

THE WORD AND WORK

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WORDS IN SEASON

R. H. B.

THE DEATH OF CHRIST

A wounded soldier glanced up at a near-by picture of Christ on the cross, and said, "*Me too, Jesus.*" By this he meant that he thought that he and Jesus were in some sort suffering in the same way, and for a like cause. Now to the boys who have been wounded and maimed in battle, and who gave their lives for their country we accord all the sympathy and loving gratitude of our hearts. But to class their suffering and sacrifice with that of the Lord Jesus Christ (as some do) shows a total misapprehension of the nature and meaning of the latter. There has been many a noble deed and great, unselfish sacrifice, to be sure, and many a feat of valiant heroism. (The Lord Himself declared that "greater love hath no man than this that a man lay down his life for his friend.") But the life of Jesus Christ is not to be confounded with any of these. It stands in every way by itself. Here are some of the distinctive features of the death of Christ.

1. Christ's death was in the highest sense *voluntary*. For this He came into the world. (Heb. 2:14.) The crucifixion of Christ was not an unfortunate event that befell Him in consequence of a bad situation—as for example a martyr's death for his convictions, or a hero's death in defense of the weak and helpless. It was not an accident or an incident, but constituted the chief point in a careful and deliberately laid divine plan. "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." (Acts 2:23.) Men die because it cannot be helped; but His death was a purposed aim and end. "I lay down my life, that I may take it again," said He. "No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." (John 10:17, 18.) Here is a Man, who though allied with all men through Adam, yet stood outside the entail of death which from Adam was transmitted to all his race. (Rom. 5:12-14.) When men die for some benevolent cause, it means that they go a little time sooner; for in a little while, sooner or later, they would have had to go anyway. But this Man did not have to die. He really *gave* His life in the fullest meaning of the word. In this respect the death of Christ stands by itself.

2. Christ's death was representative and vicarious. He

died for us. He tasted death for every man (Heb. 2:9). And that not only for our good and benefit, but on our behalf and in our place. "One died for all, therefore all died." (2 Cor. 5:14.) None other but "the last Adam" had the right to represent all His race and to act on behalf of all men and in their stead. For all men potentially; for those who by faith accept it, actually, stands the death and resurrection of Christ on their behalf.

3. His death was of the nature of a judgment. He took our condemnation upon Himself. He faced the curse and the judicial wrath of God on our behalf. Therefore it was an "atoning" death. "His own self," He "bare our sins in his body upon the tree." (1 Pet. 2:24. The reference is to Isa. 53:4-6, which see.) The agony of Gethsemane, and the awful cry on the cross, "My God, my God, why hast thou forsaken me," testify to the fact that it was God's judgment upon sin that came upon Him. There was one human being only of all that lived on the earth to whom God did not show mercy. That one was His beloved Son—to whom in the nature of the case no mercy could be shown; for He bore the sin of the world (John 1:29) and became identified with the sin of all mankind. "Jehovah laid upon him the iniquities of us all."

4. His was the death of One perfectly righteous. He was wholly sinless, guiltless, and without blemish. If he had not been so He could not by any possibility have died for others, but would have had to die for His own sin. In the Old Testament the point is always insisted on that the sin-offering must be without blemish. It was because He alone was the Sinless One that He and He alone could atone for the sins of others.

"There was no other good enough

To pay the price of sin;

No other could unlock the gates

Of heaven and let us in."

5. Christ's death was redemptive. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) His life was given, and His blood shed that we might be ransomed from the guilt and bondage of sin and from its condemnation. In Him we are "justified freely by his grace through the redemption that is in Christ Jesus." And, "In him we have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace." (Rom. 3:24; Eph. 1:7.)

To this Sacrifice the noblest of human self-immolations bear hardly a remote and faint resemblance. To put the death of Christ in the same category with the death of those who die for their country on the field of battle, or who lose their lives in other heroic action verges close on blasphemy, however unintended. Nothing in this world can be put on par with Christ's sacrifice of Himself. It is the final manifestation of the love of God, who gave His only begotten Son, that He

"might be just and the justifier of him that hath faith in Jesus."

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THE SHIPS OF THE WORLD

In his highly imaginative style old Krummacher draws the picture of the world under the figure of a ship (rather as a fleet of gaily trimmed regattas, which in colorful throng is sailing by). Krummacher preached in Germany a hundred years ago; but his picture is modern to the last touch. Says he:

"As in a thousand decorated gondolas the world glides by on the waves of her fleeting days, and in continuous echo one hears the old world-song, 'Let us eat, drink, and be merry for our time is short.' On all the banners floating above the gaudy boats there is but one device: Enjoyment. Pastime and diversion are the oars by whose beats they fly onward; self-interest and self-pleasing are the winds in her sails; vanity and pride the force that propels them. The main-mast, not the cross by any means, but some symbolic tree of liberty; the chart and compass, not the Word of Truth, but a comic sheet and the newspaper. All conversation turns to pleasure and politics; all views and reasonings purely pagan, alienated from God, of the earth earthy. I inquired about religion and one voice answered on behalf of thousands: 'The religion of the cultured is in our day everywhere the same.' Yes, surely—just one and the same—really none at all. I asked about scriptural Christianity, and they spoke condescendingly of "mediaeval faith," with which this philosophic age had no longer anything in common. I asked what they thought of Christ, and heard that they must concede that in many respects he had anticipated the enlightenment of our 19th century. Of God's commandments I inquired—and was told that in these emancipated days there was no law except such as man imposed on himself. Then the question turned on virtue and morality, and they said it consisted entirely of the demands of decency and good manners. As to the true wisdom of life—apparently they found it in the endeavor to draw all serious thought by a constant round of pleasurable diversion, and in every way avoiding the painfulness of being alone, face to face with your self. See, here in a few strokes we have the likeness of the present-day world. Thus live and move the blinded children of this God-estranged era. In their heads utmost confusion, in their hearts a hallowness and emptiness to make one shudder, they glide along in strange security upon the broad current. And at the steering-wheel, masked in the harmless disguise of an entertainer, stands the Prince of Hell, steering the bark to the haven of midnight, intent only upon holding his captives."

Krummacher, had you lived in our day how much more up-to-date could your picture have been?

VANITY AND VEXATION OF SPIRIT

“Our whole life is naught but a piece of gloss nonsense. When a man has for eighty years striven and searched he must at last confess to himself that he has not attained to anything, has not found anything. If we even could only know for what we are in the world!”

This was the despairing utterance of Alexander von Humbolt—one of the greatest of Germany’s old-time scientists. As he lay on his death-bed he said, “I have drunk of all the springs and fountains, but have never yet found the one that could slake my thirst.”—Yea—“he that drinketh of this water shall thirst again” said the Lord Jesus; and added, “but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life.” (John 4:10.)

FALSE KNOWLEDGE

Pronest to error are those who think they know all that is worth knowing; who think they have the truth in a nutshell; who have ceased (if they ever began) to study independently, and no longer seek to learn, nor go direct to the Source of light and truth; who only work to confirm themselves, and one another in their foregone views. Of such it was said that seeing they see not, and hearing hear not neither do they understand. The Pharisee’s pretense to knowledge was his great stumbling-stone. There are many of that kind yet in the religious world. Knowledge is important; but unless counterbalanced by love it is fatal. “Knowledge puffeth up, but love buildeth up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him.” (1 Cor. 8:1-3.)

Longer than we can remember, devoted Christians—those who love Christ’s church and put God first—have felt the duty and privilege of supporting at least two meetings each Lord’s day, and the mid-week hour. No war, crime, or sin in the world could damage the church like the loss of this zeal: it kills from within, like sabotage; it is the beginning of the end, the great apostasy. We plead with our people, and with all believers to stand like a wall against this fearful falling away! Unless we do, our grandchildren, if not our children are gone—lost to God forever.—E. L. J.

Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future
And behind the dim unknown
Standeth GOD within the shadow,
Keeping watch above H’s own.

—James Russell Lowell.

NEWS AND NOTES

With the New Year several hundred subscriptions expire. Please renew promptly. Clubbers will be reported in the February issue. Many names are coming in for which we praise the Lord.

Borden, Ind.: "Our meeting which began November 7, closed Sunday night, November 14. There were no visible results. However, the meeting was well attended even though the weather was not favorable most of the time. A sweet fellowship was enjoyed by all. Brother O. D. Bixler was the evangelist."—F. S. Spaulding.

Dugger, Ind.: "The return of Brother Waldo Hoar to Linton, Indiana, is good news to the people in these parts. Last report was that he would move from Iowa after the last Sunday in December.

"The cold epidemic has cut our attendance considerably the last three Sundays. We pray for greater things during the coming year. May 1944 be Word and Work's greatest and richest year in sending out helpful messages of truth."—Maurice Clymore.

Pekin, Ind.: "I certainly do appreciate the good articles in the Word and Work. I read and re-read it. I think it shows the Spirit of Christ and I would hate to do without it. Praise the Lord for all the good brethren in Christ!"—Nora L. Phillips.

Toronto, Ontario: "I have appreciated very much my receiving the Sunday School Lesson Quarterly during the year 1943 and trust this same service will be extended during 1944."—A. M. Simpson.

Johnson City, Tenn.: "I have not yet had time to revise the list of subs that come here each month, so you may send the January issue as usual. It may be that we can enlarge our list. I hope so. I am working toward doing my part in helping you to secure 2000 new subs during 1944. I have received my first definite results in today's mail."—Robert B. Boyd.

Brother Ben J. Elston does his bit toward the 2000 new names by requesting that a bundle of twenty-five Word and Works be sent to him for distribution each month. Oth-

ers also are helping. Please do not hinder our effort to build our subscription list by failing to renew. Again this year we ask that some brother or sister volunteer to be a clubber in each church community. Remember, the Word and Work is fit to hand to a neighbor. Perhaps that neighbor would subscribe if approached. How many will join our drive to hold our 1943 list and add 2000 names in 1944? Say so with subs.

Brother E. E. Kranz, minister of Cedar Springs church, near Louisville, reports that five have come forward for baptism and four for membership since their October meeting. Brother G. F. Gibbs did the preaching in their October revival, at which time three souls were baptized into Christ. A few others have been baptized as a result of regular services during the year. Bro. Kranz further states that the attendance has improved at all services; that offerings are much improved; that the church recently gave three wheel-chairs to Nicholas Hospital and has helped the Potter Orphan home. The ladies of the church meet regularly to sew for the needy. It seems that the churches who have had Bro. Kranz as minister have all received a special blessing of the Lord.

James Hardison, who serves the Lord at the Baird Street Mission, Louisville, is rejoicing over five responses for baptism at the mission at a recent service. And we rejoice with him.

Winchester, Ky.: "Clinton Rutherford, son of H. N. Rutherford of Lexington, and Robert Hawkins, ministerial students of Harding College, conducted the morning worship at the Main Street church, this city, in a very acceptable manner on the last Sunday of the year. Brother M. D. Baumer preached at the evening service. I spoke at Camp Taylor, Ky., church morning and evening of that day, and was with the 'Golden Gospel' broadcast in the afternoon at the Highlands church and spoke at the five o'clock service following the broadcast. Brother Boll is the radio speaker at 4:30 each Lord's day afternoon."—J. R. Clark.

Let this be our subscription slogan for this year: **2000 more during '44.**

Bible Study Lessons

We receive inquiries for Bible study lessons from time to time. The Word and Work Quarterly is that very thing. This time Brother Boll has given his best talent to setting forth the Gospel of Mark in the 13 lessons of the quarterly. What better guide to Bible study could be asked for? It will serve in Bible study groups, prayer meetings, individual study, as well as in Sunday school. Forty pages for nine cents each in any quantity. We have some left over ready to be put to work. They could be distributed in homes to much blessing. Address Word and Work, 2630 Montgomery St., Louisville 12, Ky.

Louisville, Ky.: "The annual Union Thanksgiving service of the congregations in the Louisville area was, as usual, a great blessing to all present. The meeting was held at the Parkland church. A capacity crowd filled the building, with 16 congregations represented. Bro. Boll brought a fine message and the radio chorus sang."—J. L. Adams.

Lexington, Ky.: "Brother R. R. Brooks, the good evangelist of Mackville, Kentucky, was with the Ebenezer church near Harrodsburg, Ky., September 11-26 in a stirring revival. Bro. Brooks's sermons were delivered in the passion for souls and pathos of the Holy Spirit and the Lord opened many hearts by His preached Word and power. Nineteen responded to the appeal of the Gospel story told by this man of God, 15 by baptism, 3 by membership and one by restoration."—H. N. Rutherford.

Brother Boll informs us that there is a summary article on Ephesians yet to come, which will be the last.

In the Bluegrass

"In early December I had the happy privilege of conducting song rallies, one night each, in some of the best churches in the Bluegrass region of Kentucky: Hanover and Cramer church, and Melrose church, in Lexington; Main St. church in Winchester; and then a funeral discourse to a great crowd at Ebenezer church, near Harrodsburg. The

hospitality and fellowship of these brethren and their great-souled ministers (Rutherford, Clark, and Overman) lingers in the memory like the fragrance of some rare garden.

"The work in these free, spiritual churches in Central Kentucky is in a healthy and growing condition, and the disciples are happy in His great service."—E. L. Jorgenson.

2000 more during '44. How many will help?

From Chaplain Allen.

"My address now is Hq. 40th F. A. Group, Camp Polk, La. Pleased to find another chaplain from the Churches of Christ on duty here also, my friend Chaplain Leonard Waggoner of Chandler, Ariz., who was in Chaplain School at Harvard University with me last July. Since entering the service in July I have been stationed at Ft. Jackson, S. C. and Camp Forrest, Tenn. While at Camp Forrest I was on Middle Tennessee Maneuvers. At both Columbia, S. C. and Tullahoma, Tenn., I found churches of Christ and enjoyed fellowship with brethren in both places. Wherever I went I was cordially received and on numerous occasions have preached at the invitation of these churches.

"At DeRidder, La., near Camp Polk, I find Brother Ben J. Elston who baptized my mother forty years ago at Washborn, Mo. He is a devoted servant of the Lord and still active in the ministry of the Word. He and his son-in-law, Dr. J. Miller Forcade, are preaching the gospel at DeRidder, Leesville, and other churches in this vicinity. I am thankful I can be with soldiers and minister to them. There was never a day when we could preach a fuller gospel than now. These are great days to be living, especially if we are carrying with us the gospel message, our hope for the world of tomorrow.

"I preached three times for the church at Tullahoma the short while I was at Camp Forrest. The brethren there treated me most cordially. They even gave me a nice check for my services and offered to supply me with a communion set to take overseas.

"I am interested in seeing our other chaplains so supplied and perhaps through the Word and Work

you can stir up an interest in the matter."—William Wayne Allen, Chaplain 1st Lt.

E. L. J. is receiving gifts to buy service communion sets for chaplains who have not been supplied. Please send both gifts for the fund, and requests for the sets to Brother Jorgenson.

Your Soldier Boy

The homes into which the Word and Work goes regularly have many fine Christian sons in service. Religious training in the camps is often inadequate. Why not supplement that training by sending the Word and Work to your sons. Also the Word and Work Quarterly (this time a series of lessons through the Gospel of Mark) would serve them as a guide to regular Bible study. The messages of Brother Boll (and others) in both the Word and Work and quarterly would surely give that service man a spiritual uplift.

In this issue is a letter written by a young man to young men in service. We wonder how interested our readers would be in a regular page for these absent boys. Also, we would be glad to have letters from boys and girls in service from time to time. Our prayers attend you. May this awful carnage soon be

over, so that you may be happily reunited with your homes and the church.

Send the name of that son or daughter now and we shall start the subscription with this issue.

Used Songbooks

Good second-hand song books ("Great Songs," No. 1), are again obtainable, from the office of Great Songs Press, Baxter Station, Louisville 4, Ky. There are just now on hand approximately 50 copies in round notes, fine shape, at 20¢, and 100 copies in shape notes at 15¢. The books are well worth more than the nominal figure asked, which includes delivery within the U. S. A. Postage is extra to Canada.

2000 more during '44. Watch for reports on progress in obtaining this goal of new names from month to month.

Campbell, Texas: "Thanks for the pamphlets you sent me. I think that I completely "absorbed" the contents of each. I am, and shall continue reading them. Words fail me when I try to tell you how happy it makes me to find literature I can give to my friends and loved ones and not be ashamed of some of the articles therein. I shall order more soon."—Mrs. R. Q. Pettit.

MARY ETHEL RICHARDSON

The greater part of the members of the true church, the body and bride of Christ, is not on earth but in the presence of the Lord, disembodied spirits, absent from the body, at home with the Lord. There in perfect peace as well as consciousness, they are waiting for the same commanding shout of the Lord for which we, members of His Church, are waiting down here. And when it finally comes we shall be together with them.

Among the vast throng of waiting ones in Paradise is our beloved sister Mary Ethel Richardson of Jacksonville, Fla. She was born according to the flesh at Dania, Fla., January 25, 1914; born again of the "water and the Spirit" June 5, 1928. She lived holily and righteously and unblamably until the Lord took her home to be with Him November 13, 1943.

Among the waiting ones here below are her good mother and father, and brothers, John Jr. and Dan Richardson, together with the good Woodstock Park Church of Christ, Jacksonville, of which our sister, Mary Ethel was a member, and all of us elsewhere who await our gathering together unto Him. How thinly the veil intervenes between that fair city and us. Her memory is indeed precious. What a day it will be when they and we all shall be in His glorious presence, when faith and hope are changed into never-ending sight; when sorrow and sighing shall flee away, but only songs of victory and glory will ascend to Him, Whose image all will bear forever and ever.

Hallelujah! What a meeting it will be!

H. N. Rutherford.

THE TWENTIETH CHAPTER OF REVELATION

R. H. B.

Around the twentieth chapter of the book of Revelation have raged the fires of controversy. Few chapters of the Bible have been so greatly disputed and attacked; and few passages of scripture have furnished so much battle-ground (more especially after the first few centuries of the Christian era). In our judgment nothing could better prove the importance of this chapter to the Christian and to all men. Whenever upon any portion of the word of God much conflict centers, it is certain that the powers of darkness, at least, recognize the strategic value of that particular portion of scripture. Let us approach the study of this chapter with reverence and godly fear, not in the spirit of partisan controversy nor with intention of shaping it to our own foregone notions, but to learn what its inspired words would teach us.

First of all we must notice the close sequence of the twentieth chapter of Revelation upon the events of the preceding chapter. In the nineteenth of Revelation the great drama of the Apocalypse comes to a climax. The forces of Satan—the Beast and his false prophet, and the kings of the earth and their armies are massed for the last conflict and a final show-down. Out of the opened heaven comes the Conqueror—the rightful Ruler and Possessor of all the earth, the Lord of lords and King of kings, followed by the armies of heaven (His called ones, chosen and faithful, Rev. 17:14) for the final fray, popularly spoken of as “the battle of Armageddon.” But there is no battle nor anything that could be called a conflict. The hosts of the Beast are paralyzed, and none of the men of might have found their hands. They are brought to nought by the brightness of His appearing. The Beast is taken, and with him the false prophet who wrought the signs in his sight, and they two are cast alive into the lake of fire, and the rest are slain by the sword which proceeds out of the mouth of Him who comes to take possession: He speaks the word and (as once the Assyrian host in the long ago) the hostile armies sink into a deep sleep. It is at this point that the twentieth chapter of the Revelation takes up.

The first paragraph of our chapter concerns Satan. His doom and end as “the prince of the world” was sealed at the Crucifixion and Resurrection of our Lord; and though he has continued in authority as “prince,” and as “god of this age,” he has done so without a semblance of right. It was in God’s wise plan to let him play out rather than to depose him at once. But now his last card has been played, and he has lost out in his last, mightiest and most desperate effort. Now an angel descending from heaven lays hold on him, binds him, and securely imprisons him for a thousand years.

The second paragraph tells of Christ’s taking over the

government so long exercised by the august rebel-spirit, and in the last days administrated for him by his last, most efficient and powerful agent, who in Rev. 13 and 17 is called "the Beast." This event was foreannounced at the sounding of the seventh trumpet in Rev. 11:15 ("The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever") and now becomes accomplished fact. John sees thrones, and their occupants who are, (1) a class simply designated as "they"—which pronoun could have no other antecedent than the company of the saints, "the armies of heaven" who follow in His train, that came down with Christ out of the opened heaven; (2) the souls of them that were beheaded for the testimony of Jesus and for the word of God—souls that now "lived" (i. e., were resurrected—exactly the same word that is used of the resurrection of Christ in Rev. 2:8); (3) such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand. Of these three classes it is stated that they "lived, and reigned with Christ a thousand years." As for the rest of the dead—none of them lived again until after that thousand years. This (John declares) is "the first resurrection"; and then pronounces a beatitude upon those who are accounted worthy of this high privilege: "over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The rest of the chapter tells what is to come to pass after the thousand years: (1) Satan is to be loosed for a brief season; (2) he will once more incite nations to rebellion—a rebellion which is dealt with in half a sentence; (3) Satan is then cast into the lake of fire, where are the beast and the false prophet, who a thousand years before had been cast into the same place—which marks the ultimate end of all his career; (4) a great white throne appears, and from before the face of Him that sits upon the throne, the earth and the heaven flee away and there is no place found for them; (5) John sees the dead, the small and the great, all those who had not been raised in the first resurrection, standing before the throne, to be judged according to the records written in the books; and all whose names are not found in the book of life are cast into the lake of fire, which is the doom called "the second death."

This is a brief summary of the contents of this wonderful and solemn chapter. And now, reluctantly let us take a look and see what men (*some* men) have made of it. The commonest exegesis (which in our days and in some quarters is set up as the one sound and orthodox interpretation of this chapter) consists chiefly of a series of denials.

1. It is denied that Satan is thus bound in the future. Most of the exegetes who take this ground say that he has

been bound and is being progressively bound by the spread of the gospel and the conversion of sinners.

2. It is denied by some that there will be any future "Millennium" during which the nations are no more deceived by Satan.

3. It is denied that a thousand years here means a thousand years. The number 1000 is symbolic (we are told) and may mean some mystic period, long or short—that is, if it has any numerical significance at all.

4. It denies that the saints will reign on earth with Christ for a thousand years; and holds that only martyrs, "who had been beheaded for the testimony of Christ," are in view, not real, literal human beings, but only "souls."

5. It denies that the prophecy of this chapter has anything to do with the earth at all.

6. It denies that any of this has any connection with the Second Coming of Christ.

7. It denies that this chapter speaks of any "literal resurrection" of the righteous dead, and of the wicked dead a thousand years later. The resurrection spoken of (they say) is symbolical, a resurrection of "souls," as it were. All the dead are to be raised in the same hour. Some explain that the "first resurrection" is baptism.

8. It takes the position, avowedly or by implication that the book of Revelation in general, and this chapter in particular, is not to be relied on as definite testimony to anything.

If we ask those who take such positions concerning this chapter to tell us what the chapter does mean, the answers are vague and evasive. Some honestly confess that they do not know what it means; but they are quite sure that it does not mean what it says. It is "highly figurative." It is "symbolical." It is one of the most symbolical portions of that most obscure and symbolical of all the books of the Bible, the book of Revelation. Really nobody knows what it means. It is all a matter of guesswork and speculation. And, after all, it has nothing to do with our salvation, and therefore why should we trouble ourselves about it.

If that is the case it strikes us as strange that this book should have been so earnestly urged upon our attention—as for example in 1:3—"Blessed is he that readeth and they that hear the words of the prophecy of this book, and keep the things that are written therein: for the time is at hand"; or in 22:9, where the angel says to John, "I am a fellow-servant with thee . . . and with them that keep the words of this book." (22:18, 19.) And again and again—as if to forestall the human tendency to devalue the importance and significance of these words—we are assured of their solemn worth and validity: "These are true words of God" (19:9); and "Write, for these words are faithful and true" (21:5); "and he said unto me, These words are faithful and true (22:6).

If these words had no definite meaning, if no one can understand them; if they were profitless and so obscure as to be only misleading—why are they so earnestly recommended to us and urged upon our attention? We shall do well here to let God be true, though all men be liars.

But let us examine some of those negations and controverted points.

1. As to the binding of Satan: it has been thought by some (on the strength of the statement in Matt. 12:29) that Satan is bound already. But it must be obvious that the binding spoken of in Matt. 12:29 was merely relative to the isolated acts of power performed by Christ and his messengers. Satan was not so bound that he could not do his worst after that in the crucifixion of the Lord and in the persecution and corruption of the church. He is still, by apostolic testimony, the "god of this world," and "goeth about as a roaring lion seeking whom he may devour." (2 Cor. 4:4; 1 Pet. 5:8). And it must not be overlooked that in Rev. 20 Satan is not only bound, but entirely removed from off the stage, being imprisoned in the abyss for a thousand years; and that not that he should be powerless to harm the saints, but that he might not be able to deceive *the nations* any more during said period.

2. Whether or not the scene of this reign of Christ with His saints has anything to do with the earth, is easily determined. It is "the kingdom of the world" that Christ and His saints come down to take possession of (Rev. 11:15; 19:11-27). It is on the earth that the final clash takes place. It is over the nations that He with His saints will reign. As foretold by Daniel, "The kingdom and the dominion and the greatness of the kingdoms *under the whole heaven* (not up in heaven) shall be given to the people of the saints of the Most High" (Dan. 7:27). When, after the loosing of Satan, some of these nations are once more deceived by him and stirred into rebellion, they are said to come across "the breadth of *the earth*," and compass about "the camp of the saints" and "the beloved city." Clearly that "beloved city" then and "the camp of the saints" is located on the earth. The whole scene of the reign, as well as the final rebellion, is located on earth. So much for the claim that Rev. 20 has nothing to do with any reign on earth.

3. It is hardly necessary, when the connection of Rev. 20 with Rev. 19 is observed, to refute the objection that the events of Rev. 20 have nothing to do with the Second Coming of Christ. After the descent described in Rev. 19:11-21 the Lord and His armies—the saints—are here, that is to say, they have come down with Him to the earth.

4. As to the point that it was only "souls," not real human beings that are said to reign with Christ a thousand years—here those who spiritualize become very literal. The use of the word "souls" to designate persons is very common. Eight

souls were saved in Noah's ark (1 Pet. 3:20). Seventy-five souls of the family of Jacob came down to Egypt. (Acts 7:14.) Two hundred and seventy-six souls were on Paul's ship (Acts 27:37). These were certainly not ghosts. Why must "souls" in Rev. 20 be disembodied spirits? But be so—it says that John saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God. That much if we stop here might mean (as in Rev. 6:9, 10) disembodied souls. But is that all that is said about them? No: it is said that "they *lived* and reigned with Christ a thousand years." Now in Rev. 2:8 the same word "lived" is used to designate the resurrection of Christ. These souls *lived*; and there was thenceforth no more death for them. ("Over these the second death hath no power," Rev. 20:6.) But the rest of the dead lived not until the thousand years were finished. Clearly then these "souls" that "lived" were saints raised from the dead. They are one part of the number that are raised in the first resurrection. There is no difference whatever in this language.

5. The objection to the literalness of "the first resurrection" is based on the statement of John 5:28, 29, where the Lord declares that "the hour cometh in which all that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." This, it is thought, would make impossible a first resurrection, separated from the resurrection of "the rest of the dead" by the interval of a thousand years. To be sure if we had only the statement of John 5:28, 29 it would be most natural to conclude that the resurrection of all men will be simultaneous. But if other, more detailed statements of God's word make a distinction between a special, earlier, resurrection, and another to follow later, we must here, as always, take all the statements together in harmony; for they are by no means incompatible. Such a resurrection from among the dead of those who are accounted worthy to attain to that age and the resurrection from (Greek, "ek," "out of") the dead was spoken of by the Savior Himself (Luke 20:35); also Paul mentions such a special resurrection, which must be "attained," in Phil. 3:11. And indeed one company of God's saints has been raised already, coming forth from their tombs at the time of Christ's resurrection. (Matt. 27:52.) We must omit the discussion of the unspeakably solemn and sublime scene of the Great White Throne and the last Judgment; but in conclusion may I recommend to you and to all God's people the twentieth chapter of Revelation as it stands, at its plain meaning and face value, as being "sound doctrine," and very full of comfort as well as solemn warnings, to all who will read and hear it, and that it is a faithful word and worthy of all acceptance.

BIBLE QUERIES ANSWERED

J. Edward Boyd

From the far west comes a query which no doubt is in the minds of many: "Do you think this is the last war?"

In the 14th chapter of Zechariah we have a picture of what clearly appears to be the final conflict of the age. All nations are involved; the conflict centers at Jerusalem; the city is taken; half of it goes into captivity. Then the Lord takes a hand, as He did in ancient times; His feet stand upon the mount of Olives, and a great valley of escape is provided for those who remain. Terrible retribution is visited upon their enemies. The Lord exercises His full authority as king over all the earth. Then there is no more curse, and Jerusalem shall dwell safely. Some of the nations are to be spared from this great destruction; and these are compelled to go every year to Jerusalem to worship the King. Evidently this is the time when He is to rule the nations with a rod of iron; disobedience will be promptly and effectively dealt with.

Also in the 38th and 39th chapters of Ezekiel we have a prediction of a great conflict the like of which has never yet occurred; and it does not appear that the present war is identical with it. Into the land of Israel from the north comes, in the latter years, a mighty invading host. Headed by the prince of Rosh, those invaders come to take the spoil. Sheba, Dedan, and the merchants of Tarshish (which perhaps stands here for the Western powers) offer protest; but the Israelites who are then dwelling in the land seem helpless in their unwalled villages. But the Lord's hand is in it all: to Gog He says, ". . . and thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." There is a great earth-quake; the invaders turn against each other; a pestilence sweeps through the host; an overflowing shower of great hailstones, fire, and brimstone rains down upon them.

From these and other scriptures it is evident this is not the last war. The fond dream of a permanently peaceful world in this age is a delusion. The fundamental causes of all wars will yet remain. But these events may not be so far in the future; the stage seems well set for them. For many Jews have already returned to their homeland, and many more will do so when there is opportunity; to the north lie the vast domains of Russia (a name quite conceivably derived from "Rosh," as "England" is from "Angle-land"), the nation which, from present indications, will emerge from this conflict as the dominant power of Europe and Asia; the vast mineral deposits of the Dead Sea region discovered in recent times, together with other wealth of the country, will offer a tempt-

ing bait for an avaricious nation. And be not deceived: Hitler's attack on Russia has not transformed Stalin into an angel of mercy nor the Russian people into a nation of saints. Nor will this war, nor the peace which follows, eliminate from the unregenerate hearts of men the greed which so often gives rise to such conflicts.

As Christians we do not look for a new world order to be brought into existence by human efforts and device, in which all the nations shall dwell together as a family of loving brothers, enjoying to the full the four freedoms; but our hope centers in the return of our Lord, when we shall "be caught up in the clouds, to meet the Lord in the air." How soon that shall be we know not; for the occurrence of that event does not await the fulfillment of any other prophecy. For now, as well as nearly two millenniums ago, "the coming of the Lord is at hand." (1 Thess. 4:17; James 5:8.) Not in this age, but in that which is to come, do we expect the fulfillment of the prophecy of Isaiah 2:4: "And I will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." For it is then that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11:9.)

IT IS WRITTEN

W. J. Johnson

To the believer the word is not veiled. He accepts the word as it is written. The correct method of interpreting scripture may be recognized by the ease with which the passage studied fits in with other scriptures without having to change its wording or meaning. But if a view is accepted which sets one passage against another, or causes one or more passages to be set aside under the guise of its being a symbol or of spiritual application, we may doubt the correctness of the view held. This is true in respect to the study of any Bible subject. The truth learned about it is received through recognition of the harmony of the word. This idea is expressed in these words to Timothy: "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15.)

If we conclude that we have all the truth that is to be learned about a subject, or that our position is absolutely right, even though we twist a passage now and then to uphold it, we hold an attitude toward God that will prevent "growth in the grace and knowledge of Jesus Christ our Lord and Savior" (2 Pet. 3:18), and will also keep us from speaking as the oracles of God. "He that readeth, let him understand." Again "How readeth thou?" Jesus would say, "It is written."

THE VOICE OF PROPHECY

Check forgers frequently change their names. They will go from town to town, under one alias or another, until the law catches up with them. Any time a man has to change his name it is generally because he wishes to hide something. There have been religions that changed names very rapidly. They were attempting to deceive true believers and an easy way was to change names.

Thus the Watchtower Bible Society became the International Bible Students Association and then Millennial Dawn and then Jehovah's Witnesses. At one time, we are told, they rented a small place in Chicago and sent forth literature under the name of Moody's Bible Institute, a name just close enough to that of the Moody Bible Institute to deceive the unwary. The devil is a liar and the father of lies (John 8:44).

Another evil sinner in this same respect is Seventh Day Adventism. Frequently their lecturers go into cities, take large advertising space in the papers, present thrilling prophetic topics to lure people to the meetings, and lo! beneath the bait of the topic is the hook of Seventh Day Adventism, with its terrible denials of the fullness of Christ, and its horrible teaching that the devil is the ultimate sin-bearer.

Some time ago we began receiving queries concerning a new national radio program. It was called "The Voice of Prophecy" and originated in Los Angeles. We had no occasion to listen to it, but some people with discernment said that it seemed orthodox on the surface. But little by little, after what the old sellers of patent medicine would call the "come on line," the real purpose of the broadcast could be seen. It was Seventh Day Adventism, hiding itself, and ashamed of its name.

Now we have been handed a book of seven sermons that were given in this broadcast. The first is innocuous. The title is "Is There Hope for Backsliders?" and seems to present the Gospel of the grace of God. But the second sermon adds law-keeping as a condition of salvation, and leaves out a word in a verse spoken by Christ in order to twist the teaching to Adventist soul-sleeping doctrine. By the third sermon "the Lord's day" (Rev. 1:10) is interpreted as being the Sabbath, though anyone with even a little knowledge of foreign languages would know that the very names of the days of the week in the Latin family of languages, such as the Spanish *sabbado* and *domingo* distinguish between the Sabbath and the Lord's day.

And so on to the end. To anyone with discernment, the cloak is off from the very beginning, but for the simple, the lure attracts until they are tempted to abandon the Gospel of the grace of Christ for another gospel which is not another, but a perverted gospel. (Gal. 1:7.)—"Revelation."

ROOM FOR OTHERS

Stanford Chambers

Louisiana presents a mission field of proportions. Some congregations are enlisted and engaged in supporting our Lord's work in that field, but there is room for others, and there is need. There is a little band meeting at Crowley that has been putting aside an amount regularly toward a building in which to meet. This band has made no appeal for help from without, and this is not an appeal. Yet, if some one is looking for an opportunity to invest some money for the Lord, little or much, a contribution would not be rejected or unappreciated.

At Alexandria is another band without a certain meeting place. This is quite a city already, and is a growing one. Just across the river is another city, Pineville. The location is the center of the state, and a congregation there should become a center of Gospel radiation. With some zealous, persevering work it can be. A few hundred dollars are already set aside there for a building, and brethren and churches elsewhere are being given information concerning the need of a building right now. Brethren W. J. Johnson and John Burgess both preach and work with their hands to sustain themselves. Brother Frank Mullins, now at New Orleans, is scheduled to hold some meetings in Alexandria in the spring. Those on whose hearts the Lord lays the matter of having a share in this enterprise may send their contributions to W. J. Johnson, 1331 Park Ave., Alexandria, La.

At Gueydan there seems to be opening up an opportunity to extend Gospel work among the La. French. A family of French Christians has moved there and hopes to be instrumental in establishing the light in that region. The home has been opened for Gospel meetings, and Brother Maurice Lafleur, whom some congregations are fellowshiping, is to preach there. Let this point and the rest of the La. field be placed upon the prayer lists of those who would be co-workers with God on behalf of lost men.

HELLO, SERVICEMAN

Well, here it is 1944!

Another year has gone into eternity. A year filled with surprises; a year filled with changes—changes in your natural life and environment; a year filled with separations—separation from those you most love; a year filled with hard work, with some pain, yes, with some sorrow and tears.

How swiftly has passed 1943! Does it not seem only yesterday when we stood inquiringly at the threshold of that year? And, as we looked down that unexplored path, did we not hesitate to put the first foot forward to bring ourselves within that hazy region?

But now we have come all along that way. We have completely explored that path. To be sure, it was not an easy way. The path was not always smooth. Many times there were hills to climb. Yes, there were detours. There was the sudden stoppage of the smooth path. And, the detour led you far from the way you had planned to go. But, there was nothing you could do except to fold up your road map and take the detour. The smooth road had been torn up. The way was impassable. Perhaps, you now look at the scenery about on the detour, and think of the beautiful scenery on the path you had planned. You think of the loved ones you had to leave; You think of the fertile fields and of the bright horizon you faced on the main road. And now, as the old year has ended, you think of that folded map of your natural life.

But wait! the old year *has* ended! That means you have come a long way down the path which you so feared. That means you are better able to continue your way. Your feet have become accustomed to the rough way. Perhaps you have learned of a hidden source of Strength to hold you up when it seemed you would surely fall. Yes, other men have traveled rough ways before, and they have reported that there is "a very present help in time of trouble."

Listen fellows, some time ago there appeared an article in the "Watchword" which read as follows: "I am not simply what I am, but what I was, as well. As a tree gathers up all the growth of former years, and contains them in itself, so my life is the summary and substance of all my past. All that I was, I am. What a solemnity this fact gives to our daily living! Every today will soon become a yesterday, and then it will be fixed forever; but it will still be a part of myself. O man! O woman! look out for your todays, if you would have your yesterdays look backward with a smile."

And so, fellows, remember as you face the new year, that this detour is in reality a part of the real path. If you falter and fall, that failure will be a part of you tomorrow. If you halt by the way of "the lust of the flesh" or the "pleasures of sin for a season," even the smoothness of your natural path of life cannot remove your regret. If however, you walk with the great Guide, in His Way, you may well say joyfully, "The toils of the road will seem nothing, when I get to the end of the way."

Yours Prayerfully,

J. L. Addams.

Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—Woodrow Wilson.

THOUGHTS WORTH WHILE

D. H. F.

CLOSE THE LEDGER

Ends the old year with its trials,
Toils and triumphs, joys and pain;
Gone are all its priceless moments
Never to return again.
Close your ledger, then, and leave it
In the Master's loving hands.

Ask Him to blot out the errors,
All its faults He understands.
Then begin the fresh, new record;
Ask His help to keep it clean,
And in all the New Year's entries
Let the hand of God be seen.

—E. Louise Jeter.

NEVER LESS THAN HIS BEST

During the days of the first World War, volunteer service of various kinds was asked of national leaders and lesser lights. It is said that a committee once called on Enrico Caruso, then at the zenith of his operatic fame, to ask if he would sing at a concert for the benefit of the soldiers. The chairman of the committee hurriedly said, "Of course, Mr. Caruso, as this is a charity affair, we would not expect you to do your best. Your name will draw the crowd and you can merely sing some song requiring little of strength or skill." Caruso is said to have drawn himself to full height as he said, "Caruso never does less than his *best*." *There are altogether too many Christians willing to give God less than their best. Fag ends of time and the dregs of the purse are sufficient for Him,* they think. What an awakening at the judgment seat of Christ!—*Moody Monthly*.

IN HIS IMAGE

Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlaying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions I understood as never before that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity Himself.—*Northern Christian Advocate*.

PRESENCE BETTER THAN PROMISE

A minister visiting an old Scotch woman said in parting, "Remember the promise of Jesus, 'Lo, I am with you always.'" Her reply was, "*Hoot, man, that's no promise, that's a fact.*"—*Earnest Worker.*

TO WHOM SHE GAVE

A well-known preacher was making an appeal for funds before a large congregation, and invited them to bring their gifts and lay them on the altar. The aisle was filled with people who came bringing their offerings. A little lame girl came slowly toward the front. She pulled a little ring from her finger and laid it among the other gifts on the altar. Adjusting her crutch she started back up the aisle. An usher was sent to bring her into an anteroom following the service. The preacher met her there and said, "My dear, I saw the thing which you did tonight. It was beautiful, but, you know, the response of the people tonight has been large, and in figuring up we find that we have money enough to take care of all the things we want to do, and have some money left over, so we don't need your ring, and I have brought it back to you." The little girl looked up with rebuke in her eyes and said, "I didn't give that ring to you." Once again from the lips of a child came a great spiritual truth that mocks our unbiblical, unbusiness-like methods of church finance. In our efforts to get bills paid we forget that our gifts are offerings not to man but to God.—*Watchman-Crusader.*

COUNTERFEIT VS. GENUINE DOLLARS

I saw about a peck of counterfeit dollars once. Did I go to the window and throw away all my good dollars? No. Yet many reject Christianity because there are hypocrites or counterfeit Christians.—*Biederwolf.*

THE SOLITARY CHRIST

A young Oxford student whose rooms were adorned with photographs from the theater, was sent a framed painting of Christ knocking at the door. He hung it on the wall, among his pictures of the stage. He began to be greatly perturbed in spirit. He took down first one and then another of his actress friends. Finally the only picture left was that of Christ. To a friend he said, "Do you know, my pictures all had to come down. *They didn't seem to harmonize with that!*"

No other picture in the world could have cleansed the walls of that boy's room. A portrait of Mohammed or of Confucius could not have done it. A little bronze Buddha could not have done it. But Christ knocking at the door—just a painting—wrought a great Transformation.—*Blessed Hope Quarterly.*

THE EPISTLE TO THE EPHESIANS

R. H. B.

It is quite generally held that the land of Canaan is the type of heaven, into which God's saints enter by passing over the Jordan, which stands for death. This view is set forth in the beautiful old hymn by Isaac Watts:

"There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers:
Death like a narrow sea divides
That blessed land from ours.

"O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unobscured eyes—
Could we but climb where Moses stood
And view the landscape o'er,
Nor Jordan's stream nor death's cold flood
Could fright us from the shore."

One hesitates to spoil so fair a picture; but, alas, it is tinged with human theology and man's imagination. No—though "blessed are the dead who die in the Lord," the saints of God do not enter in upon their immortal reign when they pass over the river of Death. And though the Jordan typifies death, yet is not Canaan the type of the rest of heaven. Canaan was not a paradise of rest, but a battlefield. There the hosts of Israel encountered the Amorites, seven nations greater and mightier than themselves (Deut. 7:1), terrible giants and the warlike inhabitants of the land, in their citadels and strongholds fortified up to heaven. It was an utterly unequal conflict, and only by the power of God was the victory won. (Ps. 44:3.) Indeed *that* was no type of "heaven"!

If we look for the true typology of Israel's entrance into the promised land under the leadership of Joshua we shall find it here, in "Ephesians." Five times in this epistle occurs that peculiar phrase (not found elsewhere) "*in the heavenly places*" (literally, "*in the heavens*").

"God . . . blessed us with every spiritual blessing in the heavenly places in Christ Jesus." (1:3.)

"Made him [Christ] to sit at his right hand in the heavenly places." (1:20.)

"Made us to sit with him in the heavenly places in Christ Jesus." (2:6.)

"That now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God." (3:10.)

"The spiritual hosts of wickedness in the heavenly places." (6:12.)

What region is this that is here called "the heavenly places"? Clearly it must be the super-mundane, the spiritual realm, including everything from the highest height where Christ

sits at the right hand of God (and where *we* are viewed as sitting with Him, as already exalted in Him, sharing His exaltation); down to the lowest sphere and level where evil spirits yet hold its territory. Here we are on the ground of divine revelation, where all must be accepted by faith. (See John 3:12. These things transcend man's knowledge and reason, and must be accepted simply on the authority and testimony of the word of God.)

Into this "Canaan," this spiritual realm, we are inducted through a Jordan, which indeed stands for death, also resurrection—*Christ's* death and resurrection, of which we are partakers; for we became identified with Him in His death and burial and resurrection when we were "baptized into Christ" (Rom. 6:3, 4; Col. 2:12; 3:1-4). It was in this manner we entered into the "heavenly places," and became citizens of that spiritual realm, a position which is to be thenceforth and for ever ours. But like as Canaan was held by the warlike tribes who contested Israel's presence in the land, so there are evil occupants in this celestial sphere to which we now belong. These are our real antagonists and enemies. No power but God's can vanquish them, or can enable us to overcome them. It is a *supernatural* foe we have to face—unseen, powerful, cruel, and crafty. Satan is at the head of those evil forces which oppose us; and we are no match for Satan. Well did the Lord Jesus teach us to pray, "Deliver us from the Evil One." (Matt. 6:13, R. V.) "Be sober, be watchful," says Peter, "your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." (1 Pet. 5:8.) Still more dangerous is he when he comes as a serpent (2 Cor. 11:3); and most of all when he assumes the garb of an angel of light (2 Cor. 11:14). For it is especially against *the wiles*—the trickeries and deceptions—of the devil that the apostle warns us. It must be exceedingly important for Christians to recognize the supernatural character of their conflict; lest in ignorance of this, they might attempt to meet the adversary and his hosts by their own natural powers—an attempt which could only be fatal. So let us give the most earnest heed to what God through His apostle would here tell us.

"Finally, be strong in the Lord, and in the strength of his might."

This is the power in which we must fight that good fight. But in addition to the power there is need also of armament—"equipment" as in our day it is called.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

For Satan is not only a great strategist—he is also the great trickster, the great deceiver, the great purveyor of lying enemy-propaganda. Now the Spirit of God unveils the nature and extent of the forces arraigned against us:

"For our wrestling is not against flesh and blood, but a-

against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

The Christian conflict then is a wrestling; and that not against a human foe, nor against human forces, but against those princes of evil who are denizens of the "heavenlies"—the real, though unseen "world-rulers" of this age of darkness (comp. Dan. 10); and against armies of demons—"spiritual hosts of wickedness." What can a poor, weak child of God do against such an enemy as this? Manifestly man's power can not avail here. Therefore he must "be strong in the Lord, and in the strength of his might." (This is the exceeding power that worketh to usward of which he speaks in 1:19; and that by which we are strengthened by His Spirit in the inner man, 3:16.) Therefore also, let him

"take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand—stand therefore . . ."

All the days are evil (5:16); but there is a time (especially "in the last days," 2 Tim. 3:1f.) when Satan puts forth his all-out effort. It is then that we must be able to *stand*. (Note the threefold repetition of this word. Comp. Rev. 12:11.)

The armor is of six pieces—and a seventh on which the effectiveness of all the rest depends. So often are the items of this armor set forth and discussed, that we do not think it needful to go into that in detail. There is the girdle, the breastplate, the shoes, the helmet, the shield, the sword. They stand for "truth"; for "righteousness" (comp. Phil. 3:9); for readiness in the gospel; for "faith," for "salvation," and the "word of God"—the one weapon to be used for aggression. (See how the Lord Jesus used it in Matt. 4; Peter on Pentecost; and Paul—as in 2 Cor. 10:4-6.) Then follows the *great* weapon, which John Bunyan called "All-Prayer." See how often Paul says "all" in v. 18; and how he pleads for their prayers on his own behalf; also what he wants them to ask for for him (vs. 19, 20).

After a personal note—the only one in this epistle—the sweet doxology:

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. *Grace be with all them that love our Lord Jesus Christ with a love incorruptible*—that is, a love that cannot be bought, the pure gold that cannot be tarnished in whatever acid-test. "If any man love not the Lord, let him be anathema. Marana tha." But grace be with all them who love Him truly. Are you such a one, my reader? God grant it; and may you hold fast that love against all attacks and despite the envy of the world. "Whom not having seen ye love; on whom, though now ye see him not, yet believing ye rejoice greatly with joy unspeakable and full of glory." (1 Pet. 1:8.)

BEN'S BUDGET

Ben J. Elston

This is (as I write) Dec. 20, 1943. The *world*, probably as never before, is in an awful, bloody struggle. There is much of "fainting for fear." The utter unreliability of humanity adds to the confusion. "It is not in man that walketh to direct his steps." God knows the necessary, inevitable end. Man's sin will find him out. "The judgments of the Lord are true and righteous altogether." Man's sowing will determine the reaping. The limits of man's sway in this world are marked with a certainty little recognized and regarded, even as he contemptuously ignores that "after death cometh judgment." Strutting youth rejoices in its pitiful vanity, cheering its heart therein, blinding its eyes to the solemn reality that, "for all these things *God* will bring thee into judgment." The ample and accurate summing up of the lessons of history to be found in Scripture seem unavailing to arouse man to preparation for his final accounting to God, which "every one of us" *must give*. The future—what it may bring—needs have little in it to distract the watching saint. If one's hairs are numbered, if no sparrow's fall fails to escape the Father's, *His* Father's, notice, well may such an one rest securely in the confidence that his every proper interest will be lovingly cared for. And does not "*If you LOVE ME, you WILL,*" call to us from the very Throne with irresistible appeal to put our undivided heart's best into every day's service? Joy cometh soon. "The night is far spent." "Till He come" can never lengthen into fatal weariness, if we have the faith—victory that overcomes—"confidence as to things hoped for."

There are features of Word and Work that help me. I am investing a bit in it for others.

BOOK REVIEW

Arthur I. Brown, in his new book: "FOOTPRINTS OF GOD," opens the wonders of science to us in new and desirable light. This is **one** book, we believe, to be truly scientific and God-honoring in every page and paragraph. It is the author's purpose to show us how all created things, both small and great, rally to declare Him glorious who brought them all into being. This he does in masterly fashion. Mr. Brown takes many of the most common-place things of life and unfolds before our wondering eyes the great and Almighty God at work. In this age when educational institutions spare no effort to corrupt the minds of youth, we feel that ministers, church workers and parents alike will greatly benefit from this book in establishing children in the faith "once for all delivered unto the saints."

Fundamental Truth Publishers—264 pages—cloth bound—\$1.50.

Orell Overman.

"In spite of many broken dreams,
This have I truly learned to say:
The prayers I thought unanswered once
Were answered in God's own best way."

ON FOREIGN FIELDS

D. C. J.



Sister Lillie D. Cypert, of Arkansas, attended Freed-Hardeman College and sailed for Japan Oct. 11, 1917, and became associated with the work in Zoshigaya where she remained for many years, but lately has been at Kichijoji, near Tokyo. She has been useful in various ways, but her work has been chiefly Bible school and kindergarten. For a year she was interned in Tokyo where the Japanese did very well by those who had lost their liberty. The missionaries provided for themselves, took care of the property, and did the washing for the police who guarded them. On

September 13th, one hundred and twenty Catholic and Protestant missionaries from this place embarked on the exchange ship which carried them to Marmagoa, Portugese India, where they were transferred to the M. S. Gripsholm which brought them around southern Africa, up by Rio de Janeiro and into New York on December 1. The next day, Sister Cypert left the boat and went directly to the church where she was very kindly received and very well cared for by brethren. As her health was not good and she was very tired, a bit of rest was taken before resuming her journey. In Louisville, she spent a quiet period, except for the various trips to scientific men—the eye man, doctors, the dentist and X-ray laboratory. With new glasses and a fine lot of dental work she set forward to be met in Memphis by Bro. E. W. McMillan. The itinerary leads by Sarah Andrews' mother's home and Ft. Worth, Texas, to see her treasurer, Bro. John Straiton, 2212 Huntington Lane, and then proceeds to California. She has had twenty-six hard years in a climate that is difficult for Americans and has come home with next to nothing, but friends are responding and should continue to give as long as there is need. A point of honor is involved in this matter. *** Through the State Department we have word that the H. G. Cassell family, of Manila, was interned a short time and then released to go to their own home where they are living on borrowed money while exchange facilities are lacking on account of the war. *** Bro. N. B. Wright, of Indiana, is interned in Shangtung province and works in the bakery. He is happy and missionaries testify to his high character and efficiency. *** Sister Sarah Andrews remained in Japan because she was too ill to come home. She had been interned, but at last account was back at her home in Okitsu.