

Apr 11
1935

THE WORD AND WORK

HE IS COUNTING ON YOU

He is counting on you,
He has need of your life
In the thick of the strife:
For that weak one may fall
If you fail at His call.
He is counting on you
If you fail Him—
What then?

He is counting on you
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood and sought
Through His sorrow and pain
To win Home yet again.
He is counting on you
If you fail Him—
What then?

He is counting on you
On life, money, and prayer,
And the day shall declare
If you let Him have all
In response to His call;
Of if He in that day
To your sorrow must say,
"I had counted on you,
But you failed me"—
What then?

He is counting on you
Oh! the wonder and grace
To look Christ in the face
And not be ashamed;
For you gave what He claimed.
And you laid down your *all*
For His sake—at His call
He had counted on you,
And you failed not,
What then?

—Bessie Porter Head.

Ah! Please God, by His grace we shall not fail in the ruling purpose of our lives. We *may* crown Him Lord of all. We *can*. He asks it. We surely *will*.—S. D. Gordon.

WORDS IN SEASON

R. H. B.

GRACE

The grace of God, by the very definition of it, must be absolutely free, "otherwise grace is no more grace." It must come without view to any compensation, past, present, or future. It excludes all thought of human merit and desert. It cannot in any sense or degree be earned by man. Therefore it comes to "good" and "bad" alike, without regard to their relative goodness or badness; for in reality "there is no distinction, for all have sinned and fall short of the glory of God." Therefore they are all alike "justified freely *by his grace* through the redemption that is in Christ Jesus." (Rom. 3:23, 24.)

And this grace cannot be compelled or demanded on ground of right and justice (as too many try to do)—no, not if it is to be *grace*. Just as the poet said of mercy—

"The quality of mercy is not strained,

It droppeth like the gentle rain from heaven"—

So is it with the grace of God. It can not be forced. God cannot be brought under obligation to extend grace. Man can have no right or claim to it—he can only take it and be "lost in wonder, love, and praise." "I will have mercy on whom I have mercy, and compassion on whom I have compassion." (Rom. 9:15.) When the nation of Israel, at the foot of Mount Sinai, had broken their covenant and had brought condemnation upon themselves, and were liable to instant destruction; when all possible claims and every right had been wholly forfeited by them—then it was that God announced His sovereign right to dispense His own free grace as He pleased and to whom He would: "I will be gracious to whom I will be gracious; and I will show compassion to whom I will show compassion." (Exod. 33:19.) It is even so with us. When every mouth is stopped, and all the world is brought under the judgment of God (Rom. 3:19) then God announces His free gift of grace (Rom. 3:21-24)—that no man may glory, save only in the Lord. For He shuts them all up unto disobedience that He may have mercy on all. Henceforth then it is for you and for me and for all of us, through the gospel, free for the taking, "by faith in Christ Jesus."

SPECULATING APOSTLES

Whatever was the matter with the inspired writers—Peter Paul, James, and John? Those men talked as if the coming of the Lord were just ahead. "The coming of the Lord is at hand," said James (5:8). "The Lord is at hand," said Paul; and again "the night is far spent, the day is at hand"; and "yet a very little while, he that cometh shall come and shall not tarry." (Phil. 4:5; Rom. 13:12; Heb. 10:37.) Peter says "the

end of all things is at hand" (1 Pet. 4:7); and John declared it was "the last hour." (1 John 2:18.) If they had lived in our day I fear they would have been "marked," branded as date-setters, speculators, and ostracised from the brotherhood.

But what did they mean? Simply this, that the Lord's return is always the next event to be looked for, always just before, no matter how long it delayed; always to be looked for and constantly to be expected. For we know not the day or the hour.

"But were not those who looked for Christ back there badly fooled"? No. Those who did not look for Him were "fooled." For those who looked for Him were in the attitude in which God desired them to be; and though they fell asleep in Christ, they shall in no wise be disappointed. But the servant who said "My Lord delayeth his coming"—he is the one that lost out. (Luke 12:45, 46.) But one of these days the Lord will come and when we think not. The long delay makes His coming more probable day by day. Watch, therefore, at every season..

WERE THEY NUMSKULLS?

For sheer thick-headedness there seems to have been few equals to the apostles—that is, if things are as we commonly hear them represented. After having been with the Lord for three years and more, during which time He taught them frequently concerning the kingdom, and even sent them themselves out to preach the kingdom to the lost sheep of Israel; and after forty days of special instruction concerning the things of the kingdom of God by the Lord after his resurrection, and although He had "opened their mind that they might understand the scriptures"—at the very least they still thought there was to be a kingdom restored to Israel, and asked Him a question which showed that they had understood nothing at all: "*Lord, dost thou at this time restore the kingdom to Israel?*" (Acts 1:3, 6.) How strange was it that the Lord's answer was not a rebuke of their stupidity, but actually such an answer as might even tend to confirm them in their foolish notion, and implied that there would be a time when He would do that. Might it be that those apostles were after all not such simpletons as we thought, and that perhaps *we* might be mistaken in the matter?

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COMING TO THE BIBLE

When you read any part of the Bible with the feeling that you know all about it, you will get little or no benefit out of it. And, of course, you are wrong. The very fact that you think you know all about it proves that you do not. The likelihood is that you know nothing as you ought to know, else you would not think you knew so much. And do you go to the Bible to *prove* something? Then you are not coming to learn—

you just want to substantiate your own notions, perhaps even try to force the scriptures to justify your "convictions" for you. But to such folk the Bible is a closed book. Of course they will still be able to quote texts and tell about names and dates and places, and give outlines of its books and definitions of words and doctrines and to argue. But of the real meaning of it all they know nothing. But thou, O man of God, when thou comest to the Book, come humbly, realizing your ignorance and incapacity before God's word. Search it prayerfully, diligently, for what it says. Take the place of a learner—even as a little child. Be receptive. Lay your own thoughts aside and let the Word have the right of way with you. Let it search your heart. And be willing also to do God's will as you learn it, and *do* do it, that you may learn indeed.

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"THE FOOL HATH SAID IN HIS HEART"

The "fool" in the Bible is never used of a man of deficient intellect but of such as are bent on going wrong, who will not hear, will not learn, who take their own self-willed course against all light and reason, to their own destruction. For example, King Saul, who confessed himself: "I have played the fool, I have erred exceedingly"; or that fool Nadab, with whom nobody could reason; or any and everyone who thinks he can gain something by going contrary to God's will. Our text says, "The fool hath said in his heart, There is no God." Do you say, "That is the infidel"? Nay—the thought goes deeper. The infidel and atheist *professes*, loudly, "There is no God"—with often a lurking fear in his heart that after all he may be mistaken. But this "fool" of whom the psalmist speaks is probably a nominal believer, while deep in his heart he holds, perhaps half-unconsciously, that there is no God—that there is no great Eye to watch him, no Avenger to repay him, no all-knowing righteous Judge to call him to account. He does not declare such a thing publicly: but he says *it* in his heart. He professes to believe in God; but he lives as though there were no God. He acknowledges the Bible as God's word, but secretly acts on the assumption that it is all a myth. This is the sort of "fool" of whom David speaks. His name is Legion, for they are many. And their lives betray their hidden atheism. For as a man thinketh in his heart so is he. It is not always the outward profession that reveals the deep inward principle that governs a man's course and actions. But what he "saith in his heart" tells in his life.

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THE LEGS OF THE LAME

How strangely that Book of Revelation is dealt with in some quarters! First men assure themselves, and one another, that it is so highly figurative that it cannot be understood. Then, on the strength of this supposed fact, they feel free to

make of it whatever they like, and insist that those who differ are false teachers.

Again they claim that unfulfilled prophecy cannot be understood—therefore the Book of Revelation cannot be understood. Then they proceed to prove the Revelation to be mainly *fulfilled* prophecy and to tell us what it means. And that then is sound doctrine! But wisdom is justified of her children.

GAMALIEL (Acts 5:33-40).

Gamaliel—how can you sit there and give your sage advice so complacently? "If this work is of God ye will not be able to overthrow it" you say? *Might* it then be of God? The mere possibility should make your blood run cold. Think of what that would mean! It would mean that Jesus was what He claimed to be—the Christ, the Son of God. It would mean that your Sanhedrin had condemned and slain Him, the One sent to you from God, the Anointed One, your Lord. It would mean that you and they and the nation whom you represent have resisted the light and the evidence of the truth even until now; that in the face of undeniable proof, of mighty works and signs from God, you have held to your wicked, God-defying way. If there is such a possibility what an infinite burden of guilt and condemnation you have loaded yourselves up with! Yet you can sit there in the council and lightly suggest that possibly this work may after all have been of God! Gamaliel, Gamaliel!

I would not judge you too harshly. You meant well. You meant to restrain the murderous hate of your colleagues, and to prevent them from killing the apostles. And you succeeded in that. For that you deserve thanks. Wonder, did all the council, too, think as you did, that it might possibly be as you suggested? At any rate they listened to your calm, philosophical speech, and suffered themselves to be dissuaded from their bloody intent against the apostles. You said, "Let us wait and see how it turns out. It might be of God. In that case you can't overthrow it, and you might be found to be fighting even against God." So you waited, a *while* at least, you and they. But what did you *do* about it? Did it not occur to you that such a possibility as you suggested put you under the highest obligation, to search into, to investigate, to examine and probe the matter to the bottom, and to *settle* such a life-or-death matter as this without delay and by all means in the world? But you sat back to wait and see! Nay Gamaliel—in such a thing men can not stand by, neutral like, and non-committal. It demands your swift earnest decision. Even the admission that this work *might* by a possibility be of God, has placed you under condemnation except you go further. Is Jesus the Christ? See and judge! Alas for the Gamaliels, then and now!

NEWS AND NOTES

(April, 1935)

From Dugger, Ind.: "I wish to say 'Amen' to the letter written to Brother Boll which was published under 'True Appreciation' in the February Word and Work.

"Our work is doing better in most every way this year."—Julius R. Clark.

From Midland, Ind.: "I am to continue at the mission at Clay City, Indiana, once each month this year. Eight souls have been added to the Lord during my last two visits at that place."—W. A. McBride.

From Greenville, Ala.: "Word and Work continues fine. I agree with many others that it makes up in quality for what it lacks in quantity.

"I should like to report that the brethren twelve miles east of here have started meeting in their new building. They gave me the privilege of preaching the first sermon in it. It is not finished, but can be used until they are able to finish it. Bro. S. A. Frazier of the Greenville congregation is helping them on Sunday afternoons at the hour they meet for worship. We must do more work like this. Every well established congregation should have a mission point to look after. I find very few people interested in home missions; and, of course, they are 'not interested' in foreign mission work.

"I want to write Sister French and tell her how much I appreciated that good letter of hers to Bro. Boll. I know he appreciates receiving such letters. All of us should encourage him more. I think it would be good for everyone who appreciates him to write him a letter of encouragement. Why can't something be said in the Word and Work about it?"—Maurice Clymore.

From Dallas, Texas: "We have started a Tuesday night study class, meeting at Brother Mullin's house, and we certainly are enjoying it. I wish you could get WRR on Sunday mornings at 9:00 o'clock and hear the broadcasts. But you can pray that these broadcasts will result in good."—Ruth Meggs.

"We still have opportunities to use to His glory here. We thank you for good things in Word and Work, as we ask for the Father's continued blessing upon you."—H. L. Richardson, Erin, Ont.

From Searcy, Ark.: "I spoke for the congregation at Greenway recently. On the first Sunday of April I plan to be with the church at Stephens Chapel near Bernie, Mo. The Heber Springs work continues more encouraging than ever. Three or four are almost persuaded and I pray the Lord that they may be fully persuaded soon.

"We have had a professor here in the art department who recently wrote a letter to Firm Foundation about what he had taught here. He failed to mention however that he had already resigned by request, when the letter was written, and is now no longer connected with Harding. I didn't want you to be misled by that letter.

"I continue to prize the Word and Work above all other religious papers because of its purity and because it is free from the wrangling spirit that is so prevalent. One can read it without the feeling of being in a fight after he has finished."—Robert E. Boyd.

From Everglades, Fla.: "I thank you for your letter of Feb. 4, and for the Word and Work. I have spent the winter in Florida preaching where invited and trying to hold meetings where no churches exist. This county seat of Collier was made, built and owned by Mr. Collier of New York, and is run by him after the order of a department store. I am praying for an open door here by next winter. I go to Ft. Myers tomorrow."—J. Madison Wright.

"History of Pre-Millennialism," compiled by Ed. Vernon Wood, 5c each, \$1.50 the hundred. Order from this office. This tract gives testimony from Clement, Polycarp, Papias, Justin Martyr, Irenaeus, Tertullian, Cyprian, Lactantius; Wyclif, Knox, Wesley, Alford; Mosheim, Gibbon, and others.

From Miami, Fla.: "Our work with the Central church in Miami is making steady progress and we are happy in the work. We enjoy and appreciate every issue of the Word and Work."—Willis H. Allen.

Jonah W. D. Skiles will speak over WHAS at 3:15 P. M. on April 5, May 3, and June 7, on the regular daily devotional broadcast.

From Chicago: "I had a fine day at Indianapolis Sunday, March 10. The church which I visited seems to be in good order and their preacher apparently a man of fine spirit."—J. H. McCaleb.

"The second Sunday of March saw a good afternoon meeting in the interest of missions at the Longfield Avenue church, Louisville, with several congregations represented. Milton Truex, minister at Longfield Avenue, was in charge, E. H. Clark led the singing, and talks were made by Stanford Chambers, Marion E. Haynes, and the writer.

"Don Carlos Janes was special missionary lecturer at Camp Taylor on the fourth Sunday with an address on 'The Missionary Texture of Christianity' in the morning and an illustrated lecture on 'The History of Our Missions in Japan' at night. We have a rule at Camp Taylor that there shall be special missionary services at least once every quarter. Bro. Janes has a large amount of material for illustrated lectures—both stereopticon and motion picture—that our congregations should be using. Write to him and he will be glad to make arrangements to give an illustrated Christian talk. Incidentally Brother Janes is one of the best lecturers I have ever heard.

"On the fourth Sunday morning I preached for the Newburg Church, which is thought to be one of the oldest undenominational churches in this part of the state (outside of Louisville.) It was founded in the first half of the nineteenth century with both white and slave members.

"On the night of March 28 Bro. Janes brought four members of his missions class at the Louisville Christian Training School out to give talks on missions. These four young men, Brethren Hatfield, Ring-

er, Marsh, and Chowning, for one hour gave us fact upon fact regarding the history of missions. Bro. Janes is to be commended for his work with this class."—Jonah W. D. Skiles.

From New Orleans, La.: "For two years after we left Louisville, I worked in Dallas, preaching only on Sundays at a little community out of Dallas. Now the Lord has granted our request that we be altogether at work for Him. Beginning three weeks ago, on Feb. 17, I began work with the Seventh and Camp Sts. Church, here in New Orleans. We are happy in the Lord. The opportunity is great. Some excellent characters are in the church. Brother Dr. Woodruff, an elder, is a good man who loves the Lord and loves the Word of God. Brethren Nix, Gooch, Sitman, Coon, and Ganus are among the others of the faithful. Besides the advantage of such co-workers, we have definite promise of half an hour's broadcast from 12:30 to 1:00 noon-time on Tuesdays and Thursdays over the station WBNO. This being the only simple congregation within a radius of eighty miles, including this large city of lost people, behold the opportunity! Will you not pray for us, that we may redeem the time to His glory and honor."—Jesse Z. Wood.

Sellersburg Church, Indiana, gathered a fine audience for the "Song Rally" on Friday night, April 5. About forty singers went over from Louisville.

E. L. Jorgenson will direct the singing at West Side Central Church, Detroit, in Brother John Taylor's meeting, beginning April 14. The California Song Revivals are scheduled for late June and July.

Brother Boll begins meeting at Dugger, Ind. May 6.

From Valley Station, Ky.: "The Longfield church had a service at Brother Cundiff's home on March 31 in honor of Brother Beard who on March 20 was 90 years old. Bro. Pat Edens gave us a fine talk. The meeting was well-attended and all who were present were drawn closer to the Lord."—Chester Gilbert.

Quantity purchases of our alphabetical hymnal, "Great Songs of the Church," since last report: Laredo, Texas; Clearwater, Fla.; Philadelphia, Pa., (51st and Locust); Bridgeport, Conn.; Amba, Ky.; Long Beach, Calif.; Sardis, Ohio; Shoals, Indiana; McDade, Texas; Spring Hill, W. Va.; Chandlersville, Ohio; Shelbyville, Tenn.; Decatur, Ala.; Florence, Ala.; Hamilton, N. Y.; Drummond, Wis.; Fountain Inn, S. C.; Jerusalem, Ohio; Moulton, Ala.; Edmond, Okla.; Isabel, Kans.; Greensburg, Kansas; Woodbury, Tenn.; Aldan, (Phila.) Pa.

A faithful preacher known to us, true and devoted, with his wife, desires to locate and labor with some band of disciples needing such assistance. They know how to live on little, if need be.

From Franklin, Ky.: "We are to begin a meeting the fourteenth of April with Brother Joe Netherland of Murfreesboro, Tenn."—Kenneth Spaulding.

From Lexington, Ky.: "Good services here yesterday. Bro. Smith Rose's illustrated drawings at Bible Study on Sundays are very interesting. He is a very useful servant of the Lord.

"The Word and Work is fine and I heartily say amen to the good things being said about Bro. Boll. Philpott's statement is applicable to Bro. Boll under existing conditions: 'Any man who steps out to do a real and definite work for God will be opposed—the devil will see to that.'

"Bro. Boll is come to the Kingdom at this time to enlighten God's people on the danger of legalizing the Gospel and teaching this generation the true conception of salvation by grace, as well as to emphasize the importance of the prophetic word in relation to its influence on Christian life and service."—H. N. Rutherford.

The W. W. office has suffered the loss of our capable secretary, Miss Salome Ogdon, who has moved to St. Louis. For six years she has been our chief helper, rapid, accurate, and the soul of unswerving loyalty.

The unexpected change to newer help has compelled the publisher to

cancel a spring meeting or two which he much desired to hold.

A beautiful study on "Friendship," by Chas. M. Neal, is in type for our May magazine.

From Chattanooga: "Recently I enjoyed a visit in the home of Mrs. Tom Tarwater of Harriman, Tenn. In the afternoon we drove to Rockwood, where we heard her conduct a most excellent Bible lesson. She is doing much good there among those splendid women, who are eager to learn. They were unanimous in their praise of Word and Work. It is just the kind of paper we need. May God prosper you in the great work."—Mrs. W. P. Ferguson.

From Santa Rosa: "We have had 12 baptisms as a result of our mission work. Brother O. W. Gardner and Sister Scott first started the Sebastopol work, then Brother and Sister Gardner the Santa Rosa Work."—Mrs. J. A. Brittell.

BOWLING GREEN REUNITED

Nearly five years ago a difficulty arose in the Twelfth Street Church in Bowling Green, Ky., which resulted in a separation. Brother A. B. Barret and a number of members left the congregation and established a place of worship at Park and Thirteenth Streets.

On January 1 of this year F. H. Woodward came to Bowling Green to work with those brethren. He began working for a reconciliation of the two congregations, which resulted in a joint meeting of the two congregations at the Twelfth Street Church, Lord's-day night, March 17. At this meeting the longstanding difficulty between the two congregations was definitely settled. The two congregations are now pledged henceforth to recognize and to fellowship each other as brethren and as sister churches.

Brother and Sister A. B. Barret, who are charter members of the Park and Thirteenth Streets congregation, especially desire to be known in this move for peace, as they heartily accept and endorse the terms of reconciliation embraced in this settlement.

F. H. Woodward; Ben F. Taylor.

WHICH SHALL WE ACCEPT?

NOW

If any of the "all things" of Acts 3:21 are in the prophecies of the Old Testament, then they must be fulfilled before Jesus returns; for the expression "heaven must receive *until*" such fulfillment requires all to be fulfilled before he comes. If the millenium is in any of the "all things" spoken by the prophets, it must precede his coming. There can be no conflict between prophecies of the Old and New Testament; hence, if there be any prophecies of the millennium in the New Testament, they, too, must be fulfilled first. This demands that whatever the millennium may be, it must be understood as a reign through the truth rather than through his personal presence."—Editorial, "*Gospel Advocate*," Mar. 21, 1935.

THEN

Query: What are the times of restoration and the all things spoken of by the prophets in Acts 3:20,21?

Answer: Jesus had been to earth and returned to haven. Heaven must receive him until "the times of restoration of all things." Then "the times of restoration of all things" must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.—David Lipscomb, in *Gospel Advocate*, (Queries and Answers, p. 360).

GROWTH OF OUR PUBLICATIONS

Friends have asked frequently what effect, if any, the opposition of certain "religious" writers has had on our publication work, as reflected by office records. Those friends will be glad to know that the effect, "if any", has been favorable.

The W. W. subscription list is larger than a year ago, with renewal responses considerably better. Our mail is much heavier than a year ago.

The W. W. Quarterly reached a new high in sales this quarter.

Our alphabetical hymnal, "Great Songs of The Church" has far and away passed all previous sales records for the period, since the first of the year—as it did for all of 1934 over previous years. The book, it seems, has hardly reached its prime.

We can only say, This is the Lord's work and it is marvelous in our eyes. To us, it is His own answer to prayer, and His providential blessing on the work of our hands. We thank God and take courage!—Publisher.

THE LORD AND LAODICEA

STANFORD CHAMBERS

Hot, cold or lukewarm, a church has to be one or the other, and the Lord knows the temperature. Laodicea is only lukewarm and that is nauseating. The Lord can not bear it, and must spew Laodicea out of His mouth. Better were it that she were cold, though that is not the desired temperature at all. But if she were cold, she might permit of the necessary treatment to bring her temperature up. Spiritual fervency is essential to spiritual health.

And why is this church lacking in spiritual heat? She is verily without excuse, but where is the cause? Laodicea does not correctly evaluate things and does not recognize her real need. "I am rich and have gotten riches, and have need of nothing." No need! and yet what did she have? Not refined gold, (and what is any other kind worth when this is available?) not white garments, not spiritual eyesight, not zeal. "And knowest not that thou art the wretched one and miserable and poor and blind and naked." The poverty of such riches! When will God's people learn better than to "have their hope set on the uncertainty of riches"? To Smyrna He could say, "I know thy *poverty*, but thou art rich." To Laodicea He must say, "I know thy riches, but thou art poor," and ignorant of the fact, "thou art the wretched one and miserable and poor and blind and naked." Alas, how sad! And why such a plight? Feeling no need, she can set no estimate on her privilege of prayer. What could she pray for? She has wealth, is well-housed, well-fed, well-cared-for, has prestige. She feels no need of "another Comforter"; the Lord is on the outside, "just outside the door"! O foolish Laodiceans!

And there are many Laodiceans today, and many Laodicean churches. So evident is it that ours is often spoken of as a Laodicean age. The depression may be curing some. "As many as I love, I reprove and chasten." Surely to many has come a renewal of the sense of their need of Him, and surely many have heard His knock and have reopened the door and are now enjoying sweet communion with Him. Just because He is such a One as He is, Laodiceans even may repent and live and love and become overcomers and rulers! Joint-rulers with the Lord Jesus Christ! If there is yet such a possibility for a Laodicean, then surely there is hope for any of us. Let us take that open road of repentance, and finding the Lord and the life let us be "hot" for Him. "I counsel thee." Heeding that counsel, we shall have the true wealth of "gold refined by fire"; we shall have white garments; we shall have good eyesight; we shall be well-fed and well-sheltered, indeed. Let us beware of the Laodicean way!

If Word and Work helps you it will help others. Tell them of it.

"THE LATTER DAYS"—WHEN ARE THEY?

H. L. OLMSTEAD

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations; and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

All are agreed that Jerusalem and Zion in this passage are the literal places herein mentioned, and that in some sense the law and the "word of the Lord" are to go forth from that literal place. They disagree on the time signified by the phrase "latter days" and also as to the meaning contained in the promise that God will "judge among nations" and "decide concerning many peoples," and that nation shall not rise up against nation, etc.

Two general views are held. One is that the phrase "latter days" points to Pentecost, the "law" and "word of the Lord" mean the gospel, and the peaceful conditions described when "nation shall not lift up sword against nation," because God is "judging" and "deciding." This means the peaceful effects of the gospel in the church. The other view is that the whole passage has a still future significance and sees Jerusalem and Zion exalted as the center of government and God, the deciding Judge between the nations, ruling in such a way as to actually cause the nations of the earth to cease not only war but cease to learn war any more.

Of course the whole thing hinges on what is meant by the phrase, "*the latter days*." This phrase in the Hebrew has a specific meaning and is not used more than fourteen times in all the Old Testament. The second chapter of Acts containing the prophecy of Joel which Peter declares was in process of fulfillment on Pentecost (though some even of that prophecy goes on to the "great and notable day of the Lord") is the passage relied upon to identify Isa. 2 with Acts. Joel is quoted as saying, "It shall come to pass in the last days." Because Peter said of the wonders of Pentecost, "this is that which was spoken by the prophet Joel," it is therefore concluded, though Peter does not say it, that this is also that which was spoken by Isaiah. In Joel 2:28 the R. V. text reads, "It shall come to pass *afterward*." This the N. T. in Acts 2 translates "last days." This Hebrew word, from the Hebrew root "*achar*" (meaning to loiter, linger, delay, etc.) in the form in which it is used in Joel 2, means "afterward" and is so translated in the O. T. (R. V.) in Joel 2. The word in Isa. 2 is '*acharyith*, and means "last" or "end" and only in that sense does it mean the

future. The Hebrew expression in Isaiah 2 is *Be* (in) *achariyth* (end) *Hayamim* (of the days), translated literally, "It shall come to pass in the end of the days." That is, to say the least of it, the best expression that could be used to carry the idea of the end of a period, epoch or dispensation; but it is not the same term that Joel uses.

It is our belief that the phrase in Isaiah, *Beachariyth Hayamim*, "in the end of the days," in each of the passages where it is used, points to an epoch when after a long period of delay, God will remember his covenant with Abraham and at last arise to do marvellous things in the earth and restore the kingdom to Israel. Let us look at the passages where it is used.

Gen. 49:1. "And Jacob called unto his sons and said: Gather yourselves together, that I may tell you that which shall befall you *in the latter days*" (*Beachariyth Hayamim*). This time, whenever it may be, is for the sons of Jacob. Certain things shall befall each of the tribes, but they are not to happen until "the end of the days." What days must end before these things befall them? The other passages will shed some light on this question.

Numbers 24:14. Balaam, who had thrice failed Balak in cursing Israel, said to Balak: "And now, behold, I go unto my people: Come and I will advise thee what this people shall do to thy people *in the latter days*." Again this peculiar phrase, *Beachariyth Hayamim* ("in the end of the days"). "This people", Israel would do certain things to Balak's people "in the latter days." The prophecy goes on to the Star that "shall arise out of Jacob" and the "sceptre out of Israel," which would smite through the corners of Moab, make Edom and Seir possessions of Israel, and the One that should rise who should have dominion. Clearly this is a prophecy which is limited to Israel's activities against Moab under their king, of the Star and Scepter, and is for "the end of the days."

Deut. 4:30. Moses said, "When thou art in tribulation, and all these things are come upon thee, *in the latter days*" thou shalt return unto Jehovah thy God, and hearken unto his voice." Here the identical period of time is defined, the same Hebrew words used and Moses places the time for us this far. The "latter days," or "the end of the days," cannot be until (v. 27) after Israel has been scattered by Jehovah among the nations and "ye shall be left few in number among the nations whither Jehovah shall lead you away." Verses 28, 29 would make the end of the days or the latter days when among the nations "they should seek Jehovah thy God and thou shalt find him when thou shalt seek him with all thy heart and with all thy soul." It is clear from this passage that the days of Israel's scattering must be ended before the "latter days." Let it be noted again that this period of time pertains to Israel.

Deut. 31:29. "For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you, and evil shall befall you in the *latter days*." Moses again uses the Hebrew words which literally mean "in the end of the days" and they are Israel's time again for this address of Moses was his last to Israel before he died.

Isa. 2:2; Micah 4:1. Both these passages predict the same thing. Read the verses at the head of this article. Both send the word from Jerusalem in *the latter days*, (*Beachariyth Hayamim*) and the nations are judged and decided between by Jehovah, war ceases, and the peoples go up to the mountain of Jehovah to the house of the God of Jacob. In the rest of the chapter Isaiah sees the day of Jehovah and Micah tells us that God will assemble and gather that which is driven away. He also says (v. 8) that Israel's "former dominion shall come, the kingdom of the daughter of Zion."

In each of those places so far "the latter days" promises especially belong to Israel and the end of the days or the latter days are seen to be the end of Israel's days of discipline and scattering. In each we have the peculiar Hebrew term.

Jer. 23:20. In closing a prophecy of judgment upon Israel God says: "The anger of Jehovah will not return until he have executed and till he have performed the intents of his heart: *in the latter days* ye shall understand it perfectly." It is clear that the same period of time is in view, for the same Hebrew is used and God's purposes in judgment upon Israel have been executed. This done it is "the end of the days" of their discipline and they understand "*in the latter days*."

Jer. 30:24. Here the same statement is made as in Jer. 23:20. The same time is in view as in all the passages.

Jer. 48:47. "Yet will I bring back the captivity of Moab *in the latter days* saith Jehovah. Thus far is the judgment of Moab." The whole chapter is a chapter of judgment and punishment upon Moab with this strange promise for Moab, "in the latter days" (*Beachariyth Hayamim*). So, we believe, as Balaam prophesied, that Israel will do certain things to Moab in the latter days and God will bring back their captivity.

Jer. 49:39. This is another prophecy which concerns a nation other than Israel but must be the same period of time. It reads, "But it shall come to pass 'in the latter days' I will bring back the captivity of Elam." Of course we do not know how God can do all this but there were Moabites as late as the days of Sanballat (Neh. 2:10-19) and Edomites still in the days of the Maccabees and John Hyrcanus. So although these ancient nations may be lost in the world and even to themselves they are not lost to God.

Ezek. 38:16. This is a prophecy of the people of Gog and concerns what Gog will do to Israel when they are "dwelling securely"—obviously in their own land. "And thou shalt come

up against my people Israel as a cloud to cover the land: it shall come to pass "in the latter days" I will bring thee against my land, that the nations may know me when I shall be sanctified in thee O Gog, before their eyes." This in connection with Ezekiel, chapters 36, 37, definitely places the "latter days" at the time of Israel's restoration to their own land and is again that peculiar expression of the Hebrew text.

Dan. 10:14. This is Michael, the archangel, speaking. "Now, I am come to make thee understand what shall befall thy people *"in the latter days,"* for the vision is yet for many days." Daniel's people are the children of Israel, so again the phrase connects with their peculiar promises for "the end of the days." It is the same Hebrew phrase as before.

Hosea 3:4, 5. For the children of Israel shall abide many days without king, without prince, without pillar, without ephod or teraphim. Afterward shall the children of Israel return and seek Jehovah their God, and David their king and shall come with fear unto Jehovah and to his goodness *in the latter days.* For the thirteenth time the Hebrew is the same as in other passages, and goes on to the setting up again of the Davidic kingdom and the restoration of Israel.

Last of all we go back to Daniel 2:28. We are about to hear Daniel's interpretation of the vision of Nebuchadnezzar, and in these words he tells us when these things shall be: "But there is a God which revealeth secrets, and he hath made known what shall be *in the latter days.*" He places the Descent of the Stone therefore, and the sweeping away of the kingdoms represented by the image and the establishment of the kingdom of God, so that it fills the whole earth in that period known as *the latter days.*

These fourteen times are all, so far as we know, where the Hebrew phrase *Beachariyth Hayamim* is used. We believe the evidence is conclusive that the phrase had a definite and recognized meaning and literally "the end of the days" refers to the period "at the end of the days" of the disciplinary age when God will reveal his Arm and literally perform, in the face of the world, and in spite of the opposition of Satan, all the wonderful promises made to Israel with their blessed effect on all the world.

To make this phrase simply mean "afterward," as in Joel 2:28, or any indefinite future time, does violence to the meaning of the words themselves; and to make it mean the last days of the Jewish dispensation does violence not only to the meaning of the words but to its uniform usage in every passage in which it is used in all the word of God. There are many terms used for the mere future idea expressed by "after," "afterward," "subsequently," "later," "remotely," etc., but this phrase is peculiar, uniform in meaning and translation. It is definite and belongs to the fulfillment of Israel's promises.

ISRAEL'S RETURN FROM BABYLON

R. H. B.

The return of Israel from the Babylonian captivity furnishes one of the strangest chapters in the history of that people. It was a heroic party that went back under Zerubbabel, leaving the comparative ease and prosperity of Babylonia to go to the land of their fathers.—Surely they are few that understand either the glowing promises and prophecies made concerning Israel, on the one hand, or the actual condition of the returned exiles, on the other; else there would not be a notion so wide spread that the prophecies of Israel's restoration were fulfilled in that return from Babylon. Let us get a picture of the situation:

1. First of all they that returned after the 70 years captivity were comparatively few—about 50,000 in all; and these were mainly of the exiles of the Kingdom of Judah (to which alone that 70 years prophecy pertained). The returning remnant was composed of contingents from the tribes of Judah and Benjamin, with a number of Levi, and individuals of other tribes. The great bulk of the nation remained in the land of their exile. Of the Northern Kingdom (the "Kingdom of Israel" which had been carried captive by the Assyrian, more than 100 years before the Kingdom of Judah was carried into Babylon) few returned, and none of the tribes as such. But the prophecies of the restoration predicted the return of the whole house of Israel and the house of Judah, all the tribes of Jacob.

2. When after a perilous journey the returning exiles arrived in Palestine they found themselves in a wilderness, a waste and ruined land. Forthwith, amid the ruins of the city and the temple, they erected the altar on its ancient site and base: "for fear was upon them because of the peoples of the countries" (Ezr. 3:3). In the second year the foundation of the temple was laid. But so poor was it in comparison that the older men who remembered the former house, wept.

3. Then the Samaritan adversaries began to harass the builders, and, by an appeal to Artaxerxes, even succeeded in stopping the work of building for a number of years. Later, in the reign of Darius, Haggai and Zechariah urging and encouraging them by their prophetic messages, the temple was finally completed. But how poor and cheap was their restored temple! "Is it not as nothing in your eyes?" said Haggai. Not only was it shabbily built, but it was bereft of the Temple's glory. The Ark of the Covenant, the very heart of the Holiest, was no more. The Shekinah of glory, visible token of God's presence which of old had rested upon the Sanctuary, had vanished. No sacred fire now fell from heaven to consume their sacrifice. No Urim and Thummim in the highpriest's breastplate flashed signals and answers from God, as in the

former days. The Divine presence seemed to have departed. Well might they weep and mourn, for "Ichabod" was written over the portals of their House! Only the sure comfort of God's word by Haggai saved them from despair.

4. This was bitter and disappointing. But that was not all. For nearly a hundred years the poor little remnant toiled and struggled against adverse conditions. It was almost a century later (445 B. C.) when the report of the condition of the returned remnant in Israel's homeland reached the ears of Nehemiah—that they were in great affliction, that the wall of Jerusalem lay in ruins, and its gates were burned. Nehemiah then obtained permission from the king to go to their aid, and under Nehemiah's able governorship, amid much danger and difficulty, the walls were rebuilt.

5. In the great prayer of Neh. 9 the oppression and economic distress of the returned people is mentioned. "We are servants this day," it says, "in the land that thou gavest our fathers . . . And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have power over our bodies, and over our cattle at their pleasure, and we are in great distress." (Neh. 9:36, 37.)

6. Also the moral and spiritual conditions of the returned remnant were disappointing. True, they seemed to have been cured of idolatry. But an equally evil spirit of a different sort became manifest in them—a spirit of selfishness, covetousness, unbelief, spiritual dullness and deadness, formalism, and other evils, as witnessed to in Nehemiah and in the prophetic message of Malachi, who prophecied a few years after Nehemiah's time. Malachi's was the last prophetic voice that was heard until, 400 years later, John the Baptist broke the silence again with his stern cry and call to repentance to the weak and faithless nation.

All of this is exactly the opposite of what the promises and prophecies of the Restoration had foretold. If the return from Babylonian captivity had been the fulfilment of those glorious predictions of restoration, peace, blessedness, autonomy, prosperity, spiritual renewal, power and security vouchsafed to Israel by the word of the Lord, the conclusion necessarily follows and must be accepted that the prophecies and promises of God's word are utterly worthless and unreliable. They who say that those promises were fulfilled in the Jews' return from Babylonian exile, know not what they are saying, nor realize how greatly they discredit and degrade God's prophetic word. It is no wonder that to those who hold such an idea the prophecies mean nothing, and are impossible of interpretation. But by the truth and faithfulness of God we believe that all He has foretold concerning that nation shall be fulfilled, not in the miserable diminution of the return from Babylon, but in the fullness of His promise, in its own time.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Questions

Could you give us a lesson in the original concerning the "body" of Heb. 10:5, "a body didst thou prepare for me"?—Africa.

Hebrews 10:5 reads as follows: "Wherefore when he (i. e. Jesus) cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body thou didst prepare for me."

The word for *body* is the ordinary Greek word *soma* which is used for our fleshly bodies. And a *fleshly body* is exactly what is meant here. God, not being ultimately and completely satisfied with animal and vegetable sacrifices, prepared for Jesus an earthly body to be a complete sacrifice for sin (cf. v. 10). Vs. 5-7 are quoted from Ps. 40:6-8. The writer of Hebrews quoted from the Septuagint (the Greek translation of the Old Testament) and not from the Hebrew Old Testament. (Practically all quotations from the Old Testament found in the New are from the Septuagint.) Consequently the line, "But a body thou didst prepare for me" is not found in our English Ps. 40:6, which translates the Hebrew, which reads, "Mine ears hast thou opened"—*'aznayim kharitha li* (ears hast-thou-opened *for-me*). It seems to me that we should prefer the reading of the Septuagint to that of the Hebrew since an inspired writer of the New Testament put his stamp of approval on the Septuagint reading by quoting it. Furthermore a Hebrew scribe could easily have copied *'aznayim kharitha li* for *'estem kharitha li* (a-body hast-thou-prepared for-me). The verb *kharitha* may mean *thou hast digged* (i. e. *opened*) or *thou hast prepared*, and there is more similarity in both the form and pronunciation of *'aznayim* and *'etzem* in the Hebrew than the translation shows.

What is the meaning of the word translated "coming" and referring to the second coming of Christ?—Kentucky.

The noun translated *coming* referring to the second coming of Christ is always *parousia* which is from the present participle of *pareimi*, *to be alongside of, to be present, to be nearby*; therefore *parousia* means literally the *act or situation of being present*, i. e. *presence*. In Strong's Concordance I find six places (1 Cor. 16:17; 2 Cor. 7:7; 2 Cor. 10:10; Phil. 2:12) where *parousia* is used not referring to Christ's return. In these six passages there is no question but that *bodily presence* is referred to. I do not see why the seventeen passages where *parousia* refers to the second coming of Christ should not also contain the idea of actual, visible, bodily presence. Liddell and Scott give the following translations: *a being present, presence*, especially *presence* for the purpose of assisting, *arrival*. It seems that the writers of the New Testament chose about the strongest word possible to express *actual presence* when they referred to Christ's return. This one Greek word should silence all who spiritualize away the return of Christ.

A DOLLAR SHOWER

The Oriental Christian contains the announcement of the coming marriage of Bro. Roy Whitfield and Sister Ruth Gardner.

Sister Gardner plans to sail for China on the steamship President Wilson in June. It will be necessary for Bro. Whitfield to have some extra money with which to furnish a home for his companion, and it will be necessary for Sister Gardner to have \$250 to reach China.

I am sure there are hundreds of friends of these fine Christian missionaries who will rejoice to hear of their decision. To all such I have a proposition to make. Let us give Sister Gardner a dollar shower! People are always interested in showers. What would be nicer than a dollar shower for a splendid Christian missionary? Decide now that you will put a dollar in a letter and mail it to Ralph G. Wilburn, Harmon Drug Co., Santa Rosa, California. To make it more like a real shower from above lets all send our dollars by air mail. It will cost only 3c more and it will hurry things along, and add interest to the shower as well. Get your dollar in the air as soon as convenient! Thank you.
2224 W. Forest Ave., Detroit.

Claud F. Witty.

IN MY FATHER'S HOUSE

(Published by request of Birdie Fisher, in memory of her faithful husband, C. W. Fisher.)

No, not cold beneath the grasses,
Not close-walled within the tomb,
Rather, in my Father's mansion,
Living, in another room.

Living like the One who loves me,
Like my child with cheek abloom,
Out of sight, at desk or school book,
Busy in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom?
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom
When I know my loves are happy,
Waiting in the other room?

SISTER TEAGUE

Among those whom I have long known and loved at the little country church at Celtic, near Sherman, Texas, (and those old friends are getting fewer as the years go by)—was Sister Teague, the wife of the true and faithful J. N. Teague, an elder of the Celtic congregation. She, also, has now gone on before. In the heart of Brother Teague there is now that sense of loss and loneliness which nothing in this world can ever fill. But he knows his God and his hope, and himself looks confidently beyond the yet remaining little stretch of his pilgrimage to that home where separations never come. Two years ago Brother and Sister Teague celebrated their fiftieth wedding anniversary. So long they lived and toiled and worked and prayed together. Sister Teague was one of those true-hearted noble "old-fashioned" women, a great mother in Israel, faithful in her home, faithful in the church, who filled her place and bore her burden without complaint, who did her duty toward her husband and children, who showed kindness and mercy, and abounded in the work of the Lord. Now she rests from her labor, and her works do follow her. "Grace is deceitful and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates!"

R. H. B.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Addie Brown

"Herman and Harry are having a terrible siege of sciatica."—Nellie Morehead. * * It has been raining now for a month. Hastily constructed foot bridges are much in evidence in the streets."—O. S. Boyer. * * Upon revisiting Huyuyu station, Bro. Short found the natives getting on well with the work (as they ought to in every place, for the missionary cannot properly remain to be the pastor). * * Bro. Oldham and family are doing well."—Geo. S. Benson.

One of the weakest things about our work is the fact that the few who give to the work do not seem to feel keenly their responsibility to enlist other donors until the whole church becomes missionary-minded. * * "Am feeling much better since the weather is gradually warming up."—Harry R. Fox. * * Sister Short watches for bargains in her shopping and buys in different towns as they offer advantages. * * Bro. Geo. Scott went over to Bro. Merritt's station on a preaching trip. * * The military authorities are making it more difficult for missionaries to carry on in Japan. Open doors may not always remain open—therefore the importance of entering in a big way while it is possible.

When the second term of the Canton Bible school opened there were 24 new enrollments. * * Sister Ethel Mattley, who has booked passage for return to China, has found many opportunities for teaching missions in Nashville. * * "We have enjoyed every minute with Sister Mattley. She takes well with the people."—Anna Bixler. * * Sister Rodman wishes Bro. McCaleb could visit the Philippines every winter. * * School keeps me hopping."—O. D. Bixler. * * "We are doing nothing financially to help any of the congregations out from Sinde."—A. B. Reese. That is right. Convert them to "serve" the living and true God and let them know the communion, etc. are items of their expense. * * "To my sorrow, I have to say I am disappointed in the Chinese."—Charles Gruver. * * Bro. Rodman would like to issue a small paper for the Filipinos. * * The mission class in Louisville Christian Training School is doing fine work. They have spoken in a number of the local churches.

CANTON MISSION

(From a letter to Brother Skiles.)

The second term of Bible School opened yesterday. We were delighted to have a considerable increase in enrollment: twenty-four new students entered the school. We had not expected many new students in the middle of the year. The new building seems to mean a lot to us by way of drawing students, as well as doing better work.

Sister Elizabeth Bernard and her mother completed their move last week to Chun Chin, a city with about 200,000 people, two hours by boat from here. A group of us are going out from Canton to join them in opening religious work there next Sunday. A series of evangelistic meetings will then follow. We shall regularly help them much from here.

Brother Davis has two students from our Bible School helping him at Pong Woo now, and reports a more promising situation. Opposition is less, and results should be more favorable.

Brother Oldham and family are doing fine. Brother Oldham is teaching in the Bible School, and again taking up the Chinese publication work. We are glad to have them here.

Our children are back in Chinese school again after Chinese New Year Holidays. Ruth has been promoted to grade five. She reads and writes Chinese pretty well. Lois is in grade two. The little Chinese boy who lives with us is in grade one.

I made a trip into the country last week, visiting a number of villages, and preaching at different points. Also distributed some tracts. Saw more very nice country territory. Was in a region where many people live who have returned from America. Some of those returned from abroad are very religious. But for some reason, most of them seem to take no interest in Christian work after having returned from America. They usually bring back enough money to build a nice home and live comfortably, but take little interest in Christianity. As a rule the best Christian workers are those converted here.

Join us in praying daily that many may be converted here this year, and through coming years. Pray that the Bible School work may be fruitful in grounding young hearts in the word of the Lord.

Canton, China, Box 53.

George Benson.

KABANGA MISSION

Two baptized last Sunday, making eight for this new year. Brother Scott is preaching twice daily for us. We think it will be a great help for the boys.

We have a boy who was bitten by a puff-adder about a month ago. The great toe came off and now one of the metatarsal bones wants to come out. Snake bite, especially of this species, if not properly treated, causes death quite quickly, or deformity.

J. D. Merritt.

KALOMO MISSION

Only an old locust now and then but plenty of "hoppers," though some have died. Hoof and Mouth disease is both north and south of us.

It seems that the government will surely have to feed some this year. The cattle quarantine at Salisbury hinders Bro. Short in getting about.

The Browns and Helen Pearl are due to start up from the Cape on March 6. Almost all have put on flesh and have been happy in the church associations.

The Merritts hope to be off for the homeland about June. We hope you may have them among you in many different places. We may divide our workers and help after their Kabanga work.

The young white man, to whom we gave a home, has yielded his heart to God. Bro. Scott has been helping at Kabanga in a meeting. On Sunday six or seven native churches met there and had a big feast religiously and physically. The Sherriffs and Garretts find many opportunities of service.

Kalomo, N. R., S. Africa.

Mrs. Geo. M. Scott.