

THE WORD AND WORK

(VOLUME XXXVI, JULY, 1942)

SAILS

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slip out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel
Broad seas still stretched beneath the gliding keel.
Disaster? Change? He felt no slightest sign,
Nor dreamed he of that far horizon line.

So many it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond.

—Selected.

WORDS IN SEASON

R. H. B.

"YES" OR "NO"

When a man is confronted with a demand of duty or conscience, there are two answers, and only two, that can be made to the demand, and only one of these which the man can make: "Yes" or "No." There is nothing else to be answered when the voice of Duty calls. Satan offers a third way, which is an illusion, for it is not really a third way. There can be no third alternative. To adopt Satan's suggestion of neutrality, noncommittal, or deferring of decision, is just a smooth and easy way of saying "No." Often when the claim of truth and right presses upon the soul, the man is found unwilling to make immediate response. It may cost too much effort, or cost too much self-renunciation. Yet he cannot bring himself to a blunt refusal. Then comes the illusion of the third way: "Wait a bit. Some time, not now. Something may turn up that will absolve me from this troublesome choice and decision. Or, at any rate, later on the decision I ought to make now will be easier." Now, this is, of course, all self-deception. The sum of it is simply that the man has answered "No" to the requirements of truth, duty, and conscience. He is deceived, too, as to the necessity of the choice passing by or its ever being easier than *now*. That is never the case. The pressing demand for immediate decision may pass, but only because the decision really has been made—in the wrong direction. And the choice of the right never comes easier after

a repeated and protracted choice of the wrong, but rather otherwise.

THE POLICY OF DELAY

This principle is true very especially in religion. Satan fights for delay as eagerly as a criminal lawyer. The old song says:

“While the lamp holds out to burn,
The vilest sinner may return.”

But the other side of this is not so often noticed: As long as a sinner delays repentance the devil's prospects are exceedingly fine. The policy of delay holds the sinner fast in sin for the present and secures him more and more for the future. Meanwhile Satan holds out delusive hopes—of getting better and stronger through the continued service of sin; of more favorable circumstances, of better opportunities to turn and serve God than the simple *now* affords. Thus pass his days, and his chances with them. When Felix, trembling, said to Paul, “Go thy way for this time; at a more convenient season I will call for thee”—it did not sound like a sharp, clean-cut refusal of light and salvation, nor like a determined, absolute, and final choice of ruin. But such, nevertheless, it was. Many another Felix has done the same thing since. When the conscience demands the right and the flesh clamors for the wrong, the third road is all too convenient; but to choose it is nothing else than the fatal surrender to sin, the more fatal because of its disguise.

THE VEILED “NO”

How easy and natural the suggestion comes! Say it is the case of a young man. He has ideals. He knows what is noble and right. He is going to be a Christian—the genuine kind, too—*after a while*. The golden nows pass by. Sin becomes fascinating. He still expects to turn, but he must wait now till these passions die out and these surroundings change. *Then* he will come. Later he marries. He must struggle for a living now and cannot afford to be always scrupulously honest. Later on—thus the mirage of the better life recedes before him—later on, when he gets a little ahead, he will turn to God. But “later on” his habits are fixed. He does not *want* to come to Christ as much as he thought. He does not feel like repenting. Yet he hopes that some revival wave may seize him and sweep him into the kingdom of God. The revival comes, and also goes. He could not attend as often as he would have liked—business matters preventing. Still, he caught a little of the spirit of it and made some good resolutions, which soon faded as is the way of such resolutions. But the promise and hope of some convenient to-morrow yet hovers before him like a rainbow. In a certain inn hung the following humorous motto:

“For what you eat or drink to-day
You'll have to pay;

To-morrow all things will be free
And given away."

But, of course, every day was to-day, and "to-morrow" never came. So, after much time has slipped by and many to-morrows have become to-days, there comes an hour which permits of no delay or deferring, and it says: "Now you must go." And the man with all of his possibilities and noble intentions and the multitude of his good resolutions and the phantom hope of a better life dies in his sins and goes away into the night—slain by the veiled "No."

LOSSES AND RISKS

But do you say, "I know of such and such a one who procrastinated and finally came in?" And have you measured what he lost and missed by his long, previous disobedience? Above all, have you calculated what he *risked*? An old story tells of a traveler who had lost his way and toiled on all day through the snow over a dead, desert plain. At last in the dusk he saw, to his great joy, a light in the distance, a human habitation where he and his tired horse might find rest and food. The peasant hospitality welcomed him. In the course of supper the traveler told of his long, dreary ride. The host's eyes grew big with astonishment. "Which way did you come?" "From the east all day." "And you saw no town or house or human being?" "None." "My friend, you courted death to-day: you rode across the lake." The traveler said not a word; he turned pale and stared, and his jaw dropped. The host perceiving the great shock went to him. But the traveler was dead. And have you lived for years in disobedience to God, spurning His salvation, trifling with mercy, and risking the deeper abyss of eternal ruin? Or are you envious of the man who so risked it, and desirous to imitate him? But even he, after all he lost and risked, had to seize upon a *now* to turn to God. If he had done that at first, how much better it would have been!

UNDECIDED CHRISTIANS

Christians likewise. How some of them, when they saw the unworthiness of their Christian life and the secret sin that was destroying their peace and power, have yet fooled their lives away, expecting some day to turn a new leaf and become real, out-and-out, devoted Christians. But it is illusive. So you have lived; so shall you die. Unless, indeed, you hear now, and right now turn with purpose of heart unto God to make whole-souled surrender; to give up your grudges and hatreds; to renounce the sin that doth so easily beset; to set about the Lord's work and service. *Now* is God's time; to-morrow the devil's. "To-day if ye shall hear his voice, harden not your hearts."

* * *

THE POINT OF CONTACT

The tabernacle and the temple were the places of meeting—

not where the people met with one another, but the places where God met with the people. Every Bible student understands that the tabernacle and temple were typical of the church, which is the true temple of God, built of living stones, a habitation of God in the Spirit. This new and true temple of God is not built for its own sake any more than the old temple was, but for exactly the same purpose—namely, that it should be the sanctuary of God and the place where God meets with the people to bless them. In the type the people God met with (Ex. 20:24) were God's people; but in the antitype God's people do themselves constitute the temple (1 Pet. 2:5), and the people with whom God meets in this temple are simply the men of the world. The church is the meeting place, the point of contact between God and sinners. It has been observed how the thugs and drunkards of the slums make light of the missions, Salvation Army headquarters, rescue stations, etc.; but when they reach the last point and feel themselves wholly "down and out," without friend or hope or chance, they come tripping in to sit and hear. One expressed the reason that in his extremity, when nobody on earth cared for him and he had nowhere to go, he went to the mission because he knew that there he would find sympathy and love. The thought is surpassingly wonderful, for it realizes what, not just slum missions, but *the church*, was intended of God to be. When Jesus walked on earth, he was the true, the living temple in which God dwelt, and he, accordingly, was the meeting place between God and sinners, where God met with them to bless them. Around Him they thronged, into His eyes they gazed with heart hunger written on their faces, on His lips they hung to catch His gracious words, and in him they found that loving concern which they had so sorely missed. His name was "Immanuel" which is, being interpreted, "God with us." Now the church is the extension of Christ upon the earth. It is His body, animated by His Spirit. Like Himself, it is God's sanctuary, and through it God would meet with sin-sick, helpless men, that He might bless them. How think ye, brethren? Would the sinners in your vicinity who have reached the station of Despair feel drawn to your church? If they should drop in, would they find compassion and tender love—or might it be that they would get a frigid stare, suspicious glances, cynical grins, a cold shoulder? Would it embarrass you ladies and gentlemen? Would it throw your preacher off, and shock your own nerves, and disconcert your usher, and would you consider it a kind of disgrace in the eyes of your friends, if some ill-savored wretch should drop in on your "services" in the hope of finding a little love and comfort and hope? Possibly he might go away more humiliated and hopeless? But what is a temple good for when it fails of this its purpose of being the meeting place of God with the lost?

NEWS AND NOTES

Clubs and Singles Since May 15th.

| | |
|----------------------------------|----|
| 1. Mrs. Evelyn Evans, Texas .. 6 | 6 |
| 2. Pat Edens, Ark. 4 | 4 |
| 3. Will Reader, Ky. 10 | 10 |
| 4. James Hardison, Ky. 4 | 4 |
| — | — |
| Total in these clubs | 24 |
| Total Singles received | 51 |
| — | — |
| Total in all | 75 |

Our spring drive is over and still names come in. This is commendable. We yet have between two and three hundred names on metal address plates who received the Word and Work last year and who have not been renewed. The small subscription fee of one dollar is nothing compared to the spiritual benefit you will derive from the twelve issues. However, if several more will renew it will mean much to the Word and Work in carrying on. Please do not ask us to throw out your name. Renew today. Better, send a club of four at the 75¢ rate.

Send Questions

J. Edward Boyd, who has proven his ability with the pen and his faithfulness to the Lord and to His word for many years, has consented to answer Bible questions for Word and Work readers. Send your query direct to the Word and Work.

Brother J. E. Thornberry is to be in a meeting with the Cedar Springs church of Christ from June 28 to July 12. Services will be at eight o'clock. E. E. Kranz is the minister and Jack Curry the song leader of this fine church.

Louisville, Ky.: "As this is being written only one more night remains of the meeting at 1118 Beeler St., New Albany, Ind. Three have confessed Christ as Savior and are to be buried with Him in baptism tonight, and one has come for renewal and membership. C. B. Rigby is the faithful minister of that excellent little congregation."—J. R. Clark.

Parksville, Ky.: "We had a great meeting with Bro. Boll preaching. There was one baptism and much good done otherwise. The preacher's meeting with Rutherford, Clark, and Blaes present was enjoyed here

the last Wednesday in May.

"Right now we are in the middle of a Daily Vacation Bible School, with Intermediate, Junior, Primary and Kindergarten groups. A lively interest is manifest and a lot of good being done. Attendance jumped from 29 to 44 the first week and we hope to be above 50 before we close."—N. Wilson Burks.

The young men of the Portland Ave. church, Louisville, have held another meeting wherein various ones had a speaking part. This time they used a tent on Portland Ave., near their Baird St. mission. Two were baptized and one placed membership.

In Next Issue

We have an article from the editor on False and True "Conscientious Objectors" which we plan to use in our August number. Other good things are also in store.

Louisville, Ky.: "Since visiting six churches in the region of Linton, Indiana in April, though the prudent efforts of Waldo Hoar they have sent special gifts of \$160 for use in Africa. One wise brother in each congregation could do very much toward making all the churches missionary minded. My June speaking has been at Parkland, South Louisville, Willisburg, and Sellersburg. I spoke at a morning service in the "church of Christ" at Willisburg where the Bible study was rather ably conducted by a local brother and at night preached in the "Christian church" by invitation with a number of conservative congregations represented. The instrument was voluntarily silenced. The minister said in his preliminaries that Bro. Janes forwarded money in full to missionaries; that he knew for he had inquired; that though unusual for them to take a Sunday evening offering they would wait on the congregation, etc. The result was \$11.60 contributed. The sermon, which would eliminate instrumental music and the bitterness that has entered into the discussion of prophetic matters, was on "Divine Guidance" and was highly commended. From June 17 to 21, I was with the fine church at Sellersburg, speaking three times, teaching

a Bible class, visiting in six homes and getting a good lot of office work done. The hospitality and general trend there are fine. Bro. Marsh was in the mountains in a meeting."—Don Carlos Janes.

Crowley, La.: "I'll be glad to receive my Word and Work sent here until further notice. Began work here last Lord's day. Rain hinders, but the prayerful passion for greater things found here bespeaks the Lord's working with us, and so we go forward with confidence."—S. C.

Sellersburg, Ind.: "Cedar Springs Sunday school is going well. Ninety-nine were present in all classes. This is quite an increase. A report of one class is as follows: 19 present, 2 above 85 years of age, 3 above 75, 6 above 70 and 8 above 60. Brother and Sister Mills were in the class; they were the ones above 85. It was their 60th wedding anniversary. 60 years ago on that day at 3 o'clock they were married in that church. This class is an inspiration and an encouragement to our Sunday school."—Edward E. Kranz.

New Orleans, La. "We are now living at 1129 Seventh St., New Orleans, La., and are working with the church of Christ located at Seventh and Camp. Any who come this way are urged to call us (Telephone No. is Chestnut 1102) and, if in town over the week-end, to worship with us. The Lord has graciously blessed us with three baptisms—one each of the past three Sundays. There is such a small number to begin with and so vast a mission field in this city of about 500,000 people, yet the Lord has given us great peace and assurance as we enter the work. For there is no restraint with Jehovah to save by many or few. I think I have never found a finer spirit in any group."—Frank M. Mullins.

Evergreen, Ala.: "We plan some improvements on our building here before our summer meeting. The Lord is encouraging His people in Evergreen just now. A few who had not been faithful are coming back. We are working under the following plan: Sunday, 10 A. M., Bible Study; preaching by Bro. G. C. Reynolds two Sunday mornings each month. At 8 o'clock each Sun-

day evening a few adults meet for a Teacher Training Course and at the same time our young Christians are taught the Bible. On Wednesday evening at eight we meet to sing, pray, and study together. At present we are in the book of Acts, having completed the study of John. Pray for the Lord's blessing to His glory."—G. L. Williams.

Johnson City, Tenn.: "We enjoyed Bro. Boll's meeting very much. His messages are certainly meat for the soul. We regret, however, that more people were not stirred to come to Christ, but that was through no fault of Bro. Boll or his messages."—L. A. Singleton.

Bro. Boll's annual tent meeting for the Portland Ave. church is to begin July 5. Brother Boll has also consented to be with the Highland church in a tent meeting, beginning August 9.

If you know a cadet who is training at the Cadet School in Santa Ana, California, send his name to Floyd Thompson, 509 McFadden, of that city and he will make an effort to get him to attend the services of the church.

Johnson City, Tenn.: "Sunday, June 7, we were glad to have Lavern Houtz, Harding College student preacher of Albion, Nebraska, with us at the morning service at Locust Street. We were made glad at the evening service, same date, to have a man and wife respond to the invitation. She was a baptized believer and placed membership with us, and he was baptized into Christ Thursday night, June 11. On this Thursday night (our regular prayer meeting and Bible study night) there were 63 or more present—a new record! Praise God."—R. B. Boyd.

Sellersburg, Ind.: "From June 7 through 14 we have enjoyed the rich blessings of the Lord in a glorious way among our young people.

"We feel that this Young People's Revival of one week in duration will continue on. During this week we used our own talent with the exception of two nights. The efforts of our young people during these eight days brought visible results to the extent of 11 baptisms and three added by membership. Besides this there was noticed a marked new interest among all of our fine young

people. Many of our boys and young men took an active part for the first time.

"An afternoon children's class each day was well attended and they did a splendid job in conducting the service on Saturday evening. May God bless our young. There are great possibilities for the future of the Sellersburg congregation in the talents that these young people possess.

"Beginning June 15, I am in a meeting near Harlan, Kentucky."—Howard T. Marsh.

Jennings, La.: "The congregation here had the pleasure of having Brother Boll with us in a short meeting beginning June 10. The Lord blessed us wonderfully in the good, sweet, spiritual messages given us through His faithful, humble servant. In the day services profitable lessons on the subject of 'Prayer' were taught. Both morning and evening services were well attended. Four responded to the invitation—two for baptism. The church was greatly edified and encouraged to 'press on' ever 'looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ.' We thank God for His having led Brother Boll our way."—Ivy J. Istre.

Dugger, Ind.: "The Dugger congregation has just finished redecorating the interior of their church building. Plans are being made for painting the outside of the church building and the preacher's home.

"Bro. J. R. Clark, publisher of Word and Work, and family, Bro. Bruce Chowning and family, and Bro. Elmer Ringer and family have recently been with us. Bro. Clark and Bro. Chowning spoke for us the fifth Sunday in May. Bros. Ringer and Chowning are home boys who are now preaching the Word in oth-

er places.

"Three baptisms since last report."—Maurice Clymore.

Davis City, Ia.: "We have been with the Zion church near Eagleville, Mo., over the past three Lord's days in meetings of nights, helping them to improve their song service by learning to sing by note and encouraging and helping them to use their ability in the teaching service of Lord's days. Had good interest among the church members. A wife of one of our young men came in from the Christian church last night and a Mathes girl was baptized this morning before we came home, having confessed Christ last night. We will probably be with them for next Saturday night and Sunday.

"Bro. Gus Winter is taking up the work of the gospel again at Webster City, and the church there requested me to solicit fellowship from other churches in these parts, which I have done. We want to have some personal fellowship with them too."—Wm. J. Campbell.

Jasonville, Ind.: "I sure do enjoy every article of the Word and Work and look forward to it each month."—Ruby Smith.

Panama City, Fla.: "The Word and Work is a great magazine. Have heard R. H. Boll preach at Locust St. church, Johnson City, Tenn. Think much of Brother Boyd also."—Dean Walker.

Tulsa, Okla.: "I am taking advantage of your offer in the April issue of Word and Work. Please send the paper to the following Names: . . . Thanks for this opportunity to help. Brother Friend's 'Thoughts Worth While' are worth while. They add much to the value of the paper. Of course, I appreciate all; but I just felt like noting this."—Leroy A. Yowell.

OUR PRESENT NEED

"No greater thing could come to our land today than a revival of the spirit of religion, a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for the world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening."—*The Washington Star*.

THE ABSOLUTELY ESSENTIAL

Stanford Chambers

Pay heed to the pronouncements of religious leaders and you will have a very long list of nonessentials. The list will include our Lord's institutions, His ordinances, His commandments, many of His utterances, and much of His inspired Scriptures. Men imagine they justify avoidance of things that do not suit or fit in by counting them among the nonessentials.

No pleasant discovery is it to find among those who "speak where the Scriptures speak" (?) a number who have no liking for vast portions of the Word, prophetic portions, for instance, and no ear to "hear what the Spirit saith to the churches" in the book of Revelation. "Is it essential to salvation?" they ask. Some are actually antagonistic in attitude, and some all but wish we had a Bible without Revelation! so much trouble has it caused. It is a book that will not stay explained—away. Unless people can be discouraged from reading it, they keep on asking embarrassing questions.

But is it not true that the church of God got along well for a number of years before Revelation was written? And is not that proof enough that its teachings are not essential? There is logic for you. Did not the church likewise get along well for a number of years without James, Jude, John? without Hebrews and the Book of Acts? in fact without any part of the New Testament? Such logic would prove the New Testament nonessential. But the Lord thought the New Testament and its every book essential to get His counsel to the people, even the book of Revelation essential to say some things "to the churches" with the point and power the needs require, so He added this sixty-sixth book to His Bible, with solemn warnings against adding thereto or subtracting therefrom. (Yet some there are who would subtract the entire Revelation.) If one would "preach the word," and "declare the whole counsel of God," he cannot neglect nor can he pervert the Revelation teachings "which the Spirit saith to the churches."

But just what is essential, in the absolute? The irresponsible does not have to be born again that he may enter heaven; the imbecile does not have to repent; the infant does not have to have faith. In the absolute only one thing is essential, a willing, able Savior. Not even the unaccountable can reach heaven without Him. The Savior is absolutely essential. On the other hand everything the Bible commands, provides, exhorts or instructs us to is essential to some end; likewise every syllable of His word. While nothing in the Bible has escaped abuse, that fact for nonuse is no excuse. Use that word non-essential sparingly.

" *Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.*"—Matt. 5:20.

THAT WHICH REMAINETH

O. D. Bixler

Not so very long ago it was my pleasure to hear an address to a graduating class of a southern college on the subject, "What is Left After All Is Forgotten?" Perhaps the speaker was trying to apologize for the school's having taught such a large percent of matter that would soon be forgotten. At any rate, he was successful in showing that even though so much of the factual matter assigned to be learned is soon forgotten, yet there is something remaining that is well worth the effort put forth.

Today the question is so often heard, "What will there be left if this keeps up?" Is all that we hold dear endangered by the world strife? The scorched earth policy of some of the defeated nations has certainly destroyed most of what the bombers did not destroy. After the cessation of hostilities, it will take decades to replace what has been destroyed—even under the most favorable conditions. Homes, buildings, factories, schools, churches, hospitals—all are counted as chaff before the barbaric marauders. Along with them go, of course, the little valued lives of the aged, the robust, or helpless children. What remains?

One of the most impressive answers to me lies in the very heart of the enemy's country. Not long after arriving in the city of Tokyo, I was directed to a certain home of a friend. I was told to get off the tram car at a stop called, "Kirisutain Zaka" or by our pronunciation, "Christian Hill." I was to descend a short, steep hill, cross the valley and ascend the hill by the narrow path on the other side. To assure myself that I was on the right path, I would see a cluster of small white crosses marking graves. There was no time to explain the crosses. But my interest was aroused. The cause of the death of those sleeping under the little white markers was a most impressive and shocking revelation. It was both historic and prophetic. It was a sculptured evidence of a living virus. The dragon had slain his victims. His venom was horrible in its effects. Today he has broken out again in all his pent-up fury. Pearl Harbor is just a symptom of his presence. He is the great Serpent operating today as he operated then through the agency of the Japanese military. Part way back through the annals of history to the scene on Christian Hill, I ran across this bit of information written by Arthur Maclay in 1876. "The sons of the samurai (warriors) wore wooden swords. At 14 years of age they reached their majority, and received a pair of genuine swords. This day was one of festivity, and all the friends of the family sent in their congratulations. The young man was now admitted to the council of his elders. The next thing was to try the temper of his blades. And until this was accomplished the youth was nearly wild. The first hack would usually find its way into some luckless dog roam-

ing around the yard. The bodies of criminals also furnished much practice. Should dogs and criminals be scarce, however, a night's loafing in the dark streets generally furnished a victim."

Going still farther back toward the slaughter on Christian Hill, we find that some three centuries ago the existing government grew so agitated and infuriated against the Jesuit Christians that it decided to stamp out every vestige of the Christian faith. The penalty to believe in the Christian faith was sure death. The only way to escape was to denounce all faith in God or Christ. I have seen the printed edict myself which had been posted in public places. It read that no Christian would be tolerated in that vicinity and if caught would be suitably punished. But, (and this is the important part of this history) there were thousands who refused to give up their cherished truth and faith in the true God and the Savior, Jesus Christ. Consequently, they were martyred and massacred all over the country. Christian Zaka was just one bloody scene among many. *The faithful would die for truth and for Christ.* What happened to Christianity in Japan? Was it stamped out? No. Historians tell us that upon the return of the missionaries after the opening of the country by Admiral Perry, there were found any number of believers in God and the Savior, having been taught in secret through the centuries, and the living faith had been handed down to posterity in spite of all opposition and of all the cunning and cruelty of the ancient military! Just so we can know today that even in Japan there are multitudes who are preserving carefully, though quietly, the indestructible faith of God. That which cannot be shaken *shall remain*.

Mr. Ingersoll is given credit for saying that within a few years the childish holding to the Bible as the word of God would pass away. But he was indeed mistaken.

The Bible holds all the truth we need today to correct the evils of the time, but if the multitudes will not heed and the nations choose for the present to continue to beat their plows into swords and their pruning hooks into spears, yet to the individual there is assurance that "He is able to keep that which we commit unto him against that day." And we also can rest assured that though "Heaven and earth shall pass away: my word shall not pass away." We can turn with assurance to such portions as "For as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain." What the Lord hath spoken shall not come to nought. When He promises a new heaven and a new earth he will fulfil His promise. When He looks through the years of time, as we count time, and tells of a time when the tide will be reversed and He shall judge among the nations and rebuke many people; "and they shall beat their swords into plowshares, and their spears into prun-

ing hooks; nation shall not lift up sword against nation, neither shall they learn war any more," we can rest assured that He will bring it to pass. We may not know how. We need not know all the details about it. But we can rest assured that what He has promised He will fulfil.

Is not the vital truth of how we may be assured we are individually on the Lord's side the most important truth of all? If we *are* His, then we are making direct contribution to the strength of His kingdom. We are at once cleansed of the virus of war and death and destruction and made to be lights in darkness, having the peace of heart that passeth understanding which all those who accept and obey Him experience.

Let us come humbly, soberly, sensibly, to the feet of the Savior and learn how He would have us behave ourselves before Him. He wishes to give us the most needed blessing of all—the peace of heart that passeth understanding, but He cannot give it into an unregenerate heart. He says, "Except ye be born again ye cannot enter into the kingdom of heaven." Then we cry out with the thousands on the day of Pentecost, "What shall we do?" and hear the Savior's own instruction ("He that believeth and is baptized shall be saved") put into the lips of Peter, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Then we follow through the whole drama of the New Testament and see every soul who came to love God do exactly that thing: first, in their hearts through faith and repentance, and, then, by being buried with their Lord in baptism, being raised to walk in newness of life. In accepting these practical words of our Savior we make vital contact with the things that abide.

As a final word notice this proclamation of the Lord as to what shall remain, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things which have been made, *that those things which are not shaken may remain.*"

How majestic is the Bible! how awe-inspiring! how sublime! The Word of God breaks upon you as a voice from heaven. Five hundred times in the Pentateuch it prefaces or concludes its declaration with the sublime assertion, "The Lord said," or "the Lord spake." Three hundred times again in the following books does it do the same, and in the books of prophecy twelve hundred times again are our minds impressed with such expressions as "Hear the word of the Lord," or "Thus saith the Lord," or "The mouth of the Lord hath spoken it." Who can resist the stupendous claim and challenge that is presented to every soul that ever lived: "God spake these words and said . . ."—20th Century Christian.

THE WORK OF THE PREACHER

(Reprinted from the "Sunday School Times" by special permission)

What he should preach, and how he should do it

If you will make your first sermon here from the text, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2), you will do well. That is the King's business and you are His ambassador. Read often Paul's charge to Timothy and Titus, and make your closet your power house. Yours is a high, holy, and heavenly calling.

Remember that you are a specialist under a great commission, and not a cyclopedia, a lecturer, or an all-rounder to do house-cleaning for the world. You have a message from Heaven, dyed with divine blood. Preach the preaching God bids you and remember that "he that winneth souls is wise."

Declare the Whole Counsel of God

The source of all evil in the world is sin, and the only sovereign remedy is the Gospel. It is high treason to God Almighty for a preacher to turn aside from the great themes of ruin and redemption to be a smart trumpeter of sociology, science, or the glories of our splendid intellectual and materialistic civilization. If you advertise secular or sensational themes, God's benediction will be on those who stay at home, and I think that here they will be in the majority.

Preach Christ, not only as a great teacher and an object lesson, but Christ crucified for the sins of men. If He was not manifested in the flesh, He was the greatest pretender ever seen on earth. Study the Bible to teach it and get a working knowledge of it. Earnestly contend for the faith against destructive critics. You should recognize these heresies as old infidelity, found mainly in Paine's "Age of Reason," written a hundred years ago and fairly answered many times. The supernatural overwhelms rationalism.

Study the whole Bible to be versatile in preaching. About one quarter of the Bible is prophetic. Don't neglect that. Study especially the prophecies of these last days, that you may understand the signs of the times and know what you ought to do. The Lord's coming in triumph is the pole star of our hope, and its near approach makes the study more and more interesting and important. It is spoken of more than three hundred times in the New Testament, and as we see the day approaching it becomes more and more the doctrine of a standing or a falling church. Let the obstacles of these last times stimulate and not discourage you. Have the courage of your convictions, and declare the whole counsel of God. If you do not warn sinners to flee the wrath to come, they will naturally and logically infer that you are a Universalist. Emphasize the guilt and doom of sin.

You are to be popular with God first of all. Paul said that God's judgment came first, his own conscience next, and that

of man was least of all. Rise above the seven great principles—the five loaves and the two fishes. It requires wonderful faith to overcome the present wonderful world. Provide for your family, but keep right with God if you have to live from hand to mouth—God's hand and your mouth. Feed the flock of God. Spiritual life is better than academic learning.

The Importance of a Good Start

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character, and let God take care of your reputation. If lied about, thank the devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

A setting star may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. Do not run away from your hearers; and do not scream; too much noise drowns sense. Empty vessels ring loudest, and when a man is empty he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Ventilate your meeting house; sleeping in church is due more to physical causes than to bad manners. Do not repeat, "As I said before." If you said it plainly before, say something else next. Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles. Cultivate naturalness; chew your food, but not your words. Do not dwell on a monotone, nor drop your voice near the end of a sentence. Do not tire yourself and others out; when weariness begins, devotion ends. Do not begin too low and slow. Keep your lungs full. It is easier to run a mill with a full pond than an empty one. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet, and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see the bottom. Make your sermon proportionate. If it is narrow and shallow make it short; if wide and deep it may be longer. I was told of a

man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember that you preach to save rather than to entertain.

Preaching by Consistent Living

Preach straight, and live as straight as a divine epistle. You are ordered to be a pattern. Preach publicly and from house to house. A sympathetic, house-going preacher makes a church-going people. The early church progressed mainly by personal evangelism. Be sure to please God, and if no friendly faces smile upon you, look upward and forward. Make few promises; keep out of debt; live the simple life. Set up a high standard for the church, and show them how to live it. Your actions will be your loudest preaching. The church is an assembly of God called out of the world into brotherhood, sonship, and heirship. It is unique, wonderful, and eternal, rising Heaven-high above all transient and man-made societies. It is sent to regenerate rather than to reconstruct.

If you approve the wisdom of God in organizing the church as a consolidated body with the maximum of spiritual power and the minimum of frictional machinery, you need not reorganize it into a confederacy of worldly clubs and trumpery of societies, needing the administrative ability of a railroad president to run them instead of the inspirational ability of a preacher. If men will not do Gospel work in the church as God appoints, why should we expect them to do it in these? Are they doing it? The institutional church is an adulterous wedlock with the world.

After a house is solemnly dedicated to the worship of God, let there be no room for the tables of the money-changers, or for giddy ecclesiastics who sit down to eat and drink and rise up to play, cultivating the social element in the realm of worldliness. If a church will not support itself by free-will offerings in worship as God appoints, let it die. Beware of the amusement heresy and cooking-stove apostasy. Ecclesiastical frivolity and orthodoxy are incompatible. The cross and not the fiddle is the central attraction of the true church. Do not simply play at church. Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, the more clubs, societies, oysters, ice cream, and fun it takes to run it, and the faster it runs from God.

Go forward, brother, with mighty faith and cheerful courage. Walk closely, work earnestly, and watch constantly for that Blessed Hope, and the glorious appearing of our Lord Jesus Christ.—E. P. Marvin.

“We had as well ignore the teaching of the Book on baptism, the kingdom, the communion, and other things as to fail to develop that good spirit of love and unselfishness found in the mother church.”—L. C. Utley in *Gospel Advocate*.

A PRAYER OUTLINE FOR YOUNG CHRISTIANS

Young Christians, how much would you give to be able to crush the combined forces of Hitler, Mussolini, Hirohito, and all the powers of evil rampant with them? You have, for the taking, infinitely-greater power and, unlike worldly power, you do not have to wait until you are advanced in age to obtain it. Yes, prayer is a power-line that stretches from you to God, who is the source of unlimited power, and who is yearning for you to throw the switch so His power can go out over the universal network. Are *you* neglecting or forgetting about that switch which God has placed in your hands?

Some one said not long ago, "Well, don't you think, since we are fighting nations which have denounced God, that we should do our part?" Surely, we should do our part, but let us first be sure what our part is. We are told that the "weapons of our warfare are not carnal." And since we have God's power at our disposal, it would seem that we should not forsake our true might, and hysterically take up carnal weapons, against our conscience, but that we should rather accept as our part intercessory and prevailing prayer for God's power to be shown against a God-hating and self-exalting enemy. Such prayer will call for your utmost in purity, concentration, and selflessness.

Prayer is such a large subject and so important that our study will take the form of an outline to *aid* in your own investigation. Lord willing, the outline will be completed in the August issue of the Word and Work. If you have a young people's meeting, you may wish to use this material as a month's study course.

I. The WHY of Prayer.

- A. Prayer connects us with the greatest power in the universe. Matt. 21:21, 22; 1 Kings 17-19 (the prayer of Elijah).
- B. God's power is held in check by our failure to pray. John 5:16; James 4:2.
- C. Our enemy, Satan, is supernatural and can be successfully engaged only by a stronger supernatural power. Eph. 6:1-20; 1 Pet. 5:8.
- D. Prayer, besides being a privilege, is a work. 1 Pet. 4:17; Mark 9:14-29; Acts 6:4.
- E. God invites us to pray. Prov. 15:8; 1 Tim. 2:8; Heb. 4:16; Ex. 22:23; Ps. 145:18; Jer. 29:12; John 9:31; 1 Thess. 5:17.
- F. Many precious promises are attached to prayer. Isa. 65:24; Matt. 7:7; Phil. 4:6; James 5:16; Ps. 50:14; Matt. 18:19; Matt. 21:22; John 14:13.

II. The BASIS of Prayer.

- A. Christ's victory over the enemy at the cross opened the way to the throne of grace. Heb. 10:19-22; Acts 2:24;

John 14:33; Eph. 4:8; Heb. 4:14-16.

- B. All acceptable prayer is "in His Name." John 14:13; John 16:23, 24, 26.
- C. Christ is our High Priest and, as such, furnishes a means of approach to God. Heb. 2:17, 18; 4:14-16; 10:19-22. (All of Hebrews.)
- D. God is our Father and delights to hear His children pray. Matt. 7:7-11; Matt. 6:9-13; John 20:17; Rom. 4:11; Heb. 1:5.
- E. The Holy Spirit interprets our impotent prayers to the Father. We pray *to the Father through the Son, and in the Spirit*. Rom. 8:26, 27; Eph. 6:18; Jude 20.
- F. A clean life is essential to effective prayer. Isa. 1:15; Isa. 59:1, 2; Ps. 24:4, 5; Ps. 34:15, 16; Ps. 66:18; James 4:2, 3. If a citizen of the United States was known to be harboring a spy in his home he could not expect any favors of Uncle Sam. Even so, if one regards iniquity in his heart, the Lord will not hear.

"There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet;
It is the blood-bought mercy-seat."

I would like to suggest that you read S. D. Gordon's *Quiet Talks on Prayer* at your leisure. You will never forget or regret so doing! It is obtainable through the Word and Work.—Young People's Editor.

STILL IN THE PULPIT, BUT NOT PREACHING

The other day I heard a remark made concerning a minister that seemed to linger with me and I wondered whether it might not be well for all of us who occupy pulpits to think it over seriously.

In one town where I stopped, I asked about the church and how it prospered, and this friend replied that it was going down all the time. I thought a minute until I recalled the name of the minister and asked whether he still preached there. The friend replied, "No," and said that he had not preached there for some time. I said that I did not know he had left. He replied, "Oh, no, he has not left here and he still is in his pulpit every Sunday at the usual time, but he quit preaching a long time ago and now puts in the time telling about what he read in the papers or something else." I thought of the many churches that no longer have evening services and of the downward trend in many places and wondered whether some of it was because many of us are still in our pulpits on Sundays, but have quit preaching. We have failed to even take our ministry very seriously in times when human life is at the crossroads and lives are undone and defeated. Let us all ask our own hearts and answer before God and conscience: "Are we still in our pulpits, but not actually preaching?"—Robert J. Miller, Sr., in *The Voice*.

THOUGHTS WORTH WHILE

D. H. F.

WHERE IS YOUR LIGHT

The keeper of the lighthouse takes no pains that the ships tossing away out at sea may hold the beam that shines from his lamp. All he does is to feed and tend it. That is all you and I have to do—tend the light and be sure that it is always burning brightly. Modestly but bravely live daily our Christianity, and *men will see it*. *Our light as Christians must not be a dark lantern, burning with the shades down and illuminating nothing.*—*New Century Leader*.

PROFANITY

(An order issued by General Washington in 1776.)

“The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this it is a vice so mean and low, that every man of sense and character detests and despises it.”—*Moody Monthly*.

NOBODY CARES FOR MY SOUL

I walked down the street with him, and put to him the invariable question, “Are you a Christian?” He said, “No, sir, I I am not.” Then I used every scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, “Are your father and mother alive?” “Both alive,” said he. “Is your father a Christian?” “Don’t know; he has been a deacon in the church for several years.” “Is your mother a Christian?” “Don’t know; she has been a Sunday school teacher in the same church for some time.” “Have you a sister?” “Yes, sir.” “Is she a Christian?” “Don’t know; she has the Primary Department in the Sunday school.” “Do your father and mother ever ask the blessing at the table?” “No, sir.” “Did your father, mother, or sister ever ask you to be a Christian?” “Mr. Sunday, as long as I remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?” I could not answer such an argument.

It is six years this coming October since I heard this. I can hear his words ringing in my ears, “Do you believe they think I am lost?”

Can anyone of ours say that we do not care for his soul? *May God save us from the crime of unconcern.*—*Billy Sunday*.

GOD'S "MAJORITY"

When Saladin beheld the sword of Richard, the lion-hearted, he marveled that a weapon so ordinary could have wrought such mighty deeds. The brave Englishman bared his arm and said, "*It was not the sword that did these things: it was the arm of Richard.*" It was the arm of God that fought against the Midian host. What matter it to God whether Gideon's army numbered one hundred thousand or one thousand or one? One with God is a majority. Anyhow, God *measures* men; never *counts* them.—Biederwolf.

NONE OTHER ROCK

A street preacher in the city of London was preaching to a crowd that had gathered around him. It was the time of the Shamrock races, and every one was talking of the event. A ruffian on the edge of the crowd thought he would have a little fun, so he called out: "Mr. Preacher, what do you know about the Shamrock?" The preacher never paused but went right on. A second time the disturber called out: "I say, Mr. Preacher, what do you know about the Shamrock?" Still the preacher paid no heed. Finally the third time, not to be silenced, the ruffian called again: "Mr. Preacher, I am asking, what do you know about the Shamrock?" This time the preacher paused, and the crowd became very still. Pointing upward with one hand, he said earnestly: "*On Christ the solid Rock I stand; all other rocks are sham rocks.*"

THE NECESSARY OUTLET

The electrician had stopped at the street corner to renew carbons in the arc lamp. A small boy had stopped to watch him. As the day was bright and sunny the boy was astonished to see that the man had on rubber boots. "What do you wear those boots for?" he asked. "Do you think it is going to rain?"

The workman laughed good-naturedly. "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again."

Is not that true of other things in life also? Take love. It can't get into a human heart unless it can get out again. It must either find an outlet in service or die. Yet many persons forget that truth.

The clearest stream in the world will quickly become a stagnant pool if its waters find no escape. Clog the channels of usefulness with the rubbish of selfishness, harshness, or indolence, and the streams of affection will soon become a foul and stagnant morass that reflects no loveliness and enriches no barren places.—*Youth's Companion.*

" *Except ye believe that I am he, ye shall die in your sins.*"—John 8:24.

THE LAST WORD

DANIEL 12

R. H. B.

“And at that time shall Michael stand up, the great prince who standeth for the children of thy people.” So begins the 12th, the last, chapter of Daniel. Three points demand our attention here:

- (1) What time is referred to, when he says “At that time”?
- (2) Who is Michael?
- (3) What is meant by Michael shall “stand up”?

1. “At that time” manifestly refers to what has been spoken of in the preceding context, namely, “the time of the end” (Dan. 11:35, 40); not the last mentioned instant in Dan. 11:45, but the period of the end-time in general. It is at some special point during these events of the end-time that Michael shall stand up.

2. Michael is described here as “the great prince who standeth for the children of thy people,” the people of Israel. In Dan. 10:13 he is spoken of as “one of the chief princes”; and in v. 21 of the same chapter as “Michael your prince.” Just as the heathen kingdoms, Persia and Greece, were under the dominion and tutelage of certain powerful angels of Satan—“the prince of the kingdom of Persia,” “the prince of Greece,” Dan. 10:13, 20—who withstood God’s great angel sent in answer to Daniel’s prayer (read again all of Dan. 10)—so Michael was the mighty God-sent angel-prince who had charge over Israel. In Jude 9 he is called “the archangel,” i. e., the chief of angels.

3. The fact that in the end-time he shall “stand up” indicates that before this he had held himself in abeyance. When God gave up His people Israel because of their continued disobedience (Mic. 5:3; Hos. 1:9) Michael retired from the scene of his activities. For many long years and centuries he had not “stood up” for Israel. Now, in this end of the end-time, he comes forward again to take a hand in their affairs. But the first consequence of Michael’s rising up is “a time of trouble, such as never was since there was a nation even to that same time.” Out of this unparalleled trouble Daniel’s people shall be delivered—“every one that shall be found written in the book.” (Dan. 12:1.)

A remarkable side-light to this is found in Rev. 12—for here once again the book of Revelation makes contact with Daniel’s prophecy.

The sun-clad woman in Rev. 12 that brings forth the Man-child destined to rule the nations with a rod of iron, is Israel. The dragon who waits to devour the woman’s child is Satan. (Rev. 12:9.) But the dragon’s purpose is foiled: the child is caught up to God and to His throne (v. 5). In the next verse the woman is seen—no longer as a glorious ideal figure in

heaven, but as being on the earth, distressed and persecuted, and as a fugitive, finding protection in the wilderness. The explanation of this strange turn of affairs lies in the episode of Rev. 12:7-12, which is also the point of contact with Dan. 12:1.

Here (as in Dan. 12:1) we see Michael rising up. There is war in heaven: Michael and his angels warring against the dragon and his angels. It is a final and decisive battle: the dragon and his host are vanquished and forevermore cast out of the heavenly realm and down to the earth. Then John hears a great voice in heaven, saying,

"Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night."

This victory in the spiritual realm was made possible by a previous victory on earth by those "brethren," the servants of God:

"And they overcame him [the dragon] because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."

But it is this heavenly victory that precipitates the great tribulation:

"Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

But the woman (Israel) finds refuge in the wilderness in a place prepared for her of God, where she is nourished from the face of the Serpent for 1260 days; a time, and times, and half a time. (Rev. 12:6, 13, 14.)

It is to this time and circumstance that Dan. 12:1 refers. Daniel does not tell us what Michael does when he rises up, but Rev. 12:7-9 tells us. And Daniel does not reveal the cause of the great, unparalleled trouble that ensues upon Michael's rising up; but Rev. 12:12 explains it. Satan now knows his nearing defeat, and his rage knows no bounds. All his fury is now turned against the woman. But unable to destroy her in her shelter, he turns to make war with "the rest of her seed," and raises up the Beast of Rev. 13 to be his agent and instrument.

Daniel does not follow these developments. In verse 2 (of Dan. 12) he speaks of a partial resurrection; in v. 3 of the work of certain heroic souls who, during the great tribulation, "turn many to righteousness." Then, in v. 4, Daniel is bidden (as once before, (chapter 8:26) to "shut up the words and seal the book, even to the time of the end." As that "time of the end" draws near the message will be released—partly through the earnest efforts of many who shall seek to understand it: "many shall run to and fro, and knowledge shall be increased." But "none of the wicked shall understand; but they that are wise shall understand." (Dan. 12:10.) Hence the Savior's significant word which He interjects into His reference to Dan-

iel's prophecy: "But when ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (*let him that readeth understand*) . . ." (Matt. 24:15). See how different were the orders given to John in connection with the book of Revelation: "Seal not up the words of the prophecy of this book, for the time is at hand." (Rev. 22:10.)

* * *

The resurrection mentioned in Dan. 12:2 has occasioned difficulty to all students of the book. Is it a literal resurrection? Some say, not. It has ever been a convenient method to get rid of a difficult statement in the Bible by declaring it "figurative" and "symbolical," and then making of it what one pleased. This method is also a plausible one, because the Bible certainly does contain some figurative and symbolical statements. But it is manifestly unfair to God's word to call any of its teachings "figurative" or "symbolical" just because they *could be* taken in such a sense, and because to do so would remove a difficulty for us. However, in Ezek. 37 a national resurrection of Israel is spoken of, which admittedly *is* figurative. And while that of itself is no proof at all that the resurrection of Dan. 12:2 is also figurative, yet the similarity of the time and circumstances of the two passages may justify the conclusion that both refer to the same event. Some (most notably S. P. Tregelles) have offered other explanations worthy of consideration, with which we cannot burden these brief studies at this time.

* * *

Now (at Dan. 12:5) the vision is resumed. Daniel sees "other two" one on each side of the river—the river Hiddekel (See Dan. 10:4.) The angel whom he had seen at first, who was "clothed in linen" (10:5, 6) now is seen "above the waters of the river." One of the two that stood on the bank, said "to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders?" The angel held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever (comp. Rev. 10) that "it shall be for a time, times, and a half." This is the duration of the great tribulation (Dan. 12:1). At the close of this period the power "of the holy people," Israel, will be completely broken. *Then*—not till then, but then—will God step in for their deliverance.

"For Jehovah will judge his people,
And repent himself for his servants;
When he seeth that their power is gone,
And there is none remaining,
Shut up or left at large."

And at that time He will say to them:

"See now that I, even I, am he,
And there is no god with me:

I kill and make alive;
I wound and heal;
And there is none that can deliver out of
my hand." (Deut. 32:36, 39.)

As when Jacob wrestled with the Stranger at the ford of the river Jabbok, and at last found blessing when in helpless weakness he clung to his great Adversary—so in this extremity, in "the day of Jacob's trouble" which has no equal, shall Jacob be delivered. (Jer. 30:7-11.) Then "all these things shall be finished."

Daniel heard all this, but understood not. "Then said I, O my Lord, what shall be the issue of these things? And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end." In those last days, in the midst of their last great distress, "many shall purify themselves, and make themselves white, and be refined." As in another place he said—"I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God." (Zech. 13:9.) For He has chosen them in the furnace of affliction. The wicked and rebels among them are destined to perish in those flames. (Ezek. 20:38.) The wise will understand these things; but "the wicked shall do wickedly, and none of the wicked shall understand."

Two more notes of time are given: (1) from the taking away of the continual burnt-offering, and the abomination that maketh desolate is set up" (two things that together mark the beginning of the Great Tribulation (Dan. 9:27; Matt. 24:15, 21) he numbers 1290 days—30 days beyond the duration of the tribulation period; then (2) he pronounces a blessing upon him who waits another 45 days. Why those extra 75 days? We do not know. Whether it represents a reconstruction period, a margin allowed for adjustments and alignment with God's new world-order—it is not told us. It will be seen in that day.

The last word in Daniel is one of comfort from God to the aged prophet:

"But go thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."

So concludes the wonderful, meaningful book of Daniel's prophecy. One more article will sum up what we have seen and learned in these brief studies. If any who have followed these articles have a question, a criticism, or a difficulty that has not been touched, we shall be happy to give these faithful consideration.

SPECIAL NOTES AND PERSONAL THOUGHTS

"Many shall run to and fro, and knowledge shall be increased." This is one of the marks of "the time of the end." On the face of it this means a great increase of travel and general education. Some think the

statement is confined to the subject in hand—namely great effort and endeavor to find the truth and to search the Scriptures and a corresponding increase in knowledge of it. That is no doubt correct so far as it goes. But the more general meaning is not thereby excluded. It was this verse the led Isaac Newton to think that the time might come when people would be able to travel fifty miles an hour—which caused Voltaire, the French infidel, to burst out into ridicule of both Newton and the Bible. But if running to and fro of many, and the general increase of knowledge is a sign of the approaching end-time, the time is surely upon us!

They that are wise. In those days of the end-time and its terrible sufferings, a class of faithful men comes in for special notice. They are referred to as "the wise"—in the margin "the teachers." These shall "instruct many," who as a result of this teaching will turn to God. Yet these converts shall nevertheless fall, by sword and flame, by captivity and spoil, many days, though not without some manifestation of God's help. Yea those "teachers," those "wise ones" themselves also shall fall, "to refine them, and to purify, and to make them white, even to the time of the end." (Dan. 11:33-35.) Again he speaks of them in Dan. 12:3—"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And once more these wise ones and the results of their work is referred to in Dan. 12:10.—But even today they who win souls to Christ are wise indeed. It is pre-eminently the work of God's children. No other work bears such fruit, none other brings such joy and satisfaction, none brings so great reward. The Christian can pray no better prayer than this:

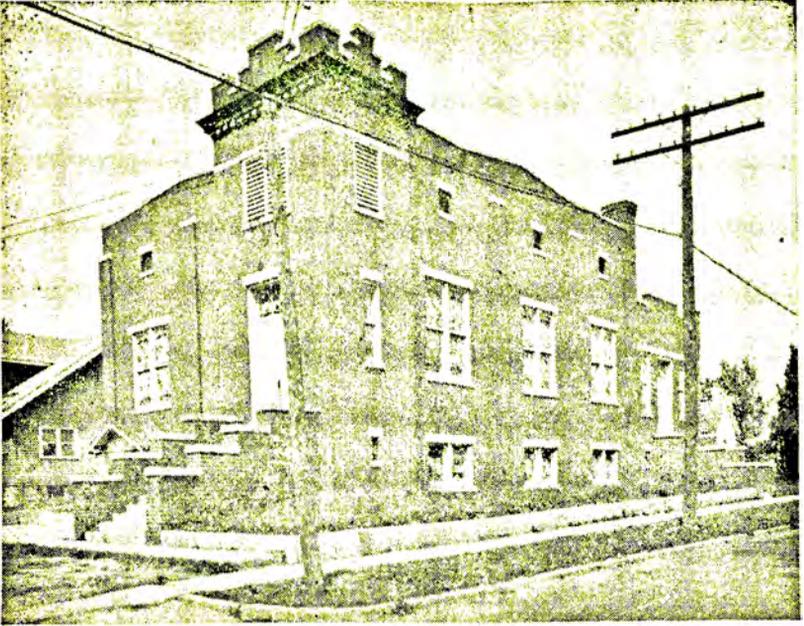
“Lead me to some soul today:
O teach me Lord just what to say.
Friends of mine are lost in sin
And cannot find their way.
Few there are who seem to care.
And few there are who pray:
Melt my heart and fill my life,
Give me one soul today.”

Michael Rises Up. Michael's rising up in heaven is directly due to something that was done on the earth. What that was we learn from the passage in Rev. 12:7-12. Satan was unseated from his vantage ground in the heavens which so long he had held. This could be done because God's people on the earth had conquered Satan. Three facts entered into their victory: they overcame him (1) by the blood of the Lamb: that was their forgiveness and cleansing and righteousness; (2) by the word of their testimony: their faithful avowal and proclamation of the word of God; (3) by their whole-hearted devotion: "they loved not their life even unto death." (Rev. 12:11.) Mark this: what we do today, our faithfulness, our service, our sacrifice, enters essentially into the accomplishment of God's prophetic purpose. When Satan is cast down through the foregone victory of God's people a voice from heaven declares that "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ." (Rev. 12:10.)

"Go thy way Daniel." "Say ye of the righteous it shall be well with him." Long and faithfully had he served God. As a lad he purposed in his heart to be true to God. For many years in the court of the empire of Babylon, and after Babylon's fall, in the court of the Medo-Persian, he stood for God in righteousness and truth and kept his garments unspotted from the world. Now his warfare was finished. Henceforth it is rest for him and the promise of a blessed day to come. "For thou shalt rest, and shalt stand in thy lot, at the end of the days."

"Abide in me and I in you. As a branch cannot bear fruit of itself, *except* it abide in the vine; so neither can ye, *except* ye abide in me."—John 15:4.

DUGGER CHURCH OF CHRIST



On the fourth Sunday of November 1885 the Dugger church of Christ was organized by W. R. Dugger and Wilson Quillen with seventeen charter members enrolled. Bro. Dugger is the only surviving charter member. He is 91 years of age and enjoys a fair measure of health. To him goes much credit for the splendid record of this congregation. He has preached and taught the Word of God here and elsewhere for over fifty years.

At first the congregation met in a school building, but after two years the members decided to build a house of worship. For a small group it was a great undertaking, but with strong faith and a willingness to sacrifice and labor they built a commodious building 30 by 50 feet. Much of the material and labor were donated by the members.

Records show that during the first ten years of its existence the congregation received into its membership over 400 persons. Perhaps it would be impossible to state the number of persons received into its membership up to the present time, but a conservative estimate would be around 1500. Many of the members have died here in Dugger and many have moved to other places. Some have proven unfaithful to the good confession made. At present there are over three hundred enrolled.

By 1913 the number in attendance at Bible school and

worship necessitated an effort to provide more room for this increase, and, at the same time, provide means for more effective work. So it was decided to raze the building in which they worshipped and build another with class rooms and basement. The accompanying picture shows the present brick building with class rooms and a furnace room in the basement, and a large auditorium, supplemented by an annex to one side separated by folding doors, and three other class rooms on the main floor. The belfry houses the bell that was bought when the first building was erected and it continues to call the members to the various services of the church.

Until 1922 a four-room house was owned by the congregation and used as a preacher's home. During that year it was sold and a much larger house with a basement was built on a lot joining the church lot. The Dugger church is as well equipped with good buildings and class rooms as most any congregation.

Good and faithful men have been its overseers since its beginning. The following men are its present elders: E. O. Chowning, C. E. Shepherd, and E. D. Taylor. The present deacons are R. R. Davies, Clarence Beck, Batey Terhune, C. P. Graham, Frank Abram, and Tony Borders. W. E. Dickey and E. D. Taylor are capable song leaders in the present congregation.

Since 1911 Chas. M. Neal, E. P. Watson, R. A. Zahn, J. R. Clark and Maurice Clymore, the present minister, have served this congregation in the capacity of located ministers. Aside from the work done by the local preachers, a number of preachers have assisted the congregation in series of meetings. W. J. Brown, Stanford Chambers, R. H. Boll, E. L. Jorgenson, H. N. Rutherford, D. H. Friend, E. H. Hoover, Howard Marsh, and Frank Mullins are some of them. Records show that 87 is the highest number received into the fellowship of the congregation during a protracted meeting. In other efforts as high as 50 and 60 were received. The congregation has turned out a number of preachers from its own ranks through the years, namely: W. R. Dugger, Wilson Quillen, W. B. Taylor, Wellman Lackey, H. C. Shaw, E. E. Beck, E. Duncan, John Maples, Joe Floyd, Elmer Ringer, Bruce Chowning, Harold Beck, Ralph Keene and Frank Pratt. The present elders are able men who can fill the pulpit any time the preacher is absent. Among the deacons, Tony Borders and Clarence Beck have had some pulpit experience. Several young men are developing into speakers and church leaders.

This congregation has had a part in missionary work for many years. Miss Mattley is being supported at the present time, and from time to time gifts of money are sent to help other missionaries in emergencies.

Records show that this congregation has helped in the establishing of two congregations in an adjoining county.

A FOOL THERE WAS

Everybody knew him. He was called the town fool. The children laughed at him and he was fool enough to laugh with them. When they threw stones at him, he chided them cheerfully for their bad aim, although he had to dodge adeptly to avoid the blows.

He was always happy, or appeared to be. In his cheap boarding house a bowl of cabbage was passed. When it reached him nothing remained but the sour liquid. He looked at it and laughed, "All vinegar and no cabbage, but I like vinegar." Later he established his own home. At canning time he spent some hard earned money for sugar. While rowing over the river, the package fell into the muddy water. His only comment was an original song, "Fifty pounds of light brown sugar gently flowing down the river."

The public declared him a fool. His narrow brain cells were too cramped to house the giant devils of despair. Nor was there room for doubt about the long last destiny of man or questions as to the wisdom, grace and Fatherhood of God. He was a fool. The public vote declared him so. He didn't fight for his rights. He placed no value on money. Fame and fortune were missing words in his vocabulary.

Perhaps he was not so great a fool as others made him out. God never calls him a fool whose limitations are bestowed upon him in the heartless shuffle of heredity, or who is the irresponsible product of a hopeless environment. God named him a fool who has a vision broad, but fails to follow it; who is able to enter doors of opportunity, but chooses to let them close before his very face; who knows the things of worth, but selects to major on the tangible and temporal rather than the spiritual and lasting values of life. "I'll build me greater barns and say to my soul, Eat, drink and be merry." "Thou fool" is God's reply. Man cannot feed his soul on silo mash. And he is fool by heaven's standard who, in all the golden palace of his dreams reserves no room for God. "The fool has said in his heart, There is no God."

"The simple man whom men call fool
Is wiser far by heaven's rule
Than those whose wisdom is so broad
They sense no reason for a God."

Dugger, Indiana, Church Bulletin.

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3:5.

Faith may be lost in hours of peace and tranquility but never in times of stress. Faith is born and grows in hours of trial. Faith rises again when beaten down; it cannot be crushed. "Faith shines more bright and clear when tempests rage without."—"20th Century Christian."

BEN'S BUDGET

Ben J. Elston

"We" of DeRidder ask to be known as "a church of Christ." I think there is a fairly intelligent and quite a zealous effort made to teach, "publicly and from house to house," the things taught by the apostles and those divinely inspired to commit to the world the will of God. The word of God, by the mouth of a goodly number of pious, enlightened ministers of the word, has been sounded out in all directions. Our record doubtless should have been better; but it has not been found vain. There is prayerful effort to be better. But, without our knowledge, our town paper carries an announcement that "*The Christian Church Revival*" is forthwith to begin in the "*Presbyterian Church*." How badly do we wish unity? This can hardly fail to foster more pronounced division. I am mortified. But some of us will try to be true to a divine pattern, praying that God will overrule it all for good. I believe I am willing to help the way of God to triumph—working in the Lord's way. Such unbrotherly actions, I fear, are no inducement to God to send peace on the earth. Let us pray for His guidance.

HOPE'S RAINBOW

Flavil Hall

Hope's rainbow of glory, resting firm on the Lord,
Impels us to labor for the fadeless reward;
Hope's rainbow celestial spans our shores with the land
Of verdure and blossom (over Jordan) so grand.

Hope's rainbow of promise wafts and anchors the soul
Within the blest harbor of the Christian's bright goal;
Hope's rainbow of promise consolation imparts
When farewells are spoken and we're bowed with sad hearts.

Hope's rainbow of promise cheers and brightens our way
Through all the dark shadows to the saints' perfect day;
Hope's rainbow of promise cheers when trials appear,
And lightens the burdens of our pilgrimage here.

Hope's rainbow of promise sees by faith the glad day
When praise to Jehovah we'll be singing for aye;
Hope's rainbow of promise sees by faith the fair dome,
Where we shall forever be with Jesus at home.

"EXCEPT Jehovah build the house,
They labor in vain that build it:
EXCEPT Jehovah keep the city,
The watchman waketh but in vain."—Ps. 127:1.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Sister Hannah Klingman Vincent, who with her husband did missionary work in Japan from 1911 to 1916, is in very poor health ** We also regret that Ramona Smith, whom we formerly fellowshipped in the Brazilian work, is seriously afflicted. ** Can any reader of this page supply pictures of G. F. Armstrong-Hopkins and wife who were missionaries in India? ** Sister Hettie Lee Ewing, retired from the Japan work, is living in San Antonio, Texas.

By information from the Department of State, Sister Ethel Mattley formerly of Hong Kong, will be among the Americans returned to this country when the *S. S. Gripsholm* arrives. Effort is being made to have her suitably met and assisted in New York. A home has been offered until some other arrangement may be made and the Department is inquiring about \$575 to cover her return which should be supplied without delay. Naturally she will be at some expense in getting inland from the port. ** Iris Cook Merritt expected to work in a defense plant in Arkansas. ** Churches wishing to contact a real missionary from Africa may secure the services of Dewitt Garrett, now moving among the congregations. He can be addressed in care of Harding College, Searcy, Arkansas. ** The missionaries in Japanese controlled territory have doubtless had many trials since funds from home could not reach them through the mails. Home brethren are also on trial. Have we ceased to give to their funds for use instantly when a call comes like the word from the government about Sister Mattley's travelling expenses? Are we daily praying for the missionaries? How weak and small we are if we fall down in these two matters.

Bro. O. T. Rodman, who returned from the Philippines to give his little girl needed treatment for infantile paralysis has had some employment in defense work in California. He may be reached on Rt. 5, Box 717, Stockton, Calif. ** Dow Merritt, Kalomo, No. Rhodesia, thinks that not all letters intended for the missionaries reach them, though "a surprising number do arrive." Keep up your correspondence to encourage and help the workers, and for those who wish it, we offer our free forwarding services by which no money will be lost in ship sinkings, no exchange charged for cashing checks in Africa, and the workers will have the benefit of "free exchange" instead of fixed rates as we understand. ** Before the George Scotts left No. Rhodesia for a much-needed change of scene, we are informed that the climate in a fourteen-year period without vacation had about gotten the best of them. ** Do not forget Bros. Jiminez and Estevez of the Cuban work and John Wolfe and associates in the U. S. in Mexican work.