

THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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Address Business letters simply, The Word and Work, Louisville, Ky.
(Office, 1045 Everett Avenue)

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each

VOL. XXII.

JUNE, 1929.

No. 6.

NEWS AND NOTES.

From Glenmora, La.: "The meeting closed here May 2, J. Edward Boyd doing the preaching. There were three additions with another the following Lord's day. Besides preaching each evening, Brother Boyd taught a young folk's class; and we feel that the seed has been sown in good soil.

"Brother Boyd is an excellent teacher and the congregation has been strengthened spiritually. We are very thankful that we have such a man in our midst." Sidney Mayeux.

From Toronto: "We had three baptisms at Strathmore last night, and the spiritual growth is increasing rapidly. We want you to pray for us." G. C. Yake.

From Amite, La.: "Besides preaching a graduating sermon to a class of thirty-two Sunday, we had six other services. A married couple was baptized. Bro. C. C. McQuiddy, of Haynesville, La., is to conduct our summer meeting, beginning June 10." A. K. Ramsey.

From Lynnville, Tenn.: "We are beginning to make plans for our meeting, which is to be held in August with home forces. All of our meetings continue to be well supported—a little above the average in this section, I think.

"Brother Clymore's ministry in Pulaski is gratefully received and is bearing rich fruit." Kenneth Spaulding.

From Toronto: "A marked change in the spirit and progress of the congregation has occurred within the last two months. This is the result of the continual stress in preaching and teaching on the need of each member to allow the Spirit of Christ to control the daily life. Our average attendance has increased from 35 to 70 for the morning meeting and to 90 and more at night for Sunday meetings. Have had a number of baptisms lately and we are expecting more. Our Lord's Day School is now running 125 to 135. The congregation is contributing \$105 each month to foreign missions.

"Our Brother Cauble is working hard and has the full support of all the members of the congregation, and all are praying for the success of the Kingdom in this part of the vineyard. We request that you help us also by your prayers." A. E. Firth.

From Cordell, Okla.: "We had a fine trip through from Louisville." Earl C. Smith.

Sherman, Texas, orders 300 copies, "Great Songs of The Church."

From Kansas City, Mo.: "Brother Cled E. Wallace, of Temple, Texas, will be in a meeting at Thirty-ninth and Flora St., Kansas City, Mo., after May 19. Prospects are bright." C. Roy Bixler.

From Weldon, Arkansas: "Since last report I have preached at Sulphur Rock, Tupelo, Auvergne, Thida, and Denmark. I found all at these congregations in better condition than they were in 1926." Walter W. Leamons.

From Watseka, Ill.: "Gary, Ind., a place of 114,000 people with only a few earnest and true disciples, and so many to reach, is surely a worthy mission field. I have been there four times since last November and on nearly every trip I put in two Lord's days and the time between in public and private teaching.

"I have visited and called on nearly forty different homes and left tracts. Have had Bible study in ten or twelve homes besides the preaching done at the church house. I am striving to know no man after the flesh but to teach the word so as to please God whether I please or displease man. Six baptisms since I made the first trip.

"The few brethren (only three male members of mature years) makes an imperative demand for an evangelist to be with them until they are better developed. Some three or four earnest listeners on the outside are almost ready to obey. Can some outside help be sent us? If so send as soon as possible to Andrew Perry, Watseka, Illinois."

Brothher J. F. Smith, of Basil, Kansas, has just closed a fine meeting at Ormsby church in Louisville. Seven confessed Christ and were "buried with him by baptism into death;" one took membership.

Brother Smith is now in a meeting with the Camp Taylor church, from which he goes to Salem near Cynthiana, Ky. His discourses have been an earnest, joyful presentation of the true gospel of the grace of God. His simple, natural manner, his rich experience upon which he draws for illustration, and his good judgment and balance of doctrine, have greatly commended his work in this district.

Brother D. L. Cooper's excellent book, "The Eternal God Revealing Himself," at two copies for \$4.00, is well worth the price. Let us supply you with this beautiful and useful book.

We have had a number of calls for samples of the May issue, in which the editor's series on the Revelation was commenced. About 60 copies of the issue remain, and we should like to add that number of new subscribers to our list immediately, to begin this series.

Brother Janes is expected home late this month and he will have an interesting report of his long missionary trip to the Southwest country! He has been welcome in the churches and schools as usual, with his great missionary message. The trip was made, by the way, in the new gift car, which now lacks only \$64 of being paid out.

We have 50 or 75 copies of "Great Songs of The Church," original edition, round notes, in excellent condition, for sale at 25c each. These books have just come in from Washigton, D. C., where we have just placed 125 copies of the new and improved edition. Brother Klingman writes, "The new books came O. K. and they are beautiful."

Jonah Skiles has just closed a good tent-meeting in Highland Park, near Louisville. There were two baptisms, three added by membership, and good interest and attendance throughout. Brother Joe Blansett helped much in the song service.

The Highland Park brethren meet for worship in Cooper Hall, at half-past two on Sundays.

A few copies of Glenn's Church Directory remain in stock, at 50c each. This booklet gives a list of about 3,000 churches, worshipping "as it is written," and scattered throughout the United States and Canada.

The Portland Christian High School will hold Commencement Exercises on the evening of June 6, graduating a class of nine.

C. G. Vincent, who has labored for a number of years at Akron, Ohio, is removing to Indianapolis, to take up work with the East Side church of that city.

We have had numerous calls for Charles Neal's excellent tract, "The Lord's Supper and the Thousand Years," in which the evidence from scripture and from antiquity are set side by side on these two subjects, with convincing effect. This tract is free for the asking.

E. L. Jorgenson conducted a song rally of three nights with the church meeting at Hanover and Cramer Streets, in Lexington, Ky. The entire membership of the church, practically, gave themselves heartily to the work, as these brethren are accustomed to do in every worthy effort.

"The Warnings of Jesus Christ," a faithful and timely warning to place in the hands of sinners and indifferent Christians, written by the editor of the Word & Work. Price, \$1.00 the hundred.

The brethren conducting mission work on "The Point," Louisville, request that we announce their meetings at half-past two each Lord's Day in the schoolhouse near the Cut-off Bridge. Brethren Skiles, Adams, Burks, Jones, and others are taking the lead in this work, and they feel the need of visiting help from members of the churches in the city.

Brother F. S. Spaulding, of Albion, Nebraska held a meeting at Barada earlier in the spring. The Barada brethren have requested Brother Spaulding to return in September for another meeting. We are not surprised that he has been asked to come again.

A few good friends are mindful of our special summer needs to "carry on." Here is a birthday gift of 21c—because Word and Work is of age this year! Here is another of a dollar, two of two dollars each, and another of five dollars. How these helpers cheer and help! May their tribe increase!

The Word and Work will appreciate the help of evangelists and friends in building up a summer list of new subscriptions. Our need is a list that will expire (and renew) in summer, annually—in order to keep the business moving through the usual dull season. Sample rolls sent free on request.

Quantity orders for the alphabetical hymnal, "Great Songs of The Church," received within the last few weeks: Ft. Worth, Texas; Cleveland, Tenn.; Slaton, Texas; Athalia, O.; Nashville, Tenn.; Beamsville, Ont.; Chicago, Ill. (Second Baptist Church); Savannah, Tenn.; Duncan, Okla.; Brinkley, Ark.; Hallsville, Texas; Pennsville, Ohio; Ponca City, Okla.; Washington, D. C.; Hillsboro, Texas; Alva, Okla.; Berkeley, Calif.; Sherman, Texas.

WESTWARD—ON AND ON!

Herman J. Fox (with his family) expects to set out, westward and Japan-ward, leaving Louisville about July 1. His route will lie through Indianapolis, St. Louis, Kansas City, (Nebraska perhaps), Wichita, Harper, Oklahoma City, Dallas, El Paso, Tucson, Los Angeles, San Francisco, Seattle.

Churches wishing to meet him, and to hear his stirring message, should address him at once, 318 N. 27th St., Louisville. Brother Fox will be glad to drive a hundred miles or so off the indicated track to meet and address the brethren. An invitation to stop implies nothing financially: do for him as your hearts move you when he comes. Set him forward on his long, long journey if you can; if that is impossible, invite him anyway. He will bring you a real benefit.

And who are those who will send, little or much, on the expenses of their return to Japan? Let us get this fund up *now*. July 1 will soon be here, and then August 1, when he desires to sail. May the Lord stir his people to this worthy work.—E. L. J.

THE VISION OF THE SON OF MAN.

(Second in The Revelation Series.)

R. H. B.

In the first eight verses of Rev. 1 we had the superscription, salutation, and solemn preface of the book. Now we come to the real substance, the first and dominant vision: *the Vision of the Son of Man*.

THE VISION OF THE SON OF MAN.

"I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus was in the isle that is called Patmos, for the word of God and the testimony of Jesus." This is the introductory sentence. Banished to the lonely barren island Patmos in the Aegean (Icarian) sea is John—"I, John," well known to all without further epithet or description; and although an apostle, yet simply a brother, and sharer along with other brethren in Christ in the same trials and sufferings, in the same privilege and promise, in the same task and test. No distinctive title adorns his simple name. He is not an ecclesiastical dignitary; not a prince or magnate of the church; not a be-titled clergyman—only and simply "His servant John" (v. 1) and "John your brother."

"*I was in the Spirit on the Lord's day,*" he continues. By this is meant a state of special inspiration and ecstatic vision granted to him through the Spirit of God, later on again referred to in 4:2; 17:3; 21:10. (Compare Matt. 22:43; Ezek. 37:1). Some have thought that John was carried away "in the Spirit" into the midst of the scenes of the "Day of the Lord"—that "great and terrible day." Others call attention to the difference in the Greek—not "*hemera tou kurion,*" the day of the Lord; but "*kuriake hemera,*" indicating a day consecrated to, and belonging to the Lord, in the very earliest Christian writings (Didache, Ep. of Barnabas, et. al.) recognized as the day of Christ's resurrection, the first day of the week, the day when Christians met to break bread. (Acts 20:7). We need not enter into the merits of the controversy. It is sufficient to note that, in this first vision and through chapter 3, at least, John was evidently *not* transported into the Day of the Lord, but was occupied with things then present and still present: the condition of the churches. (Strictly the Day of the Lord does not break till the Lord Himself appears to execute vengeance and judgment in chapter 19: 11ff.)

And thus, in the Spirit, on the Lord's day, John heard behind him a great Voice, as of a trumpet (many a "great voice" is heard in this book!) announcing the first vision and commissioning the apostle to write it in a book and send it to the seven churches: "*What thou seest write in a book and send it to the seven churches: unto Ephesus and unto Smyrna, and unto Pergamum and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.* All he was to see was to be

sent to all the seven. Seven separate messages, one to each church, follow: yet they were not to be separated: all must read all. Moreover, there is significance in this "write in a book." Not an oral message to be heard once; nor a written message of merely present and transient importance it was; but "write it in a book" for the church to have, to read, to keep, through all the coming days. Thus was Jeremiah bidden to write in a book the visions that were for the consolation of Israel in the future years. (Jer. 30:1-3). The *book* makes the message permanent—a permanent treasure of truth and comfort "till He come."

Now John turns to "see the voice"—and having turned HE SAW: *first of all, seven golden candlesticks* (properly, lamp-stands). But in the midst of the golden lamp-stands he beheld a wondrous figure: *one like unto a son of man* (the same words as in Dan. 7:13). There follows a nine-fold description of this Person. He was:

1. Clothed with a garment down to the foot,
2. Girt about at the breasts with a golden girdle,
3. His head and his hair were white as white wool, white as snow;
4. His eyes were as a flame of fire;
5. His feet like unto burnished brass, as if it had been refined in a furnace.
6. His voice as the voice of many waters.
7. He had in His right hand seven stars.
8. Out of His mouth proceeded a sharp two-edged sword.
9. His countenance was as the sun shineth in his strength.

Here is symbolism. The description is not so much intended to give us a picture of the external appearance of our Lord's Person. The various descriptive items by which He is here portrayed are not such as would lend a theme to the art of painter or sculptor.*

But these descriptions are in part, at least, symbolic, emblematic of His Divine dignity, power, office, and character. The meaning of some of these items is obvious; some are explained here or further on or elsewhere in the scriptures.

But though the Son of Man is here presented to us in symbolic array, note well that *all* is not symbolic, nor is He Himself symbolic. It was actually the Lord Himself whom John saw, not merely a symbolic vision representing Him. It was the same Person whom Stephen had beheld standing at God's right hand, and Saul saw on the road to Damascus. The glory of His countenance also "as the sun shineth in his strength" was simple sober fact. Beware of the false assumption that says, "If any part of a scripture is symbolical, then all is; and if any is literal all is literal." Such a principle would be entirely misleading.

*The New Testament always and carefully avoids that—for the weakness of human beings toward idolatry and image-worship is too well known. God never gives occasion for such a thing. (Deut. 4:12, 15).

We shall constantly find symbolism grouped around central literal fact; and literal truth woven into symbolic texture.*

JOHN'S COMMISSION.

But flesh and blood cannot endure such glory. "*When I saw him I fell at his feet as one dead.*" In the presence of even one of the angelic princes Daniel fell dumbfounded to the earth, and all his comeliness was turned into corruption. (Dan. 10:8, 9). How overwhelming then must be the unveiled glory of the Son of God! No wonder Paul tells us (2 Thess. 2:8) that the Man of Sin shall be brought to nought by the manifestation of Christ's coming (literally, "the outshining of His presence"). But for John is the welcome, reassuring word, "Fear not," and the gentle reviving touch of His right hand. No—we have nothing to fear for this is He who loved us and gave Himself for us.

"Fear not," He says to John, "*I am the first and the last and the Living one*" (titles belonging exclusively to God, yet openly applied to our Lord Jesus Christ: He and the Father are of one glory, John 17:5); "*and I was dead and behold I am alive for evermore, and I have the Keys of Death and of Hades.*" To the conqueror are delivered up the keys of the fallen fortress and citadel, token of his power and authority over it. So holds the Lord Jesus power over the realm of Death, and the keys of the gates of Hades. At His bidding the dead come forth (John 5:28); at His command the eternal prison-gates swing open and release their prey. (Rom. 14:9). WRITE THEREFORE! "Go ye therefore" He says in Matthew 28:19. On what ground shall they go? "All authority in heaven and on earth is given unto me: go ye therefore." And on what ground shall John write? "I am the first and the last and the Living one; and I was dead and behold I am alive forevermore and I have the Keys of Death and of Hades: *Write therefore.*" All the books of the New Testament are alike given by the inspiration of the Spirit; but behind none other is so specific and solemn a commission to write. This is not the book to be ignored.

THE DIVISION OF THE BOOK.

In giving John the commission to write the Lord also laid out for him and for us the ground-plan and division of the book: "Write therefore"

- (1) *The things which thou sawest,*
- (2) *And the things which are,*
- (3) *And the things which shall come to pass hereafter.*

What the first part includes we already know. What had John seen thus far? Manifestly nothing else than this Vision of the Son of Man, which he records in verses 10-18. The last of the three divisions, the things future, obviously begins at chapter

*Thus, for example, in Psalm 80:8-16 note this mixture of the figurative and the literal: "Thou broughtest a vine out of Egypt: thou didst drive out the nations and plantedst it. . . . It sent out its branches unto the sea, and its shoots to the River," etc., where Egypt, the driving out of the nations, the sea, and the River are literal; but the vine and its shoots and branches symbolic of Israel.

4:1, which see. The middle one, dealing with "the things that are," things present, therefore lies between chapters one and four. This division, so clearly marked, has an important bearing on the proper understanding of the whole book.

Some have disputed this division. That is not strange; there is not a verse or statement in the book that has not been controverted. Contending that the first chapter is too closely related to the next two to form a separate division, they would translate thus: "Write therefore the things which thou sawest and what they are," or "—even the things which are." The chief objection to that is that it makes poor sense. The common translation is better and more natural. John *had* seen something—namely, the vision of the glorified Lord; and he was bidden to write that, and he did so. The next two chapters do actually refer to "*things that are*"—present existing church-conditions. And the "things which shall come to pass hereafter" (or, "after these") are specifically introduced at 4:1—"Come up hither and I will show thee the things which must come to pass hereafter."

Let us hold fast then this simple, three-fold division of the book. It is God's own division of it, and needful to a proper understanding of the Revelation.

THE MYSTERY OF THE STARS AND CANDLESTICKS.

To the commission to write the Lord adds an explanation of the significance of the stars in His right hand, and the seven golden candlesticks.*

The *mystery of the seven stars*. In the New Testament "mystery" does not mean an enigmatical, incomprehensible thing, but a previously unrevealed thing; a secret, now disclosed. "*The seven stars are the angels of the seven churches.*" But there is a difficulty in determining what or who is *the angel* of a church. The commonest meaning, a messenger (2 Cor. 8:23; Phil. 2:25) does not seem to apply here: this angel is a more important personage. Moreover we send messages *by* a messenger; but the messages that follow are addressed *to the angel*. Nor is it a heavenly angel, for obvious reasons. However this need not detain us. Sufficient to recognize that the angel in each case is a representative of the church, and seems more or less responsible for what the church does.

It has been suggested that an "angel" is always the mystic representative of that which is not present, or not seen. (As see, Acts 12:14, 15). On the same line is the thought that the angel of the church is the ideal personification of the spirit of the church—so that the angel of the church is in this sense the church itself. Uncertainty on this point will not prevent us from understanding the seven Messages that follow.

But "*the seven golden candlesticks are seven churches.*" They were of gold—as were all the furnishings of the inner

*Verse 20 is not grammatically dependent on verse 19; and is best rendered, "As for the mystery of the seven stars which thou sawest, etc." (H. B. Swete.)

sanctuary of the Tabernacle and the Temple where God's presence dwelt. They were lightbearers; for the church is the pillar and ground of the truth. (1 Tim. 3:15).

Beyond this lies more to challenge our inquiry and attention. Why are they *seven*? We think at once of the seven-armed candlestick that stood in the Holy Place of the Tabernacle. But that was *one* candlestick, all its branches uniting in the one central stem. Here we have seven separate ones—each representing a church. This is significant. It proclaims loudly the great principle of congregational independence. Each candlestick stands on its own base, carries its own light, and is entirely independent and distinct from the others. Each congregation of His church stands as a separate entity before God. In the messages that follow no single church is criticized or commended for what another does; nor is one directly affected for good or ill by the faithfulness or disobedience of other. Each church is autonomous: there is no visible centralized government that controls all the different congregations. This fundamental God-ordained constitution of the church cannot be violated or even tampered with without disastrous consequences. In it lies one of the chief safeguards of the church's purity and spiritual power.

But though as to their visible state separate and independent, the candlesticks are after all joined together. They do after all form a unity, a "seven-armed candlestick." The central stem is there—manifest to John's vision: it is *the Son of Man in the midst*. They are not one in earthly connection: they are one in Him, and in a sevenfold inward unity of the Spirit (Eph. 4:4-6). The many churches (congregations) become in Him the Church Universal.

SEVEN CHURCHES.

But why just *seven*? The question is not yet answered. "John to *the seven* churches in Asia. . . . What thou seest write in a book and send it to the *seven* churches. . . . I saw *seven* golden candlesticks and in the midst of *them* one like unto a son of man Did the Son of man walk only in the midst of these seven? Were there no others? Was He not in the same relation to them all? Did He not hold all their stars in His right hand? Were there not other churches even in "Asia"? What about Colossae? What about Hierapolis? Or were the hundreds of other congregations in the world not included nor concerned in this scene which John beheld nor in the messages that follow? Assuredly they were. Then why limit to *the seven*? The answer lies in the symbolic value of the number seven; and in the representative characters of these seven churches. We have already had a reference to "the seven Spirits of God" (1:4; 3:1). But we know of a certainty that there is but *one Spirit*. The "seven Spirits" represent the One Spirit in His totality and perfection, in all His offices and functions:

"In all the characters He bears
And all the forms of love He wears."

Seven is the number of perfection and completion. Seven rounds out the cycle and compasses the whole. There are many series of sevens running through this book, and we shall have occasion to observe that in every case the seven signifies a fullness.

So here. The seven churches are representative of all the churches, then or since or now. In those seven are all included from the worst to the best and every degree between, answering to all possible conditions and situations in which the church may ever be found. The cycle of all the phases of the One Church is summed up and completed in these "seven churches that are in Asia," and what is said to them is said to all.

PERSONAL AND HELPFUL THOUGHTS.

In Jesus we share the tribulation, the kingdom, the patience (steadfastness). We have been translated into the Kingdom of God's dear Son (Col. 1:13) and thus we share in the Kingdom even now. But "through many tribulations we must enter into the kingdom of God." (Acts 14:22). By faith and patience we inherit the promises. "Be patient therefore brethren until the coming of the Lord." (Jas. 5:7). Patience is "the key-note of the hour." Revelation is the book to sustain the Christian's patience.

The Living One. He dieth no more: death no more hath dominion over Him. How much that means to us! "Because I live, ye shall live also." "We shall be saved by his life." (Rom. 5:10). He is able to save to the uttermost all them that draw near unto God through Him: "seeing he ever liveth to make intercession for them." And united to the Living One? "He that hath the Son hath the life; he that hath not the Son hath not the life." (1 John 5:12). "With thee is the fountain of life." (Ps. 36:9).

"In the isle of Patmos. . . partaker with you in the tribulation and kingdom and patience." "These things I have spoken unto you that in Me ye may have peace: in the world ye shall have tribulation, but be of good cheer: I have overcome the world." (John 16:33). In this lies an indication of the purpose of the Apocalypse.

It is night. Stars shine at night. Candlesticks are in use at night. It is night still. The world lies in darkness and in the shadow of death. "Watchman, what of the night?" The book has an important bearing on the answer to this question.

There is no light provided to illuminate the world's awful night in this dispensation, save that of the candlesticks, the churches, and individual members who "are seen as lights in the world, holding forth the word of life." (Phil. 2:15, 16). The Lord Jesus is the Light of the world; yet does He not Himself shine directly in the world, but upon His own on whom also He depends to illuminate this darkness for Him. "For ye were once darkness, but are now light in the Lord: walk as children of light."

Our Father: we have undertaken to study a book which Thou hast sent to Thy servants, in which the Spirit is showing us things that are to come. We feel very deeply our dependence on thee as we enter upon this sacred ground. Help us to come with reverence and earnest purpose: not in idle curiosity, nor yet as despising the message of prophecy. Help us to read, to hear, to keep these words that we may obtain the promised blessing. Help us to receive it with simple heart and see it with single eye; for as our hearts are, so will our understanding be. May we get a truer knowledge of Thee and of the glory of our Lord Jesus Christ; of Thy purposes and Thy work, that we may work in line with Thy aims and plans. May we learn from it that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward. May we see through it all the solemn meaning of what now is, in the light of the end. May we seek and find that in it which will draw us closer to Thee in life and work and faithful earnest service. Make it a blessing to us, and us a blessing in the world, for Jesus' sake. Amen.

"THE GOSPEL OF THE KINGDOM."

R. H. B.

I note in one of our religious weeklies an article highly commendatory of a volume, "The Gospel of the Kingdom," by Philip Mauro. The chief value of the book, in the eyes of the esteemed brother who wrote the encomium on it, seems to lie in the fact that Mr. Mauro once held and taught premillennial views and now repudiates them. Therefore he praises him and holds him up as a worthy example. The fact that Mr. Mauro performed such a sommersault seems no doubt very inspiring to my brother; but the fact of itself proves nothing. Men turn about from darkness unto light or vice versa. Only the word of God can settle the question whether Mr. Mauro's change was for the better or for the worse. But Mr. Mauro's case is rather unusual and remarkable. It is as rare for one who has once understood and believed what is called "premillennial" teaching to turn back to the weak and beggarly elements of the current postmillenarianism or anti-millenarianism, as for one who has understood the undenominational Christianity of the New Testament to turn back to denominationalism. I know of no other instance of such a turn as Mr. Mauro has made, but many and notable ones who turned the other way. But that is neither here nor there. I am well acquainted with Mr. Mauro's writings. His late books on prophecy including his latest are in my judgment very inferior and I think the brother who praises Mauro could himself put up a far stronger argument on that side than Mr. Mauro has done.

Mr. Mauro's chief abominations are,—(1) the "Postponement Theory" (2) the Restoration of Israel; and (3) the "Millennium" and future kingdom teaching. What he calls the "Postponement theory" is, in brief, that the kingdom announced by John the Baptist as being "at hand," and preached afterward by Jesus also, was the earthly sovereignty of Israel under their Messiah, as predicted in the Old Testament;—that this kingdom was "offered" to the Jews by Christ, and the offer being turned down by them, that kingdom was postponed until the close of the present dispensation, after which Israel will be converted and restored, and the Old Testament kingdom promises finally fulfilled.

Mr. Mauro's objection to this is but a quibbling about words. He makes much of the terms "offered" and "postponed"—as though those words essentially affected the matter. They do not. The whole thing in a nutshell is this: 1. Israel as a nation had certain promises. 2. Had they accepted Christ and obeyed, all their promises (whatever they were) would have been fulfilled to them. 3. Because they rejected Christ and His salvation they failed to receive them. This is simply and undeniably true. The only questions to be asked and settled are, What were Israel's promises? Do they include such a sovereignty or kingdom on the earth? and Will there ever be a time when

Israel will nationally turn to the Lord and those promises will be fulfilled to them? That alone is the issue, and not what Mr. Mauro facetiously terms a "Postponement theory." Moreover the position he combats is not "modern" at all, but has been held from the earliest days of Christianity, and was taught by the whole church generally for the first three centuries.

As to Israel's restoration—Mr. Mauro is shrewd enough to see that unless he denies the future restoration of Israel his contention against the "Postponement" comes to naught. So he resorts to the "spiritualizing" allegorizing, phantomizing, vaporizing exegetical methods of the post-millennarian, interlarding his arguments plentifully with caustic remarks, expressing disgust and amazement and indignation and condemnation (which, the lawyer doubtless knows, go further with a certain class of readers than scripture-argument) in order to deny the many plain declarations of God's word concerning the future of the nation of Israel.

In reference to the Millennium and the future kingdom, he pursues the same devious course of denial. Well, regardless of such a term as "Millennium"—if there is ever to be a time when the curse shall be lifted, when thorns and thistles shall be no more, when the lion shall lie down with the lamb, when righteousness shall triumph on this old earth, and when nations shall learn war no more, and the knowledge of Jehovah shall cover the earth as waters cover the sea, when the kingdom of this world shall become the kingdom of the Lord and of His Christ—however or whenever such an era be brought about, that is what we mean by the "*millennium*"; and if our friend thinks he can annihilate these plain prophecies by wriggle-worm exegesis, let him try it. The word of the Lord endureth forever.

The same is true as to the promises of the future kingdom in which *He who is now Lord of all* shall assert His right and reign with His saints over all nations "under the whole heaven." We hold with the same emphasis as Mr. Mauro does that the kingdom is *now*, and he does well to stress that much. Neither do we believe in any "two kingdoms" but in a future manifestation of the kingdom in power and great glory. In that sense the kingdom is yet to come. "When ye see these things coming to pass, know ye that the kingdom of God is nigh." Luke 21:31. Perhaps he can squirm out of statements as flat as this in order to sustain his "modern theory"?

A number of other points Mr. Mauro raises—as for example that the "great tribulation" is a thing of the past—which of course absolutely *necessitates* his doing away with the word "*immediately*" in Matt. 24:29, where it is declared that immediately after that unprecedented tribulation the celestial portents connected with Christ's glorious coming will follow. To do this he pursues the tactics of the postmillennarian commentators, whom, of late he seems devotedly to have followed. But what shall I more say—the time would fail to bring out all the

inconsistencies and puerilities of ratiocination exhibited in Mr. Mauro's late books, including the much commended "Gospel of the Kingdom."

In pleasing contrast we rejoice to be able to present elsewhere in this issue another one of the splendid articles from the *Millennial Harbinger*, from the pen of Brother J. T. Barclay whose knowledge and understanding of the scriptures is not second to Mr. Mauro's, to say the least, and to whom the "poison-labels," "Modernism," "Russellism," "Romanism," (which Mr. Mauro so freely attaches to people who are no more guilty of such things than he himself is) would hardly be applicable. We commend Dr. Barclay's article heartily to the consideration of our readers.

THE DESTINY OF ISRAEL.

THE WELFARE OF THE WORLD BOUND UP THEREIN.

BY J. T. BARCLAY.

Note by Editor: This is the second of a series of articles from the *Millennial Harbinger*, by our brother Dr. Barclay—one of the great and honored pioneer preachers of the Restoration Movement and a missionary of the church of Christ to Jerusalem. Barclay's first article, with Alexander Campbell's introduction and commendation of the series to the readers of the *Millennial Harbinger*, appeared in last month's issue. We have from time to time republished writings along the same line from the pen of Campbell, Scott, Challen, Creath, Lard, and others—not of course to prove a position by the mere fact that it was held by these good men, (for only the Bible is our authority in matters of doctrine) but to submit them to the faithful consideration of the readers, in the light of God's word, and also to show that the prophetic teaching of the Bible was a matter of great importance and value in the eyes of those brethren, nor did they disparage one another for studying and teaching it. It is edifying to note how those great men of God found the Bible to teach some of the very same doctrines which certain amateurs in our days denounce as "modern." Not having been informed by any latter day scribes that this teaching is "modern" and "new theory," those good old brethren went on in their simplicity, believing and teaching whatever they found in the Old Book, no man forbidding.

Present condition of Israel and his Land, contrasted with their former and their future condition—Their Restoration, resumption, nationalization and ennoblement as chief of nations.

Of all the countries upon "this great globe on which we dwell," there is not one that will compare with that land given by the Most High when he divided the nations their inheritance, to his "Friend" Abraham and his seed for "an everlasting possession"—whether reference be had to its geographical position, its chorographic advantages, the exuberance, variety and rarity of its productions, its entire adaptedness to the full development of man, or whatever else renders a place of residence desirable; and especially that remarkable district lying between the snowy heights of Lebanon and the torrid depths of the asphaltic valley, so renowned for its flora and sylvia where not only might all the productions of the earth be had in a single day's ride, but some nowhere else to be found.

And that this is not too high an estimate of its character

and capacities, may well be conceded when it is remembered that it was specially selected by the "Maker and Possessor of heaven and of earth" himself, for his chosen people, who also pronounced it "a pleasant land," "and exceeding good land," "a land which the Lord thy God careth for," "whose eyes are upon it from the beginning of the year to the end of the year," "a land wherein thou shalt eat bread without scarceness," "thou shalt not lack anything," "a delightsome land, saith the Lord of Hosts," "a land that I had spied out for them, flowing with milk and honey," "Which is the glory of all lands." We can therefore well credit the accounts of its exuberant fertility and teeming population, as recorded by Herodotus, Josephus, the chroniclers of Judah, and other ancient historians. Some idea of its capability of sustaining a large population may be formed, when we remember that one of its smallest cantons (the Lot of Benjamin—by no means the most fertile), only twenty or thirty miles in length by half that breadth, must have contained at least one million of inhabitants, as we may confidently infer from an incidental remark by one of the Jewish chroniclers.

Altogether commensurate with the excellency of the land was the magnificence of its world-renowned metropolis—a city of

" . . . Palaces, bulwarks and piles stupendous,
Whose very ruins are tremendous"—

"beautiful for situation, the joy of the whole earth," "the perfection of beauty"; and crowned by a temple that was "exceeding magnificent, of fame, and joy throughout all countries." No wonder that the exulting psalmist invites the chronicler to count the towers thereof, and mark well her bulwarks, in order to tell it to generations following.

Nor were the people less remarkable for their high origin, their noble destination, and all their pre-eminent endowments, mentally, morally, and physically, than the land was for its fecundity and the city for its magnificence;—great, mighty and populous, "a kingdom of Priests," "a peculiar treasure to the Lord above all people,"—courtiers, philosophers and potentates came from distant realms to do honor to their sovereigns, philosophers and seers.

Such was the Holy Land when it was deeded by its Sovereign Proprietor, the Governor amongst the nations, "to Abraham and his seed" in perpetuity—such its capital and such its privileged inhabitants. But alas! how changed their present condition. Few things wear a more unpromising aspect than the "land of promise" now does, and has done for the last decade and a half of centuries—few cities so down-trodden, and few people so degraded! Where is now that "glory" for which this holy land was so renowned in the palmy days of its prosperity? Where that delightfulness which characterized it when possessed by the children of Israel? Where now those brooks of water, of fountains and depths that once sprung out of the valleys and hills? Where the latter rain? where the dense popula-

tion? Where all that prosperity and magnificence that made Jerusalem, Judea and the Jews, at once the admiration and envy of the world?

Most literally and fearfully has the curse denounced by the great law-giver of Israel, as the inevitable penalty of disobedience, been visited upon this heaven-smitten land and its devoted inhabitants. For twelve long centuries has it groaned beneath the oppressive yoke of Apollyon, the great destroyer—to say nothing of the oft-repeated incursions of Romans, Persians, Egyptians, Syrians, and other oppressors. The latter rain being divinely withheld, not only have many fountains and streams disappeared, but the climate has been so deteriorated that all animated nature is made to suffer, and the whole face of nature seems clad in sack-cloth and ashes. Instead of being, at this time, as it was once pronounced, “a land where thou shalt lack no good thing,” it now lacks almost every good thing. In lieu of its pristine delightsomeness, desolation reigns supreme; and instead of its native prosperity and glory, i-c-h-a-b-o-d is everywhere inscribed upon its mouldering ruins and parched-up soil. Instead of yielding food for millions, a few hundred thousands of miserable inhabitants barely find a scanty subsistence.

And the city—“the city of the Great King!”—“How doth the city sit solitary that was full of people!” “She that was great among the nations and princess amongst the provinces, how is she become tributary! All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, ‘is this the city that men call the perfection of beauty, the joy of the whole world!’”

“Where now thy pomp, which kings with envy viewed?
Where now thy might, which all those kings subdued?
No martial myriads muster in thy gate;
No suppliant nations in thy temple wait;
No prophet bards, thy glittering courts among,
Wake the full lyre, and swell the tide of song.”

Trodden under foot of the gentiles, as she has been for so many centuries, the poor daughter of Zion is the very personification of degradation and wretchedness!

And if such is the sad condition of the land and the metropolis, how much more deplorable is that of the people! Driven into captivity—Judah eighteen and Israel twenty-five centuries ago—and still “scattered and peeled, meted out and trodden down, a hissing, a byword, a taunt, a proverb, a curse and a derision”—disfranchised by every nation under the sun save one—how pitiable is their condition. Was ever sorrow like theirs? But thus it was written and thus it must be—however astonishing. The same sure word of prophecy, however, assures us that Jerusalem, Judea and the Jews, are not always to remain thus down-trodden, blighted, despised and despoiled; for that same word of prophecy which has been so literally verified in their present depressed and degraded condition, assures us of a glo-

rious destiny yet awaiting them:—that Jerusalem shall be rebuilt, enlarged, and adorned as never yet was city adorned; that it shall become the grand metropolis of the world, over which, enthroned in the impending celestial city, the Lord of Hosts, assisted by the risen saints, shall reign gloriously before his ancients, and whence the Law of the Lord shall go forth in a far higher sense than it ever yet has done. And not only shall the Holy City be thus renovated, beautified and blessed, but according to a covenant divinely ordered in all things and sure, every portion of the Holy Land, at least, (if not of all the earth) shall be so far regenerated and delivered from the curse under which the whole creation groaneth and travaileth, that it shall yield its increase as it never yet has done since Adam and Eve first sinned: nor only so; but even ravenous beasts and noxious reptiles themselves (according to the covenant which the Lord has vouchsafed to make with the brute creation) shall become as gentle and innocuous as they were originally in the garden of Eden! But if such are the blessings vouchsafed to the city, the land, and the brutes of the field, how much greater those that are held in reservation for that peculiar people whom the Lord hath chosen out of all the nations of the earth to show forth his praise, in that day when he shall “remember the land”—even when he remembers his covenant with Jacob, with Isaac, and with Abraham (Lev. 27:42), and shall be jealous for his land, and pity his people. Joel 2:18.

But it may be well, after this brief sketch of Israel and his heritage of the past, the present and the future, to cite a few passages of Scripture in proof of the promised restoration, re-summption, re-enfranchisement and ennoblement of this most illustrious of all races—the more immediate object of the present number.

That Israel was designed to remain isolated, and never to amalgamate with the gentiles and lose their distinctive nationality, is very evident from the declaration of the son of Bethor, as he “beheld them from the mountains of Moab, (who, however perverse, certainly spoke under the divine afflatus at that time) “Lo, the people shall dwell alone, and shall not be reckoned amongst the nations.” (Num. 23:9). Their continued preservation as a separate people is also shown by Jeremiah (30:11) “for I will make a full end of all nations whither I have driven thee, saith the Lord; but I will not make a full end of thee, but correct thee in measure.” And again in these words, (31:36, 37), “If these ordinances (of the sun, moon and stars) depart from before me saith the Lord, then the seed of Israel shall also cease from being a nation before me forever. If heaven above can be measured, and the foundations of the earth searched out beneath, I shall also cast of all the seed of Israel for all that they have done.” (See also 33:25, 26). To the same effect is the declaration of Hosea, (3:4, 5), “The children of Israel shall abide many days without a king and without a prince, and with-

out a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord God and David their king; and shall fear the Lord and his goodness in the latter days."

That the children of Israel are predestined to be restored to their Fatherland, is sufficiently obvious from scores of passages—far too numerous for insertion in this brief essay: let it suffice, therefore, to cite only a few comprehensive ones—such as will best meet the objections alleged against a literal restoration: i. e., that all such passages either refer to the restoration from Babylon, or must be construed spiritually. In order to economize room, they are cited without note or comment, farther than that indicated by italicizing, or by an occasional bracketed remark:

I. Ezek. 37:21-28: "Thus saith the Lord God, behold I will take the children of Israel from among the heathen whither they be gone; and will gather them on every side, [not from Babylon only] and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel: and one king shall be king to them all; and they shall be no more two nations: neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: (certainly this is yet future) so shall they be my people, and I will be their God, and David, [i. e., Messiah—the Beloved] my servant, shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments and observe my statutes, to do them: and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children for ever, and my servant David shall be my Prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant, with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more."

II. Isa. 11:11, 12: "And it shall come to pass in that day, that the Lord shall set his hand again, the second time [this of course cannot be the restoration from Babylon, which was the first] to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Isles of the sea—[it will be remembered that the Jews—to whom, by the way, the first restoration was almost entirely restricted, were only held captive in Babylon.] And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."

III. Jer. 31:27-34, 38-40: "Behold the days come, saith the Lord, that I will sow the House of Israel and the House of Judah, with the seed of man and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down and to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord—[was the one literal? so shall the other be—just as literal: if their dispersion was literal, so will be their restoration.] In those days they shall say no more, 'the fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to

bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord:) but this shall be the covenant that I will make with the House of Israel;—after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people [will any one undertake to say that this is now the case?] And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord; [can this be said of them with truth as yet?] for I will forgive their iniquity, and their sin will I remember no more.” [Is this the case yet?]

“Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananel unto the gate of the corner; and the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath [greatly enlarging its present limits]; and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Cedron, unto the corner of the horse-gate toward the East, shall be holy unto the Lord [which it certainly is not now]; it shall not be plucked up nor thrown down any more forever.” [This, of course, is not the extension made by Agrippa, for that was utterly destroyed by Titus.]

IV. Jer. 32:37-42: “Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely [this of course is yet future]; and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me forever, for the good of them and their children after them; and I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put my fear into their hearts, that they shall not depart from me [surely this is not the case yet!]: Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly, with my whole heart, and with my whole soul; for thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them” [just as literally].

V. Jer. 33:7-9: “And I will cause the captivity of Judah and of Israel to return; and I will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquity whereby they have sinned and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.”

VI. Ez. 36:11: “And I will settle you after your old estates (which was not done in the first restoration), and I will do better unto you than at your beginnings; and ye shall know that I am the Lord.”

VII. Amos 9:11-15: “In that day, [a phrase always applied to the period immediately introductory of the millennium] will I raise up the tabernacle of David, which is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. [Not yet accomplished, certainly; and Hence ‘that day’ is yet future.] Behold the days come, saith the Lord, that the plowman shall overtake the reaper; and the trader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel; and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof: they shall also make gardens and eat the fruit of them. And I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” This certainly is not a spiritual restoration; and that it is yet future is most obvious.

Many passages might be quoted, showing miraculous interposition in accomplishing the closing stages of the restor-

ation. Now, no miraculous power having been called into requisition at the first restoration (that from Babylon) all such passages must of course refer to a restoration yet future. The same may be said also of such as mention the permanent emancipation of Israel, and the subjugation of their enemies, in connection with the restoration; and of such passages also as couple their return with the advent of Christ, the millennium, or a state of sinlessness. But why multiply proof of that which is already self-evident! for if a yet future restoration is not unmistakably taught in these various passages, what language could possibly be used that would convey the idea!

It is most obvious from the Scriptures that there are two phases or stages of the restoration—the one partial and initiatory, consisting of the House of Judah mainly, the other full and complete, consisting exclusively (almost) of the House of Israel—the former effected by human instrumentality, without any special act of divine interposition—the latter accompanied by tremendous displays of divine power. It is of course with the former alone that we have any concern.

That Israel, thus territorially re-instated, is to be also politically re-established and completely re-enfranchised, is sufficiently obvious from the declarations of the Lord, already cited—"I will settle you after your old estates, and do better unto you than at your beginning," and "I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all." (Ezek. 37:22). To the same effect is the prophecy of Isaiah, (1:26), "I will restore thy judges as at the first, and thy counsellors as at the beginning." But the fact is still more obviously indicated by Zechariah, in the twelfth and fourteenth chapters of his prophecy, who there shows them to be regularly organized as a nation, under governors of their own, when the confederated nations invest the city. With equal explicitness is the same fact shown by Ezekiel, (chs. 38 and 39) in describing the same invasion.

Never, in all the annals of revolutions, have such social changes occurred as will ensue on the full resumption of Israel into the divine favor; for the Lord has assigned to Israel absolute supremacy over the nations. It is abundantly evident from the following Scriptures, and others that might be cited, that when the year of recompenses for the controversy of Zion shall have arrived, not only shall Israel receive homage and exact tribute from all nations, as the descendants of the "heir of the world," but rule over them with supreme authority, under the "King of kings"—Jerusalem being the grand metropolis of earth.

"Thou shalt also suck the milk of the gentiles, and shalt suck the breast of kings," says Jehovah, addressing Israel, personified in Jerusalem. (Isa. 60:16.) "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls; and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee." (Isa. 60:9, 10). "The sons also of them that afflicted

thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." (Isa. 60:14).

"And strangers shall stand and feed your flocks; and the sons of the alien shall be your plowmen and your vine-dressers." (Isa. 61:5). "For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob; and the people shall take them and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and hand-maids; and they shall take them captive whose captives they were; and shall rule over their oppressors." (Isa. 14:1, 2.) "For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." (Isa. 60:12).

J. T. B.

—Millennial Harbinger—Series V. Vol. IV—1861—Article Pages 6-14.

THEY BELIEVE IN HIM.

The missionaries all know and love Brother and Sister Janes for their unselfish sacrificing service. Out of scanty means, many of them have sent, and would not be restrained. Here are two more letters from the field:

"Mrs. Broaddus and I have just seen in the last issue of The Word and Work that the rest of the 'Ford fund' has not yet come in, so we want to have a part in finishing up the job. We hope that Brother Janes has the car by the time this reaches you. If anyone deserves it, he surely does."—Ethel Mattley.

"Now, another thing: \$. is to go on the 'Ford fund' for Brother Janes. It has been our intention for some time to send something on it, but on account of being in the hospital and moving up here, we have neglected it too long."—Margaret Broaddus.

Yes, Brother Janes has the car, has just made a long missionary trip in it—transporting all his picture paraphernalia—and the fund is almost complete. Sixty-four dollars more, and we will say, Enough.—E. L. J.

DALLAS HEBREW MISSION.

With solemn pleasure I want to report that it has been my blessed privilege to visit the magnificent city of Memphis, Tenn. That was made possible through the graciousness of a Railroad company. I presented to many of the tens of thousands of Jews that Jesus Christ, whom they had been taught to hate, is the M-shee-ach, (Messiah) and the Ya-shoo-a (Saviour) of the world. I found they gladly availed themselves of the opportunity to hear of the prophetic utterances, and their amazing fulfilment presented in their own tongue, and the presence of God was realized each time I gave testimony.

The adroitness of Satan is manifest today in a startling way, counterfeiting the glorious work of Jesus by various dark cults closely related one with another. Human efforts cannot afford heart-rest, cleansing from polluted conscience and give peace of mind. May the Lord help us to cherish the precious inheritance which we received by the New Birth, bought with the precious, yea, most precious blood of the Son of God.

The efficacy of prayer is the antidote in these great conflicts. That is the supreme joy of our present life.

I pray for obedient hearts to have initial impulse to co-labor with the Dallas Hebrew Mission work, and with its worker.

Box 1011, Dallas.

S. D. Eckstein.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Bro. Charles Gruver passed Honolulu en route to China April 30. ** Bros. Homer Winnett and S. P. Pittman, of Nashville, Tenn., are due to sail for Japan this month. ** We should be sending missionaries every month. ** Bro. W. N. Short is doing a good job of seeing the southwestern churches and they relish his messages.

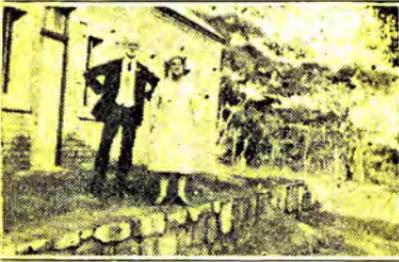
Bro. Kinji Tashiro and Bro. Kensho Yanai, of Japan, are now students and workers in Los Angeles. ** Sister Addie Brown thinks the Merritts look well, but tired. ** Max Langpaap, who is hopeful for the work in Honolulu, would like to have a vacation this year. ** Writer appreciates the enterprise of Bixler, Morehead, and Oldham in the issuance of their informng bulletins. ** Sister Phillips, Bell, and Mead, of Abilene, Texas, are commended for active part in helping the missionaries. ** Bro. Pepperdine is making possible some simple preaching halls in Japan. ** Sister Zelma Lawyer is in Abilene Christian College. ** When solicited for life insurance, Bro. Y. Hiratsuka, Tokyo, declined, expressing his faith in the church of the Lord. ** At last accounts, Virgil and Ramona Smith, Brazil, were living in the meeting house: that house was honored.

We are pleased that Sister Rhodes is better. ** The Moreheads did not even have a cold the past winter. ** In the U. S., there is one preacher for each 600; in Japan, one missionary for each 87,000. Some uninformed folks think "we need the gospel right here as much as anywhere in the world." It is no more than the truth either to say such folks lack faith in God and—unfortunately—they are properly rated in disobedience to the wish of Him who directed His gospel to be taken "into all the world" and given "to every creature." Moreover such folks cannot claim to be fully reproducing the New Testament church nor following the example of Paul who desired to preach where Christ had not been named. ** Bro. Oldham is deeply appreciative of the fellowship supplied him. Donors can be thankful for the privilege of helping. ** Writer of this page is having an interesting trip through May with the western churches where much interest in the work exists. Several prospective missionaries have been seen; also Bro. and Sister Short. ** In China, \$5 will publish thousands of tracts, cover about 200 miles of travel, or supply a language teacher an hour a day for a month. Send us some \$5 checks. ** Harry Fox baptized a man just before returning from Sister Andrews' station to his own home. ** The work has lost heavily in the death by fever of Bro. Jose Cordova in the Philippines. ** Sister Sherriff keeps up the meat supply with her rifle. She shot two bucks

sometime ago. ** An African preacher wants a revised Bible. Perhaps some reader will send \$3 for cost and carriage. ** Bro. Merritt had the first service in the new meeting house with the Brown family present. ** Joyful news: eleven more baptized by George Scott in Africa. ** Good word from Bro. N. B. Wright, China, who had between 30 and 50 letters to write. ** Are you praying the Lord of the harvest to send forth laborers? He knows how to select them.

OUR LORD'S WORK AT HUYUYU.

W. J. Johnson.



In the picture at our left Brother and Sister Sherriff are seen standing in front of the six room brick house which they have built on the property of the churches of Christ at Huyuyu, South Rhodesia, Africa. Being thrifty and full of zeal for our Lord's cause they built it at an approximate cost of \$1,750. Other pictures show that his time is not all taken up with the building of a house, for many souls have been persuaded to give themselves to the Lord during the past

two years. But inasmuch as the cost of the house is more than he estimated, it is important that attention be called to it so that their minds may be relieved of the great burden to give themselves more freely to the saving of souls.

Before the wet season began last fall, the South African Lumber Company, knowing their need for shelter and protection, insisted that he take the needed materials to finish the house, saying, "We are in a position to trust you." Knowing that the work directed by Brother Sherriff is sponsored by the churches of Christ, the company felt that funds would soon be supplied to pay off the account. As about nine months have passed since then, we should strive to furnish the needed amount to cancel the debt by the last of June. Let us act at once. Each one can give something.

At the end of each month funds are forwarded. We shall gladly include your gift and make a report of it to him. Send to my address, 1816 Avenue M, Galveston, Texas.

JAPANESE WORK IN LOS ANGELES.

Quarterly Financial Report.

H. Ishiguro.

I received the following contribution during the first quarter of the year 1929. January: through Bro. W. Edgar Miller, \$83.29, \$16.71; from the rent of the rear house of the church property, \$20. The total is \$120. February: through Bro. R. L. Smith \$44.10. March: through Bro. R. L. Smith \$13.22; \$70.81. Through Bro. W. Edgar Miller, \$35.97. Sister G. Brooks, \$35. From the rear house rent \$20. The total is \$175.00. I get \$130.00 every month—\$100 for the living, and other expenses; \$30 for the house rent. My support is behind since the last year, \$204.19. I believe God help me. God supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19).

Bro. Takikawa and sister Ryu Takikawa were baptized the fourth of the last month. I am very glad that we have Bro. Kono, Bro. Ita, and Y. Shigekuni and Bro. Mazawa, who have been working faithfully the gospel among their friends. Therefore we have been having a meeting of Bible study and prayer about every week. As a result,

several earnest seekers after truth appeared. We are going to have more to be baptized soon.

We have twenty children of the Japanese language school and Sister Ishiguro and writer teach them every afternoon from 2 to 5 o'clock. I expect we have more children for the next summer term. I was doing labor work to make my living on which is short money. But I gave it up for the language school. And I have to work and spend my whole time for my church work. I have to visit the Japanese people's family to preach the gospel every night. I come back home about one or two o'clock often times. But this night visiting and preaching is very important to raise membership of the grown people here. My church work is hard. But Paul teaches us, "I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24).

Sister Bell Rugsdale teaches English song and Bible to Sunday school children, at the church or the children's houses. Sister Hetty Lee Ewing and Naemura and Bro. Yanai and Bro. Tashiro are helping our Sunday school. Bro. Yanai and Tashiro preach at our church often too. Therefore our church work going fine lately. Sister Andrews is going well lately by the grace of God. Please pray and help for her. Our treasurer, Bro. W. Edgar Miller, moved to 5533 Stratford Road, Los Angeles, Calif., from Pasadena, the other day. God bless you and your church work. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

B. D. MOREHEAD LETTER.

By word of mouth and with tracts, people are hearing the gospel for the first time.

Up to about two weeks ago we have had to depend upon native help from other missions, generally speaking. Now we have a full time worker. He finished school this spring and is now free to devote all his time in helping us get the gospel to his people. I baptized him two years ago. Now he preaches a good sermon and sings well. I many times feel ashamed of myself in seeing him show more zeal than I do.

For the first quarter of this year, including what Mrs. Morehead received from the sisters for her work with Children, Ota Mission has received \$720, or about eight dollars a day. This is in addition to what we receive through Waverly-Belmont, Nashville, Tenn., for personal support. Several churches send for our personal support through Waverly-Belmont, to the extent of \$150 a month.

The above has been used for the following items: Rent on church house, land and play ground; duty on kindergarten piano (monthly payment on kindergarten piano being made by Grave Ave., sisters); travel; native help; printing; postage; tracts and equipment. We appreciate your fellowship and pray God that your interest in preaching to the untaught may ever be on the increase. Let us give those who have never heard a chance. This is God's will.

Ota Machi, Ibaraki Ken, Japan.

E. A. RHODES LETTER.

Work is going along about as usual. Spiritual interest is increasing among the workers. One more was added on April first. There are three regular helpers now; two more prospects. We hope that the Lord will send them forth also into His harvest. One more was baptized Sunday making thirteen this year. The chapel is almost completed. The location is fine. Many are hearing the gospel now but as ever only the few are accepting. We ask the prayers of all the brethren in behalf of this work. Christian love to all the brethren.

Hitachi Omiya, Japan.

E. A. Rhodes
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The Lord's Day Lessons

FIRST LORD'S DAY LESSON OF JUNE

Lesson 9.

June 2, 1929.

LATER EXPERIENCES OF JEREMIAH.

Golden Text: Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.—Matt. 5:11.

Lesson Text: Jer. 38:4-13.

4 Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 And Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

7 Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin),

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took hence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

Study Questions and Brief Comments.

Verse 4. When did the princes say this? (Verses 1-3). On what ground did they want Jeremiah put to death? What had Jeremiah said? What motive did they impute to him? Did they ever ask whether Jeremiah had spoken the truth? or whether he spoke God's word to them?

Verse 5. What did poor, weak, vacillating Zedekiah answer the princes?

Verse 6. What was done with Jeremiah then? (Read Ps. 69:1-3, 14, 15).

Verses 7-9. Who rose up for Jeremiah's help? Under the circumstances was that a risky and brave thing for a colored servant to attempt? How did Ebed-melech get the courage? (See Jer. 39:18). What plea did he make to the King?

Verse 10. What did the king do about it?

Verses 11-13. How did Ebed-melech arrange to keep the ropes from hurting Jeremiah as they pulled him up out of the dungeon? Where was Jeremiah kept after this?

NOTES AND TEACHING POINTS.

1. THE LAST DAYS OF THE KINGDOM.

Nebuchadnezzar was besieging Jerusalem and every day it became more evident that the city's fall was near. Meanwhile Jeremiah, faithful to his God and faithful to the real interests of his people, continued to deliver the message God gave him. "Surrender to the King of Babylon. If you go out

to him your lives will be spared and the city will be spared. If you try to hold the fort both you and the city will perish together." Such, in substance, was the message of Jeremiah in those days. As usual he was speaking to deaf ears. Not only so but they impugned his motives and petitioned of the King to have Jeremiah put to death as a traitor. This was not the beginning of the end only, it was near the end of the end.

2. KING ZEDEKIAH.

"A double-minded man is unstable in all his ways." That describes Zedekiah. He recognized Jeremiah as a prophet, yet would not obey Jeremiah's message. He was deeply and favorably impressed with Jeremiah, yet gave permission to the princes to do away with him. Yet, presently, at the remonstrance of an Ethiopian servant, he allowed Jeremiah to be rescued. He did not take a positive stand either for Jeremiah, nor against him. Nor did he stand wholehearted for or against anything else, for that matter. He was a drifter—just the sort of king that would be sure to seal the downfall of the people in such a crisis. He was a son of Josiah, and the last of the kings of Judah.

3. JEREMIAH'S HEAVY TASK.

"It is difficult to conceive any situation more painful than that of a great man condemned to watch the lingering agony of an exhausted country, to tend it during the alternate fits of stupefaction and raving which precede its dissolution, and to see the symptoms of vitality disappear one by one, till nothing is left but coldness, darkness, and corruption." (Lord Macauley).

"Jeremiah, through his long ministry, had only the great sorrow and unceasing pain in his heart, and nothing more. His duty was to stay year after year in Jerusalem, rejected, threatened, set in stocks, cast into the miry dungeon, repeating over and over a fearful message to unwilling ears, with never the joy of a single success." (Ballantine).

"Measure thy life by loss, and not by gain,
Not by wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

4. THE LONGSUFFERING OF GOD.

"The whole book of Jeremiah shows how slowly the wrath of the Lord arose against even the guilty people; how carefully he exposed to their view their great sin, and held it up in every just and appropriate light as a breach of covenant, an abuse of mercy, an insult to the great God their Maker and Father, and as done in the face of constant warnings through his prophets, whom for a long time he had been sending early and late. Interspersed with and following these revelations of sin were repeated invitations of repentance and assurances of pardon couched in most gentle and touching terms, and sent from the Lord in the gentle and oft-flowing tears, of this most affectionate prophet. Let us not fail to note that those tones and tears were only a fair representation of the heart of the Lord, who selected, inspired, and sent him. Verily, all that tender sympathy, faithful reproof, long delay, and admonitory forewarnings could do to reclaim and save guilty men was faithfully and fervently done to save this guilty nation—but in vain. The hour of retribution must come at last. It came, and its vengeance was terrible." (Cowles on Jeremiah).

5. POPULAR FALLACIES DISPROVED BY JEREMIAH.

"Looking at Jeremiah and pondering the Lessons of his tears we begin to suspect that our unreadiness to understand him may come from the influence on our mind of the popular fallacies which pervade the literature of the day. In his presence the hollowness of these fallacies becomes more than ever apparent. Here are some of them:

"1st Fallacy: That one should always look on the bright side.

"2nd Fallacy: That all things are for the best.

"3rd Fallacy: That truth is mighty and will prevail.

"4th Fallacy: That great crises always produce great men.

"5th Fallacy: That revolutions never roll backward.

"6th Fallacy: That if religion is rightly presented people will always welcome the preacher.

"7th Fallacy: That in politics we may rely on the sober second thought of the people." (Ballantine).

SECOND LORD'S DAY LESSON OF JUNE

Lesson 10.

June 9, 1929.

THE STORY OF THE RECHABITES.

Golden Text: We will drink no wine.—Jer. 35:6.

Lesson Text: Jer. 35:5-11.

5 And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8 And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;

9 nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadnezzar king of Babylon, came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

Study Questions and Brief Comments. Verse 5. Why did Jeremiah do this? (By Jehovah's orders. See Jer. 35:1-4).

Verses 6, 7. What did the Rechabites answer? Why would they not drink? What else had Jonadab their forefather enjoined upon them?

Verses 8-10. What had that remarkable people done? Is reverence for paternal authority, and obedience, a high trait? What did God think about it? See Jer. 35:18, 19.

Verse 11. Why were they in the city at this time? (Note that this was in the days of Jehoiakim, soon after Josiah's death.) See Jer. 35:12-17 for the lesson God made of this—the rebuke of Israel's disobedience to Jehovah their God.

NOTES AND TEACHING POINTS.

1. JONATHAN THE SON OF RECHAB.

Who was Jonathan the son of Rechab? He appears just one time in the sacred history, in 2 Kings 10:15, 16, where he is seen as a friend of Jehu in the latter's God-appointed mission. He became the forefather of the Rechabites, an Israelitish clan.

2. THE LAW OF THE RECHABITES.

Jonathan with his clear eyes had observed the corruption and ruin of the people in his day, and had also discerned the causes. He saw the evil part intoxicating drink played, in breaking the moral stamina of the people and bringing them very low. He perceived also that people are apt to be strongest and morally purest under stress of hardship and comparative poverty, that wealth and luxury breed idleness and vice, and that the cities were centers and hotbeds of corruption. So he laid down laws for his descendants that they should not drink wine, nor settle down in towns or villages. Because agriculture would result in settlements he assigned them to a nomadic life, as cattle raisers and tent-dwellers, hoping that by this the primitive simplicity and strength of his family might be preserved. After 250 years his descendants still respected and obeyed the law of their father. God commended them for this obedience and faithfulness, and promised that their family should endure for ever. (Jer. 35:19). So somewhere (and there have been reports of them) the Rechabites are still existing.

How strange and sad that these children of Rechab could keep faith with their father, but Israel would not be true to their God nor obey Him!

QUESTIONS FOR CLASS USE.

1. What orders did Jeremiah have from God concerning the Rechabites? Jer. 35:1-4.
2. What did the Rechabites say when Jeremiah set wine before them? V. 6.
3. Did they have the courage and strength to say No?
4. Were they not afraid that they might be called "peculiar," or "goodie-goodies"?
5. What reason did they give for their refusal? V. 6.
6. What had Jonathan their forefather commanded them about wine? V. 6.
7. What about the manner of life they should lead? Vs. 7-9.
8. Had they obeyed their father's law? V. 10.
9. How was their presence in the city explained? V. 11.
10. What do we know about Jonathan the son of Rechab? ¶1.
11. Why had he commanded his descendants as he did? ¶2.
12. What lesson and rebuke did God draw from the Rechabites? Jer. 35:12-17.
13. What promise did God make to the Rechabites? (Jer. 35:18).

 THIRD LORD'S DAY LESSON OF JUNE

Lesson 11.

June 16, 1929.

JUDAH TAKEN CAPTIVE.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Lesson Text: 2 Kings 25:1-12.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

2 So the city was besieged unto the eleventh year of king Zedekiah.

3 On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land.

4 Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and the king went by the way of the Arabah.

5 But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6 Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

8 Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebu-

Study Questions and Brief Comments.
Verses 1, 2. In the ninth year of whose reign? (Zedekiah's) Who came up and besieged Jerusalem? Did Nebuchadnezzar have plenty of cause? (2 Chron. 36:13). How long did the siege last?

Verses 3, 4. How did the siege come to an end? Why did the men of war flee?

Verse 5. Was Zedekiah's flight successful? Who had told him beforehand that it would not be? (Jeremiah. Ch. 38:23).

Verses 6, 7. Where did they take Zedekiah? What was his fate at the hands of the king of Babylon? Who had foretold this? (Ezekiel. See Ezek. 12:12, 13). Could it have been avoided? (Jer. 38:17-20).

Verses 8, 9. What further vengeance did the king of Babylon take? What did he do to the Temple? to the king's palace? to all the great house in Jerusalem?

Verse 10. How did he render Jerusalem defenseless?

Verse 11. What did he do with the people who had not been slain with the sword, and those that had fallen away to him?

Verse 12. Was anybody left behind? For what?

zaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9 And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.

10 And all the army of the Chaldeans, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.

12 But the captain of the guard left of the poorest of the land to be vine-dressers and husbandmen.

NOTES AND TEACHING POINTS.

1. THE FALL OF JERUSALEM.

The catastrophe, so long delayed in God's longsuffering, at last came, and it was indeed terrible. How terrible it was can be seen from the book of Jeremiah's Lamentation. See also Ps. 79:1-4. It was exceeded perhaps only by the destruction of Jerusalem by the Romans in A. D. 70. But had not God warned and pleaded and waited, and had not they despised and scorned His word until God's wrath arose and there was no remedy? (Read 2 Chron. 36:14-17. Also read ¶4 in Notes on preceding lesson.)

2. THE CAUSE OF JERUSALEM'S FALL.

Many natural causes and reasons could be given for the fall and destruction of Jerusalem. But there was only one cause: their God had delivered them up to destruction because of their disobedience, their wickedness, their unfaithfulness. So it is in the ruin of nations and individual men always; it is never this or that or anyone of several immediate causes of the tragedy, on which we might blame the matter, but always something back of it all that is the real cause—namely sin and the rejection of light and truth that goes with it.

Read again ¶5 in Notes of the preceding lesson.

QUESTIONS FOR CLASS USE.

1. Who was God's instrumentality in executing judgment upon the guilty people and their city? V. 1.
2. What did Nebuchadnezzar do? V. 2.
3. How long did the siege last? V. 2.
4. What broke the resistance? V. 3.
5. What did Zedekiah and his men attempt? V. 4.
6. Did they get away safely? V. 4.
7. What was done with Zedekiah? Vs. 6, 7.
8. What was the last sight he ever beheld? V. 10.
9. Where was he taken? V. 9.
10. What was done afterward? V. 9.
11. Was the Temple also burned? V. 9.
12. What did they do to Jerusalem? V. 10.
13. What was done with the people that remained? V. 11.
14. Who only was left in the land? V. 12.
15. How would Prov. 29:1 apply to the fall of Jerusalem?

FOURTH LORD'S DAY LESSON OF JUNE

Lesson 12.

June 23, 1929.

A PSALM OF PRAISE.

Golden Text: Bless Jehovah, O my soul.—Psa. 103:1.

Lesson Text: Psa. 103:1-13.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1 Bless Jehovah, O my soul;
And all that is within me, bless his holy name. 2 Bless Jehovah, O my soul.
And forget not all his benefits: 3 Who forgiveth all thine iniquities; 4 Who redeemeth thy life from destruction; | <p>Study Questions and Brief Comments.
Verses 1, 2. What is it to "bless" Jehovah? (To praise and thank Him for His manifold goodness.) Are we prone to forget "all His benefits"? What are they? (Jas. 1:17; 2 Pet. 1:3; Rom. 8:32). He mentions five in vs. 3-5.
Verses 3-5. Enumerate the five</p> |
|--|--|

- Who crowneth thee with loving-kindness and tender mercies;
- 5 Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
- 6 Jehovah executeth righteous acts, And judgments for all that are oppressed.
- 7 He made known his ways unto Moses,
His doings unto the children of Israel.
- 8 Jehovah is merciful and gracious, Slow to anger, and abundant in lovingkindness.
- 9 He will not always chide;
Neither will he keep his anger for ever.
- 10 He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
- 11 For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
- 12 As far as the east is from the west,
So far hath he removed our transgressions from us.
- 13 Like as a father pitieth his children,
So Jehovah pitieth them that fear him.

"benefits" mentioned. Who only can and does forgive us our sins? Who, after all skill and care is accounted for, is it that heals us? Who has time and again preserved our lives in danger? Has lovingkindness and tender mercy ever come into my life? Who has answered our wishes and desires with "good things"? (Matt. 7:11).

Verses 6. What does Jehovah do for all the oppressed?

Verse 7. In what nation did He demonstrate His mighty acts? To whom did He make known the secret of "his ways"? (Exod. 33:13, 18; 34:6).

Verses 8, 9. What was one of the things He revealed to Moses?

Verse 10. If God had dealt with any of us according to our sins what would have been the result?

Verse 11. How high is the heaven above the earth? (Comp. Jer. 31:37). How great then is His mercy toward them that fear Him?

Verse 12. How far is the east from the west? What other illustrations of His complete forgiveness and the removal of our sins are found in God's word? (Isa. 38:17b; Jer. 31:34b; Micah 7:19).

Verse 13. Like what is His pity toward them that fear Him?

Read the rest of this psalm in the class.

NOTES AND TEACHING POINTS.

1. PRAISE AND THANKSGIVING.

Two facts are to be noted:

(1) That God greatly appreciates praise and thanksgiving when it comes sincerely from an upright heart. See Ps. 69:30, 31; Ps. 147:1; 33:1; and many psalms; Heb. 13:15—(2) that very little of that is done. We are much more inclined to murmur and complain than to praise God and give thanks. Yet nothing pleases God more than thanksgiving and praise from a sincere heart, and nothing makes us happier. No matter how dark the outlook may seem when we begin to thank God, and count our blessings, a good deal of the load will be lifted; and we can set up our Ebenezer and say, "Surely goodness and mercy shall follow me all the days of my life." But most important of all, in so doing we glorify God and give Him what is justly His due. Some day we shall understand this fact more perfectly. Meanwhile let us praise and magnify His holy Name!

2. JEHOVAH'S REVELATION OF HIMSELF IN ISRAEL.

Verse 7 says that God "made known . . . his doings unto the children of Israel." When we study Israel's history we learn of God. In other nations God indeed also worked, but not manifestly. In Israel He made Himself known. There He made bare His holy arm in the sight of all the nations. There He wrought in a special manner, and there He revealed Himself and showed forth His ways and His doings, that the knowledge of God might go out from Israel to the ends of the earth—as indeed it has come to pass. (John 4:22).

3. THE CHARACTER OF GOD.

He is the Helper and Deliverer of the oppressed (V. 6). He is merciful and gracious. He is slow to anger; but as to lovingkindness—He overflows.

Though He chastens and hides His face from His people, it is not for ever. (See Ps. 30:5; Isa. 54:7, 8). As for those who turn to Him and fear Him—He does not deal with them according to their deserts, but in grace; and His lovingkindness toward them is immeasurable. (Vs. 10, 11). When He forgives our sins, He forgives wholeheartedly and absolutely (V. 12). With a father's tender pity does He regard His people. Men come and go like the grass of the field, but Jehovah's lovingkindness toward them that fear Him never fails (Vs. 14-18). How many of these wonderful traits of God's character have you noticed in this quarter's lessons?

Use the Study-Questions for the Class.

FIFTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 30, 1929.

REVIEW: PROPHETS AND KINGS OF JUDAH'S DECLINE.

Golden Text: I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—Jer. 31:3.

Devotional Reading: Psa. 130.

- 1 Out of the depths have I cried unto thee, O Jehovah.
- 2 Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
- 3 If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand?
- 4 But there is forgiveness with thee,
That thou mayest be feared.
- 5 I wait for Jehovah, my soul doth wait,
And in his word do I hope.
- 6 My soul waiteth for the Lord
More than watchmen wait for the morning;
Yea, more than watchmen for the morning.
- 7 O Israel, hope in Jehovah;
For with Jehovah there is lovingkindness,
And with him is plenteous redemption.
- 8 And he will redeem Israel
From all his iniquities.

THE TWELVE LESSONS.

I. LESSONS FROM THE TIME OF ISAIAH.

1. The Ministry of Isaiah (Isa. 6). When and how was Isaiah called?
2. Hezekiah leads His people Back to God (2 Chron. 30).. Recall Hezekiah's Passover.
3. The Ministry of Comfort (Isa. 40). What prophecy of John the Baptist here?
4. The Suffering Servant of Jehovah (Isa. 53). The most wonderful prophecy of the Lord Jesus Christ..

II. LESSONS FROM THE TIME OF JEREMIAH.

5. What Hilkiah Found in the Temple (2 Chron. 34). What was found?
6. The Early Ministry of Jeremiah (Jer. 1 and 26). How does the Golden Text apply to Jeremiah? (Acts 5:29).
7. Jeremiah Calls to Obedience (Jer. 7). What were the "lying words"?
8. God's Law in the Heart (Jer. 31). What New Covenant was promised?
9. Later Experiences of Jeremiah (Jer. 38). Why did Jeremiah's feet sink? Who was the colored servant that helped him out?
10. Jeremiah and the Rechabites (Jer. 35). Who were those peculiar people?
11. Judah Taken Captive (2 Kings 25). By whom? Who was king of Judah at the time?
12. A Psalm of Praise (Psa. 103). Can you quote any verse of it?

THE WORD AND WORK

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
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 my body, but none for my soul;
I had entered to win in life's big race
When I met the Master, face to face.

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

I met the Master face to face.
Naught else did I see but the Master's face.
And I cried aloud, "Oh make me meet,
To follow the steps of Thy wounded feet."

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

—Exchange.

WORDS IN SEASON

R. H. B.

WHY JOHN'S EPISTLE?

John avows four objects in the writing of his first epistle:

1. "These things we write that your joy may be made full." (1:4).
2. "These things write I unto you that ye may not sin." (2:1).
3. "These things I have written unto you concerning them that that would lead you astray." (2:26).
4. "These things have I written unto you that ye may know that ye have eternal life." ((5:13).

There is then in John's epistle—taking these items in reverse order—that which gives Christians perfect assurance of eternal life; that which will safeguard them against being led astray; that which will keep them from sinning; and that which will fill them full of joy. Surely a book worth the while!

The fullness of joy comes through the teaching concerning our fellowship with God and with Jesus Christ, and consequently one with another.

The prevention of our sinning comes through the teaching in the first chapter concerning the free forgiveness and cleansing

through the blood of Jesus Christ His Son, and the consequent privilege of *walking in the light* in fellowship with God and with all that are truly His.

The safeguard against being led astray lies in the teaching concerning the Person of our Lord Jesus Christ—that He came in the flesh and that *Jesus* is the Christ, and in the admonition to hold by the old original word of the gospel. "Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." (1 John 2:24). Throughout John's teaching is directed against Gnosticism—a pretentious human philosophy which undermined the Deity of Jesus Christ, and, on pretense of high spirituality, denied that the Man Jesus was Himself the Christ. Gnosticism, however, had and still has many forms and phases, and in one or another of its shapes has all along been the chief destroying error which has crept into Christian faith. John's epistle is a most effective antidote to this falsehood.

THAT YE MAY KNOW

Finally, John writes to those who have eternal life that they may know that they have eternal life. That one is a child of God and in possession of eternal life is not to be arbitrarily assumed. It is not (as some seem to think) that if you persuade yourself that you have it, you have it. It is not to be settled by some inward feeling by which one just "knows" that he is saved. That is sandy foundation. We need solid testimony and valid objective assurance of the fact. It must be backed up by the word of the Lord which endureth for ever. "Experience," feelings, transports of emotion, joy, peace, are results that follow upon the true assurance in which we stand, but they are not the evidence of our salvation. Our fluctuating feelings and inner consciousness are not to be trusted. But

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent word!"

So John wrote the authoritative word to them, by the Holy Spirit, that they might *know* that they had eternal life.

TO THOSE WHO BELIEVE

And who are they that *have* eternal life and should *know* that they have it? First, they that believe on the name of the Son of God. ((1 John 5:13). To them that received Him, even to them that *believe on His name*, gave He the right to become children of God. (John 1:12). Whereas "he that believeth not hath been judged already because he hath *not believed on the name of the only begotten Son of God.*" (John 3:18). This is fundamental.

But here it is necessary to point out the connection of this with baptism. There is a widespread depreciation (not to say contempt) of water-baptism; probably a reaction from the ceremonialism and superstition which has ascribed magic virtue to the water and to the act; which however furnishes no valid excuse for the despising of God's command. Many in false zeal

are laboring to discredit water-baptism, to explain it away on one ground or another, to cast it out of the gospel, even to condemn it, when they ought to teach men to obey the Lord and set themselves straight with His will on that matter. Their motive, in some cases at least, may be as good as Uzzah's who feared that the Ark might come to grief, and who put forth his hand to hold it; and their action in the matter as wrong and as foolish. Men must hold their theologies subject to God's word, not vice versa; and so long as God has said such things as those found in Mark 16:15, 16; Matt. 28:19; Acts 2:38 and 22:16; Rom. 6:4; Gal. 3:26, 27—it behooves His servants to teach these things, not to disparage them.

FAITH AND BAPTISM

But—to go back to 1 John 5:13—they have eternal life who *believe* on the name of God's Son. There are many statements to this effect (See for example John 5:24 and 6:35, 40, 47). But when a step is to be taken, faith is not faith if it refuses. There were some who "believed on him" but did not confess Him. (John 12:42). What was such faith worth? Does not real faith include confession? (Rom. 10:9, 10). And if a man "believes" but refused to repent, would that be *faith*? Does not faith involve repentance? So likewise does faith include and involve baptism, in which the death, burial, and resurrection of the Lord is acknowledged and confessed by act, and the one baptized is said to be "baptized into Christ." (Rom. 6:3). In fact baptism is assumed in faith. "Ye are all sons of God by *faith* in Christ Jesus—FOR *as many of you as were baptized into Jesus Christ have put on Christ.*" ((Gal. 3:26, 27). So the "faith in Christ Jesus" involves baptism. "Did ye receive the Holy Spirit when ye *believed*?" Paul asked the disciples at Ephesus; and, when they said they hadn't even heard that the Spirit was given, he asked, "Into what then were ye baptized?" Which shows that in their *believing*, baptism was so certainly involved as not to need special mention. Without giving it a thought Paul took for granted that they had been baptized. It turned out that they had been baptized into John's baptism, under the serious misapprehension that the Savior had not yet come; whereupon Paul forthwith baptized them into the name of the Lord Jesus." (Acts 19:1-5). Was this act just a formality? Or was it an integral element of *faith*? So likewise in the letter to the Romans, where salvation by *faith* is stressed as nowhere else, when he comes to Romans 6, Paul again *assumes baptism in the faith*, and speaks of their baptism as a matter of course, a well-known fact, though Paul had never been to Rome nor had he known those brethren personally. But he knew if they *believed* they were also baptized. Says Professor Stifler of Crozer Theological Seminary (Baptist) in his commentary on Romans, on Rom. 6:3, 4,

"But must it not be said now that Paul has abandoned his theme, salvation by faith, in substituting the word 'baptism'? Why did he not say, 'All we who believed into Christ', a common phrase in the New Testament, 'believed into his heart'? The difficulty arises from the modern wrong concep-

tion of the New Testament meaning of the word 'Baptism', that it is a mere rite, an act to be done, at best because one believes in Christ. The New Testament writers never separate it from the faith which it embodies and expresses. It is the fixed sign for faith, just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence Paul can say that Christ was 'put on' in baptism (Gal. 3:27), and Peter does not hesitate to declare that 'baptism doth also now save us' (1 Pet. 3:21). It is referred to as 'the laver of regeneration' (Tit. 3:5) and said to 'wash away sins' (Acts 22:16). To refuse to be baptized is to reject God, and the opposite is to accept him (Luke 7:29, 30). Every one of these passages—and there are more like them—would teach salvation by a rite, but that the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in him."

I have thus far digressed in the discussion of the phrase "believe on the name of the Son of God" in 1 John 5:13, because that expression is sometimes made to exclude baptism, and because of the widespread wrong done by the disparaging of baptism, and treating it as a thing irrelevant and superfluous (let those who do that answer to God) a thing which has not the remotest connection with salvation; and because of the common perversion of it and degradation of baptism into a "mere rite," and a thing separate and apart from saving faith.

But let us now look again at 1 John 5:13, "These things have I written unto you that ye may know that ye have eternal life." It is near the end of John's epistle and the impression is given that throughout the whole John has been writing to assure the true believers that they have eternal life. We must therefore look at some of the several marks and proofs of eternal life John gives to such.

THE EVIDENCE OF LOVE

Most prominent among the evidences of eternal life in a Christian is *Love*—so that if he lack that he can have no assurance, therefore no well-founded hope. One who hates his brother is not in the light at all; he is in the darkness "even until now." (2:9-11). Indeed he is a murderer—"and ye know that no murderer hath eternal life abiding in him" (3:15). He that loves his brother is in the light (2:10). But love is not love if it stands only in profession—therefore watch that point, for by this reality of love shall we assure our hearts before him (3:16-20). "We know," he says again, "that we have passed out of death into life, because we love the brethren." (3:14). But he says furthermore that "by this we know that we love the children of God when we love God and do his commandments" (5:2). Any pretense of loving God while not loving our brother, or vice versa, is false and delusive.

THE MARK OF RIGHTEOUSNESS

Thus the test of love melts into the more inclusive test of righteousness. Those who are begotten of God, God's children, having His very nature (for "God is love") implanted in them

will love; and for the same reason they will do right. Now "by this the children of God are manifest and the children of the devil; he that doeth not righteousness is not of God, neither he that loveth not his brother." For they are after the pattern of Cain who "was of the evil one." (3:10-12). And no man who lives a life of sin can "know that he has eternal life;" for "he that doeth sin is of the devil" (3:7, 8). Apart from these fundamental marks of faith and love and righteous living there is no assurance nor can be. But where these are found we may, yea, we shall and must, know that we have eternal life; and all other evidence which would be invalid by itself, becomes to such valid and corroborative.

"First John" is a good book to read over to oneself, and by which to check up on ourselves. It was not meant to make us miserable but to lead us into fullness of joy, and into full fellowship with God, by way of the path that is as the dawning light which shineth more and more unto the perfect day.

BROTHER FOX MUST GO BACK

The time to return to Japan has almost come for our brother Herman Fox and his little family, and so far as my knowledge goes no one has specially interested himself in the matter and no funds have been provided to defray the cost of his return trip. Brother Herman Fox (whose twin brother, Harry, is also a missionary in Japan) is widely known in the brotherhood, so that it is not necessary to commend him. His faithful work on the mission-field for eight years past have proved his worth and ability. He is a trained, experienced, and efficient preacher and teacher among the Japanese. His visit and sojourn among us for the past year has done much good. In every place he has visited, Brother Herman has carried inspiration, and a quickening of missionary zeal has resulted from his reports and appeals everywhere. Now the time has come that he must go back. It is our task and privilege to send him back to his field. His return must not be delayed so much as one week or even one day on account of lack of funds. Let all who love the Lord and who can and want to share in God's great work send their contributions and gifts to make it possible for Brother Fox to return and to resume his labors in Japan. The Word and Work will be glad to forward all remittances to Brother Fox. Send your gifts, large or small, and we will acknowledge them, send them on, and account for them.

Whatsoever He bids you, do it
 Though you may not understand;
 Yield to Him complete obedience
 Then you'll see His mighty hand.

"Fill the water pots with water,"
 Fill them to the very brim;
 He will honor all your trusting,
 Leave the miracle with Him.

—Selected.