

# THE WORD AND WORK

(VOLUME XXXVI, APRIL, 1942)

## HE WAS A JEW

He who sat by Jacob's well  
Suffering thirst for you,  
Wore upon His sacred face  
The likeness of a Jew.

He who on red Calvary bore  
The wrath of God for you,  
Had in His throbbing heart and veins  
The life-blood of a Jew.

He who now in highest heaven  
Wears the crown for you,  
Bears the stamp of Judah's race—  
The features of a Jew.

Can the child whom Jesus loves,  
With careless coldness view  
The homeless, weary wanderer—  
Thy dying Christian Jew?

When life's flickering flame is low,  
You'll ne'er regret that you  
Helped on the cause He loved so well  
To save and bless the Jew.

—George Paulin.

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## WORDS IN SEASON

R. H. B.

### "LET US ALONE"

Above all things the sinner wants to be let alone. Repentance, deliverance, salvation are the last things he wants. True, he feels his bondage, and his guilt and condemnation presses upon him oftener than anyone would think. But the step is too enormous; he will never be able to straighten up and to break the evil bonds that fetter him and to start a new life. He would like to, of course—maybe *sometime* he will; but not *now*: whatever of the future, not now, not now. As the sluggard pleads, "Yet a little sleep, a little slumber, a little folding of the hands to sleep"—so pleads he. As the Israelitish slaves in Egypt begged: "Let us alone that we may serve the Egyptians" (Exodus 14:12)—so it seems easier to the sinner to bear the intolerable burden than to be free of it. We cling to our yoke, our evil habits. The very call to liberty troubles us. "Wouldest thou be made whole?" said the Lord Jesus to the

impotent man at the pool of Bethesda. (John 5.) The poor fellow was plainly disturbed at the very suggestion, and hastened to stammer his plaintive excuse. The idea was really out of the question—he could not entertain for a moment even the thought of such a possibility. Yet at the mighty word of Jesus, the letters fell, and he rose up and walked. And that, as all His miracles, was a parable in action. You, sinner, *you* can be *saved*; not by some tremendous exertion that you are unable to make, but by the Lord Jesus Christ, who came into the world to save *sinners*, and to seek and save that which is lost. “Him that cometh to me,” He said, “I will in no wise cast out.” (John 6:37.) Only hear *now*; believe *now*; come *now*. The “more convenient season” will never be. “Behold now is the acceptable time; behold now is the day of salvation.” (2 Cor. 6:2.)

### COMPULSION AND LIBERTY

Compulsion is a necessary means of control in elementary training and education; but the limit of its effectiveness is soon reached. The initial impulse is from without; but the higher motives, the forces that impel from within, must come in if there is to be any real development. The best things in life cannot be compelled. Love cannot be compelled. Confidence cannot be compelled. True service and devotion cannot be compelled. Nor can joy, nor peace, nor kindness, nor goodness, nor true self-control. None of these things can be produced by force and outward pressure. They must spring out of the heart; and hearts cannot be burglarized. No tools can break that lock, no explosive can open that door. A mechanical obedience, a slave’s submission, a hireling’s toil—all manner of outward appearance, servile compliance, and counterfeits of the true virtues, can be brought about by compulsion—so long as the power of the compulsion lasts—but the true things and the real are the response of the heart. “The love of Christ constraineth us.” (2 Cor. 5:14.) This is in part the explanation of those contrasts between the Law and the Gospel. “Ye are not under law, but under grace,” says Paul; and, “we serve in newness of the spirit, not in oldness of the letter”; and “ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry, Abba, Father.” (Rom. 6:14; 7:6; 8:15.) Though there are warning lights hung out, even to Christians, against following the road that leads to death (Rom. 8:13), the light that leads unto life is that of God’s love. “Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you . . .” (Eph. 5:1, 2.) For “we love because he first loved us” (1 John 4:19), and “the love of God is shed abroad in our hearts through the Holy Spirit which was given unto us.” (Rom. 5:5.) Now, “where the Spirit of the Lord is, there is *liberty*.” (2 Cor. 3:17.) Such a thing as the “total surrender” of oneself to the Lord, of which we hear and read so much in

Christian teaching, must come freely and willingly, out of the inmost heart. It cannot be made to order; it does not come by way of a requirement or a mere authoritative command; but it is the logical and natural consequence of the hearts's deep trust and of the love awakened by the forgone love of God. Even God does not attempt to compel it, but condescends to *win* it. Therefore says the apostle, "I *beseech* you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God." And this, he says, is your "reasonable" or "spiritual" service. (Rom. 12:1.) And, that, too, is the real salvation.

#### AS YOUR DAYS ARE

Motoring along the highway, did you notice how steep the hill ahead of you looked, so that you wondered whether the car could climb it? But as you came to it it seemed to flatten. You hardly realized that you were going up a steep grade—it seemed but little different from the level road. There is a similar optical illusion when we look ahead into the threatening future. We think of what may happen, and we do not see how we could face this or that. In all probability the particular thing that you fear so much is not the thing that will come to you. But if it does, or whatever does—you will not find it impossible. The hill flattens as you get to it. And, "as your days so shall your strength be." Do not climb those hills before you get to them. Sufficient unto the day is the evil thereof. And when you have to climb them you will realize a gracious Power that enables you to surmount them. And even in the valley of the shadow of death you need fear no evil, if the Lord is your Shepherd.

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

#### OBEDIENCE

Theodore Roosevelt was a masterful man—fearless, resolute, dynamic. Finding his physical strength impaired he went to William Muldoon's training establishment to be re-conditioned. There old Muldoon, an old training master and teacher of physical culture and athletics, took on a limited number of trainees—middle-aged, elderly, flabby-muscled, over-weight, tired and weary men; business-men, professional men, men who had eaten too much and worked too little, or who by self-indulgence had lost nerve and vigor—all sorts of men who needed physical help. These he put under a strict discipline, and through graded and strenuous exercises adapted to the need; and usually they left Muldoon's school much refreshed and rejuvenated. With some he had trouble. Some did not like to obey orders, some tried "soldiering," some fussed and grumbled and rebelled at his hard discipline; and if they got too bad Muldoon sent them home. One

might think that it would be the strongest characters that would have been hardest to manage. Far from it—the weaklings, the babies, the most characterless fellows, were the most disobedient and rebellious. “Of all the men that came to me for training,” said Muldoon, “none was more obedient, submissive to all rules and regulations, faithful to all orders, eager to do every exercise exactly as he was told, than Theodore Roosevelt.” And Muldoon appreciated it immensely. God, too, looks for men who will obey Him. David was a stronger and more rugged character than self-willed Saul; but of him God could say, “I have found David the son of Jesse, a man after my own heart, who will do all my will.”

#### “CHILDREN” AND “SONS”

Wherever the *sonship* of Christians is specifically mentioned the emphasis is not on the mere filial relationship to God, but on the possession of the rights and privileges which belong to God's *sons*—that is, to those of God's children who have reached maturity. In like manner “adoption” is not the mere reception as children into God's family, but always denotes a promotion of minors to the estate of sons.

The contrast between “sons” and “children” is used illustratively in Paul's letter to the Galatians, where he speaks of God's old covenant people as “children” and of Christians as having now relatively attained to the estate of “sons.” “Before faith came,” he says, “we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come we are no longer under a tutor. For ye are all *sons of God*, through faith in Christ Jesus . . . . And if ye are Christ's then are ye Abraham's seed, heirs according to promise.” He explains this further: “But I say that so long as the heir is a *child*, he differeth nothing from a bondservant though he is lord of all; but is under guardians and stewards until the day appointed of the father. So we also, *when we were children*, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son . . . . that he might redeem them that are under the law, *that we might receive the adoption of sons*. And because ye are *sons*, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.” (Gal. 3:23 to 4:7.)

But again the apostle makes this distinction between “children” and “sons” with reference to the Christian's present lowly state as contrasted with his future glory. Thus in Rom. 8:16, 17—“The Spirit himself beareth witness with our spirit that we are *children of God*; and if *children* then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.” Then he speaks of a glory which shall be revealed to usward; and declares that

"The earnest expectation of the creation waiteth for the revealing of *the sons of God*"; and that we ourselves are "waiting for *our adoption*, to wit, the redemption of our body." (Rom. 8: 18-23.) To this high end were we foreordained (Eph. 1:5), for "whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29.) And this is that "purpose" of God, according to which we were called (Rom. 8:28)—His purpose of "bringing many sons unto glory." (Heb. 2:10.) "Behold what manner of love the Father hath bestowed upon us that we should be called children of God," (not "sons of God" as in King James Version) says John; and "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is." That will be our "adoption," our entrance upon the full estate of sonship, and into the possession of our inheritance. "And everyone that hath this hope set on him, purifieth himself even as he is pure." (1 John 3:1-3.) There is a relative maturity and sonship attained even now and here (see Rom. 8:14, 15); but in its fullest meaning the sonship of God's children awaits that future adoption and the glory that shall be revealed.

#### A GREAT SYMPHONY

In Toscanini's orchestra every musician is an expert and an artist, and for him every man must do his best. We hear the wonderful strains of his symphonies: they come so smoothly, so sweetly—it is all so natural and unconstrained as if it were the spontaneous melody of the hearts. But of the fierce toil and strife back of it we get no inkling. They who enjoy the music know nothing of the untold hours of painful, careful practice, or of the severe and exacting grind of ceaseless rehearsals—for no performance is given by Toscanini without many previous rehearsals. Then, there must be of course always perfect adherence to the text, absolute obedience to the composer's score. No musician may make any variations or excursions of his own, however talented he may think himself to be. The notes and signs on the page must be scrupulously followed. The personality of the conductor dominates the whole performance—his will, his direction, his watchful eye, his sensitive ear, unifies and controls all. His trained hearing catches every note, watches each instrument, detects instantly any failure or lapse on the part of any. Hard work, training, discipline, scrupulous care and effort—these make the background of the lovely strains you hear; and thus swells the incomparable theme and the grand harmony of the music which that master presents to the listening world.

I see in this the prophecy of the purpose of God through Christ Jesus for His church—to be striven for here and now, but for ever unreached until He presents His church to Himself without spot or blemish. There is a nobler and higher

service waiting for us, to which the present is only preparatory. There will come a day when the songs and the worship and the work (for there will be work for them) of God's children will be perfect; when the Master will present His own grand symphony, the beauty of which was bought with blood and tears, when He shall come to be glorified in His saints and to be marvelled at in all them that believe in that day. (2 Thess. 1:10.)

#### CHRIST'S COMPASSION

Six times the compassion of Jesus is mentioned in the gospels:

1. At the sight of the multitude in Matt. 9:36, "because they were distressed and scattered, as sheep not having a shepherd." (Mark 6:34.)

2. At the sight of a *hungry* multitude in Matt. 14:14—"he had compassion on them, and healed their sick," and afterward fed them with loaves and fishes.

3. At the sight of another hungry multitude in Matt. 15:32 (Mark 8:2).

4. For the leper who came to Him for cleansing. (Mark 1:41.)

5. For two blind men who had made their appeal to Him. (Matt. 20:21.)

6. For the widow at Nain, whose only son had died and was being taken out for burial. (Luke 7:13.)

(Note how in each case He *did* something for those for whom He felt compassion.)

Then His compassion is illustrated in three parables—in the parable of the Unmerciful Servant—whose lord, in his compassion upon that monstrous debtor, forgave him all his debt (Matt. 18:27);—in the parable of the Good Samaritan, whose heart was moved at the helplessness of the wounded man whom the thieves had robbed and beaten and left half dead by the way (Luke 10:33);—and in the parable of the Prodigal Son, when the father sees him returning (Lk. 15:10).

And to His own He says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion"—compassion like our Lord's moved at the need and the sorrows and the sufferings of our fellow-men, and issuing in deeds of loving mercy. (Col. 3:12.)

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Here is the remarkable word of one of the chief infidels of today, Mr. H. G. Wells. "The world is now a very tragic and anxious world and the desire for a peace of mind and a courage such as only deep and pure convictions can supply has never been so strong and so widespread. More people are asking today, and asking with a new intensity: 'What must I do to be saved?' The trouble with the Christian church is that they have given a confused, unconvincing, and unsatisfying answer."—*The Dawn*.

## NEWS AND NOTES

### March Clubbers

This time we list clubbers for the month ending March 15. Robert Boyd is in the lead with Mrs. Florence Howell and D. H. Friend not far behind. The list does not include names of those who sent in less than four names. If you sent in less than four they are added to your total in our records and counted with the singles in this report. Notify us in case of mistakes.

Our highest clubbers are: Robert Boyd, 101; Mrs. M. E. Holloway, 76; Maurice Clymore, 61; and H. N. Rutherford, 47. Others sending in 25 or more names are Jesse Bibb, Mrs. Rice Fryman, Waldo Hoar, and Mrs. Nancy Averitt.

1. Robert Boyd, Tenn. . . . .	30
2. Mrs. Florence Howell, Ky. . . . .	23
3. D. H. Friend, Ky. . . . .	20
4. Jonah Skiles, Mo. . . . .	11
5. Howard Marsh, Ind. . . . .	10
6. Mrs. Nancy Averitt, Ky. . . . .	7
7. O. E. Shields, Ky. . . . .	6
8. H. N. Rutherford, Ky. . . . .	6
9. Mrs. Taylor Havens, Ind. . . . .	5
10. Frank Weatherby, Pa. . . . .	4
11. Claude French, Mich. . . . .	4
12. L. C. Carter, Tex. . . . .	4
13. Maurice Clymore, Ind. . . . .	4

Total in these clubs . . . . . 134  
Singles received . . . . . 61

Total for March . . . . . 195  
Total for February . . . . . 385  
Total for January . . . . . 427

Grand Total . . . . . 1007

Winchester, Ky.: "During the month of March a young lady was baptized and a sister placed membership with the Main Street church.

"Brother Boll gave us an excellent sermon on the evening of March 26. A fine crowd was present including nine preachers and delegations from Lexington and Salem congregations. R. B. Boyd is to be with us in a meeting beginning April 6."—J. R. Clark.

Several preachers met with the Antioch church, near Frankfort, in afternoon and night meetings on March 13. In the afternoon they held a round-table discussion on: "The Church's Relation to the Present Crisis." At night short talks

were made on: "Sanctified Talents." Brother Jack Blaes presided at these meetings.

Junction City, Kan.: "March 8 was the first anniversary of the new congregation in Junction City, Kan., where we minister to army families and men at Ft. Riley. Just three miles from camp and 75 per cent of the congregation is army personnel. This is a mission work sponsored by Van Brunt church, Kansas City, Mo. E. W. Lynch, 2245 Brighton, Kansas City, Mo., receives contributions from those wishing to have a part in this work. Last Lord's day was one of the best and most encouraging. New men and families were at services. Soldiers are with us but a few weeks, and are then transferred, in many cases. Thus the congregation is in a constant state of "turn over." But interest is undiminished and we rejoice to see more brought into closer fellowship with Christ. Sunday services are in Adventist chapel, West 10th and Jackson. Wednesday night meetings are in our home. It is urgent that you write us about any you know here so we can contact them. Please tell us about any soldier you know located here."—Wm. Wayne Allen.

### Daniel Back Numbers

The Daniel articles are still just as fine and timely as when they started last May, though we have not said much about them this year. We have saved a few back numbers which can be had at bundle prices, 5¢ each plus postage. Why not see that you have all back numbers?

"During February and March I have spoken twenty-four times at the following places: Liberty St. (colored), Waterford, Portland Christian School, Winchester (2 places), Lexington, Ormsby Ave., New Albany, Camp Taylor, Jefferson St. (lantern lecture), Burnett Ave. (colored), Highlands, and Fisherville."—Don Carlos Janes.

Terre Haute, Ind.: "The Word and Work is still a very helpful magazine in spite of all the opposition. We know many of its writers and are convinced of their faithfulness. We enjoy their messages."—Mrs. Paul W. Combs.

Jennings, La.: "Brother Ringer was with us in a meeting at Jennings which closed last Wednesday night. Good interest was manifest from the beginning. Had a large number of visitors each night. Between 25 and 30 young people helped greatly with special singing and otherwise. Brother Ringer brought good spiritual messages that were helpful to all. The Lord gave an increase of 18—of these 13 were baptisms, two restorations, and three for membership. We praise God for raising up such men as Bro. Ringer, and for all blessings received.

I started a meeting at Turkey Creek on Monday night of this week. Four accepted Christ the second night."—Frank M. Mullins.

Later word from Bro. Mullins states that the Turkey Creek meeting closed with 18 baptisms and 9 restorations—27 in all.

Evergreen, Ala.: "I think your 'Young People's Corner' on 'Christian Youth and War' very timely and complete. Surely that kind of teaching is needed badly in such days as we now face, and Christians do well to read and think on these things. As far as I can see such is surely in harmony with the New Testament."—G. L. Williams.

Louisville, Ky.: "Work with the High View congregation continues in fine shape. The most outstanding feature is our Thursday night Bible study. Attendance averages from 50 to 75 per cent of our Sunday attendance. The classes have been a source of great spiritual strength and power. We now have classes for both adults and children. These have contributed more than anything else to our growth of late. Surely the honest, sincere study of the Word of God is not fruitless even in this day! Since the first of the year I have been giving full time to this work. I am thankful to God for this opportunity to be of service to Him and to fellowmen."—Orell Overman.

#### Church Histories

We have received many favorable comments on our church histories. We now have promise of histories from Sellersburg, Indiana, Jennings, La., and Dugger, Ind. Don't miss these interesting articles and pictures.

The Johnson City, Tenn. church pictured in January is built to take a brick veneer or stucco finish later. It is finished beautifully on the inside and has full basement, divided into several class rooms.

**WANTED:** I am making up a personal file of the Word and Work. I am interested in buying one each of the following issues: August and September, 1920; March, April and May, 1924; December, 1930; and November, 1937. 10¢ per copy if in good condition. I would also be interested in buying one loose set or bound volume for each of the following years: 1916, 1917, 1918, 1919; also a bound volume for 1936. Please write the Word and Work office.—Orell Overman.

Portland, Me.: "Brother Allen C. Harrington had been with us off and on for about five years, but owing to financial conditions we have been without a preacher for over a year. Now conditions are better and Brother Harrington will begin work here again by next Lord's Day."—A. L. Stults.

#### First Principle Articles

Along with other fine things we are happy to present an article on Baptism this month. In this article Bro. Boyd treats first principles on the same high plane that characterizes other articles in the Word and Work. Next month we will present an article from Bro. Boll wherein he shows how the brethren at Rome accepted Christ as Savior.

Mackville, Ky.: "I consider the Word and Work next to the Bible as it has taught me more about God's dealings with man than all other papers put together. I suggest that it ever continue just as it is. I regard Brother Boll very highly. I believe he is the most humble, consecrated man I have ever seen. So let's bid Bro. Boll and the Word and Word God-speed. Long may they live to bless God's people."—G. W. Young.

Linton, Ind.: "We had another baptism recently, making five since January 1. Brother Horace Hinds and wife are also new members here. There has been much sickness here the past few weeks, but we had normal crowd Sunday morning. I preached at Sullivan at night and am going there one Sunday night of each month."—W. S. Hoar.

As we go to press E. L. Jorgenson is in a meeting with the Mt. Auburn church in Dallas, Texas.

Don Carlos Janes is filling some speaking engagements in the Dugger-Linton community in Indiana (beginning April 6).

Allensville, Ky.: "I hope the subscription drive will be very successful, for the Word and Work is fine and should have a great circulation."—John W. Gill.

Brother R. H. Boll is to begin a meeting at Parksville, Ky., April 13. Wilson Burks is a faithful worker in that field.

Lexington, Ky.: "We have had three baptisms and four by membership the past month. I recently had the opportunity of setting forth the position of the church of Christ before two classes of ministerial students at Transylvania College of the Bible. They received me most cordially." (A detailed report of this meeting will appear next month).—H. N. Rutherford.

Alexandria, La.: "Let's have the Query Department in Word and Work. It may become a means of meeting specific needs which might otherwise be overlooked."—W. J. Johnson.

Chattanooga, Tenn.: "The work of Down Town Church of Christ is setting along very well. Six people have placed membership with us of late, and attendance and interest is good. Brother R. R. Brooks and wife are of the number taking stand with us.

"During the month of March I was asked to broadcast the Sunday School lesson every Sunday morning from 9:00 to 9:15 o'clock. Also we are now to take our turn to speak over the radio at the 'devotional hour.' The Lord is opening doors. Pray that we may be able to enter these doors.

"The Word and Work continues most excellent. I thank the Lord for the teaching done through it."—E. H. Hoover.

### Try Our Quarterlies

We can't furnish a limited amount of Word and Work quarterlies for the second quarter. More than any quarterly that I have ever seen it keeps the mind on the Bible text. The scripture text in one

column and along by the side of it suggestive Study Questions; next, about two pages of concise Teaching Points; and last, a list of test questions with answers to clinch the lesson. If your congregation doesn't use the Word and Work quarterly you should have one for your private study. Bro. R. H. Boll is the author. Forty pages. 9 cents in any quantity.—Publisher.

Johnson City, Tenn.: "The Lord gave us two fine services today (March 15) and we are deeply thankful. Five responded to the invitation at the morning service, and two at the evening service. Good attendance.

"Our schedule of regular services each week is now as follows: Regular services on Sunday, including a young people's meeting; home Bible study in Luke on Tuesday afternoons; regular prayer meeting and Bible study on Thursday nights; Bible study in Carter-Sell Addition in various homes each Friday night. We also schedule other services from time to time wherever God opens a door for the word and at present have three unanswered invitations. We pray for grace to enter in and that I may speak as I ought to speak.

"Due to serious illness of my wife's father, we were in Toledo recently. We attended Waverly Ave. church on Sunday morning and heard a pointed sermon by L. L. Stout on 'Excuses.' I heard James D. Groves at Detroit Ave. give a thorough and profitable discussion on 'When the Heart is Gross' at night. Had the privilege of leading the song service there out of Great Songs, No. 2.

"The brethren here are cooperating splendidly in supporting Morris LaFleur's mission work in Louisiana."—Robert B. Boyd.

Linton, Ind.: "I have enjoyed your magazine very much. It is very interesting and has such wonderful spiritual teaching."—Lena Titus.

### A Correction

In the Daniel article for March on page 77 "shabheea" should read "shabhua."

Now is the time to buy that American Standard Bible or Testament. See cover adds in this issue and in the Quarterly.

Read inside front cover.

## VIEWING BAPTISM SCRIPTURALLY

Robert B. Boyd

In most instances, those who repudiate baptism as being necessary to salvation do so on the basis that they believe in salvation simply "by grace through faith." They are determined that it would be impossible for people to hold to the necessity of baptism and at the same time believe that salvation is absolutely and purely "by grace through faith." But in that they are seriously mistaken. It is *faith*, purely and simply *faith in God*, that causes me to believe and teach that baptism is necessary to salvation. I can make the assertion that baptism is unto the remission of sins on no other ground, and should such an assertion be made on any other ground it would be most absurd.

The irony of the whole situation is that those who cry loudest and loudest that we are saved by faith—and only by faith—set baptism aside on the basis of *sight*—they can *see* no value therein. They cannot *see* how salvation could be simply by faith if one must submit to baptism, and on that basis—the basis of *sight*—they refuse this precious, significant ordinance of Christ! Or, if they have not yet come to the point where they can with clear conscience absolutely refuse it, they give it a significance that is entirely foreign to the word of God. In refusing this ordinance, in its God-appointed place and significance, they are walking by sight and not by faith.

Even if I could not *see* how salvation "by grace through faith" could be compatible with the doctrine of the necessity of baptism, if, for myself I saw that God's word so taught, then faith—earnest, sincere faith—could only move me to take God at His word, never doubting. If in the word of God I read, "He that believeth and is baptized shall be saved," or "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins," etc., how would faith in God react? Would it trim, interpret, and wink at these and other scriptures in order to make them fit *our own* understanding of salvation by grace? Certainly not. Faith can do but one thing—and that is to believe in the necessity of baptism and at the same time retain complete confidence in the fact that salvation is the "free gift of God." Do I even yet hear someone say, "But I cannot *see* how it can be"? Well, you can *believe* it, can you not? Salvation is promised to those that believe, not to those who see or understand. Believe on the Lord Jesus, and thou shalt be saved" (Acts 16:31). How can you believe in Him whose ways you cannot accept and trust? How can you love Him if you count His commandments superfluous?

We have been leading up to this point: To admit *faith* is essential to salvation (an undisputed proposition) is to admit baptism is essential (if one will be consistent). In other words, we might say baptism is necessary to salvation because

faith is necessary. There is no other ground on which to truthfully present the necessity of baptism, for if *faith* doesn't lead one to be buried in the waters of baptism, then there positively is no value in the act. A popular radio evangelist, who seems to delight in finding opportunities to make light of baptism, tells people that he once attended a church where the necessity of baptism was taught (which he termed "Campbellite"), and went forward at the close of the service. He says he went forward a dry sinner and came out of the water a wet sinner. His point in telling the story seems to be to convince his hearers of the ineffectiveness of baptism. Well, we do not doubt that he (since he says so himself) and many others found no salvation in the water, because salvation is not found in the water. However, the trouble did not lie in the ordinance of baptism, but in the fact that those who responded to the act of immersion were not right in heart—they failed to do it as an act of faith in the Lord Jesus Christ. In other words, the thing missing was **FAITH!**

We who believe in the necessity of baptism trust *not at all* in the water itself. We do not trust partly in the water, and partly in Christ, as some seem to think. We trust in **CHRIST** who has promised to forgive our sins on the basis of faith in Him—yea, a faith that is strong enough to obey Him! (Should there be some who trust merely in their baptism and not in Christ, to such a group we do not belong.) As one goes down into the waters of baptism, we are aware that if **CHRIST** keeps not His promise to forgive sins, then nothing is gained by having been immersed. We repeat: *The whole matter is faith in Him!* When Naaman was told to dip in the river Jordan seven times, we find some things necessary for his healing (yet not one thing was required that *within itself* would tend toward his healing in any sense of the word). He must contact certain waters (no substitute was permissible), and dip a certain number of times, but if God had not met him there with His own cleansing and healing power, Naaman would not have been cured. But where is the preacher who will contend that Naaman need not have dipped seven times in the waters of Jordan? Here, then, is a case of water being necessary to the accomplishments of God's purpose and promise, yet the power came not from the water, but from God.

We could point out other examples, but enough has been said to justify us in saying that we are saved simply and purely by faith in a God of grace—a faith that leads us to repent of our sins, to confess His name with our mouth, and a faith that leads us to be "buried therefore with him through baptism into death." Have you just such a faith—a faith that is centered in the person **CHRIST**, that will lead you to follow Him as your Lord all the way, yea, even when it involves activities that are beyond human understanding? If not, can you then really claim to be walking by faith at all?

## "WASH YOU, MAKE YOU CLEAN"

Stanford Chambers

Through the prophet Isaiah, God called on His people to wash and make themselves clean. And we sing, "Now wash me, and I shall be whiter than snow." This is a scriptural idea also. There is a cleansing we depend upon God for, and there is a cleansing He holds us responsible for. Prayers as a rule call upon God for cleansing. What is the general conception of this cleansing? With many the idea is simply to obtain pardon and get the record clean. That is important. How precious the truth that "there is forgiveness with thee"! But getting the record clean depends upon getting the heart clean.

"Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." (James 4:8-10.)

"Purify your hearts," he says. God gives the motive for it; and it is He "that worketh in us, both to will and to do." But the casting of the evil thing out of our heart's purpose, this decision and choice is our responsibility. No one has purified his heart as long as the evil thing is still harbored within, any more than he has cleansed his hands when that which soils is still on them. Many are falling short in the matter of repentance, and the lack is right at this point. The pardon is sought of God, but the sin is not cast out of the heart. As long as that is the case the seeking is vain. If the heart is not clean, the hands are not clean, the lips are not clean, the life is not clean, the record is not clean. A sad day lies ahead—"Except ye repent."

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## BEN'S BUDGET

Ben J. Elston

Is there any way to make a responsible human being *safe*, for this age or any other, except to bring such to "the obedience of Christ"? It seems to me to be the Christian's task, in time of peace or in time of war, to strive to lead any and all others to unreserved submission to the divine will, as revealed. "Present distress" (of varying kinds) may lead us into environments we otherwise would not choose, but the inescapable obligation to "preach the gospel to every (accessible) creature," as "the power of God unto salvation" to all who believe it, continues. Let us be sure *we* are safe before we cease "to teach and preach Jesus as the Christ." Whatever may result in the affairs of nations from war, the Christian is of 'heavenly citizenship,' and looks to a future "recompense of reward," based on a faith that "comes by hearing the word of God." And let us lend ourselves to fuller acquaintance with the heavenly Father by keen searching of His word and by fervent prayer. "The time is short."

## “ALL THINGS WORK TOGETHER FOR GOOD”

Frank M. Mullins

Many Christians are greatly burdened and perplexed today over world conditions that bring sudden and tragic changes almost daily into their lives. Sons are snatched away to army camps to face evil and dangerous environments and multiplied hardships. The normal family, social, religious life of all has been disrupted, and they feel some new demand constantly. No one knows what the morrow will bring. Need I describe further these things we face—would it not be but to probe some wound caused by your particular burden, trial, or heart-ache?

But those who love God need have no fear of this day with all of its tragedies that touch the life of us all. Christians are not victims of accident, nor of adverse circumstances and conditions heaped upon them by a war-crazed world. Neither is their life of joy, peace, and victory destroyed by sore trials, sorrows, unforeseen disasters, and such like things. We are the workmanship of God; our life is in His hand. In the words of C. Murray:

“Behind our life the Weaver stands  
And works His wondrous will;  
We leave it all in His wise hands  
And trust His perfect skill.  
Should mystery enshroud His plan  
And our short sight be dim,  
We will not try the whole to scan,  
But leave each thread to Him.”

Christians are not victims adrift upon the wild and stormy sea of a world at war, a world filled with violence and corruption, a world in Satan's power. Their life is not molded nor controlled by the evil forces ravaging the world. There is no such thing as a Christian's life being “wrecked” and “ruined” and his usefulness to God being destroyed by the warlords of the world nor any other outward condition or circumstance of life as long as he can look into his own heart and truly say, “I love God, He has called me and I am abiding in His purpose.” For God has spoken and His word is true, “all things work together for good to them that love God, even to them that are called according to His purpose.”

Romans 8:28 does not leave room for any destructive force or condition to mar our life in Christ nor destroy our peace and joy in the Lord. God plainly states, “*All things work together for good* to them that love God.” “ALL THINGS” leaves nothing out—it includes the trial you are passing through now, the unexpected thing of tomorrow, war with all its weight of sorrow and suffering—and God has spoken, He will work it “*for good*”—in spite of how it may look to us or what turn things may take. It is not ours to attempt to put

all of these seemingly ill-fitting parts of our life together and thus produce the good. God is the Master-Builder, the Master-Artist, who alone can blend the dark shadows and the bright into the master-piece "*for good.*" It is simply ours to love Him and trust His word and to abide in His faithfulness.

Leave the plan of your life in His hands. Accept the place you are in, the burden, the trial, as the will of God for you, as but another part of His plan for your life, and think not of yourself as a victim of circumstances beyond your control. He has some purpose in it for your good. At the right time He will over-rule and blend in the light. He knows how to put in the picture just the proper blending of sunshine and clouds. You prayed, "not my will but thine be done," you love Him, you trusted Him with your problem. But now you do not understand why it has turned out as it has. But remember His ways are not our ways—they are higher than ours as the heavens are higher than the earth and are past tracing out. You are there because He wants you there. As Joseph said to his evil brothers who had sold him into Egyptian slavery many years before: "God sent me." He was not an Egyptian slave through these long weary years of drudgery, he was God's servant in God's place. He was not a victim of wicked brothers, he was not a weakling before the designs of a sinful woman, it was not the decree of Potiphar that sent him to prison though innocent of crime—Joseph was God's servant in God's will. It was definitely in God's plan for his life—it turned the hardships of slavery into "service as unto the Lord"; it gave strength in the time of temptation to say, "How can I do this wicked thing, and sin against God?"; it made the prison cell but a stepping stone into the fulness of God's purpose with him and into "the glory that shall be revealed to usward." He could close his life with gracious words of forgiveness for those who had grievously sinned against him, "Ye meant it for evil, but God meant it for good." "For we know that all things work together for good to them that love God, even to them that are called according to His purpose."

So, child of God, cast all your anxiety upon the Lord, yield yourself to His purpose, love Him with all your heart. He is faithful that promised. "Leave each thread to Him."

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## FAITH VERSUS FEAR

Maurice Clymore

Recently I read this statement:

"The fearful have little faith;

The faithful have little fear."

I like to read the 27th Psalm for there the psalmist expresses great faith in Jehovah. This faith in God kept him from fearing those who sought his hurt. He had no doubt but that Jehovah would triumph in the end. Jehovah was the strength of his life. Notice some of the things which made his faith strong. He sought the face of the Lord. He asked to dwell in

the house of Jehovah all his days, to behold the beauty of Jehovah, and to inquire in His temple. He wanted to be taught the way of Jehovah and to be led in a plain path. He promised to offer sacrifices of joy and to sing praises unto Jehovah. Such faith and joy know no fear.

This is not a time for Christians to fear, but rather a time to lay hold upon Jehovah and His promises. To this end I preach and labor with the Dugger brethren, and I have confidence in them that they will be strong, courageous of heart and will wait for Jehovah. Though the weather has been unfavorable and much sickness among us, attendance has been commendable.

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## PEACE IN TIME OF WAR

Howard T. Marsh

"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.)

Never before in the history of the world has there been more unrest, distress of nations, or more fear of things which may come on the world than at the present time. Indeed, the outlook is dark and gloomy anyway we look at it from a material, or worldly viewpoint. But, the uplook is always bright for the child of God.

Yes, that *peace* which comes from Christ Jesus, we can have, even in a time when the entire world is engaged in war. If it were not for this peace, this life at the present would be dark indeed. We as Christians, however, need not fear. "God is our refuge and strength, a very present help in trouble. "Therefore will we not fear, though the earth do change, and 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." (Psalm 46:1-3.) How sweet and comforting is this message to the child of God who must live in this war-torn world. It gives us *peace* in time of war; peace in our hearts and souls. It is our most valuable possession in these troublesome times. Hold on to this. Do not let it go at any price. Christ is our *peace*, (Eph. 2:14) and is ever ready to comfort our hearts when they are heavy. Do you let the peace of Christ rule in your heart? If so, I am sure that you are facing the future with less fear of what may come to you.

Above all things, be at peace with God. It will mean everything to you. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Have faith in Christ, dear friend. It will give you peace with God, no matter what may come, and you will rejoice even in tribulation.

# THE VALLEY OF DECISION

Flavil Hall

It is impossible for one to understand all we have in the prophetic word concerning the dreadful conflict between truth and error, righteousness and unrighteousness, that is yet to come. But one thing is certain, and that is that those on the side of truth and loyalty to Jehovah shall know Him as their strength, and the realization of their hope in Him will be endless joy and exultation, whereas the decision against the enemies of Zion will be terrible in the realization of its woes.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall be no strangers passing through her any more." (Joel 3:14-17.)

On the chapter from which this is quoted the voice of reputable comment among our scholarly brethren is to the effect that its prophecies reach out to a future day from the present. In "The Bible in Questions and Answers," compiled by Rowe and Klingman, they gather their comments, as stated in the preface, from the most reputable and reliable commentaries available. They state in a note, the following explanations of this chapter: "The word of prophecy teaches us that a mighty struggle yet remains, in which God will shake the heavens and the earth and overthrow the thrones of kingdoms." Many scriptures are cited to corroborate Joel, specially Hag. 2:22. Again, it is stated: "The prophecies in this chapter relate to 'the last days,' but with glances at the conflict with God's people with their enemies in the prophet's time, vs. 3-8. The restoration of the Jews to their own land, which it predicts, must include also the gathering into God's church of 'the fullness of the Gentiles,' who become, by faith in Christ, 'Abraham's seed and heirs according to the promise.' See Rom. 11:12-15; Gal. 3:29." The same book on Rom. 11:15 says "life from the dead" of the Jews "is a figurative expression denoting the resurrection of a nation into spiritual life of righteousness."

The light of truth shall so triumph over error's darkness that Zechariah says "it shall be light" even at "evening time" (chapter 14). How blest to be always on the side of heaven's revealed truth and to walk in its glorious light! How safe and secure in all the upheavals and catastrophes of earth! The deep waters and fiery billows of tribulation shall have no terrors for the loyal citizens of the never-to-be-shaken kingdom of Christ (Heb. 12:27-29.) His love and power will save them.

## ADULT LEADERSHIP FOR CHRISTIAN YOUTH

This month our Youth Page will not be directly addressed to the young people themselves, but to the older people of the church about the young people.

### IN THE BACKGROUND—AGE

It is one of the ways of human nature for age to criticize youth, but that is not God's way. A study of God's dealings with His people will reveal that nearly every time He needed a leader for His people he chose a young man. And nearly always, in the background, encouraging, reproving, guiding and molding, was an old man—his father or his friend. Joseph had his Jacob, Samuel his Eli, David his Samuel as well as Nathan the prophet, Elisha his Elijah, Timothy his Paul. So instead of criticising our young people, had we not better first search our own hearts, and then give them proper leadership.

### POTENTIAL ENERGY—YOUTH

Young Christians are not like older Christians—in many ways they are much better! They are dynamic and full of energy and ambition. If this energy is not put to work for God and the church, Satan will most assuredly find ways to use it. Young Christians, once they have caught a glimpse of the love of God and the urgency of the gospel, intensely desire to "do something" for Him. How much vital service for Jesus has been lost forever because older Christians have been too lazy, too self-centered, too short-sighted, too jealous of their own position, to map out a comprehensive program for the young.

John said, "I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." God takes particular delight in the young man or woman who has a heart perfect toward Him. Think of the young David keeping his father's sheep, and rising up in the power of God's Spirit to slay the lion and the bear, and God "looked upon his heart" and made him king over Israel. There is youthful Solomon who prayed for wisdom rather than riches, honor or long life and "it pleased God." God spoke to Samuel when he was yet only a child, and He gave the four Hebrew children in far-away Babylon "knowledge and skill in all learning and wisdom." So the church that will show its young people how God especially loves them, and how they can show their reciprocal love for Him, will be blessed.

### YOUTH REACTS TO CHALLENGE

It is a mistake to assume that young people are incapable of deep and spiritual activity. It is an insult to their intelligence and spirituality to think of giving them only social activity—some kind of party, shindig, hay-ride, or jollification. When those things are over you are right where you started. I am reminded of a church which shows great hospitality to strangers, including soldier boys. A social gathering is planned for every Sunday afternoon but some young people who attend the party fail to show up for night church. Do you know why?

God has not been exalted or His name mentioned during the whole afternoon and the hearts of these young people have not been directed to Him. Nothing will quicken interest more in young people than the pure religion of Christ with its doctrine and challenge to consecration, self-denial, and sacrifice. An effort to compete with the theaters, and dance halls will fall flat. Amusement is their specialty and they can out-do us. But we are specialists in the religion of Christ. The world is no match for us in that.

#### YOUTH AT WORK

So encourage your young people to have a prayer-meeting—show them what a vital service they can render the church and their country by prayers. Show them how to pray; teach them to pray, and how they may pray according to His will with perfect confidence in the results and victories to be achieved.

Or you may give them meetings where they may develop their talents in Bible study, speaking, and teaching. Those meetings need adult guidance and oversight, but guard against the old folks moving in and taking it over. It is a good plan for the leadership of the church to appoint one older person to sit in on each such meeting, as an adviser and sponsor.

The young men may be given active part in the church prayer meetings, then, as their talents develop, be used to great advantage in the regular worship.

One of the finest ways to put young people to work is to lead them into personal work. A fine Christian teacher got together a group of young girls every Sunday afternoon to visit and sing hymns to the sick, aged, and bedfast of the neighborhood. Much good was done and the girls received valuable training and spiritual exercise. In other places young people have been given specific duties in preparing for evangelistic meetings, in visiting the unsaved and talking to them of their need of a Savior.

Young people like to make sacrifices for the Lord's work. We can teach them to give to His work and show them places where money is needed. Then we can teach them to pray for these works to which they are giving.

#### AGE ON THE ALERT

The leadership of the church needs to be alert for qualities and aptitudes that appear in their young people and prayerful, earnest consideration should be given to the best way to put them to use. And, as in every phase of our service to God, that demands that we clean our own houses and be on praying terms with God, alert for the leading of the Holy Spirit in every feature of our planning. Elders, look to your membership. Who, among them, possesses the qualities needed to lead your young people into their inheritance—love, sympathy, humility, intelligence, tact, consecration and devotion to God, and deep concern for those who are lost?

# THOUGHTS WORTH WHILE

D. H. F.

## DANIEL'S BACKBONE

Recently a speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to verse three in chapter six, which reads "...because an excellent spirit was in him" but by mistake the boy rendered it "... because an excellent *spine* was in him." It was undoubtedly had reading, but *it was excellent theology, for Daniel was a man of real "backbone"—strong, courageous.*—*New Century Leader.*

## DO IT WITH THY MIGHT

Once there was at Oxford University a little boot-black named George. He was bright and active. The boys liked him very much. At length one of them said: "A boy who can black shoes well can study well." The other boys agreed, and banded together to educate the little fellow. The bootblack became a learned man; and, better than that, a very beautiful character. He was George Whitefield, the great preacher.—Sel.

## WHEN GRACE OPENS THE DOOR

A minister tells a story of his little girl, who, wishing to speak to him one day when he was in his study, came up the stairs, and finding the door closed, put her small hand on the doorknob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight, however, the handle turned, the door opened, and she ran into the study, exclaiming: "Oh, Daddy, I have opened the door all by myself!" She was all unaware that her father, hearing her attempt to open the door, had quietly gotten up from his chair and turned the handle from the inside. Thus God makes the impossible possible. "I can do all things through Christ who strengtheneth me."

## THE HUMAN TOUCH

Fanny Crosby, the blind song writer, once was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from the meeting and wrote that soul-inspiring song, "Rescue the Perishing," and when Mr. Sankey was about to sing the song in St. Louis, he related the incident. A man sprang to his feet in the audience and said: "I am the boy she kissed that night. I was never able to get away from the impression made by that touching act, until I became a Christian."—*Council Fires.*

## SIN

A man in the open country watched from a distance an American eagle mount into the sky upon its mighty wings. It was a magnificent sight; but soon it appeared that something was wrong. The king of birds did not continue to rise in the sky with the same power and speed. His flight at first seemed hampered, then came to a stop, until at last the great bird fell down at the wanderer's feet.

Looking closely, the man saw that the eagle was dead. Searching still more closely, he observed that a small weasel had dug its claws into the abdomen of the splendid bird, had soared upward with it into the sky, and had drained the eagle of his life-blood while the latter tried to escape. *Sin is like that.*—Van Baalen.

## THE ATHEIST'S FEAR

An atheist said: "There is one thing that mars all the pleasure of my life. I am afraid the Bible is true. If I could know for a certainty that death is an eternal sleep, I should be happy. But here is what pierces my soul, *if the Bible is true, I am lost forever.*"—*The Defender.*

## POSSIBILITY OF AWFUL RETRIBUTION

Scientists tell us that a cork put ten feet under the ocean's surface will rise to the top when released. When pressed down ten, twenty, thirty, forty, fifty feet and released, it will rise to the top. If the cork is pressed down one hundred feet and released, it will rise to the top. But if pressed on down two hundred feet, the cork will never rise. The pressure of the water holds it down. *A sinful life may sink down to great depths and rise again, but there are depths to which a sinner may go from which he will never rise.*—A. T. Howell.

## WATCHING VOLTAIRE DIE

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?" "Sir," she answered. "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—*Pulpit Illustrations.*

## MOST IMPORTANT NEWS

A teacher, wishing to test the up-to-dateness of the general knowledge of her scholars, asked them: "What is the most important event that has taken place during the past week?" The hand of a little boy shot up, without the slightest hesitation, as he eagerly said, "Teacher, I know!" "Well, my boy?" said the teacher. "Father got converted, teacher," came the triumphant reply.—*Sunday School Chronicle.*

# THE COURSE AND END OF DANIEL'S SEVENTY WEEKS

R. H. B.

There is a justifiable prejudice against time-calculations. Many seem to have overlooked or forgotten the Savior's word, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only"; and that He said to His disciples: "It is not for you to know times and seasons which the Father hath set within his own authority." (Acts 1:7.) This restriction, however, does not apply to all the prophecies. In some instances God Himself specified certain time-measures. For example, to Abraham He said, ". . . thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years . . . and in the fourth generation they shall come hither again." (Gen. 15:13-16.) Clearly He meant for Abraham and his descendants to know this and to count on it. So likewise Daniel "understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years." (Dan. 9:2.) Then, in answer to his supplication it was further revealed to him that "seventy sevens" had been decreed upon his people and on his holy city, from the going forth of the commandment to restore and build Jerusalem unto the full attainment of the promises to Israel, given in Dan. 9:24. Sixty-nine of these "sevens" (as shown in the preceding lesson) lead directly to "the anointed one, the prince"; and *after* those sixty-nine weeks (it is said) the Anointed One is to be "cut off, and shall have nothing."

It has already been pointed out that on any reckoning, whether the beginning date were the edict of Cyrus (Ezra. 1: 1f.) or the commission to Ezra by king Artaxerxes (Ezra 7), or that to Nehemiah, by the same king, about 13 years later—and whatever sort of year is counted, whether our common solar year, or the "prophetic year" of 360 days—by any calculation this time-prophecy brings us somewhere near the time of Christ; so near that if Jesus were not the Christ, then the true Christ must have lived at about the time of Jesus of Nazareth. This fact alone all but demonstrates the divine inspiration of Daniel's prophecy, and the Messiahship of Jesus.

We would like, however, to see this count of the 69 sevens (483 years) traced more accurately. Some very interesting attempts at this have been made. The one difficulty is our inability to determine the exact dates. But, granting that the Artaxerxes of Nehemiah was the Persian king who is known to history as "Artaxerxes Longimanus," the twentieth year of his reign (Neh. 2) was 445 B. C. (This date is conceded on all hands.) If, further, we grant the date of Christ's death to have been A. D. 32 (the date accepted by many students of chronology)—then the way is clear to the acceptance of the

calculation given by Sir Robert Anderson in a volume entitled "The Coming Prince." According to his presentation of the facts:

(1) The 1st day of the month Nisan in the 20th year of Artaxerxes fell upon March 14, B. C. 445. (This date which marks the starting point for the reckoning of the seventy weeks, was calculated for the author by the Astronomer Royal of Greenwich Observatory.)

(2) The 10th day of Nisan of the Passion Week (the date of Christ's triumphal entry) was April 6th, A. D. 32.

(3) The intervening period between these two dates is 476 years and 21 days.

(4) Add to this the additional days of the 119 leap-years, the result is 173,880 days.

(5) Now 69 sevens of prophetic years\* (483 years of 360 days each) from the edict of Artaxerxes to Christ's "triumphal entry" (i. e., to Messiah the Prince, Dan. 9:25) is exactly 173,880 days.

This is close calculation, and perhaps as simple and satisfactory as any count that can be made. But it is not wholly free from objection. Some dispute that the Artaxerxes who gave the edict to build and restore Jerusalem (Neh. 2) was "Artaxerxes Longimanus"; and in that case the 20th year of Artaxerxes would not be 445 B. C. Then the date of Christ's birth and death have not been ascertained to absolute certainty. Some accept the date of B. C. 1; most authorities accept B. C. 4 as the correct year of Christ's birth. Also, we do not know for certain that Christ's ministry was just three and a half years—it probably was according to best inferences; but it is not certain. Therefore we can not know absolutely whether A. D. 29 or 30 or 32 was the year of Christ's death. So, because of our inability to fix the exact dates, we must be content with approximate reckoning. However, Sir Robert Anderson's close and careful calculation would serve to show, even with our imperfect knowledge, how narrow the margin of error

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\*If any one should question whether there really was a "prophetic year" of 360 days (12 months of 30 days each)—the matter is easily determined, at least in so far as the prophecy of Daniel is concerned. The duration of the utter oppression of the people of Israel by the "little horn" in Dan. 7:25 is given as "a time, times, and half a time." (See also Dan. 12:7.) This expression appears again in Revelation (manifestly taken over from Daniel) and is there shown to be equivalent to 1260 days, or 42 months—in other words  $3\frac{1}{2}$  years: "time" signifying one year; "times," the smallest plural, being 2 years; "half a time," half a year. (See Rev. 11:2, 3; 12:6, 14; 13:5.) Smith's Bible Dictionary (Unabridged Edition; article, Chronology) adduces evidence from the narrative of the Flood, the prophetic Scriptures, and ancient writers, for the 360-day year. Again, under the head, "Year," the same work says, "A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the prophetic Scriptures"; citing Dan. 7:25; 12:7, "time, times, and half a time," "where 'time means year'"; and "evidently represents the same period as the 42 months (Rev. 11:2). The 360 day year was also common in Babylonian reckoning; and accounts for the division of the ecliptic into 360 degrees.

may be, and how very close to the death of Christ that 69th week takes us. And that is sufficient for our present purpose.

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The count of the seventy weeks (as shown in the preceding lesson) stops at the 69th week. The last, the 70th, week is not immediately mentioned. Only we are told that *after* the sixty-ninth week the Anointed One shall be cut off and "shall have nothing"; and that the people of a certain "prince that shall come" would destroy the city and the sanctuary. It is not said that either of these two events would take place in the 70th week. (The latter of course could not have, for forty years elapsed between the death of Christ and the destruction of Jerusalem.) When the 70th week at last is mentioned, it is in connection with that "prince that shall come." When the 70th week breaks that prince is come. It is *he* (and grammatically there is no other antecedent) that makes a firm covenant with many for *one week*—the last week of the 70, evidently. Who is this "prince"? Some think it was Titus, leader of the Roman legions that destroyed Jerusalem in A. D. 70. But it is not said that that prince should destroy the city, but that "*the people* of the prince that shall come shall destroy the city and the sanctuary." That simply identifies "the prince that shall come" as a Roman, for it was the Roman people that destroyed the city. Moreover, Titus made no covenant with many, or with any, of the Jews. Again, not a few have taken the position that "the prince that shall come" is Christ. When or where did Christ ever make "a firm covenant with many for one week"? But it is this Roman prince of the last days, who will make a firm covenant with many in that final week, a covenant for seven years. The seiting sees the Jews (many, at least) in their land, their city rebuilt (after its destruction after the 69th week) their temple also, and worshipping in their temple after the manner of their fathers, enjoying safety under that seven-year covenant. But a crisis occurs in the midst of the week—clearly a breach of the covenant: that prince stops sacrifice and oblation. Simultaneously the "abomination of desolation" comes in. (See Dan. 11:31; 12:11.) Thenceforth, and to the final limit—the "end" determined, the end of the remaining half-week (3½ years)—"shall wrath be poured out upon the desolate."

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But here we get a side-light from our Lord Jesus Christ Himself. In His great prophetic sermon (Matthew 24) He touches upon this prophecy of Daniel in the following words:

*"When therefore ye shall see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judaea flee unto the mountains: . . ."* (Matt. 24:15.)

We find three references to an "abomination of desolation" in Daniel—here (9:27), and, more explicitly, in Dan.

11:31 and 12:11. An "abomination" is specifically *an idol*. (See 1 Kings 11:5-7; also Exod. 8:26, the Egyptians' calf.) The wicked king Antiochus Epiphanes (as related in the apocryphal books of the Maccabees, 1 Macc. 1:54, 59, and 6:7) set up the abomination of desolation upon the altar of the temple in Jerusalem; and "they did sacrifice upon the idol-altar which was upon the altar of God." This happened more than a century before Christ. The thing our Lord pointed to was in the future, and is still future. Briefly, He tells His disciples that when "the abomination of desolation" of which Daniel spoke, should be seen in the holy place, swift and instant flight from the environs of Jerusalem and Judaea only could save anyone; for that would be the signal of a tribulation the like of which the world has never seen, nor ever shall see again. But *immediately after* that tribulation the "sign of the Son of man" should be seen in heaven, and they would see Him coming in power and great glory. (Matt. 24:15-31.)

The "abomination of desolation" then is the tocsin of the Great Tribulation. To return now to the 70th week—in the midst of that last week, the "prince that shall come" will stop the temple-service, and then "upon the wing of abominations shall come one that maketh desolate." As we read later, in Dan. 12:11 "the continual burnt-offering shall be taken away, and the abomination that maketh desolate shall be set up." Upon the heels of this, according to Christ's prophecy, follows the Great Tribulation.

This tallies perfectly with what is told us elsewhere. The last half of that seventieth week is that "time, times, and half a time" during which the fourth beast (or its "little horn") shall rage, persecuting Daniel's people, the "saints of the Most High," in Dan. 7:25. And, again, this is the same period as the "42 months" of the Beast's unchecked authority in Rev. 13:5. So likewise, the time of trouble "such as never was since there was a nation, even to that same time," "shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." Out of this terrible, unparalleled trouble the faithful remnant of Israel shall be delivered. (Dan. 12:1; Jer. 30:7.) Then, by the judgment of God, shall the "beast" be destroyed and the sovereignty over all the earth shall be given "to the people of the saints of the Most High"; "his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:21, 22, 27.)

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This is the grand terminus of the seventy weeks. Not by a gradual process of growth and progress, but by a catastrophic event at the close of the 70th week shall the six-fold consummation of Israel's hope (Dan. 9:24) be reached, and the great promises upon Daniel's people and their holy city be fulfilled. This glorious goal was envisioned by Moses and the prophets. They foresaw the day when Israel, redeemed by

their Messiah, a regenerated, cleansed, holy and righteous nation, shall have entered into the inheritance of all her wondrous promises, and shall be settled for ever in the peace of their holy city (then purified and glorified, Isa. 4), and His sanctuary shall be in the midst of her for evermore. (Ezek. 37:26, 27.)

### SPECIAL NOTES AND PERSONAL THOUGHTS

**Not seventy years but Seventy Sevens!** Why so long? Why have the saints pleaded in vain through the centuries, "Make haste, O Lord!" and "Make no tarrying, O my God"? Like the poor widow that came oft to the hard old judge, saying, "Avenge me of mine adversary," the people of God have come to Him for help against the tyranny of evil. (Luke 18: 1-8.) Has God not heard their cry? Fear not—those fruitless prayers have been heard. They have their sure bearing upon the final outcome. "Shall not God avenge his elect that cry to him day and night, and yet he is longsuffering over them? I say unto you that he will avenge them speedily."

"Yet saints their watch are keeping;  
Their cry goes up, How long?  
And soon the night of weeping,  
Shall be the morn of song."

"I will stand upon my watch," said the inquiring prophet of old, "and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint. And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay." (Habakkuk 2:1-3.)

**Why does God wait?** The delay was strange then; it is even stranger now. Why do the wicked triumph? Why do God's people suffer? All power is thine. "O that thou wouldest rend the heavens, that thou wouldest come down . . . to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isa. 64:1, 2.) Are not all things ready? See, the whole creation groaneth and travaileth in pain; and ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit the redemption of our body. (Rom. 8:22, 23.) All things wait thy coming, Lord!

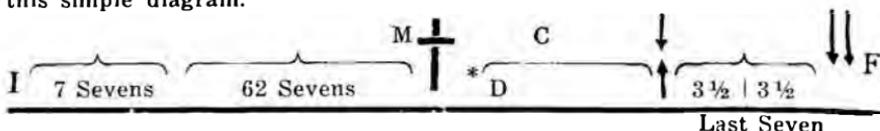
"Come then, and added to thy many crowns,  
Receive yet one—the crown of all the earth;  
Thou who alone art worthy!"

**Why He waits.** Never one moment needlessly. He has His great good reasons, and we shall see them in that day when His purpose is completed. In the meanwhile we have his word of assurance and comfort: "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." "And therefore will Jehovah wait that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice: blessed are all they that wait for him." (Jer. 29:11; Isa. 30:18.) And, "the Lord is not slack concerning his promise, as some count slackness, but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9.)

**The Anointed One shall be cut off and shall have nothing.** So it came to pass. In less than a week after His triumphal entry, He was crucified. And truly He "had nothing." For all His faithful service He had nothing to show. His disciples forsook Him and fled. One denied Him, one betrayed Him, all left Him. The enemies stripped Him of His garments and cast lots upon them. He hung upon the cross until His lifeblood

had ebbed away. Then He had nothing more that He could give, and the poor body hung limp and lifeless upon the tree. Such was the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor (how poor!) that we through His poverty might become rich. (2 Cor. 8:9.)

The course of the **Seventy Sevens** may be presented to the eye in this simple diagram.



The starting point (I) is the going forth of the commandment to restore and to build Jerusalem. From this point he counts 7 and 62 weeks, (total 69) to the messiah (the Anointed One, the Prince), marked by M. After the 69th week the messiah is cut off—as indicated by †. Later, during the unmeasured interval, the destruction of Jerusalem by the Romans, A. D. 70, marked by D. The final week consists of two halves of 3½ years (“time, times, half a time”); the latter of which comprises the time of the Great Tribulation. The two arrows just preceding the final week are meant to indicate the event of 1 Thess. 4:16, 17. (Beginning after the cross (marked by an asterisk \*) and terminating at this “rapture,” the church comes in C.) The double-stemmed arrow after the final week marks the coming of Christ in power and great glory, with His church (col. 3:4) at which time she will come with Him and sit with Him in His throne (Matt. 25:31; Rev. 3:21) and participate with Him in judgment (1 Cor. 6:2, 3). F stands for the fulfilment and consummation for Israel of the great six-fold goal in Dan. 9:24.

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 3:22-4:7

22. “Disciples” is a translation of *mathetai*, which means basically “those who learn.” Our word *disciples* from Latin *discipulus* carries the same idea. A man’s disciples then are those who learn from him and follow his teachings.

23. “Because there was much water (*hudata polla*) there.” The Greek says literally “many waters.” Both “much water” and “many waters” are possible translations. In either case the intimation is that a great deal of water was highly useful for baptisms. Since *very* little water is necessary for sprinkling or pouring, must John have not been immersing?

“And they came (*paregignonto*) and were baptized (*ebaptidzonto*).” These two plural verbs show a Greek way of saying “people came and were baptized,” just as we say “they say” when we mean “people say.”

26. “Purifying (*katharismou*),” i. e., the ritualistic perification of the Jews (cf. Num. 13-16; 19; 31:19).

33. “Hath set his seal (*esphragisen*).” The allusion of “setting his seal” refers to the custom among the Greeks and Romans of putting a lump of wax on the knot of the string that tied up a letter and then of impressing in this lump of wax the individual seal on the signet ring which each man conduct-

ing any correspondence wore. To the recipient of the letter the unbroken seal was evidence that the letter had not been tampered with. Of course, a man put his seal on only those things which he approved and which he was willing to uphold. In 2 Cor. 1:22 another form of the same word (*sphragismenos*) is used of God's sealing us in Christ. For further examples of the sealing of communications cf. the "seals" on the book of Revelation 5:1 to 8:1.

34. "For he giveth not the Spirit by measure (*ek metrou*)." The phrase *ek metrou* means basically "out of measure," then "according to measure." The meaning here seems to be that God had not limited (i. e., set a measure to) the amount of the Spirit that Jesus had. In other words, since Jesus was God, he had all the unlimited power of the Spirit of the Godhead. The "he whom God hath sent" then apparently refers specifically to Jesus and not to *any* prophet.

4:1 "The Lord (*kurios*)." This word in the Greek basically means "one who has power." Among the Greeks it had been applied to men in power and had originally no religious significance, but in the Septuagint the Jews had used *kurios* to translate the Hebrew *Yahweh* (i. e., "Jehovah") and therefore *kurios* to the Jewish Christians (and also to the Gentile Christians after them) had the connotation of the sacred name *Yehwah*. When the Greeks applied this word *kurios* to the Roman emperor with a religious connotation in that the Roman emperors were worshipped as gods, the Christians refused to so use the word. Polycarp, a disciple of John the Apostle, in the second century was put to death for refusing to say, "*Kaisar kurios* ('Caesar is Lord')."

2. "Although Jesus Himself baptized (*ebaptidzen*) not, but his disciples." *Ebaptidzen* is an imperfect and may be translated "was not accustomed to baptize (i. e., to perform the act of baptism)." Apparently Jesus, like Poul among the Corinthians (1 Cor. 1:14-17), did little or no baptizing with His own hands. In the fact that Jesus and Paul themselves did very little baptizing there is, however, not the least intimation of any disparagement of baptism, for both preached baptism often, clearly, and emphatically. They *merely delegated the performance of the act to others*.

6. "Thus (*houtos*)," i. e., "under these circumstances, accordingly, therefore."

"The sixth hour (*hora . . . hekete*)." At this time the custom of counting time during the day was to divide the time from sunrise to sunset into twelve equal hours (longer therefore in summer than in winter). The "sixth hour" then covered the time from eleven A. M. to twelve A. M.

7. "There cometh (*erchetai*)." *Erchetai* is present tense, but a historical present. We would translate better "there came."

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Missionary work is a divinely placed obligation which can not be safely neglected. \*\*\* No particulars of the death of Bro. Broaddus has been received. \*\*\* After about fifteen years of unusually hard work in the somewhat unhealthy climate of No. Rhodesia, Bro. George M. Scott has been led to take a trip out of the province. \*\*\* Numerous letters addressed to the missionaries in enemy occupied countries have been returned due to the suspension of mail service. \*\*\* Sister Myrtle Rowe of the No. Rhodesian work visited the Browns at Macheke. \*\*\* Letters are out in care of the International Red Cross for communicating with the missionaries of China, Japan, Hong Kong, and the Philippines. \*\*\* No one here can know the hardships and deprivations and increased expenses of those missionaries who now have no mail facilities for writing home and who can not cash any checks they may have had at the opening of the war. If their funds have been exhausted, they are perhaps being fed, either by friendly natives or by the Red Cross. In any case their donors should punctually remit as much as usual or more so that treasurers can give instant relief when a way opens through the State Department, an Internee's Committee, the Red Cross, or any other reliable way. *Please.* The writer forwards funds to any designated missionary free of charge. Address D. C. Jancs, 1016 Dudley, Louisville, Ky.

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### JOHN VON ALLMEN

On March 25th, after long illness, our brother John Von Allmen, for many years a Christian, for more than thirty years a member of the Portland Ave. church in Louisville, and for seven years an elder of that church, a man full of faith and love and good works, fell asleep in Jesus. He was greatly beloved and honored, and his departure was mourned by all the church of the Lord and by a great host of people without. His home-going is a severe loss to the congregation of Christ. He was one of the chief pillars of the church, always ready to do and help and give and serve, wherever he could and might. For many years he led the song service for the church, very ably and acceptably. In his personal life he was pure and upright and humble. He loved the word of God, and was a man of prayer; and in his giving he was more than liberal—he was a sacrificial giver. The church feels bereaved; yet it is not as though we had lost him. He has gone on before. And as it was in the family where three children had died and a friend inquired of the little girl—

“How many children are you then,

If there are three in heaven?”

Quick was the little maid's reply:

“O master, we are seven.”

So he still belongs to our number. And we have rather a large congregation “over there,” who have departed to be with Christ, “which is very far better.” In the glad reunion, when the Lord Jesus comes we shall meet one another again, and join in a nobler and sweeter song to sing His power to save.

R. H. B.