

THE WORD AND WORK

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

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NEWS AND NOTES.

From Winchester, Ky.: "Our Bible School is more alive with larger and more regular attendance than ever. Four classes are supporting native workers with Brother Sherriff in South Africa and I think others will also go in for definite work." Chas. M. Neal.

"Brother W. W. Young has lost his health after forty-six busy years in the ministry. He has baptized thousands of people and made many sacrifices. Now his income has stopped and he is in need. This ought not to be. All who can help should send to him at Batesville, Ark."—Walter W. Leamons.

Brother T. W. Phillips, Jr., of Wewoka, Okla., and Miss Pearl Martin, of Detroit, Mich., were united in marriage Friday, April 19, at Bernalillo, N. Mex. They will make their home in Albuquerque, where Bro. Phillips is working with the church.

Brother Chambers' suggestion that friends of The Word and Work remember the magazine with birthday gifts—our twenty-first year—has had good response so far. A brother sends 21 dimes (in check form), several have sent 21 pennies, or 21 nickels. One lady who worked in our office for a number of years pledged \$21 for the year and makes a good "down payment." Our "Indiana sister" sends her regular monthly gift of \$2, the amount which the "Tennessee sister" has been sending for years. How thankful we are for all this help, and especially as the summer time, the dry season for all religious papers, comes on.

From Glenmora, La.: "I was at Pine Prairie in daily services for a week. The interest was very good. Brother Ramsey is to conduct their annual meeting later on."—J. Edward Boyd.

Brother Boll closed a good meeting, with 4 baptisms, at Greenville, Ala., on April 21. Through the week following, he preached in Jacksonville, Fla., where H. N. Rutherford labors in word and doctrine. Of Rutherford, who conducted the song services in the Greenville meeting, Brother Boll writes, "He did fine work." He always does!

E. H. Hoover preached at Fifth and M. St. church, Louisville, March 25 to April 5. With D. H. Friend as master of ceremonies, unusually good singing, and Hoover's preaching, it was a delightful and refreshing meeting to attend.

We can furnish Brother Neal's excellent tract, "The Lord's Supper and The Thousand Years" free. And there are still on hand a quantity of Living Message tracts free for the asking. The titles are: "Faith and Works," "The Curtain Lifted" and "I'll Take My Chance." A few hundred copies of the editor's tract, "The Warnings of Jesus Christ," remain. These cost \$1 the hundred.

From Lubbock, Texas, comes an inquiry about song books, but as no name was signed, we could not reply. Ask again.

Only five copies of the Glenn Church Directory remain in stock! They cost 50c each.

Start the study of Revelation, with the help of the articles beginning in this issue. Pass your paper on, or ask for a roll of samples. Extras have been printed for the purpose. This is a good time to draw attention of friends to The Word and Work. The mailing list should be greatly increased for this series on The Revelation.

From Weldon, Ark.: "Recently I preached a few times near Ingle-side. Last Lord's day I had two good audiences at Tupelo. Am now on my way to Thida."—Walter W. Leamons.

J. F. Smith, of Basil, Kansas, is now preaching a magnificent series of sermons at the Highland church, Louisville. He is to hold meetings also at Ormsby and Camp Taylor churches, while in this sector. Earl C. Smith, who has accomplished a deep spiritual work in the Highland church during his ministry in Louisville, is now on his way west for meetings in Oklahoma and Missouri. The love and prayers of God's best in the Louisville churches go with him.

Have you secured your copy of D. L. Cooper's excellent book, "The Eternal God Revealing Himself"? The list price is \$3.75, but there is now a special offer of two copies for \$4—one copy to be given to some Jew.

From Detroit: "The Masonic Temple Meetings closed Sunday night, April 14, with about 1700 people present and very fine interest. Thirty-nine responded to the invitation at the Temple; twenty more in the churches; and one confessed Christ in the hospital, making a total of sixty new members that were added to the different congregations taking part in the meeting during the two weeks.

"Last Sunday, five were added at West Side Central; four at Fairview; two at Vinewood; and two at Hamilton, and I am sure that the cause of Christ was greatly benefited by this series of meetings. Hundreds, yea, thousands, were evidently brought in touch with the Church of Christ for the first time, and many of them will no doubt visit one of the congregations in the future. Bro. N. B. Hardeman did wonderful preaching and E. V. Wilson was a good song director."—Claud F. Witty.

MOTHER.

She was always thoughtful for her children in love and patience and care for them; she loved father and was kind and thoughtful toward him. She was one who worked hard, sacrificing for both husband and children, and because of this her health was broken too early in life. She loved the Lord and His work and, not like the many, did not oppose my going to Japan.

Searching the scriptures was a great pleasure to her, and living close to the Lord she was not ashamed of Him and His word, and had that desire to depart and be with the Lord.

On Wednesday, January 10, she was stricken with apoplexy and four days later she departed peacefully to be with her Savior and Lord. If the death of His saints is precious in the sight of the Lord (Psalms 116:15) surely we can say, "It is very far better," for there

"Scenes of bliss forever new
Rise in succession to their view."

Her son, E. A. Rhodes.

AS WORD AND WORK BEGAN TO SPEAK.

STANFORD CHAMBERS.

Here follow some gleanings from the first copy of *Word and Work*, twenty-one years ago. They will not make bad reading now that we are of age. And that request for prayer we still make as we are needy and dependent and moreover would do nothing apart from Him. If every reader will put *Word and Work* on his or her prayer list its usefulness will be immeasurably increased. Could we ask an easier thing?

"What a glorious opportunity to have the Gospel of Christ preached. We want to help the needy fields all over the country. Will you not help us to help them? Now when you have read and re-read it all over, then get down on your knees and ask God to bless us, that we may always know the truth and have the courage to do it; that we may never shun to declare the whole counsel of God; and that through this magazine, we may be the means of doing much good in the Master's vineyard."

"That a great deal of worldliness has crept into religion, no one can deny. People go to church to be entertained, rather than to worship. The world can no longer hate the church without hating its own. It is time for reform in religion."

"To be a Christian covered the whole ground, and every inspired teacher died and left the disciples of Christ simply Christians, members of the church of God, nothing more and nothing less. This is all heaven has taught people to do and be, and for us to do more, or be less, is failure to follow Christ."

"The magazine, itself, will be an evangel preaching the Gospel to an audience of hundreds of people every month. We desire that our brethren use its columns to keep the way of life and salvation constantly before the people."

"Since the religion of Jesus Christ embraces both work and worship—not only service to man but also service to God—we shall urge upon every child of God the necessity of his being in the Lord's house upon the first day of every week to engage in His solemn service."

THE "FORD FUND."

"The enclosed is for the Janes' Auto Fund. Hope it is not too late, as we are eager to help this little bit. I trust that his usefulness in the Master's vineyard may be increased with the aid of the new machine. He fully deserves all the encouragement the brethren can give."—Harry R. Fox, Japan.

No, it is not too late, as the fund is still \$143 short. The "Ford" (which turned out to be a Plymouth, at about the same outlay, \$705) has been purchased however, and our good Brother Janes is even now driving it on a missionary trip Southwest. The shortage was advanced (additional to a gift) by an interested brother in order to equip Brother Janes for this trip—he does not get the special clergy Railroad rates; and this amount may well be made up promptly as possible.

E. L. J.

THE REVELATION.

R. H. B.

Several years ago appeared in *Word and Work* a series of expository articles on Revelation, which were afterward gathered into a volume. The volume has long since been sold out and is out of print. No plates were made. But there has been continuous demand for the book, and unsolicited gifts were sent to the *Word and Work* in order that said little volume may be reprinted. But since the whole matter has to be reset, it seems good to me to revise and re-write it all, or rather to write a new series of studies. Much of the old matter will re-appear, but these new studies will nevertheless be new and fresh and we trust even more helpful. They are written not for scholars but for common folk, even babes; and their purpose is to remove some of the prejudice and hindrance that has stood in the way of a profitable study of this great and wonderful book. There will be no attempt to pre-possess the reader's mind with any theory. We shall try only to present God's teaching, not man's; and to discern the lessons God meant us to get.

It is true of all parts of the Bible that they study it best who come feeling that they are on holy ground; that it were fitting, like Moses before the burning bush, to take off one's shoes and to cover the head, and to bend with reverence and godly fear to hear the Voice that speaks. If this which we are about to study is God's word, then happy is he who receives it, "not as the word of men, but, as it is in truth, the word of God" (1 Thess. 2:13) in all lowliness. For "to this man will I look" saith the Lord, "Even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66:2). This sanctity of God's word is nowhere urged on our attention so much as here, at the opening of the book of Revelation. Here we are conscious of a pervading atmosphere, as it were the odor of the Sanctuary. Here we are admitted into the very courts of heaven, and to the council chambers of God.

Of all the books of the Bible none other is so solemnly introduced to us; none so specially urged upon our attention; and, we must add, none so generally disregarded, so shunned, and so neglected. Yet no other book opens with a gracious promise of blessing on him that readeth, on those who hear and keep the things written therein. And to no other book is attached such a warning lest anyone should mutilate it or add to its message—a message, therefore, of the very highest importance, though by men often lightly esteemed and treated as though it were superfluous, and could be dispensed with without material loss. In God's estimate, at least, this is a book of supreme value. In it we behold the end and consummation of all God's work and plan, the climax and consummation of all His dispensations and dealings with men; and in it every prophecy and promise, every purpose and covenant finds its ultimate goal and fulfilment. In Genesis we have the beginning of all, in Revelation we have the end and goal of all.

The book is addressed from the Lord Himself to the churches—congregations of Christ: the seven in Asia, and through them to all the churches everywhere (22:16). It is (as the title page of the King James Bible has it) "Appointed to be read in

churches." "John to the seven churches. . . ." "What thou seest write in a book and send it to the seven churches." "I, Jesus have sent mine angel to testify unto you these things for the churches." (Rev. 1:4, 11; 22:16). It was therefore meant for the church. Though (excepting chapters 2 and 3) it does not deal directly with the church itself, the church needs it—in our strange and ominous day perhaps more than ever before. We cannot therefore think, however difficult it may at first glance appear, that this book was intended to be unintelligible to us. There is in fact a good proportion of it that is easily understood by the average reader; and as for the rest—it will yield to the earnest soul at any time so much of light and teaching as at the time he is prepared to receive, just as is the case with the other parts of the word of God. So with good courage, and looking to the Lord, we will try to make a faithful and reverent study of it.

THE GENERAL OUTLINE.

A glance over the book reveals three chief parts: the first chapter stands distinct, as introductory; the second and third chapters belong together and are distinct, containing special messages to the seven congregations in Asia; and the rest of the book (chapters 4 to 22) forms a connected prophecy closing with an epilog. It is with the first of these divisions, the first chapter, that we have to do here.

The first chapter of Revelation is composed of two parts: first, an elaborate introduction (verses 1-8); second, John's vision of Christ (verses 9 to the end). Leaving the latter out of view for the present, we have in the first eight verses (1) the superscription; (2) the salutation; (3) the key-text, solemnly attested by the voice of God.

THE SUPERSCRPTION.

"THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE HIM TO SHOW UNTO HIS SERVANTS, EVEN THE THINGS WHICH MUST SHORTLY COME TO PASS." Here is the Name of the Book, and also the sum of contents. It is a Revelation—Greek, *apokalupsis*, an Unveiling—from which comes the often used title "Apocalypse." But, note, it is a revelation of *Jesus Christ*. Now in this book the Lord Jesus Christ Himself is revealed to us in new and wondrous light; but it is not meant that this is exclusively a revealing of Himself, but also a revelation from Him, one which God gave Him (compare John 17:7, 8) that He might show it to His servants; and which not only unveils Him in His glory, but also reveals to us many other things besides, namely, "things which must shortly come to pass."

The time when these things are to come to pass is "shortly." This brings us face to face with what has been felt to be a difficulty.

"SHORTLY."

Nineteen hundred years have well nigh elapsed—and have these things even yet transpired? Some (the "Praeterist")

school) say, "Yes, long ago." We will not stop to bother with that: it is too obviously wrong to require refutation. Others ("historical" interpreters) say, "Well they *began* to come to pass shortly after John wrote. These are "Historical" interpreters. However, neither does that meet the difficulty; it does not say that these things must shortly begin, and that the fulfilment will drag through many centuries, but they must "*shortly come to pass*." The Coming of Christ on the clouds of heaven (verse 7) is itself evidently one, (the chief one) of those things that were shortly to come to pass; but we know that that has not come to pass as yet. Some say "shortly" means "rapidly"—that is, once these things start they will transpire very quickly. That may be true, but John is not talking about the irrelevant question of how much time these things will take up when once they have begun. The burning and urgent fact which he tells us is that "the time is at hand," the time when these things must come to pass. (verse 3). Yet 1900 years have fled. What then shall we say to these things?

In this, as in all other difficulties, we may meet (and we will meet some of them) we must deal fairly with the word of God. It is better to confess inability to explain certain things than to put ourselves off with cheap and shallow explanations, or even wrest the word of God in order to help Him out of a dilemma—like Uzzah, who put forth his hand to save the Ark.

The difficulty here, however, is not greater than it is elsewhere. Paul says, "The Lord is at hand." (Phil. 4:3). James says, "The coming of the Lord is at hand." (Jas. 4:8). Peter says, "The end of all things is at hand." (1 Pet. 4:8). Usually this is met by this scripture: "One day is with the Lord as a thousand years, and a thousand years as one day"—a statement which declares that God does not count time long or short after human standards of time-measurement. But when speaking to men God adapts His language to human understanding, and He knows how to distinguish a long time from a short time. (Comp. for example, Hos. 3:4 and Acts 1:5; Dan. 8:26; 10:14).

IMMINENCY.

The explanation is to be sought in the *imminency* of the events. These are things that are certain and decreed and have from the first, been ready to break in upon the world at any time. Though these things have delayed beyond what men would have expected, they are surely at hand, and with every day's delay the certainty grows. "The judge standeth before the doors" declares James (5:9). One step therefore—a moment that may break at any time—and He is here! Therefore be ye ready for ye know not when your Lord cometh. In the same way are all these things at hand, and "shortly" to come to pass.

This point is of such importance that it must have a little more space. Thus, for example, we find this statement in the epistle to the Hebrews:—

"For yet a very little while, He that cometh shall come and

shall not tarry." (Heb. 10:37). In Habakkuk 3:2, 3, (to which Heb. 10:37 refers) we read, "Write the vision and make it plain upon tablets, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry wait for it; because it will surely come, it will not delay." Ponder that. The prophet speaks of a vision which is very urgent, requiring instant action; whoso reads it, let him run. It is set for an appointed time (*what* time we know not) and lingers not: it hastes, it rushes on swiftly. Yet if it tarry, faint not: wait for it! You will not be disappointed: it is certainly coming, how quickly none can tell: it will come as soon as due, and not a moment behind. *This is imminency.*

Another picture of a thing imminent although a long period of waiting may intervene is seen in the conclusion of the parable of the Unjust Judge. (Luke 18:1-8)—"Shall not God avenge his elect that cry to him day and night and yet he is longsuffering over them?" Here is unexpected delay. Yet they must not give up, but pray always and not faint. God is sure to rise up for them; and though for the time He bears long—"I say unto you that he will avenge them *speedily*" (Greek, *en tachei*)—which is exactly the expression which in Rev. 1:1 is translated "shortly." These things then are urgent because imminent; and though the fulfilment has tarried long beyond all expectation, it will come "en tachei," speedily, shortly—to us always just ahead—the long delay having served only to make it that much nearer and more urgent.

"These prophecies have tarried long—so long
That many wagged the head and taunting asked,
When will they come?—but asked no more nor mocked;
For the reproach of prophecy was wiped away
And every word found true."

"And he sent and signified it by his angel unto his servant John; who bare witness of the Word of God and of the testimony of Jesus Christ, even of all things that he saw." (1:1, 2). The revelation which God gave Him to show His servants of things that must shortly come to pass, the Lord Jesus, through His angel (for all angels are subject to Him, 1 Pet. 3:22) *signified* (a word which, though used of ordinary communications also, suggests that this revelation was transmitted in *visions*) to His servant John. For "the Lord Jehovah will do nothing except he reveal his secret unto his servants the prophets." (Amos 3:7). This servant John was more than a prophet: he was an apostle; and he was more than a servant: he was a friend, to whom the Lord divulged all His plans (John 15:15) in order that he might communicate them to the other servant-friends. And John did so. He bore witness of all. He told faithfully what he *saw*. He was not a "thinker"—he was a "seer." He was not an *author*: he was a *witness*. He was not a philosopher: he was an ambassador and a messenger.

The nature and contents of this book may be gathered here:

It is a Revelation—not a mere repetition or a sum-up of former prophecy (though he makes continual use of all)—but a revealing also of what was never before divulged. The content of the Revelation is summed up as “the word of God and the testimony of Jesus Christ.”

Now comes the beatitude—a *forgotten* beatitude some say—God pronouncing blessing upon the man who (1) reads, (2) on them that hear the words of the prophecy, and (3) keep the things that are written therein. Here is the reason: “For the time is at hand.” Now when that time breaks it will be of paramount importance to know the truths revealed in this book. It is therefore important to know them *before* that time breaks in upon the world that that day may not take us unawares, as surely it will overtake the dwellers on the earth (Luke 21:34-36; 1 Thess. 5:1-9). In this also lies the permanent value of the book. The book of Revelation is not only for the great times of which it speaks, but for *all* time, for the whole age. Those who read it and take it to heart will not only be prepared for the crisis-time which is coming, no man knows when, but in the meanwhile for every-day life. It makes us live in the light of His coming; it inspires to “holy living and godliness” (2 Pet. 3:11). He tells us beforehand what shall be, that we may set ourselves right in view of it all. The time is left undefined but imminent that all along we may watch and walk circumspectly (for the evil forces of which the Revelation tells are really already at work Thess. 2:7). Also by the teaching of this book we shall be able to discern the present trend of things. We shall keep ourselves unspotted, not building upon the uncertainties of this world, but looking for the day of His coming as the goal of all our hope. If the great crisis comes while we live we shall “prevail to escape” (Luke 21:36); and, if it does not come within our lifetime, we shall fall asleep in Jesus and be found ready when He comes. Blessed, therefore, is he who reads, they that hear, they that keep, the words of the prophecy of this book: for the time is at hand!

With this beatitude and benediction the superscription is closed. Now comes the salutation.

THE SALUTATION.

“John to the seven churches that are in Asia: Grace to you and peace.” This is the usual apostolic salutation: grace first—grace by which we are saved and kept; and, through it, peace—with God and with ourselves. But by how unusual a name he sets forth the Godhead, the Father, the Son, the Holy Spirit. Even the order is different. The Father first: He is described as the One “who is and who was and who is to come” which comes as near representing the Old Testament Name, Jehovah, as anything in the New Testament. (See Exod. 3:14 and its marginal note). The Spirit, next; and though we are solemnly assured that there is but the one Spirit (Eph. 4:4), He is referred to here as “the seven Spirits that are before his throne”—the explanation of which we defer till later. Then the Son; and to

Him are given three titles, corresponding to three stages in His Divine-human career: (1) "The faithful Witness." That is what He was first, (John 3:34) and is yet. (2) "The first-born of the dead." That he became next, when He arose from the tomb. (3) "The ruler of the kings of the earth." That follows after His exaltation. The right and title to that is His now; and the actual manifestation of it will come in the day when every knee shall bow, and the kingdom of the world shall have become the Kingdom of the Lord and of His Christ. (Rev. 11:15).

Of Him John has a further word to say to us. "Unto him that loveth us, and loosed us from our sins by his blood"—He loveth us—that is continual. The great proof of it is in the past, in that at the price of His blood He broke the bonds and fetters of sin which had held us in guilt and condemnation. "And he made us to be a kingdom"—through the power of that blood and the redemption it wrought for us—"priests unto his God and Father." (Comp. 1 Pet. 2:9). We are all that now. But before the book closes a yet greater realization of this shall be seen (20:6).

BEHOLD HE COMETH!

"Unto him be the glory and the dominion for ever, and ever. Amen." Upon this "glory and dominion forever" turns the book of Revelation and in the mention of it, the inspired writer is suddenly transported, beholding Him coming in power and great glory. "*Behold*"—he cries out—"he cometh with the clouds; and every eye shall see him, and they that pierced him"—a new and wider fulfillment of the old prophecy (John 19:37)—"and all the tribes of the earth shall mourn over him. Even so. Amen." He cometh with the clouds! Is this then He of whom Daniel spoke—the one like unto a Son of man who "Came with the clouds of heaven"; to whom was given "dominion and glory and a kingdom that all the people, nations and languages should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed"? (Dan. 7:13, 14). With this great Son of man of the prophecy the Lord Jesus identified Himself to His disciples (Matt. 24:30; 25:31) and again in His confession before Caiaphas the highpriest (Matt. 26:64).

"Behold, he cometh!" cries John, and "Even so. Amen." Yea, come—come Lord Jesus. It is the first prayer in this book. It is also the last. "Yea, I come quickly. Amen: come Lord Jesus" (22:20). Let us pray so with him!

This (verse 7) is the Key-Text. This is the motto of the whole book. It declares the great theme of the Apocalypse: The glorious Coming of our Lord and Savior Jesus Christ—what things lead up to it, and what follows and comes of it—this is the central teaching of the book of Revelation. He cometh. Back of it all stands the solemn attestation of the all-wise and all-mighty One. (Verse 8). It is He that guarantees that glorious issue. "I am the Alpha and Omega, saith the Lord, who is, and who was, and who is to come, the Almighty." The zeal of Jehovah of Hosts shall perform this.

PERSONAL THOUGHTS.

1. Shall we take God's estimate of this book or man's?
2. "There should be a general revival of reading of the Revelation for the things which are clearly revealed," says a great teacher: "Let the mind dwell on what can be understood . . . Let the Revelation be read by every body for what anyone may understand. With this as a preliminary many will be able to understand better the things difficult of interpretation."
3. "A wonderful stimulus to reading this book should come in the words found at the beginning and again at the end. (See 1:3 and 22:7). "Blessed is he that readeth and they that hear and keep the words of this prophecy." No such benediction is pronounced in connection with any other book of the Bible. This promise brings the book down to the realm of the practical. It should be one of the most frequently read books of the Bible. It ought to be classed certainly among the first five devotional books of the Bible." (W. W. White.)
4. It is to be noticed that the blessing is not in the first place to those who understand it. Of course an understanding is necessary; but the read, hear, keep, comes first; the understanding springs up—grows with that, and follows. What cannot be grasped at once should also be "kept." As Jacob kept Joseph's dreams in mind (Gen. 37:11) as Mary pondered in her heart what she had heard and seen (Luke 2:19, 51) so may we treasure and ponder the words of this book.
5. "To show unto His servants." The secret of the Lord is with them that fear Him, and He will show them His covenant. (Ps. 25:15). Prophecy "conceals while revealing." It is like the parables of Jesus which were given that some might understand while others should not. (Mark 4:11, 12). As the time of fulfilment approaches those who live nearest to God may approximate very nearly the true and full interpretation, while God's enemies become more and more dull of sight and hearing." (Comp. Dan. 12:10).
6. "His servants." "Serving the Lord with all lowliness of mind." (Acts 20:18). Do you think this book was meant to minister to human pride and conceit? Or that "deep thinkers" may glorify themselves with it? No, it makes fools of the proud, and ministers grace to the lowly.
7. No better help for the understanding of Revelation, and nothing that will so keep up the interest between these lessons, could be suggested than a frequent re-reading of the whole of it. Read it for the portions you can readily understand (but never to bolster up a theory!) Read it to get the structure of the book. Read it to learn what it has to tell you about the Lord Jesus: His Person, work, offices! about God; about the Spirit; about salvation, about the Blood; repentance; heaven; worship and praise; angels; about Satan and demons; about man in his fallen and in his redeemed estate; about sin, judgment, retribution; about the Church; about Israel. To those who do that it will become more and more luminous and helpful, one of the best loved books of the Bible.
8. "Unto Him that loveth us and loosed us from our sins by his blood." Can you say that? Then you can also join in with John the Beloved, and say, "Amen, come Lord Jesus!" Rev. 22:20.

JANES' REPORT.

Brother Janes sends the following report of receipts during the last half of 1928:

Sarah Andrews, \$66; O. D. Bixler, \$232.67; O. S. Boyer, \$369.41; Lillie D. Cypert, \$20; H. R. Fox, \$895.66; H. J. Fox, \$814.20; Max Langpaap, \$104; Zelma Lawyer, \$119.90; Dow Merritt, \$983.46; Ethel Mattley, \$515.71; J. M. McCaleb, \$201.30; W. N. Short, \$414.12; John Sherriff, \$1054.68; Sherriff house, \$304.10; Virgil Smith, \$499.57; E. L. Broaddus, \$155; Lewis T. Oldham, \$276.04; Free literature, \$233.06; Bixler house, \$182.30; Harry Fox house, \$84.58; H. J. Fox house, \$268.43; Morehead house, \$247.30; Ormsby Ave. Loan, \$207.33; Rhodes house, \$192.30; Cypert house, \$128.31; George M. Scott, \$998.03; Miscellaneous ends, \$4233.78; Missionary Book Fund, \$1.86; W. L. Brown, \$921.97; George Johnson, \$925.05; A. B. Reese, \$105.59; N. B. Wright, \$88; On memorandum, \$164.93. Total for the six months, \$16,008.64.

CAMPBELL ON ISRAEL AND PROPHECY.

(The following article on Israel and Prophecy from the pen of the gifted J. T. Barclay, and Alexander Campbell's introduction thereto (Millennial Harbinger, 1860) deserve to be read and circulated far and wide, both for the practical truths set forth, and to show the attitude of these great good men toward the study of the prophetic word. Throughout the article Barclay quotes freely from Campbell's writings on this and related themes.—Ed.)

Campbell's Introduction.

We invite the especial attention of our readers to the series of articles on the prophetic teachings concerning the Jews, which we commence in this number, and which will be continued through the Volume for 1861. They are from the pen of our gifted Brother Barclay, missionary to Jerusalem. The subject is one of deep and abiding interest to the hopeful Christian heart, and we feel assured that it will be treated not only with much originality of illustration and freshness of thought, but also from a standing point calculated to throw around the subject a deep and exciting interest.

The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowings of that which is soon to come. The cry comes up from the waiters, watchers, "Watchman, what of the night?" and who is able to read the mysterious pointings upon the dial-face? We feel that the Providence of God is moving fearfully among the nations, and stand in awe before the mighty portents which rise up year after year, so threateningly, in the pathway of his wrath. We have already promised to furnish our readers with the results of our own reflections on this sublime subject, and will, the Lord willing, keep it constantly before mind and heart, for their benefit. Let us search diligently, what manner of times are coming upon us. A. C.

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

Omens of the times in the light of Prophecy—Current notions of Israel vs. Bible Account—Prophetic Scriptures in bad odor in some quarters—Happy exceptions—Encouraging extracts—Blunders of others no justification for our indifference—Injurious consequences of neglecting the study of prophecy—Better day dawning—Promised dissertation of a profound student of the Living Oracles—Glorious mission of the Disciples of Christ.

Dear Brother Campbell:—Deeply impressed with the belief that we are on the eve of a "*novus ordo saeculorum*"—a conviction unconsciously engendered by contemplating the signs of the times, in connection with the "sure word of prophecy"—I have felt constrained to bestow much thought upon the subject of the special duties that devolved upon the present generation in relation to God's ancient people. And being brought to the conclusion that much of our effort should henceforth flow through a channel somewhat new, I am desirous of taking counsel on the subject; and propose, should it meet approval, submitting some reflections thereon for the consideration of the Brotherhood of the Faithful. And to which of the saints should I turn for counsel and communion, but to him to whose exposition of the Living Oracles I owe so much of heavenly enjoyment?

Will you therefore suffer the word of suggestion, and bear with me, my beloved brother, in a brief exposition of these views? And should they be found in accordance with our great Manual of Faith and Practice, may I ask you to submit them to the readers of your invaluable "forerunning" magazine—name fitly chosen for the times—the Millennial Harbinger!

Having as yet written no further than the two numbers now forwarded, the limits of excursion cannot be very exactly defined: but I suppose a jaunt of some four or five stages in your far-going vehicle will enable us to examine all the ground on the right hand and on the left.

But inasmuch as I find myself in a fearful minority, traversing, in some respects, ground heretofore entirely untrodden, and in a position entirely unsupported by human authority, it is altogether proper that I should, at least, indicate the general character of the views I propose submitting, that on viewing the landscape o'er from this distant view-point, you can the better decide whether to admit such a passenger to occupy a seat in your well-filled vehicle. Allow me therefore to state—however unseemly it may appear—that I entirely dissent from the views most generally held in relation to the present position and future destiny of Israel. It is usually maintained, to a greater or less extent, as you are aware, that by a kind of irreversible decree in the eternal counsels of the divine will, the whole Hebrew race—inclusive alike of the branch of Israel and the branch of Judah—are so far heaven-abandoned and judicially blinded, as not only to be perpetual outcasts from the material heritage of Israel, but from the spiritual favor of God also, and are even incapable of Christianization; that they are not fit subjects for social amelioration or political enfranchisement; that it is not agreeable to the will of Heaven that they should be restored to their ancient patrimony—lying under the interdiction of an everlasting curse—as is alleged: that they have no claim whatever upon our consideration; and are, in no way, concerned in the introduction of the millennium, and the future government of the world.

Now, in opposition to all such outrageous ostracism, proscription, and perversion, I can but enter my decided protest, and contend most earnestly, on the contrary, that though the curse of heaven now rests both upon the land and the nation of Israel, it is ordained to be removed; and this noble race fully restored to their Fatherland—there re-enfranchised, and finally invested with the scepter of universal dominion, as chief of nations: that so far from being hopelessly offcast and irreclaimably doomed, not only is the resumption and conversion of this elect race possible, but probable in the highest degree; is, and not only so, but absolutely certain; that the time is coming, and probably nigh at hand, when every Jew on earth shall be brought within the pale of salvation: that the universal conversion of Israel, however, does not occur while they are dispersed abroad, but is almost restricted to Palestine: that the conversion of the world being held in abeyance by our neglect of Israel, human instrumentality should be speedily put in requisition for their restoration—if not by an appeal to governmental interference by diplomacy and negotiation, at least by the social combination of the friends of Israel: And that such an ingathering and col-

onization of Israel, is an honor specially devolved upon America, and particularly that class of her citizens whose motto is, "the Bible, the whole Bible, and nothing but the Bible."

These certainly are positions (theses if you will) of no ordinary moment; and if fully sustainable, necessarily involve onerous responsibilities that should by no means be shirked. And being the conclusions of careful and prayerful investigation, I trust they will be duly considered by those with whom it is a distinctive tenet to "prove all things and hold fast that which is good—not despising prophesyings"—with whom no doctrine is dependent for its claims to regard upon the length of time it has been entertained, nor the number of advocates maintaining it, but solely upon its sanction by the Word of God.

I am aware however, that the general theme here involved—so far from being regarded as matter of transcendent interest and paramount importance, (as in deed and in truth it is) is looked upon with the most apathetic indifference, if not with positive disfavor; and is even regarded by many as matter ecclesiastically contraband, and even dangerous to the interests of Zion. Happy, however, am I to know that your name is not to be found in such a category; for even so far back as the debate with your "old friend of Lanark," you thus decidedly express yourself, in speaking of this monumental people: "It would appear that nothing is wanting to gather this people into their own land but the destruction of the Ottoman Empire. This the prophecies seem to indicate. They are ever prepared to return; for they will not hold any real estate in any country in the world."

"Their expectation is to return; and who can say that the evidence in favor of such an event is at all doubtful, or the event itself at all improbable? Blindness, says Paul, has happened to them in part, till the times of the Gentiles be fulfilled; then all Israel shall be saved; then the Jews shall be consolidated, and become the light of the whole world; and so all Israel shall yet be saved. Then shall the funeral song of infidelity be sung." "The destruction of Mohammedan and anti-Christian kingdoms, and the restoration of the seed of Abraham to the favor of God, are all that is necessary to the introduction of the millennium. And that these events are upon the very eve of being born, no man acquainted with the present history of the world, nor with the Christian prophecies, can doubt."

And in quite recent issues of the Harbinger, we are permitted to rejoice in such expressions as these—"The subject of the millennium is one of thrilling interest to the Christian community. We have it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the old world." "We design to give this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come when many run to and fro, and knowledge shall be increased; and we are evidently approaching a new crisis in the

ecclesiastical and political affairs of the world." "It will undoubtedly soon be, if not already, one of the most engrossing topics of our generation." "It is a grand theme, and most worthy of the profound and devout consideration of all the citizens of the kingdom of heaven." "The prophecies were written for the people of every age, and intended to be understood in such a degree as the wants of every age may require." "The Jews, in their origin, their progress and final destiny among the nations of the earth, were designed to be a standing miracle, or an unbroken series of miracles, spanning the entire arch of time from Abraham to the resurrection of the dead." "But the end is not yet. A new series is soon to commence; and the signs of the times indicate that it is not far distant." "God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham, his friend. "If the casting away of them has been the reconciling of the gentile world, what will the resumption of them be but life from the dead?" We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land." "Now is the time for the students of prophecy to keep their vigils—to trim their lamps and watch." "It may be argued with great force that had the apostles continued in Jerusalem till all its citizens were converted, they never would have planted a church in Samaria, or anywhere else." "I am, therefore, of opinion that we can achieve more for the honor of our Master and the good of mankind by instituting a mission abroad, than by employing our whole efficient means at home. But whither shall we send our missionaries abroad? I am anticipated in the judgment and good sense of our brethren. They have named Jerusalem as especially worthy of a concentrated and protracted effort. The claims of Jerusalem are with me paramount to those of any other spot on this green earth. O Jerusalem! they shall prosper that love thee! that love thee, not for what thou art doing, nor for what thou hast done; but for what was done in thee, and for what is yet to be accomplished in thee and by thee. We strongly incline to the opinion that, of all the foreign fields that claim our attention, to which our energies can be directed and our means employed, Jerusalem, that great center of attraction—that great point of rendezvous—visited by men of all climes and of all tongues—demands our first efforts and our earliest attention."

Well may the friends of Israel, and of humanity also, rejoice to find such expressions from the ready pens of such noble spirits as the accomplished President of the University of Kentucky, the fervent and eloquent Walter Scott, the impassioned Challen, and many others of that noble legion engaged in battling for the Truth, and preparing the way for the reign of the Lord in the on-coming chiliad of glory. Nor must I neglect to mention the practical exhibition of interest in behalf of Jerusalem, Judea and the Jews, manifested by two most devoted brethren, now gone to their rest * * * *

Even admitting that prophecy is not given as a practical rule of duty, still—being a portion of the Sacred Writings—it is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; and without noting its indications, we might possibly come short of doing our whole duty, in matters of no small moment. It seems to me that such a distrust of the utility of prophecy is the result of one of Satan's grand devices, designed to obviate the blessing which he knows full well would assuredly enure to the church, were she carefully to study prophecy, in connection with the history of the age, and the signs of the times.

And, moreover, had we bestowed a little more attention upon the subject of unfulfilled prophecy, these false but insidious interpretations could easily have been exposed—if indeed they could ever have been launched forth and the resulting evils obviated. The study of prophecy, however, is not only a privilege, but a duty—an imperative duty—and is fast becoming a necessity: for in this enlightened age, when “knowledge is increased, and many run to and fro,” the study of prophecy must receive attention: and unless the watchman on the walls of Zion can successfully discern the face of the sky prophetic, many, no doubt, will be led astray by the specious construction so confidently urged by not a few restless spirits.

About five years ago, a certain gentile scribe of the Law had carefully concocted a long article for publication in one of our leading journals, that was designed by its anti-Judaic author utterly to demolish the claims of the remnant of Israel, scattered abroad; and that, too, without any special acquaintance with the great Jewish question, farther than he had learned from a servile press, and the popular literature of the day. On informing me that the Hamanic decree was about to go forth, I merely requested a Bible answer to two or three queries, and lo! his ill-judged lucubrations never saw light—for he was a good brother and beloved; but was lamentably misinformed on this particular subject—as I am sorry to say many others still are.

It occurs to me, therefore, Brother Campbell, that in the present phasis of the church, you could not well offer a more appropriate contribution to the spiritual treasury of the brotherhood of the Faithful, or render a more acceptable service to the cause of the Redeemer, than by resuming the consideration of the subject upon which you have several times assayed, so profitably, and have so long had in contemplation to lay fully before your readers. The general hermeneutic principles, by means of which you have so successfully evolved and elucidated the doctrinal Truths of the Gospel, would be equally successful in the elaboration of prophetic Truth. And if such great and good men as those zealous old Reformers, Ezra, Joshua and Zerubbabel, needed “stirring up” to a sense of their duty to Israel, no marvel that Reformers of the present age need have their pure minds stirred up by way of remembrance; nor do I

think you could possibly be more appropriately or usefully employed than in imitating the example of "the prophets, Haggai the prophet and Zechariah the son of Iddo, with whom were the prophets of God helping them"—in thus stirring up the hearts of the brotherhood.

The Truth, as we preach it, was designed, primarily and specially, for the Jews: and who knows whether—in the inscrutable ways of Providence—we "have come to the kingdom for such a time" as this!—to restore it practically to restored Israel, in all its purity, just as it was delivered unto their forefathers! "But if we shall altogether hold our peace at this time, then shall there enlargement and deliverance arise to the Jews from another place—but we and our fathers will be destroyed." And surely none can so appropriately take the lead in this great enterprise, as those who preach the very same gospel (as we most unquestionably do) that was preached to the Jews so successfully in days of yore.

The developments of the age teem with utterances, all eloquently inviting to action—admonishing us that the time is short—and plainly indicating that the day of Israel's redemption is at hand. Living as we seem to do, in the gathering twilight between the Christian and the millennial dispensations—duties are entailed upon us never heretofore devolved upon the church.

But I have extended these remarks too far already: and having written much more extensively upon this part of the subject in a small treatise—a copy of which I will request to be forwarded to you as soon as published—I promise to study brevity. Meanwhile, I beg your consideration of the printed "circular" herewith sent—setting forth some of the prominent reasons that should induce a special effort in behalf of Israel.

In the fond hope of the speedy triumph of truth and righteousness, I am, as ever, dearest Brother, yours, in Bonds of Union as endearing as enduring.

J. T. BARCLAY.

Millennial Harbinger, 1860, Article Pages 661-668.

THE ELBA FLOOD.

The vivid picture here drawn is from a personal letter of Mrs. Jas. C. Dixon, wife of the principal of the Elba School, to Mrs. Roger Cuff. Both for the description of the catastrophe by an eyewitness, and all the sidelights, and the account of the work of one true and brave man in the midst of it all, we deem this worthy of a place in the Word and Work as a story of deep interest and meaning to all Christians.—Editor.

We did appreciate your box that was sent. By the time it reached Enterprise we were allowed back in Elba, so we took it and distributed the clothing to those most in need, of course we understood that it was expected and meant for members of church first which was done, then reached out to others most in need and that has been done with all contributions of funds and

clothing too. We cleared out a room at our home, notified members of the boxes sent, to meet here and get fitted up. Mr. D. distributed funds according to loss and means of pulling up again. We had some widows and orphans in church; of course they were cared for first. They are using the remainder of the funds as far as it will go to repair church property. The loss in this was not so heavy as might have been, as the outside was undamaged, so it can soon be repaired. We met there last Lord's Day. It was in a way pathetic—a real Thanksgiving service, too. Our brethren are hit heavily so would be unable to spend a dollar on church property, as all of us have lost practically all we had; that is our only way of estimating our financial loss. So we must have a place to meet, and Mr. Dixon and the brethren thought it best, after all had been made comfortable with clothing, and all have plenty of drift and wreckage for fuel (and so far the Red Cross issued enough food that one could exist on it) all thought best to use the funds on the inside of buildings; too, practically all the Bibles in town are gone.

I don't know how to start to give you any facts about the flood. It all seems a horrible dream. We see it over and over each day, hear the cries for help, etc., then dream of it every night. If you read the papers you have some idea, only it didn't picture as bad as it really was, for that seems beyond words to describe. On Thursday, March 14th I believe it was, it rained in torrents, and school did not open, although a number of children came. Mr. D. watched the river closely, afterwards decided to get all children and teachers home. This was done. He asked me to go with him again to see if the water was rising. I did, and we could see the mighty volume of water coming; we rushed back to our home about fifty yards; in less than ten minutes it had risen six inches all over our yard. Mr. D. realized something had to be done. He told me to get baby's clothing, wrap mama up (mama is almost an invalid) so I got the children and her ready, and two high school boys had come to help us get out. Mr. D. secured a boat; it was then up to our porch, about three feet deep, too swift to row a boat, so he and the boys waded above waist and guided the boat. They tell us ten minutes later we couldn't have even done that. Well, you couldn't think what to do nor where to go; only a block and a half away was the biggest brick hotel in town, and what would appear to be one of the safest buildings, so we headed for that; got on second floor. Mr. D. was in the water nearly all day helping others, getting food and wood on second floor, for we knew we would have no lights. Rescue workers were working so hard getting people to tall buildings until it got so deep and the current so swift their boats capsized on every hand, and they finally had to give up. People got in lofts and on top of houses, but it just continued to rain as in a cloudburst. I never saw so much water, and the water rising foot by foot and night coming on. We were past all human aid—we realized our helpless condition and our

dependence on God, and it was through His mercy that our lives were spared. Well, the situation was serious—it was even worse, it was horrible. We were facing death from drowning, and all realized it, yet were calm. We prayed all night. It was another all night prayer meeting, and there was no distinction of race or color either, for among those who were there for safety were the hotel negro servants, and they prayed too. We sang "God will take care of you," "Jesus Savior Pilot me," "Jesus Lover of my Soul," and such songs as that, that gave us comfort and courage. You wouldn't think one could sing at a time like that, but those songs were sung in an attitude of prayer. When we had finished a song the negro servants sang "Oh Lord may it never be said, too late, too late, to enter the Golden Gate." Now we had never heard this song before, but it gave us comfort, and I'll venture to say there were few dry eyes when they had finished.

At about 9 o'clock, a crash came that filled us with fear. The men ventured step by step to the rear of the building to investigate, fearing the women would go frantic. They came back, reported "All is well, it was some floating object, perhaps a house, that struck this building. We are all safe yet." Now I didn't feel satisfied for I thought I realized what it was. Mr. D. had not said "All is well." I went nearer to him, whispered that I was prepared for the worst, that if that was God's way and will, that all was well with me, that we knew Heaven was just as near from that building as from anywhere else, but to tell me the truth. He hesitated, then with trembling lips said, "Mother, part of the building is gone." Nobody knows the agony we suffered as crash after crash came, and each one all the worse because it was nearing us. Another room gone! We prayed so earnestly, and different ones would say, "Mr. Dixon, keep praying." There were Christians, sinners, Catholics, and even hardened gamblers, some men who ran gambling houses in Birmingham, travelling through, who had stopped at the Hotel, but all were reverent and quiet. At about 3 A. M. when we thought we had only another crash between us and the dark watery grave, Mr. D. rose with a pocket Testament in hand (that is a treasure with us now for every Bible we had is gone except that, and we say "it went through the flood") and preached what he thought would be his last sermon to a dying audience. But no! that was not God's will; he saw fit to spare our lives. Sinners have since told him that his prayers and that sermon ring in their ears continually. Do hope some good was accomplished.

Well, dawn came at last. Such a relief! We had held to doors that had been taken down for us to try to float on, but that would have been as a straw. My mother stood it well until I got our family all as close together as I could, saying that I wanted us all to go down together, and Mr. D. had cut a rope to tie Adelle to him and the baby to me. A sad thought to me was that the children might be separated from us. The telephone

operator had called all near-by towns, begging for help. At last she said, "This is my last message I can get through. Send help." At dawn men called for help that the hotel was crumbling room by room. Help came from all nearby towns, but were delayed on account of roads and bridges being washed away. At last though, they reached the stricken city. News of our plight had gone from housetop to housetop, and those who were in the greatest danger were rescued first—women and children first. Again I felt as if I couldn't leave Mr. D. He said I must for the sake of the children, so he picked me up and placed me in the boat from window on second floor. It seemed ages before he was brought out. The Governor had called out the State Militia, so to our astonishment hundreds of people stood on a hill—soldiers, Boy Scouts, doctors, nurses, ambulances, cars, Red Cross and army tents everywhere, to give us food and medical aid. My! we had forgotten that we were weak and hungry until we saw all of this; so hot coffee and sandwiches did help us. What a wonderful world we live in and how thankful we are that we are living! We prayed for our lives and the lives of the people of Elba. We didn't pray for our material things to be saved. Now, we are satisfied and so grateful for His goodness that we are trusting Him to provide a way, and we don't have a doubt. Financially, of course, we are all ruined. Spiritually, we were never richer. We feel that we have a sky blue Christian experience that will help us to face this problem bravely. I haven't shed a tear over my loss. Of course it is bad, but when we think what might have happened we realize that material things can be swept away from us and have been, but the home lies within the hearts and lives of our loved ones, and so long as we have that we can take on new reinforcements and God gives us a wonderful amount of *reserve* strength and courage to meet needs of this kind, or else we little insignificant creatures couldn't do it.

Now the problem of reconstruction. Elba a prosperous town of 2500 population left a mass of ruins. Practically every home damaged, some beyond repair, some gone entirely. People homeless and jobless, for many have lost their way of making a living. Business section a wreck—entire contents of big stores swept clean—just the walls standing, and of some not even the walls. People living in tents. Poor mothers with tiny babies and small children. My people wired for us to "Leave the scene at once. Come home." That was the path of least resistance, but duty demands that we stay. They didn't realize the situation. Mr. Dixon says we would be deserters; that it is our duty to help the church and the school pull back on its feet again, so to speak, and he has worked so hard to get the school reorganized. So many discouraged that saying "It's too far gone, it can't be done." Well, he just kept working on the buildings, sent out radio calls for books, etc., notified all interested, etc., and urged every parent that he could reach to help by sending the children back, so they re-opened—reorganized yesterday with over 300.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Brother Charles Gruver, of Gatchel, Ind., sailed for China to join Bro. N. B. Wright, April 24th. ** Bro. McCaleb's extensive visit of mission stations on his homeward journey by the West will be of great value to the cause. ** Jesus said, "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest."

"We are praying for you and your labors. May you have many years to give to promoting missions." *B. D. Morehead.* ** Another has been baptized at Sister Andrews' station, Okitsu, and she is eager to regain her health to the point that she can return to her field. ** Passage has been reserved for Bro. H. C. Winnett, of David Lipscomb College going to Japan this summer. ** "A prayer and a penny a day" will support a thousand missionaries. Those who have not the spiritual strength to prompt this much devotion to the main work of the church have not much of which to boast. ** C. L. Etter has made a visit among the missionaries and native brethren on the main island of Japan.

Some who would like to have more happiness than they are now experiencing, can attain that desirable end by providing the clothing for one or more of the missionary children abroad. Toronto sisters will favor the Merritt family. This page will be glad to give information so that all the children on all fields will be cared for without duplications or omissions. Address 2229 Dearing Court. ** Bro. Loyd O. Sanderson, Springfield, Mo., and Bro. Charles Hardin, Anson, Texas, are procuring funds to support the A. B. Reese family in Africa. ** Who is going to Africa to co-operate with Bro. John Sherriff in the splendid work he and his family are doing at Huyuyu? ** Bro. Max Langpaap wishes someone to co-operate with him in Honolulu. ** The health of Sister Bess Rhodes and of Bro. O. D. Bixler has improved. ** Sad word of Bro. Cassell in the Philippines having fever has arrived. ** Undenominational Christians who read this page and similar literature have been diligent to teach and practice the weekly observance of the Lord's Supper and have paid about as little attention to the missionary teaching of the Bible as the denominationalists have to baptism. What a pity and what a disgrace! ** Harper sisters have sent Molly Sherriff a box of clothing. ** Passage to Japan has been secured for Bro. Homer Winnett and S. P. Pittman for June 19. ** We are pleased to see prospects of increased interest in missions. You can help enlarge the work. Souls are perishing, Is that reason enough? ** "Dwellers of Africa seem to think there is no place like it either in Europe or America."—*A. B. Reese.*

HARRY FOX MISSIONARY LETTER.

The few brethren here in Shizuoka have assured us that our presence, together with the exhortations heard in their own language, has been a blessing to them in a spiritual way, and one young brother especially has developed considerably as a public worker. We are praying that he may continue until he becomes a "full-fledged" preacher.

Among the "outsiders" we have had the opportunity and privilege of dealing with several who have responded favorably. One young man acknowledged the Savior last Sunday night and asked to be baptized next Lord's day.

Another, a fine-looking teacher of a near-by Primary School where I recently made a speech, is under conviction and we hope to see him make the good confession before we leave. He has been literally "sitting in darkness" without any hope or gleam of light mentally and spiritually. Though an apparently refined and cultured man, he confessed to me in our first conversation that he was in great mental agony; had contemplated suicide, running away to Brazil and other methods of escape from his daily routine because "life" as he was living it had absolutely no meaning or purpose to him. The second time we met, he said a big burden had been lifted from his mind, and he was greatly enlightened by God's Word, in regard to the meaning of human life.

Reports from Tanakura indicate that Ebine San has been busy there during our absence and we are expecting an ingathering at our Annual Spring Meeting to be held during the big Horse Sale. If the Lord wills, we want to start work on our new preaching hall shortly after we get back home. We won't have very long to serve there until we are called away again to meet with the other brethren in the Summer Bible Classes to be held under Bro. Pittman at Ota.

Harry R. Fox.

ETHEL MATTLEY LETTER.

As soon as I could get settled at Kwai Hsien I came on up here to Naam Heung and found everything moving along nicely. Mr. and Mrs. Cheung have been working and are acquainted with many of the people. Having no lamps there could be no evening meetings, but I brought two from Hong Kong with me. Since I arrived we have not been able to do much at night because of the processions which they say are chasing out the devils. A man carries a large lion's head and prances here and there. Others carry the long tail. Drums and cymbals make the noise. As they pass down the street bunches of firecrackers are thrown out.

I doubt that you would recognize me in native press. So far I have not taken to the pants, but follow the student class who wear skirts. The back of the chapel has a little attic and here I live with a canvas cot, my grip, a table and stool. Twice a day I eat Chinese food with the Cheungs. At first it was hard to eat enough to stay filled up until the next meal, but now I am getting along better. Chinese food is very good if properly cooked and if one can like the rice. I think it is just as nourishing as our own and many people think more suitable for this climate.

Mrs. Cheung and I have gone into many of the homes and they seem interested in hearing. Mrs. Cheung makes them understand and is quite a preacher. Quite a number of Gospels and Acts have been sold—one cent apiece. Every third day is market day. At one o'clock the chapel is open. Many stand at the door but fear to come in and sit on the benches for fear by some charm they will be made into Christians against their wills. Later in the day we go on the street and have a meeting. After Mr. Cheung finishes speaking he tells them that these little tracts will explain more fully. We are trying to preach and teach the Word as it is; and pray that we may have fruit for our labor. How long we shall have to wait for it we do not know! Continue to pray for us and with us for the spread of His Kingdom in this part of China.

We enjoyed Bro. McCaleb's visit very much.

Ethel Mattley.

MISS CYPERT'S MISSION.

616 Kichijoji, Tokyo, Japan.

On November 12, 1927, we had our first meeting. At that time there were only four of us members to take communion, Mr. Yanai, my co-worker and preacher; his wife, Miss Kamioki, the kindergarten teacher, and myself. In January we realized the first fruits of our labor in a young man being baptized into Christ. During the year 1928, twelve were added by baptism and one by membership, making a total of seventeen members. This year, thus far, three have been baptized. All of these are faithful and working. Some are weaker than others, however, and need special nourishing. Pray for us that we may give them the needed nourishment that none of them may fall away, and pray for them that they may grow in grace and the knowledge of the Truth and become useful servants in His vineyard. Three more have confessed their faith in Him and have asked for baptism on next Sunday. Others are diligently searching the Scriptures to see if these things are true.

From the beginning we have had a Bible school of about fifty children and a weekly ladies' Bible class with an average of ten members. We began the kindergarten with six children enrolled and only three present and one teacher. We now have twenty-six enrolled and two teachers. We give them daily teaching and have a monthly mother's meeting.

In March of last year we began to do some street preaching and giving out of literature in a nearby village. In August we rented a hall and began regular meetings on Friday afternoon for the children and in the evening for grown-ups. We now have an enrollment in the Bible school of over one hundred and fifty children and have had to enlarge our quarters, which we could do conveniently by renting a small warehouse that stood nearby.

From the meetings for the grown-ups, three have been baptized, two of whom are primary school teachers, thus giving the hundreds of children they are teaching Christian influence.

From the time we started the work there, the people have asked for a kindergarten, knowing that the two girls who help in the Bible school work are kindergarten teachers. So, since we now have the two buildings that are used only once a week, we have decided to start a kindergarten there, beginning in April. This not only gives us the children six days a week instead of one, but will give us access into the homes and an opportunity to teach the mothers who attend the mother's meetings.

Our receipts last year to start and carry on our work, support for three native helpers, one with a family of five, and support for myself, and the upkeep of the home, land rent, taxes, etc., was less than \$200 per month all told. The source of income is: an average of \$125 per month from and through the Church of Christ at Brownwood, Texas; \$45 per month (since June) from Bro. Pepperdine's mission extension fund, a few special gifts, and a little here by my English teaching and kindergarten tuition. This is not enough, so rather than let all the opportunities slip away, and because of some sickness, we have had to incur some debts in the amount of about \$400. We had hoped to save and pay them off without asking for help, but our continued expense and continued extras, make it hard to do so.

We are indeed doing our best with that He has intrusted to us. We invite you to make investigation, either directly or through any one on the field, either American or Japanese, if you have any doubts. And for the work's sake, the sake of lost souls, and the Lord's sake, we ask you to help us financially to improve the many, many opportunities we have and will have as the work grows. I need at least \$50 per month more this year than we had last to improve the opportunities that are already in view, so I am asking the Lord to move upon your heart, if you are able to give, to send to us once and again, either direct or through the Church of Christ, Brownwood, Texas.

Thanks, again, for former fellowship. May God abundantly bless for the up-building of His Kingdom. We sincerely desire your prayers.

Lillie Cypert.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF MAY

Lesson 5.

May 5, 1929.

WHAT HEZEKIAH FOUND IN THE TEMPLE.

Golden Text: Thy word is a lamp unto my feet, and light unto my path.—Ps. 119:105.

Lesson Text: 2 Chron. 34:14-16; 29:33.

14 And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up to the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both great and small; and he read in their ears all the words of the book of the covenant that was found in the house of Jehovah.

31 And the king stood in his place, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book.

32 And he caused all that were found in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were found in Israel to serve, even to serve Jehovah their God. All his days they departed not from following Jehovah, the God of their fathers.

Study Questions and Brief Comments.

Verse 14. When was this? (During the reign of good King Josiah) What money was this? (For the temple repairs. See 2 Chron. 34:9-11). What did Hilkiah find? How, probably, did that book get there? (Deut. 31:24-26). What is implied in the term "found"? (It had been lost). If they had done as Moses told them (Deut. 31:10-13) could it have been lost? Is the loss of God's Book a severe loss? (Amos 8:11-14).

Verses 15, 16. To whom did Hilkiah mention this find? To whom did they take the book? Read out in class how the King was affected by the reading of this book and what he did about it. 2 Chron. 34:18-28.

Verses 29, 30. What did the King do? Where did he do this? Who were his audience? What is that book called here?

Verses 31, 32. Where did the king stand? (The place he occupied on important occasions). What was the covenant he made before Jehovah? Whom did he cause to enter upon this covenant with him? Did the inhabitants of Jerusalem take hold of the covenant?

Verse 33. Did Josiah also reach beyond the boundaries of Judah? For how long did Israel stand by this covenant?

NOTES AND TEACHING POINTS.

1. KING JOSIAH.

The reign of Hezekiah was followed by the long reign of Manasseh (55 years) whose early reign was the wickedest ever known in Judah, but under

stress of trouble he repented and turned back with all his heart to Jehovah. The next King Amon was wicked also, but his time was short. Josiah was but a child when he became king; but at 16 he began to seek after the God of David, his father; and when 20 years of age he set himself in good earnest to clean up Judah and Jerusalem from high-places, Asherim, idolaters, idols; and then he went over into the territory formerly occupied by Israel (a remnant still living there) and cleaned up there likewise. When he had accomplished the task, in the 18th year of his reign, when he was 26, he undertook the repairing of the Temple, and during that work was the book discovered.

2. "BECAUSE THY HEART WAS TENDER."

"Today, if ye shall hear his voice, harden not your heart." The attitude one takes toward God's word determines his destiny. Josiah was one of those who trembled at God's word (Isa. 66:2). When the Book was read to him and he saw how far Israel had departed from God's commandment, he was distressed and feared the wrath of God upon the guilty people. He sent a delegation to inquire of Jehovah at the mouth of Huldah the prophetess. The message God gave through her confirmed Josiah's worst fears for the people; but concerning Josiah himself God said, "As touching the words which thou hast heard, because thy heart was tender and thou didst humble thyself before God . . . and hast rent thy clothes and wept before me, I also have heard thee." And God promised him that he should die in peace and not see all the evil He would bring upon the people of the city. "A broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:17).

3. JEREMIAH'S DAYS.

Jeremiah, though apparently very young yet (Jer. 1:4-6) had already been called to the prophetic ministry when that Book was found in the Temple. (Jer. 1:2 compared with 2 Chron. 34:8). Although Josiah was thoroughly sincere, Jeremiah showed that the reformation of the people of Judah was only shallow and external. (Jer. 3:10). After Josiah's death there were only four more kings, all of them wicked, two of whom reigned three months only, and two eleven years each. Then the great crash came.

4. THE POWER OF THE WORD.

The finding of that Book had far-reaching effects upon both the king and the people. God had ordered that the book of the covenant be read to all the people once every seven years (Deut. 31:10-13) and that the king should read it every day in order that he might be kept humble and obedient. (Deut. 17:18-20). These orders were not followed. If they had been the Book would never have been lost, and the people would never have gone down as they did. A revival of Bible study always brings a revival of faith and obedience; and neglect of God's word always results in spiritual decline and ruin.

SECOND LORD'S DAY LESSON OF MAY

Lesson 6.

May 12, 1929.

THE EARLY MINISTRY OF JEREMIAH.

Golden Text: We must obey God rather than men.—Acts 5:29.

Lesson Text: Jer. 1:6-10; 26:8-15.

6 Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child.

7 But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.

8 Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.

9 Then Jehovah put forth his

Study Questions and Brief Comments.
Verse 6. What had God just said to Jeremiah? ("I have appointed thee a prophet to the nations;" v. 5). What excuse is Jeremiah making here?

Verse 7. What is Jehovah's answer to Jeremiah's excuse? Who would take responsibility of everything? (Jehovah) What only would Jeremiah have to do? (Follow orders.)

Verse 8. What special command did God give him? (See also v. 17). Can

hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth:

10 see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

Jer. 26:8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10 And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13 Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14 But as for me, behold, I am in your hand: do with me as is good and right in your eyes.

15 Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

God use a servant who is afraid? Why must he not be afraid? Consider Rom. 8:31. Also Josh. 1:9.

Verse 9. What did Jehovah do? What did that signify? Read Deut. 18:18.

Verse 10. How was Jeremiah set over the nations to cast them down or lift them up? (By pronouncing God's sentence over them. See v. 12). Read all of Jeremiah 1.

Jer. 26:8. (Read out in class Jer. 26:1-7). What effect did this message have on the priests, prophets and people? (Consider Matt. 5:12).

Verse 9. What had happened to Shiloh? (Ps. 78:59-64). Why had Jeremiah prophesied so? (V. 2). Why did they seem to think he had prophesied? Was Jeremiah in great danger?

Verses 10, 11. Who came to control the situation? Who were the accusers of Jeremiah? (The religious leaders). Was it so in the case of Christ also? Why did they deem him worthy of death?

Verses 12, 13. What answer did Jeremiah make? Had he spoken of his own mind and his own words? What counsel did he give them all? What is the sinner's only escape from doom? (Luke 13:5).

Verses 14, 15. Was Jeremiah pleading for himself or his life? What warning, only, did he give them, about putting him to death? How did the matter turn out? (See Jer. 26:16-19).

NOTES AND TEACHING POINTS.

1. JEREMIAH.

Of all the prophets none had a harder lot or heavier task than Jeremiah. In many respects he resembles the "Man of sorrows," the Lord Jesus Christ, more closely than any other Old Testament prophet. It was Jeremiah's lot to prophesy to his people in the last years of their national existence, to plead and warn and call, all in vain; and to witness the final dreadful catastrophe, unable to help them or to avert the ruin. No prophet wept more, suffered more; none was more faithful to God and to his people. "So far as we have data for judgment, Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history." "Jeremiah is the most misunderstood of all the great men of history. To be one of the healthiest of men and to be thought morbid; to be one of the strongest and to be thought weak; to be one of the bravest and to be thought fainthearted—has been his hard fortune." (Ballantine: Jeremiah, a Character Study).

2. THE CALL OF JEREMIAH.

"Ah Lord Jehovah . . . I am a child." In years, or in his own estimation? The latter, surely; but no doubt he was also young. God can use a man who is self-distrustful better than one who is self-confident. (Exod. 3:11, 12; 1 Kings 3:7). God assures Jeremiah that He had predestined him from before his birth to this work; that his youth and littleness would be no hindrance—that he needed only to do as God directed; but that he must not under any circumstances be afraid. Then God put His words in Jeremiah's mouth, and assured him that He would watch over His word to perform it.

3. THE KINGS OF JEREMIAH'S TIME.

King Josiah was a good king—the last good King of Judah. In the thirteenth year of his reign was Jeremiah called to the prophetic office. Seventeen years after, at Josiah's death the people put up Jehoahaz, Josiah's son. He reigned only three months, and his reign was evil. Him the King of Egypt deposed and in his stead set up his brother Eliakim, changing his name to Jehoiakim. That evil reign last eleven years. He was succeeded by his son, the wicked Jehoiachin (also called Jeconiah and Coniah) who reigned three months. The King of Babylon took him away and in his place set up his father's brother, Mattaniah, another son of Josiah's, changing his name to Zedekiah, an evil king and the last one, for in the eleventh year of his reign Nebuchadnezzar, king of Babylon, destroyed the city and led Judah away into captivity. From the time of King Josiah's death things went down fast and faster unto final ruin.

QUESTIONS FOR CLASS USE.

1. Who called Jeremiah to be a prophet? V. 9.
2. What was Jeremiah's excuse? V. 6.
3. How did God answer his excuse? V. 7.
4. What special caution did God give him? V. 8.
5. What did Jehovah put in Jeremiah's mouth? V. 9.
6. What was Jeremiah's excuse? V. 6.
7. What authority did God bestow on Jeremiah? V. 10.
8. How did Jeremiah exercise that authority? (See Study Questions).
9. From what chapter is the second part of our lesson?
10. Read the orders God gave Jeremiah. 26:2-3.
11. What was the accusation? V. 11.
12. What reward did the people want to give Jeremiah for that? V. 8.
13. What objection did they have to Jeremiah? V. 11.
14. What was Jeremiah's defense? V. 11.
15. Did Jeremiah seem to be afraid? V. 11.
16. When did Jeremiah prophesy? V. 11.
17. What great catastrophe did Jeremiah live to witness? V. 11.
18. Who came to take the matter in hand? V. 10.
19. What was the accusation? V. 11.
20. What was Jeremiah's defense? V. 11.
21. Did Jeremiah seem to be afraid? V. 11.
22. When did Jeremiah prophesy? V. 11.
23. What great catastrophe did Jeremiah live to witness? V. 11.

THIRD LORD'S DAY LESSON OF MAY

Lesson 7.

May 19, 1929.

JEREMIAH CALLS TO OBEDIENCE.

Golden Text: Harken unto my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Lesson Text: Jer. 7:1-11. 21-23.

1 The word that came to Jeremiah from Jehovah, saying,

2 Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah.

3 Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause

Study Questions and Brief Comments. Verses 1, 2. What is this sermon of Jeremiah called? (The Temple Gate Discourse). Why? What was God's purpose in having Jeremiah stand there?

Verse 3. On what condition only could they continue to dwell in the land? How amend their ways? See verses 5-7). On what condition only can anybody's judgment be averted?

you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor;

6 if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt:

7 then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known,

10 and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah.

21 Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.

(Luke 13:5).

Verse 4. Compare v. 8. What were the "lying words"? What did they imagine? (That Jerusalem was safe because the Temple was there). Compare John the Baptist's warning. Matt. 8:9-10.

Verses 5-7. In what must they amend their ways? Mention four particular things. What picture can you get here and in v. 9 of the lives they led?

Verses 8-11. What did they think they could do? (Practice wickedness and by religious observance escape punishment.) Might people today also think they can do that? What did they virtually make out of the Temple? Who had seen and noticed all that?

Verse 21. In what sense does God say that? ("Go right on with all your sacrifices, and you will see how much good it will do you." Comp. Amos 4:4, 5).

Verse 22. Was God's covenant with their fathers primarily concerned with sacrifices? (Deut. 4:13). See Notes ¶3 on this.

Verse 23. But what, chiefly and only, did God want from the first? ("Behold to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22).

NOTES AND TEACHING POINTS.

1. THE TEMPLE GATE DISCOURSE.

This message was especially aimed against the delusion that religious privilege was a substitute for obedience, and ritual observance provided immunity for evil-doers. They thought because the Temple of Jehovah was in Jerusalem they were safe, and that no such calamities as Jeremiah predicted could befall the city. They had evidently forgotten about Shiloh, where the Tabernacle stood at the first, and which was delivered up to the enemy, and the Ark itself was taken captive by the Philistines. (Ps. 78:60-62. See also 1 Kings 9:1-9).

The doctrine that the presence of the Temple (great and blessed privilege though that was) was a safeguard for a wicked people to enable them to carry on wickedness with impunity was the "lying words" in which they trusted.

2. A TEMPLE GATE SERMON FOR OUR DAY..

When people today trust in the church, or in church-membership, or baptism, or the Lord's Supper, or their gifts and contributions, or religious works and the like, to insure them immunity while they walk after the flesh, in envies, jealousies, hatreds, malice, enmities, strife, worldliness, evil speakings, falsehoods, sexual sins, or in any disobedience to God, thinking they can make up for their wickedness by worship, religious observances, "loy-

alty," "sound doctrine," and by belonging to "the one true church," they are trusting in lying words, exactly as Jerusalem did, and they are just as certainly preparing for eternal ruin. "The sacrifice of the wicked is an abomination: how much more if he bringeth it with a wicked mind!" (Prov. 21:27).

3. SACRIFICE.

Jeremiah says that God had not spoken to the fathers nor commanded them in the day that He brought them out of the land of Egypt concerning burnt offerings and sacrifices. The law was primary, and of chief importance; sacrifices were subordinate and secondary—helps and means, especially for those who had become guilty or defiled. No one that turned his ear from hearing of the law could offer acceptable sacrifice. But from sincere and penitent hearts God accepted them, and they were indispensable in order to cleansing and approach to God. After the Tabernacle was completed Jehovah spake to Moses out of the tent of meeting saying, "When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation" thus and so. (Lev. 1:1, 2). The law concerning life and conduct was fundamental and paramount; the laws concerning sacrifices were super-added. They were a great blessing and help when the people were in the way of obedience. They were also types and foreshadowings of the perfect Sacrifice God Himself offered for sins of men—the Sacrifice of Jesus Christ our Lord.

QUESTIONS FOR CLASS USE.

1. Where was Jeremiah to stand and deliver this message? V. 2.
2. To whom was it addressed?
3. What was the one and only hope of their remaining in the land? V. 3.
4. Could the Temple save them if they did not repent?
5. What were the "lying words"? V. 4. What did they mean?
6. What kind of life did those wor-
- shippers live? V. 9.
7. What had they practically made out of the temple? V. 11.
8. What was the real heart and substance of the covenant? Vs. 22, 23.
9. Can sacrifices make up for a wicked life?
10. Which is more important, sacrifice or obedience? (1 Sam. 15:22).

FOURTH LORD'S DAY LESSON OF MAY

Lesson 8.

May 26, 1929.

GOD'S LAW IN THE HEART.

Golden Text: Thy word have I laid up in my heart, that I might not sin against thee.—Psa. 119:11.

Lesson Text: Jer. 31:29-34. John 1:17.

29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 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 a husband unto them, saith Jehovah.

33 But this is the covenant that I will make with the house of Israel

Study Questions and Brief Comments. Verse 29. In what days? (In the days of Israel's restoration). What shall they no more say? What did they mean by that saying? (See also Ezek. 18:1ff).

Verse 30. How will it be in those days? What does that mean? (The evil consequences of the fathers' transgression shall all be removed.)

Verses 31, 32. What purpose did Jehovah have in mind? With whom would He make this new covenant? Would it be like the old one? What was the old covenant? (Deut. 4:13). Why did the Lord propose to discard it?

Verses 33, 34. Enumerate the four great features of that new covenant. (1) Where was the law of the old covenant written? (2 Cor. 3:7).

after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

John 1:17. For the law was given through Moses; grace and truth came through Jesus Christ.

Where would the new be written? (2 Cor. 3:3). (2) What was God compelled to say to them under the old? (Hos. 1:9). But how will it be under the new? (3) Did Israel under the old covenant have personal knowledge of and access to, God? (No—they came into covenant-relation by birth, before they knew God; and only through the priesthood had they any access to God.) (4) Was there such full and complete forgiveness under the old covenant? (Heb. 10:1-4). Which of these four things is the first and fundamental one? (Remission of sins).

John 1:17. What came through Moses? What through Jesus Christ? Who was the mediator of the Old Covenant? (Gal. 3:19). Who is the Mediator of the New? (Heb. 8:6, etc.; 9:15-17).

NOTES AND TEACHING POINTS.

1. "THE BOOK OF CONSOLATION."

The portion of Jeremiah's prophecy from which the Scripture-text of this lesson is taken (Chapters 30 to 33) has been called the "Book of Consolation." It is a series of prophecies of Israel's glorious national restoration. This prophecy of the New Covenant is central. Israel's salvation and restoration will take place, not upon the terms of the Old Covenant, but of the New; not through Moses, therefore, and the Law, but through Christ and the Gospel.

2. THE NEED OF A NEW COVENANT.

The fatal defect and failure of the Old Covenant was not on God's side but on man's. "If that first covenant had been faultless, then would no place have been sought for a second. For, finding fault with them, he saith, 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 . . . for they continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8:7-19). That constituted the necessity for a new covenant. The Law was indeed holy, and "the commandment holy and righteous and good." "For we know that the law is spiritual, but I am carnal, sold under sin." (Rom. 7:12, 14). In that lay the weakness of the Old Covenant: it was "weak through the flesh." (Rom. 8:3). Humanity broke down under its demands.

3. THE NATURE OF THE NEW COVENANT.

The New Covenant is specially designed to avoid and to heal the defect of the Old. The New Covenant is such that men—all who will, even the weakest and least, can continue in it and keep it. Note the following features:

(a) It is a covenant of promise. Nothing is said about what man was to do. But God said, "I will," over and over. He offers, man accepts; He promises freely, we believe and come. He gives, we receive and take. The "obedience to the gospel" is not any meritorious thing we do, but simply the acceptance of God's free gift and the entering into that which He freely holds out to us. (Mark 16:15, 16; Acts 2:38).

(b) It is a covenant of grace. Now grace is God's free, unmerited favor, favor toward the unworthy and sinful. It is always sharply distinguished from "works of righteousness which we did ourselves," and from "works of the law," and any sort of human merit whatsoever. Notice how these promises which constitute the New Covenant are made to a sinful, unworthy people. Their sins God will forgive them. He will reveal Himself to them and accept them as His people although before they knew Him not and were not His people. Upon hearts previously alienated and indifferent He will write His laws, so that from their inmost selves they will want to do His will.

THE WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE REAL ABSENCE

Romanism makes much of its figment of "transubstantiation"—the doctrine that the wafer and the wine are by the priest's blessing changed into the actual body and blood of our Lord. Believing this they logically conclude that they have *the actual Christ* here really present in the form of the wine and bread, in the "eucharist" (or the wafer, which is called the "host"). Therefore they have much to say about "the real presence." According to God's word, however, the emblems of the Lord's Supper do not stand for the Lord's "real presence," but contrariwise, of His "*real absence*;" for "as often as ye eat this bread and drink the cup ye proclaim the Lord's death *till he come*." (1 Cor. 11:26). And, "This do *in remembrance of me*." (1 Cor. 11:24). The Lord's supper is to be observed in remembrance of Jesus until He comes again. It is therefore the testimony of His bodily absence during the present age, and also of the certainty of His return; the evidence, not of His "real presence," but of his *real absence*. His "real presence" will be only at His second coming (in the Greek, literally, *parousia*, "presence.")

UNSPOKEN TESTIMONY

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. *There is no speech nor language: their voice is not heard*. Their line is gone out into all the earth and their words unto the end of the world." Ps. 19). There is a testimony that is eloquent though silent; that declares and shows and utters speech, though without voice, or articulate language. "The starry firmament on high" from night unto night passes on the unspoken, unbroken tradition of its Maker's glory and power, a mute hymn of creation, grand and unfathomable; a song without words or sound of music, yet vocal with praise. Day unto day tells the story and loudly bears its inaudible witness, a testimony whose voice is heard to the ends of the earth, of the great Creator's wisdom and might. But not in the heavens only do we find this unuttered testimony—on earth, too, in the daily events and facts of life, and in the ways and doings of men. The church, for example, by its mere existence, tells the story of God's love, of Christ's coming, of the cross and the empty sepulchre. It testifies, like the Ark of old, of the world's doom, and prophesies the coming again of Christ. A simple, Christlike act; a good work done in unconsciousness by a child of God tells a long tale of God's grace and good will toward men, and of Christ's love and power in the lives of His own. The

faithful wife, by the testimony of her conduct, can win the husband, even "without the word." (1 Peter 3:1). The family altar by its fact alone, as much as by its oral instruction, tells the growing child day by day that God is, and that we are dependent on His goodness for life and blessing; that He hears prayer, and that His word is precious. Adverse testimony, far more effective than words, can also (and, alas, often is!) borne by the neglect, the indifference, the carelessness, the disobedience of God's people. God complained of some of His people of old that they said, "The table of the Lord is contemptible." Probably nobody had said that *in words*, but by their attitude and action they said it; and the false witness went deep. Thus do Christians sometimes proclaim such falsehoods as that the church is worthless, that the gospel has no power ("holding a form of godliness but *denying the power thereof*"), that the world is more worthwhile than Christ, that money and pleasure are better than God's promise, that the present is of more weight than the hereafter; or, in short, that the Bible is a lie. That is the old adage, "actions speak louder than words." The unspoken testimony in the world is bulkier and weightier than that which is spoken forth in words; and the spoken word must always draw its force from the unspoken. What is the mute proclamation of my work and way? And on which side is my silent testimony?

THE PAROUSIA

The Greek word "parousia" occurs 24 times in the New Testament. Six times it is used in connection with Stephanas, Titus, and Paul (1 Cor. 16:17; 2 Cor. 7:6, 7; 10:10; Phil. 1:26; 2:12) and is translated either "coming" or "presence." Once we see it with reference to the Man of sin, 2 Thess. 2:9. In 16 occurrences it relates to Christ, as follows: in Matt. 24, four times, (verses 3, 27, 37, 39); once in 1 Cor. 15:23; in 1 Thess. four times (2:19; 3:13; 4:15; 5:23); in 2 Thess. twice, 2:1, 8; in James twice, 5:7, 8; in 2 Pet. twice, 1:16; 3:4; and, finally, in 1 John 2:28. What does this important word mean? Thayer gives these definitions:

- "1. *Presence*, opposed to *apousia* [absence] Phil. 2:12.
- "2. The presence of one coming, hence the *coming, arrival, advent*. . . . In the N. T., esp. of *the advent*, i. e., the the future, visible, *return* from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God."

It is notable that the word *parousia* is never used in the New Testament of Christ's first coming; the explanation of which, no doubt, lies in the fact brought out by Dr. Milligan—that "parousia" is often used in the papyri (popular writings of that period) to describe the formal visits of a king or some other official. (See Expositor's Greek Testament on 2 Pet. 1:16). "What, however, more especially concerns us in connection with the New Testament usage of *parousia* is the quasi technical

force of the word from Ptolemaic times onwards to denote the 'visit' of a King, Emperor, or other person in authority, the official character of the 'visit' being further emphasized by the taxes and payments that were exacted to make preparation for it." (Vocabulary of the Greek New Testament, illustrated from the Papyri and other non-literary sources. By James Hope Moulton and George Milligan. Part 6; page 497).

This bit of scholarly research uncovers for us a fact of great interest and helpfulness. The common language of the Greek-speaking world in New Testament times, called the "Koine," samples of which to a vast amount were found in the "papyri," (ancient documents, bills, letters, writings, discovered in Egypt in recent years) was the language in which the Holy Spirit gave New Testament. The common usage of the words as seen in those "papyri" illustrates the meaning of the New Testament words. So in the common usage of that day, the official entry or visit of a king to some city was called a "parousia"—the term used in the New Testament to designate the coming of our Lord Jesus Christ to the earth in power and great glory!

THE PAPACY AND PALESTINE.

Dr. Margoshes, a writer in *The Day*, a Yiddish journal, commenting on the agreement between Rome and Italy, says:

"An important corollary of this new status is the claim to a seat in the League of Nations. Should such a seat be granted to the Pope, it would certainly introduce a disturbing factor into the League councils, as far as the Jewish national homeland is concerned.

"For the Pope has never denied his implacable opposition to the idea of a Jewish national home in Palestine. Already his predecessor, Leo XIII, was actively engaged in checkmating every Jewish move made by the chancellaries of Europe in the direction of a more favorable attitude towards Zionism. The historic concept of the papacy is that Palestine, being the cradle of the Christian religion, is to be ruled by a Catholic power if not by the Catholic church itself. The Zionist idea, being irreconcilable with this concept, is naturally to be fought. Now rumor has it that the Pope is now going to exert all his influence with the League to have the mandate over Palestine so revised as to substitute Italy for Great Britain as the mandatory power. Newspaper accounts even have it that Mussolini, in anticipation of the Papal move, is ready to forbid Zionist activity in Italy and to begin pressing the Italian claim to Palestine."

Sixty new names can still be supplied with last month's issue in which the Editor's Revelation articles began. Many new clubs have come in on the strength of this series and we are printing a few hundred extras this month. Let's add 500 names to the list!