But far more depressing to Daniel was the fact that there was no evidence of any spiritual preparation among the people. For God's predictions are not fulfilled in a mechanical sort of way. Something depends on conditions. Thus, for example, God had said indeed that He would lead Israel out of Egypt and bring them into the land which He had promised to their fathers; but when they refused Jehovah the realization of the promise was deferred forty years, until all that generation had died; and not they but their sons inherited the land. And, but for Moses' intercession in the matter of the golden calf, none of Israel would have gone in, and the whole program would have been set back by 400 years. Thus, in like manner, the promise of the return from the Babylonian captivity was indeed scheduled to take place after seventy years were fulfilled; but certain conditions were implied, and not only implied, but plainly stated. Read now Jeremiah's prophecy (Jer. 29:10-13). In connection with the promise of the return, the Lord said, "And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when you shall search for me with all your heart. And I will be found of you, saith Jehovah, and I will turn again your captivity . . . and I will bring you again unto the place whence I caused you to be carried captive." This is in accord with the general principles which had been laid down before by Moses, in Lev. 26:40-42, in which the confession of their iniquity and the iniquity of their fathers, and the acknowledgment of the righteousness of God's punitive dealings with them, and a humble submission to Jehovah, is made the condition of their restoration. Until such a change took place, and such a new attitude was manifest, God could not restore them.

Now the time had come for their return from Babylonian exile. But there was no marked self-humiliation, no contrition, no supplication, no seeking after Jehovah with all their heart. Many of the Jews became acclimatized to Babylon's pleasant surroundings. They had enjoyed many favors of them that

had carried them captive—largely through the sacrificial faithfulness of Daniel and his friends. Some of them had grown wealthy; and (as the event showed) most of them did not even care to go back to the scenes of ruin and desolation which once had been their fathers' happy land.

A heavy fear and foreboding gripped Daniel's heart. Could the promised return and restoration take place under these circumstances? He had anticipated with joy the glorious vision of Israel's restoration, as pictured in Jeremiah (chaps. 30-33) and in other pre-exilic prophets. He had perhaps hoped that the hour of this wonderful restoration was nigh. Yet there were also some other things which troubled and perplexed his mind. Seventy years—and yet, had he not also seen a vision of four Gentile world-powers—four beasts, the little horn of the fourth, the terrible sufferings in store for his people before they were to come into their own? And those prophecies looked far into the future. The “he-goat” with the notable horn between his eyes—the power of Greece under its first king, Alexander—must come and conquer the Medo-Persian ram; and four kingdoms were to arise out of Alexander's empire, and out of one of these, in their latter time, a little horn, a bitter persecutor of Israel was to come. That was a long way off: the vision is for many days, and belongeth to the time of the end. And when would all Israel and Judah be gathered back to their land, to *possess* it for ever, as Jeremiah had foretold? (Jer. 30:3.) When at last would Jacob's tempestuous voyage end and his storm-tossed bark anchor in that glad haven of rest, where he “shall be quiet and at ease, and none shall make him afraid,” and “they shall not sorrow any more at all”? (Jer. 30:10; 31:12.) And when would this be true: “In those days and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.” (Jer. 50:20.) In seventy years? This was what perplexed Daniel, and filled him with fears and apprehensions concerning the future of his beloved people, their land, and their city.

And therefore he now lays himself out for them. Because *they* evinced no spirit of penitence, because *they* did not confess their sins, and appeal to Jehovah in tears and supplications, therefore *he, Daniel*, would set himself to do this for them, as their representative, their intercessor. Did not Moses do so in Israel's wilderness days, and God heard and accepted the nation for his sake? So now would he do.

“And I set my face unto the Lord God, to seek by prayer and supplications, with fastings and sackcloth and ashes. And I prayed unto Jehovah my God and made confession and said . . .”—Will the reader now turn to the chapter and read for himself this wonderful prayer of intercession which follows (Dan. 9:4-19), and note some of its high features.

1. His confession, thoroughgoing, frank and honest. No excuse, no minimizing of guilt, no reservation, is there.

2. He justifies God, and condemns the sinner. (Comp. Ps. 51:4.) He acknowledges unreservedly God's justice in the judgments that have been inflicted upon the people. He fulfils the conditions laid down in Lev. 26:40-42.

3. He confesses also the people's careless and impenitent state, which, alas, still existed. (Verse 13.)

4. Although Daniel himself had been pure and true in all his life, he takes his place with the guilty, sinful people and thus pleads for them. It is not merely "*they*" that sinned, but "*we*". So also did Moses identify himself with guilty Israel (Exod. 34:9), and our Lord Jesus, who for our sake was reckoned among the transgressors.

5. Beneath it all, as in all the great prayers of the Bible, there is a deep concern for *God's* interests—His name, His honor. For Jerusalem was not just a city, dear to Daniel's heart, but she is God's city—"thy city, thy holy mountain," "the city which is called by thy name." And the temple which lay in ruins because of the nation's sin is "thy sanctuary that is desolate." Yea, and the people, though for the time disowned, are "thy people" and they "are called by thy name." How long shall this reproach be, that men shall say, "These are Jehovah's people, and are gone forth into captivity"?

6. The great burden of the prayer is finally compressed into its final sentence: "O Lord hear; O Lord forgive; O Lord, hearken and do; *defer not*, for thine own sake. O my God, because thy city and thy people are called by thy name." In this one petition—"defer not"—centers Daniel's hope and fear. The seventy years are fulfilled—O Lord, despite just cause to do otherwise, defer not, but fulfil the gracious promise to us *now*, for thy name's sake.

But defer He would and must. Yet there should be a token-fulfilment of His promise. There would be a liberation and return of a handful of the people. But the great promise of the glorious restoration must wait. How long? This is the theme of the prophecy that follows. (Dan. 9:24-27.)

While Daniel was yet "speaking and praying," and, as he said, "confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God"—there came again "the man Gabriel whom I had seen in the vision at the beginning." (This either has reference to the vision of chap. 8 (v. 16)—or to a vision which is not here recorded.) And Gabriel instructed him, and talked with him, and said, "O Daniel, I am now come forth to give thee wisdom and understanding." As Daniel had begun to pray, Gabriel received orders from God; "and (he said) I am come forth to tell thee; for thou art greatly beloved: therefore consider the matter; and understand the vision." (Dan. 9:20-23.) Here follows the wonderful prophecy of the

“Seventy Weeks”—the discussion of which we must leave for the next lesson.

NOTES AND PERSONAL THOUGHTS

There was special need for this prayer at this time. But really, are any of the promised things of God obtained without prayer? Is not every promise a challenge to prayer? “The appearing of the striking signs of a predicted event, so far from leading the watchful servant of God to assume that the event will automatically transpire without prayer to heaven, calls him to the more extraordinary engagement in prayer. God’s promises are not only not automatic in fulfilment, they are not even unconditional.” (Stevens.)

Pleading the promises. One of the best ways to pray is by pleading God’s promises to Him. “Prayer is not the means of wresting from the hands of God that which He is unwilling to give, but rather of obtaining from Him what He has promised, and what He wants us to have, and is glad to bestow.” The word translated “receive” also means to “take.” Prayer is the hand that takes what God freely offers. See how God made promise to David (2 Sam. 7) and David immediately began to pray that God might grant him the thing promised.

How earnest and intense was the prayer of Daniel! He set his face. (v. 3.) He did not wait for the mood or for a wind of impulse. He was purposeful. And it was “prayer” and “supplications,” with “fasting and sackcloth and ashes.” We know too little of that sort of praying. Our somnolent, comfortable, easy-going approach to the throne stands in bad contrast. “Aunt Carrie is not going to get well,” said a little boy to his parents. “What makes you think that?” they asked. “I saw the preacher praying for her, and he knelt only on one knee.” There is something to that.—A Mohammedan expressed his disgust at Christians’ prayers, because, he said, “they lounged” when they prayed. Now we are under no specific regulations as to posture; and above all things we don’t want to put artificial fervor into our prayers. God hears short prayers, poor prayers, feeble prayers. But let us have grace to realize what it means to come to the throne of grace, and let us seek to feel the **need**—our own, that of our loved ones, brethren, friends, of the church, of the world. Ask God to lay the burden on your heart, and you will pray aright. And, whether you “feel like it” or not, **set yourself** to pray.

“**I understood from the books.**” (Dan. 9:2.) What “books” did Daniel have? Certainly the “Thorah”—the five books of Moses; and no doubt all the historical books so far as they had been written; the psalms of David and all other pre-exilic psalms; Isaiah, Jeremiah, Lamentations, Ezekiel (whose message had by this time been long finished); Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah. Daniel read and studied the word of God. The fact that he himself was an inspired prophet did not make his study of the prophets superfluous. Daniel brought his message which God gave him; but for all other teaching he went to God’s book, just as we must do. Also as this chapter shows, Daniel understood Jeremiah to mean simply what he said.

How far away is Heaven? The Jews distinguished three heavens: (1) the heaven where the birds fly and the clouds float; (2) The heavens where the stars are; (3) the place where God abides. “Behold heaven, and the heaven of heavens cannot contain thee,” said Solomon in his dedicatory prayer—“how much less this house which I have builded.” (1 Kings 8:27.) Paul was “caught up into the third heaven” (2 Cor. 12). How far is it thither? “It took the man Gabriel just a few minutes, being caused to fly swiftly, to reach Daniel and acquaint him with the secrets of God. As long as it takes to utter the words Daniel prayed, so long it took Gabriel to reach the intercessor’s side. . . . Heaven is not far away. There is no space and distance for God. What an encouragement to prayer this ought to be to God’s people. The moment we pray in the Spirit and in His name our voices are heard in the highest heaven,” (Gabelain.)

YOUNG PEOPLE'S CORNER

This youth corner, under the personal direction of the publisher, is to be devoted to problems facing young people in these times of national emergency. We will gladly welcome ideas from any of our young people, and suggestions regarding topics to be discussed.

Lord willing, in our March issue we shall deal with the urgent and vital subject of "Christian Youth in Relation to the War," and we earnestly solicit short comments on this subject, perhaps 100 words from the young men and women among our readers.

BLESSINGS OF BIBLE STUDY

"I rejoice at thy word, as one that findeth great spoil."

When the German army overran France we read how they plundered great stores of food, wines, and delicacies in that unfortunate country. To the luxury-starved soldiers, that must have provided a great thrill and an incentive for further conquest. Well, David, the poet-warrior, spoke of finding the treasures of God, as revealed in His word, and rejoicing "as one that findeth great spoil." And if we, like David, find that "great spoil," what a spur it will be to our ambition for the Lord!

We are all familiar with the oft-repeated instructions of our preachers, "You should read your Bible." But have you actually thought what blessings are in store for those who read, and have you made any definite plan and place in your life for regular, systematic Bible study? Peter tells us to offer up "spiritual sacrifices." Do you know what a spiritual sacrifice is? I think one spiritual sacrifice even the humblest and youngest and newest Christian can make is the budgeting of his time so as to include *daily* a leisurely, unhurried, quiet time for Bible study. Here are a few of the innumerable benefits to be derived from earnest study:

1. You will never be a strong Christian until you are a Bible student. And the world today is in sorer need of strong Christians than ever before. The most patriotic service you can render your country is to become a strong Christian influence in the group of young people with whom you associate.

2. Bible study puts you in touch with the greatest power in the universe and places in your hand the strongest "secret weapon" known to men or angels. "The word of God is living, active, sharper than any two-edged sword."

3. Bible study teaches you to pray. If you are at a loss for words with which to address God in prayer, study your Bible. It is full of the language used by man (many of them young) talking to God.

4. Your Bible will give you the answer to any problem facing you and "provide that way of escape" from temptation. "Thy word have I laid up in my heart that I might not sin against thee."

5. The Bible will fortify you to face the future, no matter

how uncertain or precarious it may appear to young people in these perilous days.

Do you think you don't have time for Bible study? Well, this is Thursday evening. You must listen to Baby Snooks on the radio. But which is more important—to listen to Baby Snooks or to the Prince of Peace? Every worth-while ambition requires for its fulfillment the giving up of some non-essentials. So let's get down to business and see what may be thrown overboard to make room in our lives for God's word. Our enemies, both human and spiritual, are in dead earnest and we cannot afford to be less serious. Just say to yourself, "I have a date to read the Bible from 8 to 9 tonight, or from 7 to 8 tomorrow morning," or at any other time that fits into your plan. *Then keep that date.*

Now how shall I study? There are several good ways to read the Bible. Choose the way that appeals to you. You may

1. Read the Bible through once each year.*
2. Get a good concordance and read everything you can find about a given subject.
3. Read the Bible like a story book—rapidly and smoothly, without stopping to puzzle over difficult spots.
4. Study each chapter exhaustively.
5. My own favorite method is: at each sitting read several chapters in the Old Testament—as long as my interest holds. Then I read a Psalm. Finally, I polish off with a slowly and carefully-read chapter of the New Testament.

6. A combination of the above methods.

You will find it helpful to underline and mark your Bible, and jot down in the margin the thoughts that come to you as you read.

May I suggest that it is important to begin every season of Bible study with an earnest prayer for light from God, through the Holy Spirit on the word about to be read. "Open my eyes, that I may see wondrous things out of thy law."

Now, if you have a weekly young people's meeting, why not have a report from each attendant each week as to his progress in reading? It also adds much to the interest if each person gives from memory a verse which has appealed to him in his week's reading. The American Bible Society furnishes an attractive Bible Reading Record which could be useful in this connection.

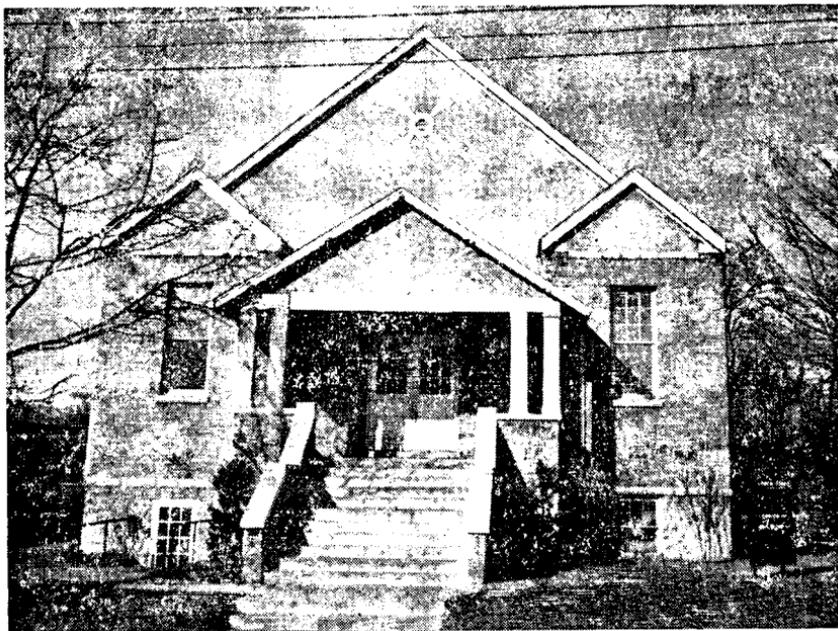
*Two Plans for Daily Bible Reading

Divide the number of pages in your Bible by 365. The quotient will be the number of pages you must read daily to read the Book through in a year. This daily reading can be done deliberately in twenty minutes, but, of course, the more time and thought given it the better.

If you wish to read the Old Testament through in a year and the New Testament twice, divide the number of pages in the Old Testament by 365, and the number of pages in the New Testament by 182. The quotients will show the number of pages you should read daily to accomplish this important end. I have been reading the Bible through each year in this manner for about thirty years.—J. A. Harding.

CRAMER AND HANOVER CHURCH, LEXINGTON, KY.

By H. N. Rutherford, Minister



The Cramer and Hanover church of Christ was set in order March 4, 1915, in the home of J. L. Morrison, who was then residing at 461 Rose Street. On the following Lord's day regular services were begun and have continued without a miss all these years. This congregation, which worships in the simplicity of the New Testament order, was conceived as possible in the minds of the following charter members: Brother and Sister H. A. Shockney, Brother and Sister J. L. Morrison, and Sister Wm. Parrish, all of whom are still in the fellowship of the church. There were others who faithfully set about to establish this good work, some of whom have fallen asleep.

PROGRESS THROUGH THE YEARS

The church met several times in the Morrison and Shockney homes. On April 11 they moved into Jackson Hall on South Limestone street where they continued their services for quite a while. From this hall they moved to the Masonic Temple on N. Broadway, worshipping there until the church purchased the property on the corner of Cramer and Hanover in 1918, where the present building, pictured above, now stands. The congregation met in the cottage on this site from 1918 to 1932. In 1932, after the coming of H. N. Rutherford to labor with them, the first unit of the present structure, a base-

ment church, was erected, in which they met from 1932 to 1936. At that time the present building was completed at a cost of twelve thousand dollars. The auditorium will seat 460 people comfortably. It was filled to capacity in the 1940 National Unity Meeting, when the largest crowds were estimated at more than six hundred people. The present indebtedness of the church totals \$2400.

LOT ACQUIRED BY J. W. MCGARVEY

It may be of interest for you to know that the lot upon which our building stands was acquired by John W. McGarvey, May 24, 1866. On November 2, 1932, under the historical section of the Louisville Times, recording facts about Kentucky which happened 30 years ago, this news item is found: "Thirty years ago today the Rev. Dr. John W. McGarvey, of the College of the Bible, Lexington, Ky., withdrew from one of the congregations of this city of which he was a member because the church voted to install a pipe organ." The congregation now worshipping on this site perpetuates the same form of worship in the congregation as that for which the original owner of the lot contended.

VISITING PREACHERS AND MISSIONARIES

The church has been blessed with the help and encouragement of several outstanding preachers, among whom are J. W. Harding, H. C. Shoulders, M. C. Kurfees, H. H. Adamson, J. K. P. South, S. H. Jones, E. P. Watson, F. L. Rowe, J. W. Shepherd, H. L. Ohmstead, R. H. Boll, E. L. Jorgenson, J. L. Hines and W. K. Harding. These are not all, by any means, for many others have assisted and encouraged the church through the years. Missionaries from various foreign fields have also visited the church.

THE CHURCH TODAY

H. N. Rutherford has labored with the Cramer and Hanover church the past ten years and has seen the congregation expand to a membership in excess of 200 persons and a Sunday school attendance of more than 100 regularly; and also in establishing the mission congregation on Thompson and Hinton roads. God has given the increase.



The basement church

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Matt. 9:38. ** Apparently the first missionaries accomplished more than has ever been done since. They scattered the pure gospel throughout the world; they planted churches; and the churches sounded out the word. ** Bro. Charles Gruver, formerly of the China work, is busy in Montana, after some good missionary labors in Kentucky.

Pray for the laborers already on the field—for their safety, success and suitable support. ** In the nature of the case, all Christians should be desirous of giving the gospel to others. How can those who are glad to give a good recipe for cooking, or recommend an efficient corn cure, withhold the best news ever heard beneath the skies? ** There is an extensive native work in Nyasaland some distance north of Southern Rhodesia which has been fostered from brethren in the British Isles, who find themselves unable to buy linens for bandages as the whole supply is needed for the fighting forces. ** The way the western churches have stood by Bro. George M. Scott and his family through the years is commendable, but as the Scotts are diligent workers and good givers, it is becoming that even others have part in their extensive work. ** Senator W. Lee O'Daniel answers an inquiry from Washington to the effect that it is exceedingly unlikely that mail addressed to any one in the war area would be delivered. We suggest that simple postal card messages to missionaries in the restricted areas could be posted for their encouragement and as a reminder that we are with them in prayer. These cards should be fully pre-paid at foreign rates, and should make no mention of the war or much else—if perchance some of them might get to some of the missionaries. ** There have been fine results in Bro. Rodman's former field of endeavor in the Philippines and he believes a number of brethren are practically ready for the eldership. ** The important things of God's work, both affirmatively and negatively should be clearly taught in the churches, especially for the benefit of the new converts and those who come to us from other groups whose minds may never have been instructed on such things as the weekly communion, church government, the missionary *obligation* and missionary *methods*. ** Bro. W. M. Kempster, 36 Kingsley Road, Bedford, England, is interested in help being given to certain work in Africa and any funds sent to the writer marked "Nyasaland" will be handled to the best of his ability. ** Molly Sherriff's husband is away from home on military duty. ** Sister Myrtle Rowe, of No. Rhodesia, has twenty girls in school of whom eight have been obedient to the faith.