

# THE WORD AND WORK

(Volume XLII, June, 1948)

## THE ROAD TO GOD

From the depths of the doom and darkness  
Ascends that wondrous road,  
Which leads the heart of the sinner  
Up to the heart of God.

For from heights of the Golden City,  
He made the glorious road,  
Which leads to the heart of the sinner  
Down from the heart of God.

—From a fourteenth century manuscript.

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## WORDS IN SEASON

R. H. B.

### THE STATE OF ISRAEL

The new State of Israel is an accomplished fact. The thrilling announcement was swiftly followed by the news of recognition by the United States and some other nations. So after almost 2000 years the Jews take their place again as an autonomous nation in the old "land of Israel"! To be more exact—it is more nearly 2500 years since such a thing has been. From the days of Nebuchadnezzar until the present time—excepting a brief period under the Maccabees—they had never been a free and independent nation. But here they are again! What does it mean? Of course the matter is not altogether settled as yet. There is a life-and-death struggle going on between the Jews and the Arabs, and no one can foretell the immediate outcome of that. Nevertheless, a Jewish state and government has actually been set up; and, however we take it, we cannot deny that it is one of the "signs of the times." Questions are being asked. Will this bold stroke succeed? Will the Jews be able to establish a permanent state and government for themselves in Palestine? And, could this be the beginning of their regathering and restoration as foretold by their prophets? What does this present development mean?

### THE IMPERISHABLE NATION

It is a marvel to begin with that the people of Israel are in existence at all. All the forces that would be calculated to destroy a nation have been brought to bear on this people throughout the past centuries, but they are still here; and though of a most ancient stock, they are yet young and virile and powerful. "The history of Israel," said Ernest Renan, "contradicts all the philosophy of history." The laws that account for the rise and fall of

nations do not seem to apply to Israel. Dispossessed, displaced, scattered, persecuted, hated, pillaged and robbed, exiled, hunted and slain, Israel still survives. She has been aptly compared to the burning bush, which, ever burning, is never consumed. There is no explanation of this phenomenon, except that which is found in the declaration of God's word. "I will make a full end of all the nations whither I have scattered thee," said the Lord, "but I will not make a full end of thee. But I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11.) And again, "Thus saith Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars by night . . . if these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah: If the heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." (Jer. 31:35-37.)

#### **THE PEOPLE AND THE LAND**

Now this indestructible people are linked in a peculiar fashion to a certain Land—a country which God gave by promise to their forefathers, Abraham, and Isaac, and Jacob; a land which He had "searched out for them," a land "flowing with milk and honey," which is "the glory of all lands"—"a land of hills and valleys . . . which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11:9-12; Ezek. 20:6.) Roughly speaking this land embraces what today is called Palestine. When the Lord brought the people out of Egypt He gave them possession of the land and they were permitted to dwell in it, *on condition* that they keep His covenant and obey His commandments. But God strictly gave them to understand that the land belonged to Him, and that they were but tenants ("strangers and sojourners") in it. (Lev. 25:23; 18:24-28). But it was also promised them that in those latter days, when after much bitter experience they shall have returned to the Lord, that He would plant them in their own land, and they should possess it, and be moved no more for ever. (II Sam. 7:10; Jer. 30:3; Amos 9:15.)

#### **ISRAEL'S CLAIM TO THE LAND**

With these facts in mind we may be enabled better to evaluate the events of our present days. In the first place it must be evident that regardless of any claim Israel may make, the land of Palestine is not their land. From the first it was peculiarly God's land. He cast out the nations that occupied it before Israel when they had filled up the cup of their iniquity (Gen. 15:16); and when He gave it to Israel for a temporary possession, it was with the warning that if they kept not His charge and His covenant they would in turn be cast out of the land as were the nations that lived before them. And so it came to pass. Israel was disobedient, and violated the covenant of God. So at last came the Assyrians, and afterward Nebuchadnezzar, and carried the nation away into captivity; and though there was a partial restoration

afterward, they never again possessed the land. Finally, forty years after they crucified their Messiah, the Romans destroyed Jerusalem, and the people were driven and scattered through all the earth, as at this day. It is quite evident that the Jew has no right or claim before God to the "Holy Land."

#### THE PRESENT ATTEMPT

But now by political means and by force of carnal weapons Israel think to possess themselves of it; and many speak touchingly of the Jews' struggle to regain their own land.<sup>1</sup> Yet if God still maintains His sovereign rights and jurisdiction concerning that land (which certainly He does) then, obviously, this attempt on part of the Jews to regain possession of the land and to establish themselves in it, is foredoomed to failure. Though temporarily successful, it cannot result in their final restoration. Not by decree of the United Nations Council, not by the favor of the United States Government nor by the good-will of Russia; not by violence, and desperate warfare, but only by repentance and return to the God of their fathers, and by submission to Jesus their rejected Messiah can Israel ever obtain her ancient inheritance.

#### DEFIANCE AND UNBELIEF

How far they are from such a surrender is plainly manifest. The leaders back of the Zionist Movement, and those who are directing the present struggle are for the most part "modernists" and infidels. God has no place in their thoughts, nor does His will enter into any of their plans and calculations. Quite recently they have declared that they would not tolerate any "theocratic" implications in their new state and government. In other words no insinuation that God is the nation's King shall be countenanced.<sup>2</sup> They will leave Him out, together with all the Old Testament superstitions. Still further would they be from recognizing Jesus as their Messiah and King. However, in the old Book it is writ-

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#### FOOTNOTE 1.

In a letter just received from Brother S. D. Eckstein, Jewish Missionary in Kansas City, he refers to the Jew's passionate love for that land, as follows:

"The world is electrified by the unparalleled love, devotion and sacrifice Jewry manifest to Eretz Yisrael. O that magic bit of Land! When the Jews unveiled the Warsaw monument for the millions of our brethren who were murdered by the Nazis, they brought sacred soil from the Holy Land and co-mingled it with the soil on which the monument was built. My brethren can have no peace, until they respond to God's appeal: "This is my Beloved Son, Hear ye Him." Then is a fountain opened to them for sin and uncleanness. Here lies the Divine Remedy for all their ills. If obeyed, they will be delivered and delighted."

#### FOOTNOTE 2.

It is the same story, as of ancient time: they do not want to be God's people in any peculiar sense—they want to be like the nations. But God never gives up what He has begun. The gifts and calling of God are not repented of. (Rom. 11:29). "And that which cometh into your mind shall not be at all, in that ye say, We will be as the nations, as the families of the countries . . ." (Ezek. 20:32).

ten, "Surely, with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be King over you" (Ezek. 20:33). And as for their Messiah—they shall see Him in the day when they are ready to hail and welcome Him, and to say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

#### **WHAT DOES IT ALL MEAN?**

Has then this new development any prophetic significance at all? It surely has. The prophetic scriptures make it clear that, preliminary to their final repentance and restoration, Israel will re-gather to their land in unbelief and in defiance of God. And it is in their land that the fury of the Great Tribulation will be poured out upon them. "Gather yourselves together," says the prophet of God, "yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you" (Zeph. 2:1, 2). "And it shall come to pass that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein." This latter is the precious nucleus of the new regenerate Israel. "And I will bring the third part into the fire (for God has chosen them in the furnace of affliction, Isa. 48:10) and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God." (Zech. 13:9.) In Ezekiel's vision of the valley of dry bones, two steps are seen in the revival of the nation—the first, the great stirring when bone is gathered to its bone, and the skeletons are clothed with sinews, flesh, and skin; but as yet no life is in them; the second, when the breath of life enters them, and they stand up, a great living host before Jehovah. (Ezek. 37.) The former appears to be coming to pass now. The people of Israel are going back in unbelief, dead in their trespasses and sins. They go back for trouble—such trouble as never they experienced before and never shall see again; but the nation—a remnant—shall be saved out of it (Jer. 30:7).

#### **THE MEANING TO GOD'S PEOPLE TODAY**

The setting up of the Jewish State in Palestine is a sign of the times. Jerusalem is not in the hands of Israel as yet, and may not be for some time to come. The scenes of her final siege and distress as foretold in Zech. 14 and Joel 3 are yet to take place. But present day events point to the approaching climax of prophecy. The Lord Jesus Christ told us that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). Also, in the same discourse, "When these things *begin* to come to pass, look up and lift up your heads; because your redemption draweth nigh" (Luke 21:28). And, "Watch ye at every season, making supplication that ye may prevail to escape all these things (the evils of the great tribulation, vss. 25, 26) and to stand before the Son of man (Luke 21:36). It is time for Christians to lift up their heads and to look for the event which must precede all else—Christ's coming to receive His saints unto Himself. (I Thess. 4:16).

# NEWS AND NOTES

## REPORT OF YOUTH REVIVAL

"The Louisville area Churches of Christ UNION YOUTH REVIVAL, conducted from May 2 through May 9 was marked with real success. Capacity crowds (or near so) gathered every night to hear the Word of God proclaimed in power. Brother Hall C. Crowder, the evangelist of Cordell, Oklahoma, gained many friends during his brief stay and the effectiveness of his preaching is shown by the fact that thirty-six responded to the invitation, twelve of that number being baptized into Christ. The song services, under the efficient direction of Thomas Clark, were truly inspirational.

"Many hours of preparation by the youth of some twenty congregations preceded this evangelistic effort and a fine spirit of cooperation prevailed throughout. Surely we have seen what God can accomplish when His people move together with singleness of purpose. Unto Him "who giveth the increase" ascend our praise and prayer of thanksgiving."—Demus Friend.

Amite, La.: "There is much activity in this field with some good results. Brother Wright is up this way with Oak Grove and Big Creek congregations three Sundays each month. He is worth much to the church and we are happy to have him with us so often.

"Richard Ramsey was with the Hayden Grove church Sunday morning, April 25, when three precious young people made the good confession. The writer baptized them that afternoon at which time still another came forward at the water. Richard was out in the Yates community that afternoon and spoke at Amite that night. Amite has been blessed by three conversions within as many weeks; two married women and one young girl have been added to the congregation.

"The writer is speaking over the radio at Hammond each day this week — two sermons on Wednesday. There seems to be a great multitude of people listening in, for in most every place I go, I am told of people who listen.

"Today at his own request I had a long talk with a Jew about his

people, their present effort to establish a government of their own, their former rejection of Christ, and how He will appear unto them showing the scars with which he was wounded in the house of His friends. It was interesting, and he was much concerned.

"There is so much to be done here and I am so frail and unequal to the great task. Perhaps it is that way in many places. Pray for us."—A. K. Ramsey.

"The McCallie Avenue congregation of Chattanooga, Tennessee, is getting along very nicely with good attendance and interest and excellent offerings. Our radio broadcast continues. We plan a meeting in September in which H. L. Olmstead is to be evangelist. Our church auditorium is to be re-decorated soon."—E. H. Hoover.

Louisville, Ky.: "A good week was spent in New Orleans last month — preaching on Sunday at Seventh and Camp and on Monday night where Dr. Forcade labors; singings were enjoyed on the other nights.

"Richard Ramsey and Bernard Wright are surely men of God, and men sent of God, in this great field. They are busy in the local work — preaching, radio, and house-to-house — while Wright preaches much up-state also. The loveable Forcade family (Ben Elston's children), together with Miss Bernice Gumm, are in a sacrificial labor of love on the order of real 'rescue mission' work, with some souls for their hire. May God mightily build His house of living stones in callous old New Orleans!"—E. L. J.

Dallas, Texas: "The East Grand Church has had three restorations and memberships, and also three baptisms in the past month.

"We shall be engaged in a tent meeting June 6th to 20th, with Brother Orell Overman of Lexington, Ky., doing the preaching. The singing will be conducted by Joe A. Blansett of Louisville, Ky. With this kind of arrangement nothing else is needed by the favor of God to insure a meeting to His glory and to the salvation of souls."—J. E. Blansett.

Jennings, La.: "Since last report in April we have had six responses to the Gospel invitation here in Jennings, two baptisms and four memberships. A meeting is to begin here on June 2, with Brother N. B. Wright of New Orleans as evangelist and Kenneth Istre as song leader.

"The faithful group at Crowley, La., are still meeting in the rented K. P. Hall, while anxiously waiting for the necessary papers from the government that will give them possession of the army chapel which they have purchased. Then they will immediately proceed to dismantle it and move it to their lot on North Parkerson Ave. At a recent service three souls responded to the invitation."—Ivy J. Istre.

Dallas, Texas: "The first Sunday morning after returning from Peekin, Indiana, five responded to the invitation at Mt. Auburn, two for baptism, two for restoration, and one for membership. That night, as a result of the personal work of Brother Earl Smith of Fort Worth, three young ladies confessed their faith in Christ and were baptized the same hour of the night. Two Sundays afterward another young couple came forward, the husband to be restored to the Lord and the wife to be baptized."—Frank Mullins.

In his April **Evangelist** Brother Mullins issues a call for special prayer for his son, Eugene, who has contracted tuberculosis in both lungs. Eugene and his wife are living with Brother and Sister Mullins.

The Mt. Auburn Church in Dallas has been allotted a chapel from the government. It is equipped with seats for approximately 400 people and also with a complete heating unit suited to their needs. This new building is to be on the grounds ready for use in a few weeks.

New Albany, Ind.: "The Lord continues to bless our labors at Cherry Street. During the month of May we made some new records: 103 at Sunday school and 110 at the church services. Our contributions have also increased. Four new members have been added during the month by reconsecration and membership.

"At present we are redecorating

our auditorium and refinishing our floors. Brother N. Wilson Burks is to be with us in a two weeks meeting from June 20 to July 4. We solicit your prayers."—Edward E. Kranz.

E. C. Ringer of Tell City, Indiana, reports that he and Brother Preston Winchell are to have a series of one-week mission meetings at various points around Tell City this summer. The places selected for these mission efforts are Cannelton, Rome, Derby, Gerald and Middle Heights. They also plan a two weeks meeting at both Tell City and Lilly Dale. This reads like real New Testament work, and should serve as a pattern for work in other sections.

Greenville, S. C.: "The meeting here at the Piedmont Ave. Church of Christ began on Wed. night, April 14, 1948, with Brother John Adams of Jacksonville, Fla., bringing two splendid messages on Wed. and Thurs. nights before leaving for Jacksonville. After this your writer took charge and preached nightly to a small but interested and zealous group. The meeting continued 14 days, and resulted in two baptisms and one restoration. And the whole congregation was considerably strengthened and encouraged. Several of the brethren and sisters of the Duncan church of Christ came to the meeting and rendered valuable assistance.

"The Piedmont Avenue church of Christ is set to declare the whole counsel of God, and although greatly handicapped because of the lack of a real preacher, as well as a not too suitable location, they have made, and are making remarkable progress. In the brief six months or so in their present location they have had three fine young people baptized into Christ, and had one restoration, and considerable charity work done, and God has honored their faithful efforts with good success."—Brady M. Green.

Atlanta, Ga.: "We have been blessed in our work at Haneville. God has saved a young man and his wife for whom the church has been concerned for some time. We praise Him that He counted us worthy to bear the precious word of salvation to them. Another lady

was led to Christ through the personal work of her brother. It seems that the Lord wants to use us in this very important work of personal evangelism. We are planning a D. V. B. S. for the first two weeks of June."—William Cook.

Since receiving the above report we hear that five others have been baptized at Hapeville, Ga., as a result of Brother Cook's personal work.

#### "Boll-Boles Debate" Wanted

We have a call for a **Boll-Boles Debate**, which is out of print. If any of our readers have one they can spare we would be glad to pass it on to this interested customer. State price, please.

#### ANOTHER HONOR ROLL

H. N. Rutherford, Ky. ....	17
Dolores Reisser, Ky. ....	16
A Brother, Tenn. ....	25
A Brother, Tenn. ....	25
Mary A. Wright, Ind. ....	5
D. H. Friend, Ky. ....	11
Dennis Allen, Ky. ....	11
N. Wilson Burks, Ky. ....	27
Mrs. Roy King, Ky. ....	10

Albert Martin, Ky. ....	14
Miss Rebecca Daspit, La. ....	8
Mrs. R. W. Schooling, Sr., Ky. ....	4
Howard Marsh, Ind. ....	8
Mrs. Rice Fryman, Ky. ....	8
Edith H. Huey, Ohio ....	4
Chas. A. Wright, Ind. ....	8
Bob Morrow, Ky. ....	6
E. C. Ringer, Ind. ....	4
Mrs. Frank D. Hand, Pa. ....	4
Mrs. O. L. Caultle, Ind. ....	10
Winston Allen, Ky. ....	11
A Friend, Ill. ....	18
J. O. Hottell, Ind. ....	34
W. J. Johnson, La. ....	21
Waldo Hoar, Ind. ....	4
George Troutman, Ky. ....	8
Dan Richardson, Fla. ....	15

We wish to thank friends whose names appear on this list for these fine clubs. This is the third honor roll of the year. Now we wonder if others of our friends would like to make a mid-summer honor roll possible. Several clubs of four or more names at \$1 each will do it. If you sent in a club and we failed to publish your name please let us know.

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### SELLERSBURG, INDIANA, REPORT

For several years the Lord has blessed us here with a gradual increase in the work. The past year was no exception. The average attendance showed a nice increase in every service. The Lord has been very good to us and it makes us feel humble before Him.

We are well into the year 1948, and the work continues with interest. In recent weeks, 10 have been baptized into Christ and 1 added to the church here by membership. The Sellersburg church is a mission-minded congregation with a substantial monthly contribution to various points both local and foreign.

Perhaps, the item of greatest interest during the year was the opening of the Children's Home. With the assistance of many other congregations and friends, this Home opened the first of September and in a short time was filled to capacity. Miss Mable Brown, a fine Christian woman, was chosen as our first matron, and we feel greatly blessed inhaving her with us. She has had eighteen years of experience in this kind of work and the fruits of her experience can be readily seen in her splendid work in the Home here. We are indeed thankful to the Lord for sending Sister Brown our way. In less than two years time the farm, all necessary repairs on buildings, equipment and all other necessary furnishings have been paid for, and a nice balance on hand toward the construction of a new unit. This building has already been started and we hope to have it ready for occupancy by mid-summer. Please continue to send your help and pray for us in this good work.

We plan to begin our annual youth revival here on June 6th. Brother Carl Kitzmiller will be the evangelist.

Howard T. Marsh.

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D. I. Moody was once asked where he first heard the Gospel preached. His answer was, "I never heard it preached at all, but I lived next door to a man who *lived it*. — *Happy Greetings.*"

# “YE CANNOT SERVE JEHOVAH”

R. H. B.

Joshua's last meeting with Israel, for whom as God's servant he served so long and so loyally, his formal farewell to the nation and his last words, his whole leave-taking from them, presents a dramatic picture hardly second to the farewell of Moses. To Shechem Joshua called all the elders of Israel, their heads, their judges, their officers, and thither he gathered all the tribes; and there "they presented themselves before God" His farewell address was a message from God, followed by personal words. He reminded them how Jehovah the God of Israel had by sovereign choice taken Abraham from an idolatrous home beyond the River, had led him through all the land of Canaan, multiplied his seed, gave him Isaac, and to Isaac Jacob and Esau; how Jacob's family went down to Egypt; how God sent Moses and Aaron, and brought them up out of Egypt's bondage; how Jehovah gave them victory over the Amorites on the other side of the Jordan; then how He brought them into their Land, and destroyed the nations before them ("not with thy sword, nor with thy bow"); and gave them a land on which they had not labored, cities they had not builded, vineyards and oliveyards they had not planted. "Now therefore fear Jehovah," he said, "and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve ye Jehovah. Or (he added) if you would rather not serve Jehovah make your choice now. "Choose ye this day whom ye will serve"—whether you will serve those gods beyond the River, or the miserable deities of the Amorites in whose land you dwell: *"but as for me and my house we will serve Jehovah."*

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Promptly they responded to this challenge. "Far be it from us," they said, "that we should forsake Jehovah to serve other gods." They recognized the fact that Jehovah had led them and had given them victory: "therefore we also will serve Jehovah; for he is our God." But Joshua said to the people, *"Ye cannot serve Jehovah."*

That was a hard, harsh word. The people seemed so willing and even eager to serve the Lord, and now Joshua was throwing cold water on their enthusiasm. "Ye cannot serve Jehovah." But the people replied, "Nay, but we *will* serve Jehovah." "Very well," said Joshua: "Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him." "We are witnesses," they answered; and, "Jehovah our God will we serve and to his voice will we hearken." So Joshua made a covenant with the people that day, and wrote these words in the book of the law of God; and he took a great stone and set it up there under the oak which was by the sanctuary of Jehovah. And Joshua said unto all the people, "Behold this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us; it shall be therefore a witness against you, lest ye deny your God." (Joshua 24: 19-28.)



“Ye cannot serve Jehovah;” and “ye are witnesses against yourselves;” and “this stone shall be a witness against you.” Why did Joshua speak so? Was it to discourage them? Yes, and No. Looking back over their history, from the time they came out of Egypt, how could any weight have been put on their promises and their good resolutions? At Sinai, at the giving of the Law, three times they solemnly pledged themselves to obey the Lord, and to do everything He commanded them. But in less than six weeks they had flagrantly violated the covenant, and had made them a Golden Calf to worship. What dependence could be placed on such a people? Through the intercession of Moses the judgment upon the nation was then averted. The people were penitent, and God forgave them. But afterward, again and again, in the wilderness they murmured against the Lord, and at the border of the Land, at Kadesh, they staged a rebellion: they refused to go over and possess the land, and threatened to stone Joshua and Caleb who had sought to exhort and encourage them, and finally they proposed to make them a captain to lead them back to Egypt. Then God turned them back into the wilderness for forty years. And even after that it was the same story over and over again. “Ye have been rebellious against Jehovah from the day that I knew you,” said Moses. (Deut. 9:7, 24). What prospect was there that the promises and pledges they had now made to Joshua would mean any more than the promises they had made in former years? Of what worth were all their great resolves and avowals? “No,” said Joshua, “*ye cannot serve Jehovah.*”

It was not that Israel was insincere when they promised to serve and obey the Lord. They really meant to do as they said. Nevertheless they failed in every test. It is not such a strange and unheard-of thing. Probably we ourselves have seen some such cases. It may even be that some of our own personal experience resembled that pattern. However it be, there must have been a cause—a deep, inward, underlying reason for their failure. We find it stated in Psalm 73:37 and in Heb. 3:10—“Their heart was not right with God,” and, “They do always err in their heart.” This was the hidden cause and explanation of all their past failure. They were never wholehearted toward God. There was always, consciously or unconsciously, a great mental reservation. Nevertheless they attempted to serve Jehovah and to keep His law. And that cannot be done on such a basis.

Among us today also it is not an unheard-of thing for people to try to serve God with unsundered hearts. They do not want to be lost. They want to be “religious.” They observe the externalities—sometimes very scrupulously. They go to church, they go through the forms of worship, they give, they do “good works,” they draw nigh to God with their lips, and yet all the while their heart is far from Him. Israel thought they would comply with Jehovah’s commandments and ordinances. They had unbounded confidence in their ability to serve God, just like the “fleshy religions” have today. But the law of God could not

be kept by a people that did not love Him from the heart. All who attempt to serve Him otherwise will, when they realize their failure, either give up in discouragement and despair, or else come down to some compromise, a second rate sort of religion which will seem more practical and agreeable to their carnal state. So did Israel. Far down the ages Moses foresaw a day when Israel shall have tasted the sweetness of God's blessing, and the bitterness of His cure, and shall return unto Jehovah their God with all their heart and all their soul (Deut. 30:1-6). In that day, as foretold by God's prophet, He will give them a new heart and put a new spirit within them: "and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances and do them." (Ezek. 36:26, 27) Then—not until then—will they really serve Jehovah.

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As it was in Joshua's time, so it is now. No one can be a follower of Christ unless his heart belongs to Him. Any resolve, however earnest, to live a true Christian life in ourselves, by our own strength and ability will only end in a duplicate of the failure portrayed in Romans 7. As Joshua said to Israel, so can it be said to those today who would be Christians: "You cannot live the Christian life." That may seem discouraging, but the recognition of that fact is the first step toward the right thing. It will cause you to turn your eyes away from yourself, to cast yourself helpless, as it were, upon the Lord, and to look unto Him who alone has the power to enable you. No more than Israel could have conquered the nations in her own power (for as Moses said, those nations were "greater and mightier than thou") no more could they now serve Jehovah in the energy of the flesh. Nor can a Christian by his natural strength live for Christ. The flesh, the world, and the devil are foes too mighty. Our wrestling is not against flesh and blood, but against the principalities, against unseen powers, against spiritual hosts of wickedness in the heavenly places. (Eph. 6:10f.) Your power to live a Christian life is not in you—it is in Him. It is not "hard" to live a Christian life—it is humanly impossible. You can live a decent, moral life, and do much service. But when you think you have done all, you may wake up to the fact that all you have done is of little worth. In all your striving, praying, working there has been a fatal flaw. In fact it was not the real thing, and it brought you no joy or peace. So you do well to drop all your righteousness and come to the Savior of sinners, just as you are, empty-handed, broken-hearted; and you will find acceptance with Him—not on the ground of your merit, but on the ground of your absolute need, and of His love and grace which He will make to abound to youward.

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In all this there is something to remind us of Simon Peter's walk on the water (Matt. 14). One could have said to him in perfect truth and propriety, "It is impossible for a man to walk on the water." But the Lord who Himself walked on the water could bid him do the same. And when Peter by faith, at the Lord's

word, left the boat and stepped out on the waves, lo, the waters upheld him, and the sea became for him a way to walk in. True, he had to do the walking. He was not passive in the matter. But the power to walk on the water was from Christ. What Christ did He can command and enable us to do. Thus He who said, "Be of good cheer, I have overcome the world," could bid us do the same. This is your victory that hath overcome the world, even your faith (I John 5:4). 'To walk by faith is to walk in the will of God, by the power of God. But as Peter forgot for the moment that his power to walk on the water was in his Lord, not in himself—when he looked away from Christ and looked at the wind and the waves, and measured his own ability against the dangers—he became afraid, and sank. But here again it was faith, in a secondary way, that saved him. He appealed to his Lord: "Lord, save me, I perish." And He "immediately" stretched forth His hand and raised him up. Nor did He blame him for not being able to walk on the water. His only reproof to Peter was this: "O thou of little faith, wherefore didst thou doubt?" And so it is with the Christian life. It is humanly speaking impossible. But He who Himself has all the victory and power, bids us to come. It can be done, but only by faith in Him only in the power of God. But so it can be done. So Joshua once told Israel, "We are well able to overcome." Do not attempt it on any other plan—but only in and through Him. Wherefore also the crown and the praise and the glory of it belongs at last to Him, and there will be no boasting in heaven, but only joy and gratitude forever.

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## BEN'S BUDGET

Ben J. Elston

I try to keep alive to the need of having God's word in the hands of all in their own language. But, it makes the heart sink to know how much its instructions are disregarded by so many who profess to be Christ's disciples, and have had the sacred volume before their eyes all their lives. It is not studied as it should be. It is not even given a light reading by many, even those who have expensive copies. I fear the church-members often neglect, or maybe even refuse, to call on those who "watch in behalf of their souls" for guidance in questions that may well decide as to their final salvation. There is need for all to learn to watch and pray. The obligation of leadership is very great; that of those led is scarcely less. I'm persuaded that much more serious teaching along these lines is needed.

At Oakdale, La., I recently heard Brother Robert B. Boyd deliver two stirring sermons. I needed them. Who can estimate the consequences of the false teaching now abounding in air, press and pulpit? Come, Merciful Lord!

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"I saw a human life ablaze with God,  
I felt a power divine  
As through an empty vessel of frail clay  
I saw God's Glory shine!

# READ IT FOR YOURSELF

J. Edward Boyd

Don't depend TOO much on your preacher, your Bible class teacher, your religious paper. Don't accept any teaching from any of these sources until you are convinced from personal investigation that it is true. Good preachers, teachers, and writers are of great value indeed, but the best of them will know that the best they can do is to point to the Word of the Lord as the final authority in all things. It was no discredit to Paul and Silas that the Jews of Beroea examined their scriptures daily to see if those things were true; and it should be considered no discredit to the preachers of today for their hearers to study closely the word (the text and its context) in order to see for themselves whether their teaching is correct. This is a proper precaution, not only against wilful false teaching, but also against errors unintentionally made. It has been said that eternal vigilance is the price of liberty; it is also the price of truth.

A brother once asked me if there is any scripture which says that there are no healing medicines. His neighbor (who was a member of a sect which condemns all medicine) had told him of such a passage. I was reminded of Jeremiah 30:13 as the one probably in view. Perhaps this neighbor's preacher had based his argument against the use of medicine upon this verse; but a careful examination of the text and its context would have shown him the fallacy of such reasoning. For he would have seen, first of all, that the passage does not say, "There are no healing medicines," but, "Thou hast no healing medicines." Then from verse 4 he would learn that this was spoken of Israel and Judah. And as he continued his investigation, he would perceive that the prophet was speaking, not of physical sickness, but of their spiritual condition.

In a recent Bible lesson Ezekiel 36:25-27 was under consideration. Someone asked, "Could not these prophecies have been fulfilled in the church?" Some preachers have so taught; and, if we view these verses apart from all else, such an interpretation has plausibility. But read it for yourself—the entire passage, beginning with verse 22—or better still, all of chapters 36 and 37. It is addressed to "the house of Israel." "But couldn't it apply to the church as 'spiritual Israel'?" I know of no New Testament passage which speaks of the church as "spiritual Israel." On the contrary, Israel and the church are clearly distinct from one another throughout. But back to Ezekiel 36. Look at verse 34: "For . . . I will bring you into your own land," and verse 28: "And ye shall dwell in the land that I gave to your fathers." And elsewhere in the chapter we read of mountains and hills, water-courses and valleys, cities to be inhabited, waste places to be built, desolated land to be tilled. So it becomes quite evident that the prophet is speaking of none other than the literal house of Israel when brought back to her own land.

One more illustration: We are often told that the devil is bound now, like a dog "tied securely to a tree." So, as long as we

stay out of his reach, he cannot harm us. Quite a plausible explanation, perhaps, unless we read the passage for ourselves (Rev. 20:2, 3). Then we see that there was more to it than just tying him to a tree. He was to be "cast into the abyss," and then this was to be shut and sealed over him, "that he should deceive the nations no more." To make the illustration fit the case, then, the dog should not only be bound; he should be put in a pit, and the pit should be covered over and securely sealed! And that's quite a different picture. Not much chance of his walking about, "seeking whom he may devour," under such circumstances! (I Peter 5:8).

—*Friendly Visitor.*

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## SUGGESTIONS FOR DVBS TEACHERS

Dennis Allen

1. Each teacher should be a consecrated Christian—no qualifications can substitute for this.
2. We teach by what we are as much as by what we say.
3. Make sure the lessons you are trying to teach are manifest in your own life.
4. Let earnest prayer precede your teaching. It will solve numerous problems.
5. Love your pupils for what you want them to become. Some may not be very lovable, but you can love them for Christ's sake.
6. The closer contact you make with each pupil the deeper will be the impression formed upon him.
7. Pay special attention to children who do not attend your Sunday school. Learn their names and make them feel at home from the first.
8. Maintain discipline from the start. Students soon lose respect for a teacher who cannot maintain order.
9. This will not be difficult if you keep the children interested and occupied.
10. Prepare your lesson thoroughly beforehand. Keep one step ahead of the students.
11. Don't try to teach until you have the attention of your class.
12. Attention is maintained through creating and holding interest.
13. Young children cannot give attention to one thing more than a few minutes.
14. Study your pupils—their moods and interests. Start where they are—go on from there.
15. You must bridge the gap between the child's experience and the Word of God.
16. It is as important to know your pupils as to know the lesson.
17. Use terms that your group will understand.
18. Lead the children to discover truth from God's word for themselves as much as possible.
19. Encourage the pupils to think.

20. Remember you are not just teaching a course of study but building a life.

21. Use your Bible often and help the children to learn how to use theirs. Use creates love.

22. Children's hearts are responsive to the love of Christ. Endeavor to win them to Him.

23. Forget yourself. You are expendable for the sake of the children.

24. Be punctual.

25. Keep your room neat and attractive from the first day till the last.

26. Use your initiative. Feel free to try out new ideas which may improve your teaching.

27. Telling is not teaching. The child has not truly learned until the lesson becomes his own.

28. Seize the moment when the soul is aglow with interest to drive your lesson home.

29. Hold up the highest standards before your class both in teaching and life. They will be watching you long after DVBS is over.

30. It costs effort to teach well.

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## BUILDING PLANS DISCUSSED

The board of directors, selected to further the Christian School Expansion Program, convened with the Portland Building Fund Committee in their third official meeting on May 13. This board is made up of business men, educators, and Ministers in easy reach of one another. They were chosen from eleven congregations, with the thought that they were such men that would satisfactorily represent all donors.

In the May 13 meeting a resolution was passed to have plans drawn up to expand the present inadequate quarters with a modest size new building. The expansion of the present school was the first *must* on the Building Fund Committee's agenda. In fact, at first it was their only objective and later the idea of a Junior College was added. The present expansion program calls for excavation under the Portland Church also to make room in the new and old for modern facilities that the school should have had years ago. The faculty and pupils are to be commended for doing such a fine job with so little to do with through the years. And now it is high time that we furnish them something better. We hope to have this work completed by September.

Special prayer was asked for some final word from the Marine Hospital. However, the directors felt that unless something developed soon that the thought of obtaining the Hospital should no longer curtail action on the present school premises.

This building program will in nowise interfere with the Junior College vision. With this duty out of the way the whole attention of those interested can be turned toward this higher institution, and it is hoped that the progress will be faster because of this action. Friends are asked to pray that the Lord's blessings be upon every move made to complete this building program by the coming school year.

## TWO WAYS OF PRAYING

J. R. Clark

Nothing approaches the Bible in the power to portray human nature. The reason for this is plain to see, for, indeed, the Author of the Bible made man and knows all about him. Upon reading the Bible for the first time a Chinaman concluded that the Writer of that Book was talking about him. He was right, for God, in His Book, talks to the hearts of common people.

The Bible is a picture gallery, filled with portraits of human nature in every situation of life. Anyone, high or low, who wishes, may see his picture there.

Two contrasting portraits are brought together in Luke 18: 9-14. These pictures of a proud Pharisee and a vile Publican are hung side by side, enabling us to get a better view of the characters set forth. The Pharisee was of a distinguished class who lived apart from the vulgar masses and was highly respected by the populace. Not so with the Publican. He was generally considered dishonest and of bad character, living under the weight of disgrace and dishonor.

It is graphically stated that "two men went up into the temple to pray; the one a Pharisee, and the other a Publican." Are we to understand that these two men walked up into the sanctuary of God side by side? Indeed not—the Pharisee would not have stooped to such a thing, for he looked with disdain upon this social outcast. The Publican would not have dared to so contaminate the great Pharisee. They went in singly, keeping their distance.

It seemed that the whole parable was directed more at the Pharisees, for it is said, "And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:" (Luke 18:9.) Those of us who claim to hold the truth should take care that we not hold it in a Pharisaical spirit. Let us beware lest the devil take us unaware in this good thing and tempt us to assume a holier-than-thou attitude, setting all others at nought. There are dangers connected with the truth, as well as with error. While it is necessary for honest Christians to accept the truth concerning the Holy Spirit, Grace, Prophecy, Simple Christianity, and such, yet it behooves us to guard against dangers to which the very holding of these truths subject us. Some who enjoy teaching concerning the Holy Spirit have been known to become extreme and fanatical; there are those who turn the grace of God into lasciviousness; one might become unbalanced and extreme in his prophetic views; even an espousal of simply undenominational Christianity causes some to become pharisaical and uncharitable toward their fellow-Christians.

The Pharisee of Luke 18 pulls his robe around him and struts up the sacred steps with a holy air becoming to one of his station and sanctity. He hardly has use for prayer, save to parade his virtues before the Lord. He feels no need, voices no petition, expresses no proper gratitude. He did thank God for his own goodness and took occasion to voice contempt for a fellow-worshipper.

His prayer consisted of thirty-five words, in which he made one mention of God and used the personal pronoun "I" five times, the remainder of his prayer exalting self and holding up the Publican over against himself in a bad light. His prayer was utterly empty; void of wings of humility and devotion, it fell to the ground, borne by its own selfish weight. He prayed thus with himself, "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get."

"God looketh on the heart"—here he looked on the heart of a plain sinner. It was filled with pride, selfishness, conceit. His tithing, fasting, going into the temple, and negative virtues did not make up for the lack in his heart. Though commendable in themselves, in his case these virtues were abominable.

On the other hand, as the Publican draws near the temple one can be sure that he is ill at ease and half afraid. But the fact that he was aware of his sinfulness drove him to the temple in search of relief and help. Somehow he felt that in such a course was his only hope. We may be sure that he sought out an inconspicuous corner in the shadows. There he heard the Pharisee praying in a loud voice. As to himself, he wouldn't dare pray such a prayer as that! He had no goodness of which to boast. Then the Pharisee mentioned his name and, doubtless, he drew back ashamed. Yes, it was true, all true! He was just that kind of a fellow. He did not fast, nor give tithes; he was not free from sin. How guilty he must have felt.

Verse thirteen of this eighteenth chapter of Luke says that he stood "afar off." In this he was like the ten lepers. But God was close to him, closer to him than He was to the Pharisee, for "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Psm. 34:18). He did not so much as lift his face to heaven; he was blushing and ashamed because of his sin. He "smote his breast" (lit., kept smiting his breast as did those who saw Jesus die. Luke 23:48). Then came the deep, despairing, soul-agonizing cry, "God, be thou merciful to me a sinner." What a prayer! Eight words, but it had everything that the Pharisee's prayer did not have: a sense of need, a definite petition, penitence, contrition, utter emptiness of self, soul hunger, confession! He pled nothing, promised nothing, excused nothing, but just cast himself upon the Lord for mercy. This kind God can help. The Lord Jesus came not to call the righteous, but sinners. "This man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

The Publican called himself (literally) "*the sinner.*" The word "merciful" which he used appears again in Hebrews 2:17, where it is translated "propitiation," referring to the Lord's sacrifice. Even so the Publican was leaning on the propitiation of Another.

Let us today put more of the spirit of the Publican in our prayers, seeking to avoid the traits of the Pharisee. After all, we are not so good, and have little of which to boast. The spirit of humbleness and confession will do wonders to our prayers.



## JOYS IN THE CHRIST LIFE

Jule Miller

"Rest in the Lord." "Peace that passeth understanding." "Kingdom of God is joy." "Happy are ye." "Rejoicing in hope." These are just a few Biblical phrases applied to the Christian and his way of life. It is much wonder that people from all nations and all walks of life are fast accepting the Christian religion. Calls are coming from Japan, China, Africa and other countries for missionaries to teach their people the way of the Christian life. These heathen people are not so ignorant as we may surmise. They are fast learning of the great benefits and blessings enjoyed through believing in Christ. Jewish synagogues are opening their doors to the Christian preacher in China. MacArthur calls for 1,000 missionaries to come with the message of good tidings to a lost generation. In America and nearby countries there are not enough preachers to fill the great need and desire of those seeking for the joy, comfort and rest that can be found only in the Lord.

We are living in a fast moving world. Things are changing constantly and shifting along with the times. Nothing seems permanent. Things which were yesterday are gone today; and we look in vain tomorrow for the things that were today. Think of the people who live right around you who change at a moment's notice. Then, think about yourself, how unstable you are at times. Our love grows weak toward God and our fellowmen. We change in disposition, temperament and character. There is no end to the manifold changes that constantly take place.

But today in this troubled world we can thank God that there are some things that never change. "God is the same yesterday, today, and forever." "Love never faileth." "There has not failed one good work of His promise." These are a few of the things that never change, time without end.

The same joys that were felt by the Apostles nineteen hundred years ago are the joys offered to us today. The boldness put into the early Christians that prompted them to fight to the end in gospel preaching, that many times led them to imprisonment—it was that fearlessness that caused them to sing songs of praise to God while their backs were bleeding from being beaten. Joys from such a source never change, because they are from an unchanging God.

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### COSTLY

God first came down to **create**, then to **save**.  
To create, God had only to **speak**;  
To redeem, He had to **suffer**;  
He made man by His **breath**,  
He saved man by His **blood**.

"A depressed Christian is a prisoner of war, under the power of the enemy, unable to serve the rightful King."—W. G. Stalley.

# THOUGHTS WORTH WHILE

D. H. F.

## REDUCED IN PRICE

Two theological students were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed: "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly Soiled, Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock." — *Congregationalist*.

## GOD LEFT OUT

In a large industrial concern a few years ago, a very godly colored man was employed as janitor in the offices. The factory was having a drive for production and this man began to pray that the Lord would bless the factory and that the production goals would be reached. When they were, he told the superintendent of the factory how he had been praying, and was scoffed at — God had nothing to do with it, said the superintendent. They had planned it that way and done it by themselves. The old negro shook his head and went out. Within a few days it happened that the superintendent suffered a paralytic stroke and the goals were not reached in the reorganization that followed. Nebuchadnezzar ate grass like an animal because he refused to give the glory to God. God does not strike every man who scoffs at His power to answer prayer, but many a man is paralyzed in his thinking because he does not give God the glory. — *From Revelation*

## REST FOR THE SOUL TOO

A man had just purchased a burial plot in a little country churchyard. The minister of the church invited him into the manse for a cup of tea. As they sat in pleasant conversation, the man revealed that except for a few distant relatives, he was alone in the world. The minister, a true servant of Christ, judged from his conversation that his visitor wasn't a Christian, so he quietly said to him: "Friend, today you purchased a resting place for your body, may I ask you, Do you know the Lord Jesus, and have you found in Him a resting place for your soul?" — *Source unknown*.

## WILL HE GIVE LESS?

A lady who had an only child said to Mrs. Pearsall Smith, "I do not dare to pray, 'Thy will be done,' because I am afraid God will take my little boy away, or will send me some heavy trial." To which

Mrs. Smith replied, "Suppose your child should come to you and say, 'I want to be and do just what you desire today,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done; I will take advantage of his willingness to please me by cutting off his pleasures today, and will keep him at hard discipline?'" "No, no," said the mother, "I would give him the best day I could possibly plan." "And can you think that God is less just and loving than you?" — *From the Quiver.*

### JUST LIKE MY DOG

A little lad of six was invited out to lunch in a neighbor's home. As soon as all were seated at the table the food was served. The little boy was puzzled, and, with a child's frankness, asked, "Don't you say a prayer before you eat?" The host was uncomfortable, and mumbled, "No, we don't take time for that." The lad thought silently for awhile, and said, "You're just like my dog! You start right in."

—*Boone Booster.*

### BETTER THAN PRECEPT

You must not only know the way yourself, *you must walk in it.* Example is greater than precept. A gentleman was seeking directions in a strange city, and the party he asked was vague and unsatisfactory. Another, coming up and seeing the stranger's perplexity, asked him where he wished to go. On being told, he replied, "Just come along with me, I am going that way myself." When parent and teacher can say to the child, "Come along with me, I am going that way

myself," they talk in a language any child can understand. — *Moody Monthly.*

### LOOKING UNTO JESUS

Occupation with our state will never bring us one whit nearer the Lord; it will only distress, cast down, and enslave our souls. Occupation *with Christ* will produce any moment increasing conformity to His image. The true remedy, therefore, for a bad state is *Christ* so completely filling our vision — Christ in what He is and in what He has done — that self cannot be seen in the light of His glory. State is not everything; but Christ is everything; and in proportion as we learn this lesson will our state meet His mind. — J. N. Darby.

### LIFE'S BOOKKEEPING

A worldly young fellow was seeking to make fun of a Christian who worked in the same office. The Christian asked him: "Have you got a Bible?" "Oh yes," the man replied, in a sarcastic tone, "I sometimes look up to see what Moses has to say on bookkeeping." "Really," answered the Christian, "and did you ever think of looking up to see what Jesus had to say on the subject of profit and loss?" "No, what has He to say?" The reply came: "He says, 'What is a man profited, if he shall gain the whole world, and lose his own soul?'"

# LIFE AT THE SELLERSBURG HOME

Mable Brown, *Matron*

There are seven of us living at the Children's Home as one happy family. We are glad our number, to begin with, is seven, for it indicates completeness and is God's perfect number. We are not only complete in number but it stretches out to you, who have so willingly given to all our needs, making the necessary things complete and comfortable for us.

Our children are nice boys and girls who are willing to help do the needful things about our home.

Three boys and two girls get up in the morning when the alarm clock calls us out at a quarter to six. They make their own beds and get themselves ready for school, while I prepare the school lunches. They help some in getting the breakfast. We eat together, and they leave for school at seven o'clock, as that is the time the school bus arrives. They are gone all day until 3:20 p. m.

Our little five-year-old Tommy sleeps until about nine o'clock. He makes his own bed very nicely and dresses himself for the day. He is a help in many ways while the others are in school.

When the children come from school they change from their school clothes into their play clothes. Then they wash the lunch boxes and put them away to be used again the next morning. They help get supper and at other odd jobs, and still have plenty of time for play. They take turns with the dishes after supper is over.

Often there are lessons to get at night, but that doesn't take long. They are all doing well in school.

We have a Bible class every night before going to bed. We are now studying Luke. The children have learned much about the New Testament stories. They can say the books of the New Testament and can say them both forward and backward. They are now learning the Old Testament books.

On Saturdays we sleep later than on other days. After breakfast we listen to our favorite Saturday morning programs on the radio. We all help with the work until it is finished, take our baths, and then play. Sometimes we go to town, or for a ride.

From morning until night many steps are taken in caring for these children. The meals must be prepared. I see that their work is done correctly. They have to be kept clean, mending must be done, and everything put in place after each washing and ironing is finished. They sometime help with the mending; even our boys can sew on buttons.

They are not much trouble to care for. They need correcting at times, arguments must be settled, a bump or a cut needs medicine, or a cold must be doctored. They go to bed early and sleep all night. No wakeful hours of sickness have come our way as yet.

I am glad to be able to help them. They have no other home, and their training years are here. Their songs are sweet; their wants are not so many. As David of old recognized God as the helper of the fatherless, so let us be glad to do our part to help be a friend and guide to these orphan children.

# “FAITH OF OUR FATHERS”

E. L. J.

Few there are among the religiously well-read who are unacquainted with the works of Richard Baxter. Known among the post-Reformation writers for his gentle and earnest devotional writings, he has exercised an influence for good throughout the English-speaking world. His personal longing for the Lord's return, expressed in the reprint that follows, has the ring of all sincerity.

Following the Baxter article, we reprint portions of an early Baptist “Confession of Faith” that was filed with King Charles II of England in 1660.—E.L.J.

RICHARD BAXTER, A.D. 1670

Richard Baxter was born in Shropshire, England, 1615. He was minister at Kidderminster, and also chaplain in the army . . . His works are universally admired, and no eulogy upon him is here required. Expecting the personal return of Jesus, he thus sweetly and calmly writes:

“Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and his retinue? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. O that I might see his kingdom come!”

“It is the work of faith and the character of his saints to love his appearing and to look for that blessed hope: ‘The Spirit and the Bride say come; even so come, Lord Jesus, come quickly.’ This is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is the presence of their Lord that they desire, but it is death that they abhor; and therefore, though they cannot submit to death, it is the coming of the Lord that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal even to believers; but in the coming of Christ and their resurrection there is nothing but glorifying grace.” \*

“Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand-year reign of Christ on earth before the final judgment, yet, I may say that I cannot confute what such learned men as Mr. Mede, Dr. Twiss, and others (after the old Fathers) have heretofore asserted . . . But I believe

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\*Works, vol. 17, 500, 555.

there will be a new heaven and earth on which will dwell righteousness."\*

"This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls. . . . Hasten, O Lord, this blessed day! Stay not till faith have left the earth; and infidelity, and impiety, and tyranny have conquered the rest of thine inheritance! Stay not till selfish, uncharitable pride hath vanquished love and self-denial, and planted its colonies of heresy, cruelty, and confusion in thy dominion, and earth and hell be turned into one! Stay not till the eyes of thy servants fail, and their hearts and hopes do faint and languish with looking and waiting for their salvation! But if the day be not at hand, O keep up faith, and hope, and love, till the sun of perfect love arise, and time hath prepared us for eternity and grace for glory."†

### BAPTIST CONFESSION OF FAITH

Baptist Confession of Faith is dated 1660. This confession was presented to Charles II in the above year, in the city of London, and was signed by forty-one elders, deacons, and brethren, and approved by more than 20,000 others; "for which," say they, "we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." We give one or two extracts exhibiting its Millenarian character:

Art. 22. "We believe that the Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9-11): 'And when Christ, who is our life, shall appear, we also shall appear with him in glory.'—Col. 3:4. 'For the kingdom is his, and he is the governor among the nations' (Psa. 22:28) and 'king over all the earth' (Zech. 14:9), 'and we shall reign with him on the earth.'—Rev. 5:10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ.—Rev. 11:15. 'For all is yours' (ye that overcome this world), 'for ye are Christ's, and Christ is God's.'—1 Cor. 3:22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.'—Dan. 7:27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2:26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psa. 72:4) and their vain rejoicings be turned into mourning and lamentations, as it is written, Job 20:5-7."

"We believe that there will be an order in the resurrection: Christ is the first fruits, and then next, or after, they that are Christ's

\*Works, vol. 2, p. 513.

†Baxter's Works, vol. 4, p. 164.

at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that at the time appointed of the Father he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David on Mount Zion in Jerusalem forever."\*

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls. Where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down out of heaven, when the tabernacle of God shall be with them and he will dwell among them, will be the metropolitan city of this Kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."†

### THE POWER OF THAT BLESSED HOPE

(We clip the following beautiful article from the writings of Horatius Bonar.—E.L.J.)

#### A Great Incentive

Do I paralyze effort when I say, "Work while it is day, for the night cometh when no man can work?" Nay, do I not thus stimulate zeal, and toil, and prayer, and love to the uttermost? Do I lull men asleep when I say, "The coming of the Lord draweth nigh?"—or do I flatter into flesh-pleasing the great or the noble, or the beautiful of the earth, when I tell them that—

"the tide of pomp,

That beats upon the high shore of this world,"

is ebbing fast? Do I tempt the sinner to postpone his conversion, because I speak of the "wrath to come" as so very nigh? Or do I with less serious haste beseech men to be reconciled to God, because I add that the time of reconciliation, the acceptable year of the Lord, is fast running to a close? Do I cherish idleness instead of diligence, softness of spirit instead of hardness, heedlessness about redeeming time, instead of eagerness to gather up its fragments, when I announce that—"The day goeth away, and the shadows of evening are stretching out?"

Do I soothe the Bride into a deeper sleep when I say, "Behold the Bridegroom cometh; go ye out to meet him?" Do I tempt the minister or the missionary into indolent security, when I declare that

\*Crosby's History of the Baptists, vol. 2, Appendix 85.

†Ibid, vol. 2, App. 85. Irvings Dialogues on Proph., vol. 2, p. 269.

“the Judge standeth before the door,” and that ere long the time of working and preaching and inviting will be over? Do I persuade the soldier of the risen Jesus to ungird his weapons because I tell him that his feet are already on the battle field, and bid him listen to the loud roar afar that forewarns of the deadly onset? Do I preach Christ crucified the less because I preach also Christ coming to reign? or do I the less proclaim that “here we have no continuing city,” because I can point so clearly to that which is to come, the “city which hath foundations, whose builder and whose maker is God?” Or do I make saints feel the less that they are strangers here because I set forth to them the “new earth wherein dwelleth righteousness?” Do I undervalue the cross because I magnify the throne? In holding up to view the crown of glory, do I deprecate the crown of thorns? Do I enfeeble my proclamation of immediate and free forgiveness to sinners, through the sin-bearer, because I enforce it with the announcement that the coming of the Lord draweth nigh? Do I foster error, or heresy, or lax walking, or any departure from the faith, when I warn men that the perilous times of the last days are setting in, when Satan will “cast abroad the rage of his wrath,” and the unclean spirits will overflow the earth with their delusions, to deceive, if it were possible, the very elect, and to gather the nations to the battle of the great day of God Almighty?

I do not know how it may be with others, but I feel that when I can say the coming of the Lord draweth nigh, I have got a weapon in my hand of no common edge and temper. To be able to announce “the Lord will come” is much; but to be able to say without the reservation of an interval “He is at hand,” is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, “Faint not; the Lord is at hand, and he will bruise Satan under your feet shortly.” To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, “Be of good cheer, the Lord is at hand; but a little while and that world shall cease to vex; sooner than you think the morn will break; yea, before it is broken we shall be caught up and meet morning ere it is yet spread upon the mountains.” To the suffering saint I can say, “Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever.” To the flagging saint, heavy and slothful in his walk, I can say, “Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease.” To the covetous saint I can say, “The Lord is coming—it is no time for hoarding now—hear not up treasure for the last days.—*Horatius Bonar*.”

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“It is very true that Millenarians do not all agree with regard to the nature and character of the Millennial age; but, as an English writer properly said, ‘they differ as the small clocks in a town may differ from the town clock, not by the hour, but by the minute and second.’ Whatever be the views of the future reign of the Messiah, all agree, to a man, in believing that Christ will come in person, not at the end, but at the commencement of the Millennium.”