

THE WORD AND WORK

(VOLUME XXXVI, SEPTEMBER, 1942)

“SINCE I MET THE MASTER”

I had walked life's way with an easy tread,
Had followed where comforts and pleasures lead;
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal
Much thought for the body and none for the soul;
I had entered to win in life's mad race,
When I met the Master face to face.

Met Him and knew Him and blushed to see,
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day
And all my castles melted and vanished away.

Melted and vanished and in their place,
Naught else could I see but the Master's face.
And I cried aloud, "Oh! Make me meet,
To follow the steps of Thy wounded feet."

And now my thought is for the souls of men,
I have lost my life to find it again;
E'er since one day in a quiet place
I met the Master face to face.

—Author unknown.

WORDS IN SEASON

R. H. B.

“GOD GAVE THEM UP”

The condition of that old heathen world, its vices, its frightful immorality, its perverseness of mind, (the apostle of Christ tells us) was due to the fact that God had given them up. And that was due to the fact that they had ignored Him, and had exchanged the truth concerning Him for a lie, and had preferred the creature above the Creator, and refused to acknowledge Him (Rom. 1:18, 25-28). Therefore God let them go their own way (Acts 14:16). The immediate result was deepest moral failure. When God no longer upheld them and restrained them, they were given over to their own lusts, "to work all uncleanness with greediness." For, as a rule, man's moral break-down registers first and chiefly in the relation of the sexes and in matters of personal purity. (Rom. 1:24-27.) The same results, due to the same cause, may be observed in heathen lands today; also that explains the awful

moral let-down in the so-called "Christian nations" and in our own country. So begins the working of the wrath of God (Rom. 1:18f) which terminates in final judgment and destruction. The living of a decent life is not a mere requirement: it is a privilege which God grants to those who regard and fear Him. When God gives men up no training in ethical science, of psychology, of sociology, of philosophy; no attempts at character-building, no scheme of self-improvement can save them from moral shipwreck. Try as he may, man cannot live nor fulfil the intention of his being, apart from God. Our country and our nation and our miseducated youth also may have to learn this all over again in bitter experience. The wicked shall be turned into hell, together with *all* the nations *that forget God*.

"On that old heathen world disgust
And secret loathing fell:
Deep weariness and sated lust
Made human life a hell.

"In his cool halls, with haggard eyes
The noble Roman lay—
He drove abroad in furious guise
Along the Appian way.

"He made a feast, drank fierce and fast,
And crowned his hair with flowers:
No quicker nor no easier passed
Th' impracticable hours."

"A CITIZEN OF THAT COUNTRY" *

The country spoken of is the "far country" to which the Prodigal Son took his journey when he left his father's home. It is the land of "do-as-you-please," the land of self-will, and of sin, a land far from God—the same one to which Cain once went long ago, when he "went out from the presence of Jehovah." Most who go there never get back. It seems an enjoyable place for a time; but its free and gay life hides the tragedy that befalls every visitor. It was there that the Prodigal "wasted his substance in riotous living," and where he spent his all. Now when he had spent all there arose a mighty famine in that country. That famine always stalks there, and overtakes those who have "spent all." "And he began to be in want." But that does not so quickly break a proud and stubborn soul. In his effort to retrieve himself the Prodigal went out and "joined himself to one of the citizens of that country." So there are *citizens* there—men who are at home in that country and live there always, that is, while they live? And that citizen seemed to have been quite well fixed—secure from the famine which the Prodigal suffered. He owned a place, had a field and a herd of swine, and seemed to be content. He never felt the hunger and the poverty which pervaded that "far country." Are there men like that? Cer-

tainly. Hardened, wizened sinners who fear not God nor regard man, whose conscience, seared as with a hot iron, never feels a pang; dead to all memories and longings for better things, dead to every feeling of shame or loss; never aware of any burden of guilt or need. Their soul never thirsted for God, nor did they stretch out their hands to Him in that dry and weary land where no water is. Nay, rather, like "the wicked" of whom Job tells—"they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him?" (Job. 21:14, 55.) And (to the wonder and perplexity of some of God's people, Ps. 73) they prosper and seem well off, faring sumptuously, never worrying, utterly indifferent, and far, far removed from the slightest appeal of goodness and truth. To such a state men may sink. These are the citizens of that far country, and to one such did the Prodigal go to get employment and sustenance. "And he sent him into the field to feed swine." Sinful and ruined though the Prodigal was, he could not be satisfied there. His was a hunger that could not have been appeased with the husks which the swine did eat. No, after all, there was a difference between the foolish, miserable Prodigal and the "citizens" of that country. When at last he came to himself he said ". . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." You know the rest, and the welcome he got at the hands of his father at the old home. And if this should fall under the eye of some prodigal in "the far country" who knows and feels that never can he find rest and satisfaction there—may it give him courage to come back to his God in humble penitent faith, that he may find just such forgiveness and welcome from the Father in heaven.

WHO CAN UNDERSTAND IT?

"Is the Bible as plain as it could have been made?" Some one once asked this question of J. W. McGarvey. His answer was, "No." To which he added, "It is just plain enough for those who seek and love the truth to find the way home; and just dark enough to give all others the opportunity to go astray."—This view is corroborated by the Scriptures themselves. When the unbelieving Jews wondered about the teaching of the Lord Jesus whence it was He said to them, "If any man willeth to do his [God's] will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7:17.) Their difficulty was not of the intellect, but of the will; not of the head, but of the heart. "How can ye believe." He said to some, "who receive glory one of another, and the glory that cometh from the only God ye seek not?" (Jn. 5:44.) This wrong attitude blinded their eyes to facts and evidence and testimony—just as the love of earthly advantage and the fear of man is blinding the minds of many today to

the truth of God. You are likely to find in your Bible what you want to find there, however false or warped your preference may be. In fact God has left gaps down here and there in His fences, that those who want to get them out of the way may do so. Just as the God-directed movements of Israel became a snare and a trap to Pharaoh (Exod. 14:1-4) so the ways of God are pitfalls for those who are set upon their own will and way. "Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein." (Hos. 14:9.) For "none of the wicked shall understand, but they that are wise shall understand." (Dan. 12:10.)

* * *

THE FIFTY-FIRST PSALM

"Thou art the man!" Nathan had but just pointed his finger at the king and had made him to see the grievousness of his guilt, when David falls down before his God, crushed and overwhelmed, his heart filled to overflowing with anguish and shame; and now the Holy Spirit takes control of the pent-up floods and shapes his words into a prayer of contrition well pleasing to Him who inspired it. Unto this day the Fifty-first Psalm gives expression to the deepest emotions and longings of the penitent heart. There the sinner may learn how to come and pour out his soul before God. They are good words to follow, for the fact that God Himself inspired them is a guaranty that God will accept and hear and answer them when they come from a sincere heart.

DAVID A MAN AMONG MEN

This prayer gains further force and significance when we remember who it was that so humbled himself before God. Some young men, and men in the full noonday of their powers, hold openly or covertly to the opinion that religion is designed for the weak, women and children, and old or infirm people. They think it unmanly to abase oneself and to be tender of heart toward God. Yet this man was truly a man among men. He was as brave as bravery itself; he feared no odds. As a shepherd lad, he had fought the bear and the lion; as a stripling, he threw his life in the balance and faced the giant, Goliath, who had defied the armies of Israel. No weakness was found in this man. He was a natural leader of men—bold, fearless, quick, able, and, withal, a gentleman, generous, noble-hearted. There will hardly be any of those who this day esteem themselves too much men to walk humbly before God that would quite measure up to this man's standard of manhood. Yet King David did not think it beneath his dignity to go down into the dust before Jehovah and to publish his penitence to the world.

A DOUBLE PETITION

Throughout this psalm we note a doubleness of petition. Two things David wants, and neither one without the other

would satisfy his heart's demand. The one is: "Blot out my transgressions." That means forgiveness. But that was not enough. If he afterwards remains the same David, what hope could he have that he would not fall into the same snare again? Plainly, his sin came out of his wrong and defiled heart; and having once fallen in such a way, the probability was stronger that he might do so again; for every sin that comes forth from a man also leaves its trace in the man and makes it easier the next time to do the same sin again. To blot out the record—that is not enough. So he joins it with a second petition: "Wash me thoroughly from mine iniquity, and cleanse me from my sin"—not only the record, but the man, so that the man may be clean and may not commit the sin again. "Purge me, . . . wash me." "Hide thy face from my sins, and blot out all mine iniquities"—that is the one side; "Create in me a clean heart, . . . and renew a right spirit within me"—that is the other. And so utterly does David despair of even any possible renovation of his old self that he uses a very strong term—"create"—one which is never used except only where God is the agent, and which means the bringing into existence of something which was not before—in this case a new heart; and in this he anticipates the new covenant, with its promise of a new heart, a new nature, the "Christ in you," "the new man, that after God has been created in righteousness and holiness of truth." (Eph. 4:24.) Now when God puts such petitions upon the penitent's lips, he will hear and answer them of a certainty.

REPENTANCE JUSTIFIES GOD

David does not, as many who like to relate their experience, dote and dwell on his sin and go into details to describe the horribleness of it until it sounds almost as if the man were boasting. He touches it with extreme delicacy. He is talking to God, not to make an impression on men. Moreover—and this is striking—there is not a shadow of excuse on his lips, not the least sign of an effort to make his guilt seem smaller or more pardonable, not an attempt to adduce a mitigating circumstance, no endeavor to compromise—nothing but stern facts, self-accusation, self-judgment. And that is ever the mark of genuine repentance. "Against thee, thee only, have I sinned, and done that which was evil in thy sight; that thou [whatever sentence thou pronounce upon me] mayest be justified when thou speakest, and be clear when thou judgest." For a sinner's excuse, in the last sifting, only clears him and condemns God. But David condemned himself and justified his God; for God does not ask for arguments or winding evasions and euphemisms; but he has desired the truth, not only on the lips, but in the inward parts—straightforward, rugged, honest dealing with Him who at any rate knows all things.

What David suffered during the days when he walked in the shadow of his sin, before the prophet Nathan came to him, we can only conjecture from a few expressions in Ps.

32:3, 4, and in this Psalm, where he prays for the joy and gladness he had lost, and that his bones, which God had broken, might again rejoice. But God loved him. With a heavy hand did He make David realize the awfulness of sin; fiercely He tore it from David's life and published it on him for all time; inexorably He let the chastisement follow him through all his life and posterity; and gladly, abundantly, He pardoned all his guilt and cleansed him. Behold, thus does God deal with the man He loves when he falls into sin. It was heroic treatment, but it is just one of the aspects of God's implacable love. And David knew it. Throughout the Fifty-first Psalm his plea and hope hangs upon the undying love and mercy of Jehovah his God.

THE CURSE OF A BARREN LIFE

Idleness and unfruitfulness mark the doom of every Christian and every church so afflicted. For an idle church or Christian is bound to be an unfruitful one. And the fruitless branch is taken away (John 15:2) and the barren fig tree is cut down (Luke 13:6-9). The apostle gives a list of things which if a man have, he cannot at the same time be either idle or unfruitful. They are, with faith as a basis, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love. If any brother has failed to do anything for the Lord, let him look over these seven and ask himself solemnly which of them he is lacking; and when he sees where he falls short, let him fix his eye on 2 Pet. 1:3 and claim the promise recorded there. If God grants us all things necessary to life and godliness, he cannot fail to grant us whatever is necessary to supply any deficiency in these seven conditions of fruitfulness.

A QUERY

Brother Boll:- Would you please write an article in September Word and Work, on the "chances" on War Bonds that various lodges, clubs, and orphan homes are selling for their picnics? I especially am interested in the Christian's viewpoint, and believe it is a timely subject as this sort of thing has been widespread this summer. Will appreciate an article so much.—A "W. W." Reader.

Christian standards are opposed to gambling in any form. Under this head belong all kinds of lotteries, raffles, buying "chances," bingo, "betting," slot-machines, pin-ball games, roulette, and the like. And that altogether regardless of who or what is to be the beneficiary, even if it be some "charitable purpose" for which it is done. Sometimes stores or other concerns offer free tickets for prize-drawings. This does not involve the principle of gambling, but is simply a bonus or gift. Nor do prize competitions in skill violate any principle. On the whole, however, it is good for Christians to be wary of any scheme that offers "something for nothing."

R. H. B.

NEWS AND NOTES

Dugger, Ind.: "Because of unusual interest toward the close of the Berea meeting, we continued two nights longer. Three were baptized and one placed membership. There are some fine people in this congregation, which is the home congregation of Brother Stanford Chambers.

"I am now with the Fisherville, Kentucky, brethren. The death of Carl Lamaster, a young man active in the work of the Lord, brought sadness into the hearts of all. May the Lord bless the widowed mother and the sisters."—Maurice Clymore.

Ft. Riley, Kan.: "Since last report several restored and some added by fellowship. July 19 a fine married soldier took his stand with the church. Last increment at C. R. T. C. gave us best group of boys to attend services we have had yet. Many of those are now transferred, and boys from new increment now meeting with us. New soldiers at every service. Total attendance at Sunday services runs from thirty-five to fifty. Out-of-door services each Sunday evening on church house lawn. Wednesday evening 'Soldier-civilian' meeting in West Side Park. In June, we had a splendid Daily Vacation Bible School for children, ages 4-15, in Junction City. Enrollment of 160 children! Teachers recruited from our congregation did well. The church must not neglect its children in these days! **The world at its worst needs the church at its best!** We are grateful for your fellowship in this work—and your prayers also. The church meets at West 10th and Jackson, Junction City, Kansas."—Wm. Wayne Allen, Minister.

Evergreen, Ala.: "We are planning a series of meetings to begin Tuesday night, September 1st, to continue through Sunday night, Sept. 13th. Bro. Maurice Clymore has been engaged to deliver the messages. Announcement of same will be appreciated. 'Brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.' Pray for the church of the Lord Jesus Christ in Evergreen, that His children may be

strengthened in the inward man, and be builded up in the most holy faith."—G. L. Williams.

Detroit, Mich.: "Enjoyed your excellent article in August Word and Work on Conscientious Objectors. There is a need in Christian circles for more emphasis on the scriptural basis."—Ella Arnot.

Cynthiana, Ky.: "The Antioch church, near Frankfort, Ky., had a fine meeting of two weeks duration. Bro. R. G. Moreland, of Greenville, South Carolina, was the evangelist. The church was much revived and there were 5 received into the fellowship: 4 by baptism and one by letter.

"The Lord blessed us richly in a meeting with Bro. Howard Marsh at Salem, Harrison County. There were large crowds throughout the meeting, and Bro. Marsh had good spiritual messages for every one. Seven souls were added to the church in the effort. The last Sunday we had an all-day meeting, a male quartet from Louisville bringing a gospel program in the afternoon. We thank God for these four young men and for Bro. Marsh. May God bless them in all of their labors."—Jack Blaes.

Estherwood, La.: "We had a fine revival meeting at Estherwood, La., beginning Sunday, August 2 and closing August 11, with good attendance every night. One was restored. There was preaching in both French and English every night: Bro. Ivy Istre preaching in French and Bro. Stanford Chambers in English.

"We are now trying to begin a mission work at Midland, La. Please pray that the Lord may give us a building in which to preach the Gospel there."—Maurice Lafleur.

We have a request for the following: one used copy of Hebrews and one of Second Coming by R. H. Boll. Will pay reasonable price.

Harriman, Tenn.: "The Word and Work is so good these days. Bro. Boll's 'Words in Season' are indeed heartsearching."—Mrs. L. C. Long.

Los Angeles, Calif.: "Here are a few subscriptions. Am sending these to some of our brethren (and sis-

ters) in the camps and asking them to pass them around when they have read them. I'm sure they will enjoy and appreciate the truths you are giving us.

"Bro. Jorgenson left the morning of the 17th. We were greatly blessed in having him with us. Only wish he could have stayed longer.

"We continue to visit our brethren in the camp and do what we can for them. I believe this a wonderful opportunity to show them our love. I am reminded here of Heb. 3:1-3. Please pray with us that the way may be opened for us to get into the camp to teach. Now we are praying and waiting.

"May God continue to bless you and may many be led to study the whole word of God, and to really 'speak where it speaks.'"—Bess W. Rhodes.

Winchester, Ky.: "On August 1st I closed a two weeks meeting at the Upper Salt Lick church of Christ. We had large attendance and good interest throughout the meeting. Seventeen responded to the invitation: six were baptized and eleven came for membership and restoration. It seems that the church was greatly strengthened. Our work here has taken on new life."—Asa Baber.

"Quitters"

Instead of his regular paragraphs Bro. D. H. Friend has contributed a timely article from Truth Advance for this month. This article on Quitters so exactly fits the need of many congregations that we have decided to reprint it in tract form if there is sufficient demand. We can put it in a little four page folder for 25¢ for 50, or 50¢ per 100. Let us know how many you can use.

Rosslyn, Ky.: "The Lord certainly blessed us at Cob Hill. I preached there a week and we had 24 confession and 9 reconsecrations. I got sick and came home. I returned last Sunday, August 1st, and we had another revival. Nine more came and gave their hearts to the Lord. We surely had a happy time. Both young and old came to Christ. I baptized one man 68 years old. I have never seen such interest as was manifested in this meeting. People came while the sun was still shining in order to get seats."—Albert Martin.

Orlando, Fla.: "The Word and Work' is very fine: strong and scriptural. May success attend it. God bless you."—W. H. Book.

Maxie, La.: "I am sending three gift subscriptions. I would never be afraid to put the Word and Work anywhere. I love every page of it."—Mrs. J. S. Higginbotham.

Arlington, Tex.: "I am inclosing herewith one dollar to help in your summer slump. Wish I could make it more. The magazine is worth more than ten times that to me."—Mrs. A. L. Walker.

Subs Keep Coming.

Our last report of subscriptions received was in the July issue. Since that time we have received 65 names. Those sending in clubs are: Mrs. E. A. Rhodes, Calif. (4), Geo. W. Smith, Ky. (4), Wm. Wayne Allen, Kan. (4), and Mrs. J. S. Higginbotham, La. (4). During the two months 49 singles have been received. (Less than four are regarded as singles.) We appreciate the continued interest of our friends.

Tell City, Ind.: "From June 29 through July 21 we were used of the Lord in some enjoyable as well as fruitful meetings in Louisiana. Spent 9 days at Shiloh school house, seven miles east of Amite. Had fine crowds and interest with one baptized during the meeting and one the Sunday following. Then I was with Oak Grove congregation, four miles east of Independence, for ten nights with overflow crowds six of the ten nights. Had eight baptisms there. Both Shiloh and Oak Grove are fine spiritual churches and have as their minister that good man of God, Bro. A. K. Ramsey. Also enjoyed two nights with Seventh and Carap brethren in New Orleans. It was good to see them again, also Bro. Mullins and family. We rejoice and praise God for this trip, for the fine fellowship, and for His protection and care.

"We had a cottage meeting about 14 miles north of Tell City Wednesday night with 50 present. The Lord willing we will have Bro. E. L. Jorgenson for our meeting here at Tell City in September."—Elmer Ringer.

Johnson City, Tenn.: "When I mentioned our need of a tent here in the last Word and Work, I had no

idea that the publisher would add the splendid note of appeal that he did, but we certainly appreciate it. We praise the Lord that there was some response. A sister in the Home for the Aged in Arlington, Texas, sent \$1.00; a sister in Birmingham, Ala., sent \$10; a brother in Evergreen, Ala., sent \$2; a sister in Linton, Ind., promises \$25 or more later. We pray the Lord to lead.

"Lord willing, when this report appears I'll be in a series of meetings with the church near Karnak, Ill. The work here in Johnson City continues good in spite of some hindrances of late. Several faithful ones have moved away, and several others have grown neglectful, and some seem to have found occasion to stumble. But God keeps the work moving forward, and growing spiritually, and we praise Him for it!"—Robert B. Boyd.

Brother D. H. Friend reports a good meeting at Fifth and M, Louisville, with five baptisms. R. R. Brooks of Tennessee was the evangelist.

Addresses Wanted.

Each month copies of the Word and Work are returned to us because of change of address. We have accumulated some 75 names of such who have failed to receive papers due them. Following is a list of some whose subscriptions have not yet expired. Please help us to obtain correct addresses.

Miss Irma Bevlem, 8654 Beuxdale, Detroit, Mich.

C. W. Busey, Box. 75, Junction City, Ky.

Walter Cardwell, 1811 15th St., Gulf Port, Miss.

Pvt. Joseph Carter, Keesler Field, Miss.

Mrs. J. F. Clemens, P. O. Box 802, Austin, Tex.

Fred Collins, Lead Hill, Ark.

Mrs. W. B. Harper, 4814 Eastside, Dallas, Texas.

Asa Haynes, R. F. D. 6, Wichita, Kansas.

Donald Healy, 13239 Steel, Detroit, Michigan.

Mrs. G. Jorgenson, 16839 Lauder, Detroit, Michigan.

Mrs. Bill Kiger, Stanford, Ky.

Pvt. Ervin McGuire, 2nd BN. A. F. R. T. C., Ft. Knox, Ky.

Miss I. McKellar, Box 104, Alvin-

ston, Ontario, Can.

Lionel McLean, General Delivery, Jennings, La.

Jesse Wood, 2313B Main St., Lubbock, Texas.

James Wright, Thorn Hill, Route 9, Frankfort, Ky.

J. L. Morrison, 309 Richmond, Lexington, Ky.

David Neil, Rossville, Ga.

Waller Powell, 343 N. Limestone St., Lexington, Ky.

Ernest Reed, 832 N. Bean, Tucson, Ariz.

Mrs. Augusta Rinne, 3425 River Park Dr., Louisville, Ky.

Ozella Sherrard, 217 Mocking Bird Lane, Abilene, Texas.

W. B. Snyder, Milton, Ky.

Mr. Frank Thorpe, Melody, Gre- sham, Oregon.

High View, Ky.: "Our gospel meeting starts August 31, Bro. John F. Stinnette doing the preaching. A hearty welcome is extended to all. Last Sunday we had two responses for membership. This is an excellent beginning for our meeting. Come, join with us in the work of God."—Orell Overman.

Montgomery, Ala.: "We had a great meeting of a week's duration at Lynville, Tenn. Twelve were baptized and two placed membership. Am enroute to Jacksonville, Fla. for a meeting with the Woodstock church."—H. N. Rutherford.

Winchester, Ky.: "Bro. R. H. Boll is to conduct a series of meetings at the Main St. church in this city, beginning Tuesday, Sept. 29. Friends in driving distance are urged to attend."—J. R. Clark.

Lazy Readers

Our present generation is producing a crop of lazy readers. We cater toward picture magazines and light fiction. As nicknacks destroy a child's appetite for more wholesome food, so light reading incapacitates us for a more wholesome diet. Let us get hold of ourselves and cultivate a taste for better things by reading articles that require thought and build character. Why not read every word in the Word and Work this time?

As we go to press the following meetings are in progress in Louisville. Bro. Boll is in a tent meeting at the Highlands with capacity crowds. Bro. H. L. Olmstead is in a good meeting at the Oimsby church.

FAITH AND SALVATION

Flavil Hall

Believing and having *faith* are used interchangeably in the New Testament. Abraham's *believing* God was "accounted unto him for righteousness" (Rom. 4:3). In verse 9 his belief is called *faith*. The interchangeable use of the two words is found in Heb. 11:6. At John 3:36 (Am. Standard Version) *obeying not* is represented as the antithesis of *believing* on Christ. Also at Heb. 3:18, 19 (same version) *unbelief* is called *disobedience*. Certainly then Gospel *obedience* is *faith*. Hence we read of the "obedience of faith" (Rom. 16:26). The alien sinner must, under the conviction and in the exercise of faith, repent and be baptized. "He that believeth and is baptized shall be saved" (Mark 16:16). "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" (Acts 2:38). Thus salvation by faith to aliens is divinely promised.

But this simplicity of living, obedient faith has been beclouded by false views. It has been claimed that saving faith is given directly from heaven, whereas John says, with all the clearness possible, that the New Testament evidence concerning the Christ was written that readers and hearers might believe in the divine Sonship and thus have life (John 20:30, 31), and Paul says, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Repentance is reformation. It, as prerequisite to remission of sins, is from *metanoia*, which in Greenfields Greek English Lexicon is defined: "A change of mind and purpose (Heb. 12:17); a change in one's mode of thinking, feeling and acting, reformation of life (Matt. 3:8, 11), et al." This short word should not be confused with the long word also rendered repentance, but which means only a change of mind, regret, or kindred words. If repentance, as indispensable to salvation, only meant a change of mind and purpose and not reformation, the apostle on Pentecost told the cut-to-the-heart and inquiring believers to do what they had already done. The Ninevites "turned from their evil ways," and Jesus represents them as thus repenting (Jonah 3; Matt. 12:41).

Baptism is too plain in New Testament teaching to justify confusion and contention about what it takes to meet the divine requirement. There is the going down into the water (Acts 8:38), the burial and resurrection (Rom. 6:4; Col. 2:12) and the coming up out of the water (Acts 8:39; Mark 1:10).

Following this are the graces of faith in the Christian life: courage, knowledge, self-control, patience, godliness, brotherly kindness and love, with the promise of everlasting life (2 Pet. 1:5-12). Walking by faith, there is the divine assurance of being "at home with the Lord" when the journey is finished (2 Cor. 5:1-8).

POSSIBLY ORTHODOX, BUT NOT SCRIPTURAL

Tona Covey

There is a method of procedure so often followed by the contributors to the religious papers when dealing with fellow-Christians who have made some slip in matters of doctrine or practice that the method seems to have become standard. God has truly set Christians to be their brother's keeper and one is truly exercising a God-given obligation when he is watchful to see that nothing creeps in to imperil the spiritual welfare of the individual or corrupt the teaching and practice of the many. Many have departed from the Lord's way and been lost simply because there was none to sense the danger and give the timely warning while the evil might have been corrected. See Hebrews 12:14-17. The church that has the proper kind of watchers is greatly blessed.

Not every one that can show some flaw in somebody's teaching or practice is a scriptural "watcher" over men's souls. The self-righteous, the envious, the legalist—in fact all who do not have the love of God in their hearts—seem to be expert in pointing out flaws (real or imaginary) in other men's religious lives. Sometimes this seems to be to magnify the critic's own righteousness; sometimes to kill the influence of the envied one. But whatever the motives that lie behind these exposures, there is but one acceptable motive and that is the love of God that operates in some heart causing a real sorrow because some brother has sinned and a sincere desire to see the erring one restored to the Lord. That kind of "watcher" takes no delight in seeing the brother "exposed" or published in the papers, but is one who will rejoice with the Good Shepherd that the sheep that was lost has been found. That kind makes little, if any, use of the papers in dealing with those in error.

If the Lord had given no instructions as to how to proceed in restoring the erring one, experience would show that success of the effort depends largely on how one proceeds. Some who were wavering in their Christian life, but not necessarily beyond recovery, have been driven completely away by possibly well-intentioned but crudely unscriptural efforts at restoration. Better to make no effort at all than to proceed unscripturally. How easy for that "more righteous than thou" spirit that dwells in man to lead one to "talk down" to the erring one rather than to admonish him as a fellow-pilgrim, who is also subject to mistakes.

But how many cases are not dealt with after this manner! Often preachers of long experience use methods that have no scriptural justification. If some fellow-preacher or prominent Christian makes some slip, the next out-going mail must carry to some religious paper an exposure and denunciation of the offender even before any effort looking to restoration has been made. And it is a reproach to the editors of religious papers that such articles are printed before scriptural means

of restoration have been tried. If restoration results it is in spite of and not because of such a course.

Here is a real case, both parties being known to the writer and the details being given by the "erring brother":

Brother A was a sincere and earnest preacher of the gospel who had not reached middle-age. He had always been considered loyal and true to the Lord's word. During his preaching work he met up with a zealous body who had much in common with him, but who also had some teachings and practices that Brother A did not believe to be scriptural. In discussing these practices with them Brother A was given certain scriptures in justification which he could not answer. Being anxious to do all God's will he wanted to know the truth about these teachings. So he decided to write to Brother B, a preacher much older than he and well informed in the scriptures and have him show the answer to their arguments, for he thought if they could be answered Brother B could do it. Brother B., having received the letter, did not give the desired help and fatherly advice asked for but after the true orthodox style prepared an article and sent it to a religious paper and exposed Brother A as not being sound in the faith and upbraiding him for being entangled in this false teaching. Brother A concluded that since Brother B. did not answer the arguments they could not be answered and therefore they must be scriptural. He therefore accepted the erroneous teaching as being the will of God and promptly began preaching and practicing the error.

Brother B. had the scriptural knowledge and ability to truly answer the arguments and show the truth, but having endorsed a vicious practice he fell in line and followed a course the end of which might have been seen from the beginning. If that one case were all of the kind it would not be so bad, but that method seems to be on the increase. The spirit of Matt. 18:15-17 is doubtless the true scriptural spirit of all proceedings for correcting evils—the least publicity possible—first "between him and thee alone." If that first effort succeeds, let it remain a matter between him and thee alone. If the first effort fails, "take with thee one or two more." If that is successful, let the matter be buried in the hearts of the three or four. But if the offender refuses to make matters right on the second admonition then tell it to the church. If he fails to heed the admonition of the church, let him be as the "Gentile and the publican." How often the offender is given the Gentile rating at the very first step!

What God has to say: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6:1.) Even a factious man was to have a first and second admonition before being rejected (Titus 3:10, 11).

If, after proper admonition, a brother (especially those of

prominence and influence in the church) refuses to return to the Lord's way then it is scriptural and necessary that the churches be warned in any legitimate way to beware of the false brother. Often the warnings bear the ear-marks of jealousy and envy as the prompting factor. Do not be too hasty in receiving such warnings as being true. The Bible warns against taking up a *false* report against one's brother.

BAPTIZED INTO THE NAME OF PAUL

Stanford Chambers

For the Corinthians to have been baptized into the name of Paul, it is implied, would involve certain obligations. They should have been not only admirers of Paul, but followers of him; they should have been saying and making it good, "I am of Paul." They could have worn Paul's name, and it would have been no sign of carnality. Only this is true, unless Paul had been crucified for them, to have been baptized into his name would have been out of order, indeed, unthinkable.

To be wearing religiously men's names today is just as illogical, inasmuch as people are not baptized into their names. Notwithstanding it is inappropriate and out of order, yet there are those who wear the name of Luther, others who wear the name of Wesley, et al. So long as they do so, we have the unmistakable signs that carnality exists. Honor to whom honor is due, and men who have served well in word and doctrine are worthy of double honor, but no man is worthy of worship. No one is worthy to have any one say, "I am of Paul," or "of Apollos," or "of Cephas," or whatever the human name may chance to be.

"I of Christ." What we have previously said does not now apply. Christ was crucified for us, and we were baptized into the name of Christ, therefore we are "of Christ," and should say so. We should say nothing else. To say, and say sincerely, "I am of Christ," is to say just what all at Corinth, who heeded and profited by what Paul wrote, began and kept on saying; in fact that and only that was what all had been saying before the divisions over men sprang up. Some writers think that those saying, "I of Christ," were saying that in a partisan spirit, as partisan as those who were thinking "of men above that which is written." It is not impossible, but it is improbable that they had got that far along as yet. Let none be discouraged from saying, "I am of Christ," but let all be admonished to make good that profession. To be "of Paul" would mean not only to wear that name, but to bear the spirit and character of him whom that name stood for, and so the name of Christ stands for His character and Spirit. It was never intended as a mere label to be worn, but to designate a nature to be borne. "The disciples were called Christians first at Antioch," and have been rightfully called Christians ever since. All who are truly Christian are "of Christ."

“CHRIST IS ALL”

Col. 3:11.

F. M. Mullins

·Eternal salvation is not found in religious dogmas, in our own righteousness, in great or benevolent work—however pure and scripturally founded they may be—nor in any other impersonal thing.

Salvation is to be had only in a Person, and that Person is Jesus Christ, the Son of God—“And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.” (Acts 4:12.)

The church at Laodicea said, “I am rich, and have gotten riches, and have need of nothing.” Doubtless this church had much to its credit—financial independence, prestige, large crowds, many activities of benevolent societies and social reform, and in a modern setting a great imposing structure and many other things so necessary to such self-satisfaction and self-sufficiency. But the Holy Spirit revealed their true condition in God’s sight with these words, “Knowest not that thou art the wretched one and miserable and poor and blind and naked.”

Without Christ Man Is Destitute Before God

The Holy Spirit also reveals the reason for their pitiable condition in God’s sight—*Christ is outside* the door of their heart and life, Rev. 3:20. They had so much of the things of the world that they had no room for Christ. They were counting on perishable things—their name, their fame, the work of their hands, riches—little realizing that all such things are but vanity and leave one destitute before the Holy God without Christ.

God does not measure an individual or church by how much money they have, neither by the greatness of their accomplishments in the eyes of the world, nor by the material of which and with what elegance the building in which they live or worship God is made, nor by any other inherent quality or outward possession. One’s standing before God is determined by the place Christ is given in one’s heart and life.

Whatever we possess or have to our credit and have not Christ we are “the wretched one and miserable and poor and blind and naked” before God. Without Christ we need everything—what things were gain to us are loss and to be counted as “refuse” (lit., “as a bone cast to the dogs.”) Our own righteousness is as a filthy garment, Rom. 3:10-18, 23; Isa. 64:6; Zech. 3:3,4; our works are a vain trust, Eph. 2:8, 9. And though possessed of riches untold, “It faileth forever,” Ps. 49: 6-8. And whether born in a king’s palace or a beggar’s hut, “Ye must be born anew,” John 3:3, 7.

Whoever you are, whatever your station or rank in the eyes of man, without Christ you are destitute before God,

"having no hope and without God in the world."

"Christ Is All"

In Christ is summed up all that God had to give and all that man needs. Christ is "our peace," Eph. 2:13, 14; "our hope," 1 Tim. 1:1; "our life," Col. 3:4; "our passover," 1 Cor. 5:7; "our wisdom, righteousness, sanctification, and redemption," 1 Cor. 1:30. "*Christ is all*"—"For in Him dwelleth all the fulness of the God-head bodily; and in Him ye are made full," Col. 2:9, 10.

To many Christ is something, but not everything. They look upon Him as a sort of "filler-in" to their own righteousness or work or merit. But Christ is not just something—*Christ is everything!*" "*Christ is all!*"—"For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of the cross," Col. 1:1-19, 20.

Do *you* have everything or nothing? If you have Christ as your personal Savior you have everything you need to make you acceptable before God! If you do not have Christ you need everything for "*Christ is all.*" Open the door of your heart, let the Savior in! Receive Him today! Accept Jesus as your personal Savior now—Acts 16:31; 2:38; 5:32.

"God hath borne witness concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life," 1 John 5:10-12.

See the deep need of your soul for Jesus—do not try to bring something to add to His fulness, "Christ is all," come as the old song invites:

"Nothing in my hands I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Vile, I to the fountain fly:
Wash me, Saviour, or I die."

Nothing is so important in the preparation of America as the building of homes. Unless the sanctity of the home is safeguarded, the pillars of democracy crumble.

There is the important matter of home training, which of necessity must be a continuation of church training. The lessons taught in Sunday school must be relaught and lived in the home. The crime problem today is primarily a youth problem.—J. Edgar Hoover.

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, . . . we engrave on those tablets something which no time can efface, and which will brighten . . . to all eternity."—Daniel Webster.

PERSONAL PURITY

(Facing Life With Youth)

J. R. Clark

"How shall the young secure their hearts, and guard their lives from sin?" This question has baffled man through the ages. Young and old alike have felt the sting of bitter defeat in the matter of personal purity. There is no race and no community but what is faced with this problem. It calls forth prayerful and earnest consideration.

Man Has Two Basic Natures

A close look at this social problem will reveal that it is based on a misuse and abuse of God-given powers. Man is by nature a dual being. First, he is related to the animal in his physical nature. He has two bodily desires, namely, that related to food and drink and to his affections. Both these desires, if properly used, are lawful and good. But either can be directed into the wrong channels and be the means of grievous sin. The desire for food and drink may lead to intemperance, and no drunkard or glutton is fit for the kingdom of heaven. As to the affections, God has ordained marriage between the man and woman as a holy relationship. The wrong use of the affections, however, issues in the worst of sins, such as fornication and adultery, and for such things cometh the wrath of God upon the children of disobedience.

As to man's second basic nature, he bears the image of God, which lifts him above and sets him apart from the animal creation. That man is distinct from the animals is made plain in Matt. 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Natural law has decreed that all material things follow the line of least resistance. Pour water on the ground and it will send forth feelers searching for the line of least resistance. For the same reason the discharge of a gun goes out the end of the barrel. Illustrations of this natural law can be multiplied. But God has ordained that of all creation man only should be an exception to this rule. Equipped with intelligence, a conscience and a will, he has the power to resist evil and choose good. This is especially true of the Christian whose body is a temple of the Holy Spirit. God has made man to be different and expects more of him than of the animal creation.

The Christian Front

The importance of the subject in hand may be the better seen when it is pointed out that the whole Christian cause is involved in defeat or victory in the very place where the battle of personal purity is fought. We hear much about different fronts today: the Russian front, the Libyan front, the Far Eastern front, the Western front. But where is the Christian front? Where is each individual Christian battle fought and victory either won or lost? James 4:1 with other passages

locates this front as being over against the lusts of the flesh that war in our members. This is our storm center. Here is where the enemy makes his approach and here our Great Field Marshall orders us to take a stand. "Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." (Jas. 1:14, 15.) "For the flesh lusteth against the Spirit, and the Spirit against the flesh; . . ." (Gal. 5:17.) And here the personal purity battle is fought and won—or lost.

Victory on this moral front indirectly will mean a great contribution to the war effort. An article in the August Reader's Digest states that the AEF of 1917 suffered 100,000 more casualties directly or indirectly from moral defeat than from enemy bullets. In this article it is further stated that in the present war only youths in sound health were inducted and within a year as many as 40 in every thousand have contracted diseases caused by immoral conduct. The devil is carrying on an offensive around the camps. The soldiers do not seem to realize that defeat here plays into the hands of the enemy. Men who are heroes on the field of actual battle should see the importance of a heroic stand on this moral front—for Uncle Sam and for the Lord.

Allies of the Flesh

Robert C. McQuilken, in a tract, lists the following present day things, with suitable comments, as contributing much to the present ominous attitude in the matter of chastity: 1. *The movie* with the low moral character of many actors and actresses reflected on the screen; 2. *The dance*, which has usurped a place of respectability in society, and which robs its devotees of virtue; 3. *Extremes in modern dress*, which would be shocking to our forefathers, and which falls short of common decency; 4. *The appalling divorce rate*, which has mounted to an average of one divorce to every five marriages in our country. And the homes are the pillars upon which our nation rests. 5. *Modern journalism*, saturated with these trends of society as is evidenced by the pictures that find their way even into many of the best magazines, not to mention the character of the novels upon which many Christians feed; 6. *The brazen challenge of accepted standards of morals* and the *widespread rejection of the Bible as the Word of God* in schools and colleges. Things which have for ages been considered as immoral are being lifted to a place of respectability. This is a new and ominous trend. But at the root of the whole chastity let-down situation lies the rejection of the Bible as the word of God. Nothing so breaks down resistance and opens the way for the break-through of the lusts of the flesh as the surrender of faith in God's word. A life that rejects the word of God is like a ship adrift without rudder, chart or compass, a prey to every evil desire.

God's Answer to the Personal Purity Question

Again we put the question, this time in the language of the Psalmist, "Wherewith shall a young man cleanse his way?" (Psalm 119:9.) Must our youth hoist the white flag and give up in despair before the magnitude of this personal purity problem? God says, "No." Even in this Old Testament passage He immediately gives an answer, "By taking heed there-to according to thy word." There must be a "taking heed" and an honoring of "thy word."

Those who give heed to His word in this day find a gratifying answer to the need of strength to live clean lives in the new birth. It is not simply a new leaf that is needed, but a new life. Our youth needs to be born again, born from above, born of water and the Spirit, and then walk in newness of life. The old fruit and leaves which somehow cling to the trees all winter give way and drop off as the sap of new life comes up in spring. So things low and base are incompatible with the new life of a Christian and have a tendency to be shaken loose. But this doesn't mean that the flesh is entirely eradicated. The fight goes on but God gives unto the new born Christian His Spirit by which the flesh is counteracted. "If by the Spirit ye put to death the deeds of the body, ye shall live," says Paul in Romans 8:13. The passive Christian is not promised victory. Even with our new power from God we must *take heed*; we must reckon ourselves to be dead unto sin, but alive unto God in Christ Jesus. (Rom. 6:11.)

A Bible Example of Personal Purity

In Joseph we have a fine example of a moral victory even before the Christian era. Potiphar's wife tried to get Joseph to sin. Many things contributed to the strength of that temptation: Joseph was a normal young man, he was away from home, he was enjoying prosperity, a mistress was speaking to a slave, and she "spake to Joseph day by day." But Joseph nevertheless came out victorious. The scripture says, "But he refused;" he was resolute. He was in "the house to do his work"—thus dutiful. "He fled and got him out"—practical. "It was better for Joseph to lose a good coat than a good conscience." He said, "How can I do this great wickedness, and sin against God?" He saw the wickedness of unchastity and he had a sense of loyalty to God and His word. Let us apply these simple rules in our case and victory from God will be ours.

"How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rules imparts,
To keep the conscience clean."

"But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."—2 Timothy 2:22.

QUITTERS

Occasionally people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest," or, "I had dealings with a man of the church and he didn't treat me right," or, "I know that a certain individual is a hypocrite, therefore, I don't attend." Come, brace up! What's the matter with you? Did you join some individual in the church? Are you accountable for the sins of any individual?

Of course you will find in a church so large as ours a few people who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you right, but what's that got to do with your church membership and your church attendance? The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of anyone, but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you, who stay away for these foolish reasons, to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought to, why do you object because it hasn't controlled some others whom you think ought to do differently? The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that.

Publisher's Note: At the suggestion of Brother D. H. Friend, this timely article is to be put in tract form at 25¢ for 50 or 50¢ per 100, post-paid. Send orders now.

Quitters are found everywhere. Lindbergh wasn't a quitter; that's why he flew from New York to Paris. The picture that John saw of the redeemed wearing the white robes and walking the streets of heaven were not quitters. They had tribulations a plenty, but they came up through them. They did not quit, they stayed put, and they arrived. Remember, good people, this will all end some day. You are going to die, there will be a time when the shades will be drawn in your room and people will tread softly, there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you, and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth, and a dishonest man who cheated me; he belonged to the same church I did, I couldn't stand him, therefore I quit," will be of no avail. You had better spend a little time with the elect, in the service of God and in the worship in the church, although there may be a few rascals around, than to quit, turn away from the church and Jesus Christ, and then to have to spend eternity in the presence of a whole neighborhood of rascals.

This thing of quitting because you don't like somebody is all camouflage. Supposing Paul had had that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully. Do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them perfectly? Take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit."—Truth Advance.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."—1 Cor. 15:58.

A RETROSPECT ON THE BOOK OF DANIEL

R. H. B.

We have come to the close of our brief studies in Daniel. Now we must take a survey and retrospect of the whole of the ground which we have traversed.

First of all let us recall the peculiar position held for God by the young Jewish captive who grew old in this service, and what was the occasion and the situation, and the times that called for Daniel's prophecy.

Of first importance is the key-fact that Jehovah had delivered up His faithless people Israel unto captivity and exile, and His city and His sanctuary to destruction. This was not done until after long forbearance and patient, faithful warning and pleading. Israel persisted in disobedience until there was no remedy. First the Assyrian laid waste the Northern Kingdom, and carried a large part of its population away into exile. About 150 years later the Kingdom of Judah and its capital Jerusalem, were given into the hand of Nebuchadnezzar, King of Babylon. This would not have been in God's original program for His people. His expressed purpose was to make His people Israel head of the nations, to set them above all peoples of the earth, and to make Jerusalem the great capital, and its temple the center of the world's worship. (Deut. 26:19; 28:1, 13; 1 Kings 8:41-43; Isa. 56:7.) But it was not as though the word of God had come to nought, or as if God had failed. God never fails, and is never thwarted, nor ever gives up His plans or purposes (Rom. 11:29). The disobedient nation was then started on a course of age-long discipline, during which they were to be under the rule and sovereignty of the Gentile world-powers. Thus began "the times of the Gentiles" which continue unto this day (Luke 21:24). Ever since Nebuchadnezzar took Jerusalem, Israel has been under Gentile domination. They have never again possessed their land, nor have they ever again been a sovereign and autonomous nation in it or out of it.

But when God gave them up into captivity He did not leave Himself without witness. He was still jealous for His name. In the first company of captives whom Nebuchadnezzar took to Babylon* was a young man—a lad perhaps 16 years of age—son of the royal family, or of a family of nobles, of Judah who was destined to be God's instrument, God's "vessel unto honor," and faithful servant in the world-court of Babylon, through whom He would make Himself known, uphold the honor of His name, and teach lessons that should stand for all time.

Two prophecies in Daniel form the main track that runs through the book. They are:

*"In the third year of Jehoiakim"—about 19 years before the final destruction of Jerusalem; and one year before Nebuchadnezzar became sole sovereign of the empire of Babylon.

I. *The Vision of the Great Image in Nebuchadnezzar's Dream.* (Dan. 2.)

II. *The Vision of the Four Beasts.* (Dan. 7.)

These two which are one (like Pharaoh's double dream—Gen. 41:25) span the whole period of Gentile world-sovereignty from its beginning to its end. All else in the book of Daniel is introductory, supplementary, illustrative and additional. The prophecy of the four great Gentile world-powers in Dan. 2 and 7 is the backbone, as it were, of the book.

The vision of the Image was given to Nebuchadnezzar—yet not directly to him, but through God's man of Israel, Daniel.

It is not the purpose of this retrospect to rehearse again the details of Daniel's education for the Babylonian court, and his, and his companions' determined loyalty toward God; nor the circumstances under which God revealed Nebuchadnezzar's forgotten dream to Daniel. All this is related in Dan. 1 and 2, and has been discussed in the former lessons. Our purpose here is to bring out the great central truths.

THE DREAM OF THE GREAT IMAGE

We see then Daniel standing before the astonished king, as the spokesman of the Most High God and revealing to him that deepest of all inscrutable secrets that can lie buried in a human heart, a forgotten dream. There could be no doubt in the king's mind that it was the same God that sent the dream that was now speaking to him through the lips of the young Jewish captive. But why did not this Most High God communicate with him, King Nebuchadnezzar himself, directly? It was because the heathen king must learn that this people Israel, though in rejection, was ordained to be God's point of contact with mankind, His priestly nation, the appointed channel of God's communications. It is through Israel that God's word and light and truth must go out. (Comp. John 4:22.) True, God had given them into Nebuchadnezzar's hand for the time; but they were God's people still.

A second fact and one very humbling to Nebuchadnezzar came out in the course of the dream's interpretation—namely that Nebuchadnezzar's conquest of Judah as well as all his other military success was not due to his own superior genius and power, but to God's foregone purpose and assignment. In all his great conquests and achievements he had only been God's unconscious agent and appointee. It was God who put him into the exalted position of world-ruler which he now occupied. Also he was notified that in due time by the purpose of this same God his kingdom and world-power should come to an end and should be succeeded by another, that by another: that by a fourth: and that then this God of heaven would finally and utterly destroy the whole fabric of Gentile world-power and take the sovereignty back into His own

hands. This was the message of the Great Image of Nebuchadnezzar's dream.

DANIEL 7 PARALLEL TO DANIEL 2

That the prophecy of the Four Beasts in Dan. 7 runs parallel with that of Nebuchadnezzar's Image is not open to dispute (though, of course, some few have disputed it at one time and another). The theme of the two prophecies is the same, their scope and progress are the same, the terminus and outcome of both are the same. Not that the prophecy of the Four Beasts is a mere repetition of that of the Image—it is far fuller in detail, more realistic in presentation, and carries much additional revelation. The four great world-powers are represented in the seventh chapter according to their true character—as *beasts*; and (as was the "head of gold" in the Image) the first is the noblest; and the progressive deterioration in the four parts of the Image (gold, silver, brass, iron, clay) is seen in the four successive Beasts also; the last of which shows (like the toes of the Image) a tenfold division, and, like the Image in its last part, meets its doom by an act of judgment direct from on high.

It is notable that the Image, though consisting of four successive parts, is viewed as a whole, and in the end is represented as being destroyed as a whole (Dan. 2:35). This feature does not appear in the Four Beasts until, in the vision of John of things future (Rev. 1:19; 4:1ff) the fourth Beast is seen in its final development in the end-time, at which time it embodies in itself the outstanding features of all the four. (Rev. 13:1, 2.)

The destruction of the image, as also the judgment visited upon the last beast, is, in each case, followed by the reign of Heaven, the Kingdom of God. In Dan. 2 we read—"In the days of those kings"—not the kings of the four successive world-powers, which could not have been meant, for they were not contemporaneous, but in the days of the ten kings of the last world-power "shall the God of heaven set up a kingdom which shall never be destroyed, neither shall the sovereignty thereof be left to another people"—as the Babylonian kingdom was left to the Medes and Persians; and the latter passed over to Greece; but this kingdom which God will set up, "shall destroy and break in pieces all those other kingdoms," and "it shall stand for ever." (Dan. 2:44.) So likewise in Dan. 7—"These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. . . . The ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom . . . and the kingdom and the dominion and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom [the kingdom

of the Most High] is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:17, 18, 22, 27.)

The same fact appears in John's Revelation. The ten-horned beast of Rev. 13, like the four of Daniel 7, is a world-power. (See Rev. 13:2, 7) and is one of Daniel's four (there were not to be five)—and obviously the fourth one; and it is seen there in its future and final manifestation. This beast (like the fourth one of Daniel's vision) meets its doom at the hands of the returning Christ from heaven, when He comes with "the armies of heaven." (Rev. 19:11-21). And immediately after the execution of the divine judgment upon the Beast, Christ and His saints take over the government—precisely as in Dan. 7:26, 27. (Rev. 20:4-6.) These correspondences are not accidental, nor are they fabricated by man's ingenuity and imagination, but they lie plain and open in the Word itself, as the faithful reader can see and verify.

The eighth chapter of Daniel takes up in detail certain matters concerning the "silver" and the "brass" kingdoms of Daniel 2, and the "bear" and the "leopard" kingdoms of Dan. 7 which correspond to the silver and the brass. Only here he represents them—not as the "bear" and the "leopard," but under the figures of a ram and a he-goat; and explains that these stand for the Persian and the Grecian world-powers, respectively. His purpose is to trace certain developments in the third, the Grecian, world-power in the "latter days."

The intercessory prayer of Daniel (one of the greatest in the Bible) in Dan. 9, issues in the time-prophecy of the Seventy Weeks which leads to Israel's final and glorious restoration. (Dan. 9:24.) And his three weeks' siege of prayer at the river Hiddekel, is answered by a wondrous heavenly messenger (Dan. 10) whose message of revelation deals with the developments of the last days, and reaches to the close of the book.

DANIEL'S PRAYER-LIFE

We find Daniel praying first in Chapter 2, when Nebuchadnezzar's decree had gone out that the "wise men" of Babylon should be slain—under which decree Daniel himself was included.

We learn in chapter 6 of Daniel's daily prayers—three times a day, praying and giving thanks—and refusing to vary from this, even at the threat of the lions' den.

In chapter nine, Daniel's wonderful prayer of intercession for his people.

In chapter ten he prays with fasting for three weeks, till the answer came.

With the coming of the Savior a new and closer approach to God has been opened. But how few are the Christians whose prayer-life holds any comparison to the earnest, fervent praying of this Old Testament saint!

The book of Daniel contains but two definite references to Christ. The language of one of these the Lord quoted and applied to Himself when He witnessed His good confession before Caiaphas. Daniel says, "I saw in the night-visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and the brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14.)

The challenge of Caiaphas and the answer of our Lord runs as follows:

"And the highpriest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26:63, 64.) As given by Mark, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." (Mark 14:62.) In this reference to Daniel 7:13, 14 the Lord also testified to His exaltation at God's right hand, and to His return "with the clouds" in like manner as He had gone to heaven.

The other prophecy of Christ is in Dan. 9:26 where it is stated that "after the threescore and two weeks [the 69th week] shall the anointed one [the Messiah] be cut off, and shall have nothing."

But the reference to the Anti-Christ* is very full and detailed. We see him first as the "little horn" in Dan. 7: then again as the "little horn," the "king of fierce countenance," in Dan. 8. (The question of the identity of the two "little horns" is discussed in the lesson on Dan. 8.) In Dan. 9 he is "the prince that shall come," who makes "a covenant with many for one week." In Dan. 11, from v. 36 on he is the willful king. Make a list of all the things said about him, and compare the description with the dictators (especially the chiefest one) of our day. The resemblance is amazing.

THE HEAVENS DO RULE

One point stands out clearly in Daniel's prophecy—that regardless of all that transpires on the earth, Jehovah bears supreme rule. Though for a time He has given over the sov-

* We use this term according to its common popular sense and usage, rather than in critical accuracy. "Anti-Christ" may mean (1) one who is opposed to Christ, or Christ's opposite; (2) a substitute or counterfeit Christ. Probably both meanings apply. The term is used by John only, and by him only in his epistles (1 John 2:18, 22; 4:3; 2 John 7) and with a doctrinal, religious meaning. "The Man of Sin" (2 Thess.) and the "Beast" of Rev. 13 describe the great evil one of the last time in his moral and political aspect.

ereignty of the earth into the hands of the Gentiles, He has by no means abdicated His throne and His authority. He is "the God of heaven," the "Most High God" who has established His throne in the heavens, and whose kingdom rules over all." (Ps. 103:19.) The Gentile world-kings derive their power and authority from Him (Rom. 13:1) and their rulers hold their thrones only by His will and sufferance. Moreover these rulers are strictly responsible to Him for their conduct, their attitude toward Him, and also as to their treatment of His people Israel. This was first deeply impressed on the mind of Nebuchadnezzar (Dan. 4) and later even more emphatically upon Belshazzar (Dan. 5). The former was taught that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." When he had learned his lesson Nebuchadnezzar "praised and extolled and honored the king of heaven—"for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say to him, What doest thou?" (Dan. 4:17, 34, 35, 37.)

Belshazzar's lesson was a more severe one. To him came "the handwriting on the wall," because he knew all this, yet lifted himself up against the Lord of heaven; and, as Daniel said to him, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." (Dan. 5:22f.) So on that selfsame night, he was deprived of both his kingdom and his life, and the world-sovereignty passed into the hands of the Medes and Persians. Thus the others also, when their cup was full, were set aside by the God of heaven. And the extreme doom is reserved for the last of the Gentile world-powers.

Finally, let us list the things that shall come when "the times of the Gentiles" come to their end—i. e. after the destruction of the last Gentile world-power. (Luke 21:24.) See especially Dan. 7:21, 22, 25-27; Dan. 9:24.

Answer to at least the most important of the questions raised concerning certain points of Daniel's prophecy must be deferred to the next issue.

"MY RULE FOR CHRISTIAN LIVING"

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living": "The rule that governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—*Watchman-Examiner*.

BEN'S BUDGET

Ben J. Elston

A lady who, she says, "will die a Catholic," has stirred anew within me a thought this Budget desires to emphasize. Not thinking it *necessary* to "confess to a priest," she still thinks it a "blessing-hearing judgment sent by Providence, to humiliate and make those who thus confess ashamed of sin, and of the necessity of thus having to confess to be forgiven, and—in the end—result in a holier life." Properly leaving the priest out of it all, the idea is too much overlooked. Is it not significantly plain from the average prayer that the demand for very humble, shame-laden confession of every form of sin is either intentionally or unintentionally ignored? Truly, we are to confess *our sins*. Individually, to be sure; but Daniel (specially) includes his sinning fellows. Small wonder that men of faith have often sobbed the confessing feature of their prayers. That life surely lacks seriousness that can come into a sinless Presence without blush or tear, after all but countless repetitions of death-burdened sins. Jesus can hardly be wearied in His loving effort to save; but we dare not think Him trifling. If we regard neglect as fatal, we cannot come lightly asking pardon, when down in our hearts we know we have not denied ourselves of ungodliness and worldly lusts and positively have made no worthy effort to do our best.

SISTER VINCENT

After a long and painful illness our Sister Hannah Klingman Vincent, wife of Brother Clarence G. Vincent, fell asleep in the Lord, in Mentone, Ind., where Brother Vincent labors (and has, for some years, been laboring) with the congregation of Christ of that place. Sister Vincent was the sister of Brother George A. Klingman, and also of Sister Lula Zahn, wife of Brother R. A. Zahn, who preaches for the Rowan St. church of Christ, Louisville, Ky. Both Brother and Sister Vincent were born and reared in Louisville. For many years past Sister Hannah was the faithful, devoted helper of her husband in his every field of labor, and to an uncommon degree she was his partner in all his work. Great must be the loss to Brother Vincent in the departure of his beloved and loving wife and co-laborer with him unto the kingdom of God. Our sympathy goes out to him in his loneliness and bereavement. For him, as for some of the rest of us, it is

"Just a few more days to be filled with praise,

And to tell the old, old story—

Then when twilight falls and the Savior calls,
We shall be with Him in glory."

And in this hope and blessed assurance we find our true consolation.

R. H. Boll.

WHY THEY WERE SUCCESSFUL

Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on when they wanted to be still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple, and always will be.

MISSIONARY NOTES

D. C. J.

Even when Sister Mattley was a Baptist she showed good interest and becoming sympathy with our mission work in the Orient. Before going to China, Aug. 17, 1926, she placed her membership with the Central church of Christ in Los Angeles, which requested the writer to assist them with her funds for a while. For sixteen years, she has been a faithful worker in Hong Kong (associated with Bro. Broaddus) and on the mainland of southern China. Since the Japanese battled for and took Hong Kong she has been cut off from communication with the states.

Air Mail Directly from Sister Mattley

Motor Ship Gripsholm, in the South Atlantic, Aug. 5, 1942.

Dear Brother Janes:

*I have no idea what news—true or false—has reached you about me since Dec. 8. *** Thanks to the Lord, my life has been spared through all the fighting and the privations which followed the fall of Hong Kong. I gave myself up Dec. 18 and was put in St. Tresa's Hospital until Dec. 30 when I went to Kowloon Hotel and Jan. 23 to Stanley Camp where I've been until June 29 when we were loaded on the Asama Maru and the next day set sail for home.*

*I saw Bro. Broaddus Dec. 9 and 10. He was not taken into custody but lacked proper food and word came to me at Stanley Camp that he had passed away Feb. 1, 1942. *** He had indigestion and dysentery. Both were caused by the condition of his heart. We have not had any news from Alice and the children since the war began.*

I lost practically everything I had except a few clothes and bedding which I used in the internment camp and most of that is about worn out.

*I plan to come to Louisville so we can have a long talk. I have a story as do all the others with me on this boat. The woman in my cabin comes from Shizuoka (Japan) where Miss Andrews is and says she is well and doing fine, but chose to stay on. *** Miss Cybert also remained behind.*

*Macau has been virtually taken over and remains peaceful. I thought the Davises and Mrs. Bernard might meet me in Lourenco Marques (the So. African port of exchange) but did not. *** They say two more boats are coming and the Americans left behind may be forced to leave.*

I soon found out that Mrs. Heidel was Bro. (Bernard) Wright's neighbor in N. China. She says he is in good health, heavier than when he returned to China, and that he stayed because he wished to.

I want to get this in air mail from Brazil if I can so there will be a reply awaiting me in New York City.

Sister Mattley is immediately in need of about \$650.00 for

her fare and incidentals from Hong Kong to New York; for funds to carry her from there to her destination inland; and it is purely and simply an obligation of the lovers of the Lord to replace the value of her personal losses by the ill fates of war and thus show in some measure their sympathy for her in the strain endured while the battling lasted and "the privations which followed the fall of Hong Kong." Send such gifts with letters for Sister Mattley and invitations for her to visit you (if she can) to Don Carlos Janes, 1016 Dudley Ave., Louisville, Ky. Double receipts will be given and no reduction made for handling. We shall be happy if enabled to say next month that all has been becomingly met.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

COMBINATION OFFER

Brother Stanford Chambers is moving Truth Advance to Louisville. His office will be in the same block as the Word and Work office. Truth Advance is an ideal family magazine. It sells regularly at \$1.00. The regular price of the Word and Work is also \$1.00. We have arranged to offer both papers for one year for \$1.50. Either send your combined subscription to The Word and Work, 2630 Montgomery St., Louisville, or to Stanford Chambers, 2605 Montgomery St.

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