

# WORD AND WORK

## COMING, COMING, YES THEY ARE.

Coming, coming, yes they are,  
Coming, coming, from afar;  
From the wild and scorching desert  
Afric's sons of color deep;  
Jesus' love has drawn and won them,  
At His cross they bow and weep.

Coming, coming, yes they are,  
Coming, coming, from afar;  
From the fields and crowded cities  
China gathers to His feet;  
In His love Shem's gentle children  
Now have found a safe retreat.

Coming, coming, yes they are,  
Coming, coming, from afar;  
From the Indus and the Ganges  
Steady flows the living stream  
To love's ocean, to love's bosom;  
Calvary their wondering theme.

Coming, coming, yes they are,  
Coming, coming, from afar;  
From the frozen realms of midnight,  
Over many a weary mile,  
To exchange their soul's deep winter  
For the summer of His smile.

Coming, coming, yes they are,  
Coming, coming, from afar;  
All to meet in plains of glory,  
All to sing His praises sweet;  
What a chorus! What a meeting!  
With the family complete!

—From "Great Songs of The Church."

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

"Salvation unto our God, who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God."

## WORDS IN SEASON.

R. H. B.

### "THE LORD WILL PROVIDE."

"As it is said to this day, In the mount of Jehovah it shall be provided." That is why Abraham called the name of that place "Jehovah-jireh"—which means literally "Jehovah will see"—or, rather, "Jehovah will see to it." (For when He *hears* we have what we have asked of Him, and when He *sees*, He rises to help. 1 John 5:15; Exod. 2:24, 25).

The Lord will provide! How long has this been the hope and trust of His people in every time of need, and how many myriads have proved it and found it true! But have you noticed the *when* and *where* of it? "In the mount of Jehovah it shall be provided." And where is this mount of Jehovah? In the first place it is at the end of human resources—as another true saying, well sustained by Scripture, has it: "Man's extremity is God's opportunity." When the worst comes to the worst—why, there is *God*. When all else gives way—underneath thee are the everlasting arms. It is in the great and terrible things of life that we get acquainted with Him and find Him a Refuge and Strength, an ever present Help in trouble.

But not only so—the mount of Jehovah meant more than mere extremity. To Abraham it was indeed the jumping-off place—but that by God's word and will which had led him thither. It is the limit of *obedience*—when stepping out upon God's word man encounters an impregnable wall of impossibility. It is then and there God acts marvellously. In the mount of Jehovah—when you have risked all in trusting obedience, and are confronted with blank darkness and utter ruin and loss—when you can see nothing ahead, have no visible refuge nor hope, and know nothing nor are sure of nothing save God's word and will—then you stand where Abraham stood that day, "in the mount of Jehovah." And there will God provide. There will He show His hand, and make good His promises.

Alas, few of His people dare to follow Him that far, and trust Him to the end in such unquestioning faith. But those who do will find Him in the mount, their exceeding great reward and recompense.

### THE GOD WHO CAN DO THE IMPOSSIBLE.

Abraham's faith was a resurrection faith. That is to say he put no limit upon God's power to fulfil His promise. Abraham's faith overleaped the impassable gulf of *death*. When death stared him in the face, he held yet that death was not the last word with God. He believed in a "God that giveth life to the dead," and who "calleth the things that are not as though they were"—a God who could create that which was not, and who could bring back what in the course of nature was utterly lost. In short in Abraham's eyes God could do absolutely any and ev-

everything; and no obstacle could prevent the fulfillment of His promises. Twice Abraham so believed in God. The first time when to an old and childless man God made the promise of a posterity like the stars of heaven for multitude and as the sand of the seashore, innumerable. Then it was that, without being weakened in faith he considered his own body now as good as *dead* and the *deadness* of Sarah's womb; yet "looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith giving glory to God; and *being fully assured that what he had promised he was able also to perform.*" (Rom. 4:19-21). And since he trusted in God to the utmost, God could do His utmost for Abraham. Therefore also on the ground of this faith Abraham was clothed in righteousness.

The second time his faith bridged the chasm of death was when he took Isaac to the mount of Jehovah—even that Isaac, concerning whom God had promised him that "in Isaac shall thy seed be called" (i. e., Isaac shall be the progenitor of thy seed). Now the command was to offer him up. If Abraham does that what will become of the promise? Abraham had no fears on that score: if God said that Isaac should be the father of the promised seed—so it would be, and none otherwise. Isaac's death upon the altar would not interfere. If necessary God would raise him from the dead: "By faith Abraham, being tried, offered up Isaac. . . . accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." (Heb. 11:17-19). As to both these instances, justification is said to have attached to this faith. (Rom. 4:22; Jas. 2:21-23). His faith was reckoned to him for righteousness. But this did not apply to him alone, but it applies *to all who today have a like faith*; "who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." (Rom. 4:23-25). It is this sort of faith that saves.

#### THE LORD JESUS AT JEHOVAH-JIREH.

To the Mount of Jehovah went the Lord Jesus Christ also, just as did Abraham; only in a far deeper sense. The Son *there* trusted the Father to the infinite uttermost. He trusted Himself to the Father to go into death itself with all that death could mean, in its most fearful significance, and to go, at the Father's will, into the horror of great darkness, forsaken and cast off, into the depths of Sheol, for the sins of men; utterly trusting His Father to reverse the hitherto irreversible and to bring Him up from thence again. And in the mount of Jehovah, in the last and awful utmost limit of His descent to the depths—Jehovah provided, and raised Him up, and exalted Him above all. The psalmist a thousand years before in the Spirit put these sweet words upon Jesus' lips.

"I beheld the Lord always before my face;

For he is on my right hand, that I should not be moved;

Therefore my heart was glad and my tongue rejoiced;

Moreover my flesh also shall dwell in hope:  
 For thou wilt not leave my soul unto Hades,  
 Neither wilt thou give thy Holy One to see corruption,  
 Thou madest known unto me the ways of life;  
 Thou shalt make me full of gladness with thy countenance."

Such was the sweet confidence in which the Lord Jesus entered the City of the Dreadful right by God's will and on man's behalf, willing and undaunted; trusting His Father to the uttermost that He might see the light again. And in the mount of Jehovah it was provided and done. Thus was our redemption wrought out through Christ.

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#### MEASURING BY OTHERS.

The people who measure themselves by themselves, and compare themselves with themselves (that is, one with another) "are not wise," declares the apostle. (2 Cor. 10:12). In the first place they know not what they measure themselves by. Nothing is more defective and incompetent than our judgment of our fellow-man. We do not know the hearts and secret spring of action; we are not in possession of all the data that qualify their actions—in fact we are not able to take in the real stature of another sufficiently to make a standard of measurement of it. In the second place we do not know *ourselves* well enough to tell when we have reached any certain mark. We can be conscious of the sincerity of our aim and motives; of the earnestness of our purpose and the extent of our sacrifice and the amount of our labors. We may not know anything at all against ourselves. (1 Cor. 4:4). Yet only the Lord knows how far we are on the way, and how praiseworthy or blameworthy on the whole we really are. So we may think ourselves equal to or superior to another, and be quite mistaken in the matter. Indeed the very fact that I so estimate myself would already indicate that I am wrong and self-deceived. Finally, after I have measured myself by others—even if I could do it with reasonable accuracy—the result is worth nothing. For even if I surpass one or another in any point, it is no proof that perhaps I and the one I have compared myself with may not both be rejected; and both, weighed in the balances of God, be found wanting; or that the other may not be approved, while I, though I excelled him, yet failing to use a better ability and opportunity, may not be judged unfaithful. Men gather much needless discouragement and much false comfort from measuring themselves by themselves. It is not wise. Let us rather, while emulating one another in all that is good, take heed that we do our own work and fill our own little place as unto the Lord, and according to His will.

#### THE DISCERNER OF HEARTS.

Two rich men! The one a member of a noble family, brought up to piety and virtue; himself a young ruler in Israel—irreproachable in life, in character. The other a chief publican,



grown rich in his disreputable calling, an associate of outcasts and sinners, scorned and despised by all. Yet—lo! when the great Test came that tried their souls for life and death; when the Light that discerns the inmost heart shone upon them; when the claims of God were set before them in the Person of His Son—the publican rose up and was saved; and the young ruler stumbled at the Stumblingstone! Who would have thought it? It is a strange test, but one perfectly adequate, that is set before the sons of men. The test is Christ Himself. By the very presentation of Him the thoughts of many hearts are revealed. He is set for the rising and falling of the many. By the attitude they take toward Him they are judged. For in Him is all the Light of God, the glory of grace and truth. He that accepts Him is not condemned. He that believeth not is condemned already because he hath not believed on the Name of the only begotten Son of God. And this is the judgment that the Light has come, and men—some men—have loved darkness rather than light. That test and classifies them as nothing else. And the results are often amazing. That “good and honest heart” which receives the word of Christ may be found in one of the worst and last of men; while some whom we would have thought of the best and most virtuous judge themselves unworthy of eternal life.

#### AFRICAN “MOVIE” TROUBLES.

“Elder Hayes”—Will Hays, once post-master-general, now general arbitrator for the “movie” concerns—has been called before his church (Presbyterian); not, this time, to give account for bad pictures permitted in this country, but upon representations made by missionaries in Africa. There some of the vilest of moving-pictures are shown; and the natives have truly formed an opinion of the Americans—for those pictures, being in American setting purport to describe phases of American life. “Well,” thinks the native, “if *that* is the fruit of Christianity in a nation, we don’t want any of it.” And the poor missionary, furthest outpost in the wilderness of “our great Christian nation” and “Christian civilization,” finds himself handicapped in his endeavor to persuade the benighted heathen of the superior value of this Christianity. Would Mr. Hayes kindly see that this moving-picture misrepresentation of our people is stopped?

It would of course be desirable that those vile and vicious picture-reels be banished from Africa, not only for the sake of the reputation of the American people but for the good of the African. But the missionary must now make a clear distinction—which, alas, is too rarely made: the distinction between the church and the world; between those who are God’s and those who lie in the embrace of Satan (1 John 5:19); those who have been born anew, and those who are dead in their trespasses and sins. There has been too much false pretense and boasting concerning “Christian nations” and a “Christian civilization.” But the nations are not Christian, and the civilization is openly godless. The missionary will do well to point out and hammer

into the native mind the fact that, though the influence of Christianity in the midst of a people favors peace and development of industry and commerce, that neither any nation nor the existing civilization is at all "Christian"—that the *world* is as much lost and perishing in sinful America as in darkened Africa—that God has long condemned the wickedness they see exhibited on the screen, and that because of such things cometh the wrath of God upon the sons of disobedience, whether in America or in Africa—and even more so in America because of the greater light available there; and that in America and Africa both, "whosoever will" may be saved, and the Lord knoweth them that are His.

When Christianity lays claim to the glory of the nation and the civilization, she also becomes answerable for the national sins and the injustices and vices of our civilization, which are terrible. It is that false position which explains the otherwise absurd charge that "Christianity has failed." Yea—if the nation and its civilization are *Christian*, Christianity has indeed utterly failed. But Christianity is not a world-religion: it is the salvation of individuals out of the world and its damnation.

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#### THE HUNGER FOR PROPHECY.

Men hunger for prophetic truth. It has its appeal to every heart. Christians want it and need it. Sinners are arrested by its solemn predictions. To the one it bears warning and an urgent call; to the other it carries admonition, hope, and encouragement. To the one it points out the sure issue of the world's vain course; to the other it shows how to live in this present evil world, while looking for that Blessed Hope. The craving to know the future is not evil: it is righteous and God-implanted. No schoolboy could be held down to his daily lessons without a thought of examination, and of graduation, and beyond that of the consequent career in life. No farmer plants a crop without the vision of the harvest and plans beyond. No man starts on a journey without a mind to his destination and his further purposes there. His interest in the journey itself, its progress, its incidents, depends upon the regard he has of its destination. So is the Christian on a journey—a pilgrim and stranger, in a perplexing world. The prophetic word holds up his goal to him. And in the light of that goal he understands much that would otherwise seem dark and disheartening. The ultimate issue of God's plan shows him his place and part in the now. Moreover it inspires him with zeal and courage, the while it delights his mind with the glories that shall be, and the infinite wisdom of God's ways. The man who is starved on these points cannot be as well off as he who has been fed. And as a hungry child will eat things that he ought not, so some will turn to Russellism, Adventism, and similar things, to gratify their soul-hunger. The best preventive for, and remedy of, perverted prophetic teaching is the full and faithful teaching of God's sure word of prophecy.

**"THE MINISTRY OF THE STEPLADDER."**

This is an Editorial from the Louisville Herald. The editor of this Daily is a Jew. It is rather remarkable that such able and earnest words, and withal, so timely and merited a jolt, should be handed out to Christendom from such a quarter. Let the servants of God take good notice. It is good for us to "see ourselves as others see us." Even the world knows that a selfish and self-centered Christianity is an abortion. And in this they are indeed right.

"A Chicago bishop the other day preached to a street crowd from a stepladder straddled in the loop. The novel pulpit served the double purpose of forming a convenient elevation for the speaker and securing publicity for a commendable bit of religious enterprise.

"Of course, there is nothing new about such work. It is, in fact, the original form of Christian propaganda. Jesus was a street and wayside preacher. His followers did most of their evangelizing in the open. Paul found the market place an excellent forum for the presentation of truth. The indoor meetings of the early church were largely gatherings of believers. It was not expected that the unconverted would seek out the teachers of the new faith in its places of assembly. The teachers were expected to seek out the unconverted. And this apostolic spirit—this spirit of those who felt themselves commissioned and dispatched to carry the good tidings of God's concern for human life to men and women everywhere—has always marked the periods of highest spiritual vision and energy in the history of the church.

"It is not clear gain that we have today a Christian faith which finds part expression in great temples, where worship is made comfortable and attractive, where physical ease and aesthetic enjoyment are among the essential provisions. Spiritual enervation has been one result. Selfish religionism has been another. The men and women who have the message the world needs gather beneath vaulted ceilings, and, in the soft light of stained-glass windows, sing their hymns of praise, repeat their prayers, listen to the discourse and hope that some day the heedless, but heart-hungry, throng outside will come in and be converted.

"The hope is vain. With every passing year it becomes more clearly evident that a walled-in gospel can not save the world. The church must get back to the original methods. If a fishingboat or the crumbling stone circle of a well was good enough rostrum for the Master, a stepladder or a soap-box should be good enough for any of His followers. 'Street preaching is undignified,' says the eminently respectable churchman, to whom religion is more or less a luxury. But, if memory serves us, Paul, when he listed the fruit of the spirit, did not include dignity.

"The first syllable of the word gospel is 'go.' 'Go' is the first word of the marching orders which Jesus left for His followers. Before the church can make much impression by saying 'Come!' it must make a bigger impression by obeying 'Go!'

"And this street-preaching work is essentially work for the layman. The multitude knows the minister is paid to advocate God's way of life, and that discounts his message with many. The layman appears in a more disinterested role when he mounts the improvised pulpit. It is a good thing to have a bishop talk religion in LaSalle street; it would be a better thing to have a banker. If religion is to be brought back again into everyday life, into the life of the street and the mart, laymen must do it.

"Lawyers, financiers, merchants talked patriotism during the war; why shouldn't they talk religion? Let them talk it, not in terms of theology, but in terms of experience. Let them make its application to the problems of the week-day task, to the temptations of office and shop, and street, to the questions which are concerning men and women in industry, in citizenship, in social customs. If religion can not stand this sharp contact with life there is something wrong with it. If the individual cannot face his fellows in his there is something wrong with him."

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE  
WHOLE COUNSEL OF GOD

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

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VOL. XV.

SEPTEMBER, 1922.

No. 9.

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## NEWS AND NOTES.

The reports from Evangelists in the field are encouraging. Many souls are being added to the Lord, although it seems harder than ever before to move those who hear to obedience.

Mary Jane, eight-pound baby girl, strong and well, made her welcome advent into the Bixler home in Japan on July 12.

H. L. Olmstead recently conducted good meetings at Ebenezer church near Harrodsburg, Ky., at Mackville, and at Glen's Creek. Fine attendance and interest, and good results everywhere. Brother Olmstead is now at Buechel, Ky.

Thos. Nelson & Sons, sole publishers of the American Revised Version Bible, announce a complete concordance to this version, ready Oct. 4. Price \$5. The many users of the world's best version of the world's best book will certainly welcome and want this first complete Concordance. Advance orders will help us determine the size of stock to lay in.

Clarence Morrow, of Lynnville, Tenn., reports good services at recent appointments at Mt. Pleasant, and Nashville (Belmont) Tenn., adding a request for prayer for his "two approaching meetings."

One hundred or more copies "Great Songs of The Church," carefully used for only a year, and in good condition, can be furnished to some church that feels unable to pay the price of new books, (60c) at 25c each. Whoever first orders them will count themselves fortunate.

E. L. Jorgenson is now in a meeting with the church near Glencoe, Ky., where J. M. Hottel labors regularly. Brother Hottel is with Salem congregation, near Louisville, for a week.



Brother Boll has been with the church at Allensville, Ky., for one week lately and is now in a meeting with the Joseph Avenue congregation, Nashville. His next meeting is with the Highland Church, Louisville, Oct. 1.

Did you find an expiration notice under the cover this month? If so, renew promptly so as not to miss a single issue. Why not make it a club of four or more at 75c each? You will save at least a dollar, help three homes besides your own, and help us to "carry on."

Jacksonville, Fla., Aug. 11: "I had good meeting near Columbia, Tenn., fourteen coming forward, several of them for baptism. Pray for our work in Jacksonville." H. N. Rutherford.

W. J. Johnson wrote last from Day, Florida, where he was holding a meeting.

J. E. Thornberry came back to Worthington, Ky., where he preached regularly for years, this summer. R. E. Daugherty is the regular evangelist of this church.

Send in your order for next quarter's class literature—quarterlies, cards, papers—*now*, so that we may ship your supply in good time.

Stanford Chambers has labored for several weeks with the Portland Avenue Church, Louisville, while on leave of absence from New Orleans. A tent meeting brought in about fifteen souls, from all sources. Brother Chamber's preaching is always clear and good, and the spirit of it always faultless.

Some complain from more distant points, that The Word and Work does not always reach them in time to use the notes on the First Lord's Day's lesson. The best way around this is to order the Quarterly, 5c each, 20c the year.

Greenville, S. C., August 22: "Thirteen baptized here in meeting just closed. One since. Twenty-eight members at services last two Sundays. Lot bought and paid for. We hope to build soon. Others have expressed an interest. We need the prayers of the righteous." G. F. Gibbs.

The first printing of "Great Songs of The Church" sold out in slightly more than a year. See announcement of the improved edition on second cover page. Furnished in cloth only—fine silk art-cloth. We know it is a waste of money to buy song books—especially a book whose songs can never wear out—in limp or paper binding; and what we ourselves would not buy we will not sell. Cloth binding is the cheapest in the end, and always looks better.

Fort Worth, Tex., Aug. 12: "Bro. Zahn was operated on last Saturday morning, for Hernia. We came to Fort Worth, in order that he might have Dr. Harris, a noted surgeon, to do the work, and he is now getting along nicely. He has been suffering for about a year, and his condition became gradually worse until nothing but an operation could help him. We are greatly

encouraged by reason of the sympathy and prayers of our friends, and ask you to join us in prayers for his speedy recovery. The brethren of the Childress Church have proved their sympathy and love, and we thank God for all His wonderful blessings. Our present address is Harris Sanitarium, 5th Rose-dale, Fort Worth, Tex." Mrs. R. A. Zahn.

From Forest Vale Mission, Africa: "I have just returned from a trip to Mashonaland about three hundred miles from here, in a northeasterly direction. Absent over two weeks, spent two Sundays with our Native teachers and brethren, traveled twenty miles in an ox-wagon, walked over one hundred miles, while the natives carried my luggage over eighty. It was an interesting trip and I believe a profitable one, too, for the cause of our Lord. Preached several times, for about a week, and answered many questions over which our Native brethren were perplexed. But will send you a copy of the trip." W. N. Short.

### **NOTES FROM GRATON, CALIFORNIA.**

(Too late for last month)

Last May, the Academy closed another splendid year. For the year our enrollment was ninety-four. We used five teachers throughout. Some twelve families have moved here since May, among whom are people from Texas, Arkansas, Arizona, Oregon, Washington, Kansas, California, and heads of these families are: Brothers A. D. Gardner, J. Neely Gardner, A. Johnston, O. Johnston, A. Marshall, Earl Hawley, A. Bacon, T. L. Noble, L. Boyd; and Sisters Thorpe, Lane, and Flint. Brother R. S. Chisholm is here from Phoenix for the summer. Bro. Hawley is here just for summer fruit work. The rest have located. Bros. B. F. Rude and R. R. Hayes have been here this week getting established in their auto work and expect their families to join them in the near future. Sister Lowery, of Colorado, is due here soon.

Our auditorium is about filled to its limit on Lord's days. Plans are being made to enlarge it and the disused church building is to be moved to the school ground for class rooms.

The present faculty consists of O. W. Gardner, Pres.; A. B. Reese, Volney Boyd and Mrs. Geo. M. Scott. One other is to be supplied.

Instead of the usual camp meeting the three churches of Sonoma county have decided to co-operate in protracted efforts at each place this fall after the fruit work has subsided.

Bro. W. H. Trice, of Fresno, with his family, is soon to spend a week here and it is our intention to have him use his time in the work of the Lord.

Singing practice and preparation for mission point work under way.

Bros. A. D. and J. Neely Gardner have been giving us deep, thoughtful lessons.

MRS. GEO. M. SCOTT.

## MODERN DATE-SETTING.

STANFORD CHAMBERS.

By the Scriptures we know that the future holds momentous things in store, events in which all are vitally concerned. Most naturally the question arises, "When shall these things be?" How long before the great "time of trouble," and the coming of the Lord? Can we know?

In Hebrews (10:25) we read, "Exhorting one another and so much the more as ye see the day drawing nigh." Paul wrote the Thessalonians, "But ye, brethren, are not in darkness that that day should overtake you as a thief; for ye are all sons of light and sons of the day"; and Jesus, after describing end time conditions, said (Luke 20:28-31), "When these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh." Again, "When ye see these things coming to pass, know ye that the kingdom of God is nigh."

By these and other passages God's people are exhorted not only to prayer and soberness, but also to the discerning of the signs of the times that that day may not overtake them unawares. Can we determine the date of these things to come? Many have undertaken to do so, and by what method? There are some prophetic figures, such as Daniel's time, times and half a time, his 1260 days, 1290 days, etc., which are interpreted to mean years instead of days, a year for each day, and, by this method, time is computed and dates are arrived at. So far as the writer knows all date setters adopt this year-for-a-day theory of interpreting time prophecies.

It is of interest to observe, and possibly there is significance in the fact, that the dates arrived at by this method, though differing, do nevertheless fall within virtually one generation, the one, too, indicated strongly by the signs of the times, that is, our own generation. But the year-for-a-day theory seems lacking in proof for its support. Numbers 14:34 and Ezekiel 4:4-6, usually cited, do not prove that a day in prophecy means a year in actual time. And the theory does not fit the case of the foretold four hundred years' sojourn of Abraham's seed. Again, when Jeremiah prophesied that the Babylonian captivity would be seventy years the inspired prophet Daniel interpreted the seventy years to mean seventy years and so were they fulfilled; and when the prophet Jonah proclaimed, "Yet forty days" he was understood to mean forty days, not forty years. When, therefore Daniel and John give us time periods measured by days, it may prove unwise to stretch them out into as many years. Let the starting point be a future event instead of past, and the occasion to do so will be removed.

Again, if from Daniel's time figures, dates could be fixed why did not the apostles and others, aided by inspiration as they were, compute the time and unerringly determine the date? Evidently because they adopted no year-for-a-day method of in-

terpretation and the event from which the days were to begin in the count was yet (as it is still) a future event.

Our confidence, therefore, does not rest in any year-for-a-day method nor upon dates so set, but in the sure promises of His coming and the glories then to be revealed. We feel that, even as it is written, "the time is short." The very things foretold as attending seem to have begun to come to pass. It will do us no harm to "look up," "to lift up" our "heads" in the hope that our "redemption draweth nigh." It is in order to "make supplication that we "may prevail to escape all these things that shall come to pass, and to stand before the Son of man." "For yet a very little while, He that cometh shall come and shall not tarry." (Heb. 10:37).

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### SCRIPTURAL VIEWS OF INSPIRATION.

H. L. OLMSTEAD.

There seems to be current among us very lax and extremely vague conceptions as to what constitutes scriptural views of inspiration. Let it be said first of all that the claim for a supernaturally revealed religion of necessity involves the miraculous and this at once leads us into a realm of which we know absolutely nothing. Consequently there will always be that about the subject which eludes our grasp. As this article deals only with the question of "Scriptural Views of Inspiration," and does not have for its purpose the presentation of the proofs for inspiration we appeal to the statements of the Word itself concerning itself. By this method we may be able to determine what the Book teaches on the subject though we are not able to explain either the miracle or the mystery of inspiration.

#### 1. *The Bible claims to be God's Word.*

"The Law," "The Testimony," "The Precepts," "The Commandments" are, according to the 19th Psalm, "of Jehovah." "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105. "Wherewith shall a young man cleanse his way? By taking heed thereto according to *thy word*." Psa. 119:9. "The *word of our God* endureth forever." Isa. 40:6. "Faith comes by hearing the Word of God." Notice how many chapters in Leviticus begin with "The Lord spake, Saying." Moses is only the listener; God is the Speaker. Christ always, everywhere endorses the Old Testament canon as being the word of God. "Thou shalt honor thy Father and mother" (Mark 7:13) is the word of God not the word of Moses. The Scriptures testify of him, John 5:39. The entire body of the Scriptures, Law of Moses, Prophets and Psalms, are "concerning him." Luke 24:44. "It is written," "What saith the Scriptures?" "How readest thou?" "Ye err not knowing the Scriptures," "It is written of me"—these are all expressions of our Savior's reverence for and abiding belief in the Old Testament Scriptures as the word of God. Again, (Heb. 1) God spake by the prophets and by his



Son. God is the speaker. Said one of old, "His words were in my bones, I could not stay. The lion hath roared, who will not fear; the Lord hath spoken, who can but prophesy?" Again, it is the Lord who is the speaker. The words are his. "The word of the Lord came unto me" is a common expression of the Old Testament prophets. These assertions might be multiplied indefinitely, and coming as they do from a book so unique, so wonderful and so powerful they are not to be dismissed lightly nor is their challenge to be despised.

2. The Bible teaches that the words themselves are inspired. This is the crux of the whole matter. Who or what is inspired? We call the attention of the reader by way of illustration and argument to the giving of the Decalogue: Ex. 24:12; 31:18; 32:16; Deut. 4:12; 5:22; 9:10. "Which I have written," "written with the finger of God," "the writing was the writing of God," "He wrote them," "He wrote them," "written with the finger of God." Is it Moses or the Decalogue which is inspired? The writing was God's. If so, the words are God's. You say that may be true of the Decalogue but how about the rest of the Book? When God had finished, all Moses had to do was to carry down the Autograph of God. And that is all any prophet or apostle ever had to do whether God wrote on stones or used the willing hand or tongue of his servant. It was God's words which were in their bones. God, remember, is always the speaker, He spoke. If so, the breath of the Almighty framed the words. Moses did not always deliver his messages written on tables of stone. "And Moses said unto the Lord, I am not eloquent neither heretofore nor since thou hast spoken to thy servant; for I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath formed man's mouth? Now therefore go, and I will be with thy mouth and teach thee *what* thou shalt speak." Ex. 4:10-12. If Moses, then why not all the rest? Jeremiah said, Ah! Lord God! behold I cannot speak for I am a child. But the Lord said unto me, say not I am a child for thou shalt go to all that I send thee, and whatsoever I command, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand *and touched my mouth*. And the Lord said behold I have put my *words* in thy mouth.

If Moses and Jeremiah, then certainly all the rest. The Scriptures do not assert that it is the thoughts but the *words* which God puts in their mouths. Jer. 1:6-9. Who formed the words spoken in tongues of fire at Pentecost in languages unknown to the apostles? "It is not ye that speak but the Holy Spirit," Mark 13:11. "The "Holy Spirit signifieth," "The Holy Spirit spake by the mouth of David." Who framed the words for Balaam as he unwillingly blesses Israel?

3. *The Bible teaches that the writings are inspired.* Much of what is written was first spoken, but the Bible affirms that the writings are also God-breathed. The Scriptures do not say "in-

spired men." They were moved by the Holy Spirit. The phrase "inspired men" is in these days misleading as men often receive "inspiration" to say or to do this or that, and the world of scholarships today tells us that inspiration is received by good men to say or to write great "swelling words" and thus the peculiar, solemn, bearing-down authority of the word of God is destroyed. The word "moved" in 2 Pet. 2:21, is *Pheromonoï*, a different word from that in 2 Tim. 3:16. Here are two words, *Graphe* and *Theopneustos*. It is the *Graphe*, the writings, that are God-breathed. Fifty times at least in the New Testament we have either the singular or plural form—the writing, the writings. This and these are what are inspired of God. Surely the Spirit has, in making known the things of God, combined spiritual things with spiritual words (1 Cor. 2:13, R. V.) and the words are "words which the Holy Spirit teacheth." On the original parchments, to my mind, the marks, syllables and words were as much the work of God as the two tables of the law.

4. How do the Scriptures teach that this was done? I do not know. God did it and he used men. The Spirit moved them along. I do not know how the breath of the Almighty in the beginning caused man to become a living soul nor how he made a blade of grass nor a monarch of the forest nor how he wrote in letters of fire on the wall of Belshazzar's palace, nor how He caused the dumb ass to speak; but He did. Neither do I know why the breath of man will condense and then congeal into fanciful forms upon the window pane when the frost king reigns, but it does. Nor can I tell how the writings—mark you, the *Graphe*—were breathed by Jehovah upon the ancient page, but they were. The Scriptures say that the writings were God-breathed. This settles the matter, it seems to me, as to the question of verbal inspiration. Can mortal man draw the line between the thoughts and words of God, or can men have intellectual processes without words? Can music exist without notes? It may exist and does before the notes are transcribed upon parchment, but the writing must be the same as the notes of the music. As to what writings are meant as being God-breathed involves a different question but there is ample proof that the Scriptures used by our Savior and His apostle, the "writings," were the same we now have in our Bibles and the evidence for the inspiration of the new is as amply proven. Our contention is simply this, that on the original parchments the very words are God's and God-breathed. As a corollary statement we also conclude that if God has actually done the thing contended for, then the identical message of those words He has preserved and will preserve. The original parchments may be destroyed. No man knows they are, but if so, the God-breathed writing still remains. Had the plaster all fallen from the walls of Belshazzar's palace that message would not have been blotted out which the hand of God had traced. The ancient vellum and papyrus may have long ago returned unto the dust, but the God-breathed *Graphe*, writings, remain unchanged.

**WORLD-PEACE AND THE CHURCHES.**

R. H. B.

Has Lloyd George thrown up his hands? Does he mean that unless *the churches* can prevent it (and it is up to the churches now!) war will be on again speedily, as indicated in his speech to the "National Free Church Council"? Speaking of the horrors of the next impending war, he says, "If the churches of Christ throughout Europe and America allow that to fructify they had better close their doors." Again, "Everything depends on the temper, the spirit which is created throughout the world, and it would be a sad thing, a sad danger, to the people if the world came to the conclusion that Christianity . . . was perfectly impotent to prevent mischief of that kind." Again, portraying the ominosity of the situation, and the fearful consequences that would follow another war, he says: "It is the business of the Church of Christ to keep that before the eyes of the people." "I am glad," he adds, "that at the head of the greatest church in Christendom is a man who is a profound believer in peace. He exercises a great sway on the consciences of millions in many lands in the cause of peace, and I rejoice in that fact."

Lloyd George then thinks that it is the church's province to prevent war. Surely if by the preaching of the gospel, if by any moral suasion, any good deed and sacrifice, and, especially, by prayer for kings and rulers and all that are in high place, the church of Christ can avert such a disaster, she ought not be lacking in such effort. But Lloyd George thinks the church has the responsibility of the world's peace. No doubt he thinks she ought to influence, if not take in hand, the political affairs of the nations, and estop the peoples from going into war. And this is not her function. Wars will continue, says the Lord, to the very end. Nation shall rise against nation, and kingdom against kingdom; and the age, like previous ages, terminates in catastrophe. For all that the Lord did not think the church was responsible, or that she should close her doors and go out of business. The fact is, upon the church He has laid no other burden than to proclaim in word and life the good news of a Savior slain and risen for the redemption of the world. By this means she gathers out of the world a people for God's name, poor and lowly as was her Lord, and bearing His cross and His reproach—brands plucked from the burning. It is not hers to dominate the policies of the nations of the world. Her time to rule is not yet. If she tried, it would not be wholly undue if any nation at strife should resent her intrusion and say, "Who has made thee a ruler and a judge over us?" The peace between nations depends in the last analysis upon a fair and right adjudgement of each one's right and due—a thing which the Lord Jesus absolutely refused to have anything to do with. When one of the multitude said to Him, "Teacher bid my brother divide the inheritance with me"—He answered, "Man, who made me a judge

or a divider over you?" (Luke 12:13, 14).—But I am speaking of the church—God's own true people, the Body of Christ. That politico-religious organization, of which Mr. George speaks, at the head of which is *a man*, and which he calls "the greatest church in Christendom"—*she* might do just such a thing as Lloyd George thinks ought to be done; and perhaps many "Protestant" bodies might federate with her in the movement, for there is a strong current Romeward. But that is not the Bride—that is the woman that for a while is allowed to ride the Beast (the world-power). The true church's task is to preach the Word and to do good works in Jesus' Name, and to intercede on behalf of a sin-stricken and desperate world.

#### THE NEARING CRISIS.

What an outlook is this! The whole world restless and on the brink of disaster too great to conceive of. Among the nations, a tension greater by far than that which preceded the fateful days of 1914. Europe face to face with a cataclysm—France in her vindictiveness and unrelenting hate about to plunge the world into the maelstrom of another conflict, the consequences of which are incalculable; Russia turning out armaments ("Factories at Tuba and Dwjeb are now capable of turning out 20,000 rifles monthly and 50 million cartridges. The Singer Works in Moscow are running at full speed turning out shells"); Germany entering into compact with Russia as her only chance to preserve her existence, and officering her millions; Europe (according to New York Herald) having 1,000,000 more men under arms than just previous to the world-war; Jugo-Slavia, and Czecho-Slovakia, with other nations perforce arming and preparing themselves for their own protection. "Keep your eye on what is happening," says Lloyd George: "They are constructing more terrible machines than even the late war ever saw. What for? Not for peace. What are they for? They are not even to disperse armies. They are to attack cities unarmed where you have defenseless populations. . . . The next war, if it ever comes, will be a war on civilization itself." Our country and our people, you may be sure, will not escape the whirlpool.

Looking now at the internal situation—behold the industrial unrest. Strikes of unparalleled extent and significance are agitating the nation, and both sides prepared and determined to fight it out to a finish. A spirit of lawlessness, of rebellion and contempt for constituted authority—parental, civil, Divine; fearful outrages with too little, sometimes no attempt, to bring transgressors to justice. Nor do many people dream how great and strong an undercurrent of Bolshevism flows throughout the nation. Take for example the radical speech by Eugene Debs of last July. Moreover waves of crime, and general immorality such as our forefathers have not known have been sweeping the country. Professed Christendom, the meanwhile, supposedly the salt



of the earth, having lost its savor, and bringing religion into contempt; and itself being leavened with outspoken infidelity. Among those even who endeavor to stand faithful too much the "last days" conditions (2 Tim. 3:1-5) are found. What shall be the end of these things? Whither are we moving? Only the believer in God's word, and the student of prophecy can answer. All things are ripe for judgment, and a crisis is nigh.

"FEAR NOT THEIR FEAR."

When threatening clouds hang heavy over the world, it behooves the Christian to watch and pray. It does not befit *us* to be panic-stricken. When it was reported to Ahaz that Syria had federated with Ephraim for the avowed purpose of destroying the kingdom of Judah, "his heart trembled and the heart of his people, as the trees of the forest tremble with the wind." But this was the message of God to him: "Take heed and be quiet: fear not, neither let thy heart faint;" and to the faithful ones in Judah, this: "Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; *neither fear ye their fear*, nor be in dread thereof. Jehovah of hosts, *him* shall ye sanctify and let *him* be your dread." "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. 7:2, 4; 8:12, 13; 30:15). Now this is full of meaning to us, because it is repeated and applied to us in the New Testament: "fear not their fear neither be troubled, but sanctify in your hearts Christ as Lord." (1 Pet. 3:14, 15). That is the Christian's attitude in view of impending trouble. The Day of the Lord—"that great and terrible day"—must come, and is coming swiftly—a day of darkness and wrath. But unlike the careless, sinblinded world the Christian is alert to its approach, it does not overtake *him* as a thief. Moreover he has a calm confidence. For he is not appointed to taste the wrath that shall be poured out, but unto salvation through his Lord and Savior Jesus Christ, "who died for us that whether we wake or sleep we might live together with him." (1 Thess. 5:9). The coming Lord delivers us from the wrath to come. (1 Thess. 1:10). "But take heed to yourselves, lest haply *your hearts* be overcharged with surfeiting and drunkenness and cares of this life, and *that day* come on *you* suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But *watch ye* at every season, making supplication that ye may prevail to *escape all these things that shall come to pass and to stand before the Son of man.*" (Luke 21:34-36). "Watch and pray, for ye know not when the time is!"

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R. H. Boll's remarkable article—perhaps the most remarkable he has ever written, "The Church I Found and How I Found It," is now obtainable as a tract. 5c each, 50 for \$1.00. \$15 the thousand.

## JERUSALEM—AS IT IS TO BE.

DR. J. T. BARCLAY.

Editorial Note:—The following article is worthy of consideration as coming from the pen of one of the most highly esteemed and scholarly of our brethren three-quarters of a century ago—Dr. J. T. Barclay, for more than ten years missionary to Jerusalem. It forms the last chapter of Dr. Barclay's work, "The City of the Great King" published in 1858—a book that created attention in the scholarly world for its worth and accuracy. We submit the article to our readers chiefly for the purpose of calling anew attention to the strong interest and definite positions held in prophecy by leading brethren among us from old—no man forbidding or reproaching them therefor.

"Glorious things are spoken of thee, O City of God!"

### MILLENNIAL JERUSALEM.

*Mene, mene, tekel, upharsin*, was the terrific verdict denounced alike against the empire of the Chaldees, its haughty monarch, and its mighty capital, "the beauty of the Chaldees' excellency;" and upon many a splendid city of antiquity as "Ichabod" been written: but of *Jerusalem*, Jehovah says, "I have graven thee upon the palms of my hands: thy walls are continually before me: I will make thee an eternal excellency." We accordingly find that however often doomed to utter destruction by her merciless spoilers and subverters, phoenix-like, she has always risen from her ashes in due time. For the same Almighty Being that not only suffered these chastisements to be inflicted upon the Holy City, but declares in judgment for her sins—"I will make Jerusalem heaps and a den of dragons—Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the House like the high places of the forest," also declares in fulfilment of his inscrutable decrees, "because they call thee an outcast—saying, This is Zion, whom no man seeketh after, behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof"—"it shall not be plucked up or thrown down *for ever*."

It is strongly intimated in this comprehensive promise, that the city would not only be fully restored, but be built up according to her ancient land-marks. And that such a re-edification was literally accomplished under those great reformers and restorers, Ezra, Zerubbabel, and Nehemiah, we have abundant evidence in the memoirs of the admirable Tirshatha, and the zealous Scribe. But the same Divine Being who so graciously promised its restoration, is pledged also for its enlargement beyond its ancient boundaries. And to anyone at all acquainted with the history of Jerusalem and the topography of the city and its environs, the truth of this declaration will abundantly appear

from the following explanatory paraphrase of the prophetic text recorded Jer. 31:38-40:

38. Behold, the days come, saith the Lord, *after the expiration of the seventy years' captivity*, that the city shall be built to the Lord, *not only on its most impregnable foundations in the southern quarter, but also the less defensible wall on the north from the Tower of Hannaneel even to the gate of the corner that portion of it most completely in ruins—from the most eastern point even to the westernmost—whence southward the fortifications are strong—so as to occupy all the site heretofore enclosed.*

39. *And not only so, but the measuring line shall go forth yet further over against it the former northern boundary, upon the Hill Gareb, and shall compass about on that ridge and the rising ground that separates the Kedron Valley from the land around the northeast part of the city, commencing at the northwest corner of Zion and encircling a large district, even around to Goath, or Golgotha (a place of a skull)—that head of land that juts out into the Valley of Kedron, near Gethsemane, like a cape into the sea.*

40. *“And this extended wall shall embrace in its northeast portion the whole valley of ashes and dead bodies, as well as on the included portions of the sepulchral declivities of Kedron; and all the fields or vineyards even unto the corner of the Horse Gate toward the east, shall be holy unto the Lord; and it (the city—at least under its original dimensions) shall not be plucked up nor thrown down any more for ever, during the present age (though it may be repaired and beautified), but shall remain throughout the whole millennial age, in one position or another.*

And to this permanence and prosperity of the Holy City throughout the Millennium, Zechariah also abundantly testifies in the last chapter of his prophecy (v. 10). “And it shall be lifted up and inhabited in her place, from Benjamin’s Gate unto the place of the First Gate; and from the Tower of Hannaneel unto the King’s Wine Press.” The land-marks here indicated seem expressly designed to mark out the ancient capital of the Jewish kings, and purposely to exclude much of Coenopolis—the large addition made by the apostate Jews under Agrippa:—and not without special reason, for Jerusalem is yet to be surrounded by another enclosure, whose prescribed limits, of course, the city bounds must not transcend—a fact most significantly indicative of long-premeditated design and superintending providence. This wall of the sanctuary—seen in vision by Ezekiel—is a square of five hundred reeds, or rather more than a mile on each side, around which extends a narrow suburban strip thirty yards in width. If the southern boundary of this square be located so as to coincide with the southern limits of the ancient city, and the western limits as closely as it can well be, there will be a considerable vacant surplus on the east and north of the city; and the Temple area will fall about the center of the enclosure—in accordance with the intimation conveyed by the prophet in his

description of the Holy City and vicinity. (Ezek. 45.) This extension of the bounds of the city will render its area rather greater than any phasis under which it has heretofore existed: and with this enlargement on the north and east, still more completely will "the whole valley of the dead bodies and of the ashes, and all the fields unto the Brook Kedron, unto the corner of the Horse Gate toward the east, be holy unto the Lord."

Whilst the Temple seen in vision by Ezekiel—so far at least as its details are given—bears a general resemblance to that of Solomon and the later structure erected by Zerubbabel and repaired by Herod, according to the accounts of Josephus and of the Talmud, it is yet not designed after either. In order to locate this Temple and the surrounding "sanctuary" within the compass of Moriah's surface, it has been seriously proposed to change the text and substitute *cubits* for reeds in some passages, after the example of the Seventy, who took the liberty of making such an alteration, no doubt under the impression—however ill-founded—that the prophet was describing the fashion of the Temple to be erected on the restoration of the Jews after the seventy years' captivity. But, as Dr. Scott well observes, "if men allow themselves to substitute one word for another in the sacred text, because the alteration would render that consistent with their systems which otherwise would be incompatible with them, there is no knowing to what lengths they may proceed. Surely it is better to acknowledge our ignorance on such abstruse subjects, than to support a favorite scheme of interpretation by giving countenance to so dangerous a measure"—a sentiment surely worthy of all acceptance; and especially in reference to the portion of Scripture now under consideration, which has always been esteemed by the Rabbins so abstruse and difficult of exposition in some respects; yet, the adaptation of the Temple and courts described by Ezekiel to the Temple Mount at least, is attended with no special difficulty, and certainly requires no such reduction as that proposed. The area of Mount Moriah is abundantly adequate to the accommodation of the projected Temple and all its courts. And there is certainly no kind of objection to the enclosure of the whole city within the five hundred reeds quadrilateral, constituting the boundary between the sanctuary and the profane place—provided, at least, that it be remodelled and inhabited only by the Prince, the Priests, Levites, etc., in attendance on the Temple service.

But while the exterior enclosure of the sanctuary described by Ezekiel is so much more extended than those of the former Temple, the sacred fane itself, as well as the other corresponding structures, is but slightly larger. Their respective dimensions indeed are generally identical as far as recorded; but it must be remembered that the cubit used by "the man" in measuring Ezekiel's Temple is the "greater cubit"—being 21,648 inches in length, while the measurements of the other Temples were given in the "common cubit" of eighteen inches—shorter than the



former by a hand-breadth, which is rated at nearly four inches. (Ezek. 40:5, and 43:13). And besides this discrepancy in size, there is also a considerable dissimilarity in the internal arrangements. In the former Temple there were four courts: that of the Priests, that of Israel, that of the Women, and that of the Gentiles; whereas in the Ezekiel Temple there are only two mentioned—the Inner and the Outer or “Utter court.” But there are many points of difference between the Ezekiel or Millennial Temple, and the old Jewish Temple in any of its former phases, all going to show a modified ritual adapted to the Millennial age.

That this temple is not to be erected before the final advent of the Messiah is obvious from the declaration of the Lord by Zechariah (6:12). “Behold the Man whose name is the Branch; and he shall grow up out of his place, and He shall build the temple of the Lord.”

The Temple and courts are described by the prophet as being in the midst of a square plot called the “*Sanctuary*,” surrounded by a wall five hundred cubits long on each side, situated in the midst of the “Holy Oblation,” a special reservation of territory about fifty-one miles in length and twenty and a half in breadth, which is assigned to the priests as their place of residence. Contiguous to this “possession of the priests,” is that of the Levites, of the same dimensions—lying immediately on the north; and to the south lies the “possession of the city,” the same length, but only half the breadth of the two other portions, called also the “profane place, for the city for dwelling and for suburbs for them that serve the city.” This great city—Yehovah Shamamah—is a square of ten and a fourth miles on each side, inclusive of its suburbs half a mile wide, and occupies the exact middle of this last portion.

It is thus seen that these three portions united form a rectangular quadrangle of fifty-one miles on each side, quadrating with the cardinal points of the compass, which being protracted upon the map of Palestine, will be found to occupy nearly all the region of country lying between the Mediterranean and Perea. On the eastern and western faces of this immense square the prince is assigned his “portion”—the exact quantity not specified—but doubtless including all that triangular tract between the Holy Oblation and the Mediterranean, on the west; and the immense parallelogram extending from the eastern side of the oblation, between the new divisions of Judah and Benjamin, entirely to the border of Perea. It will be seen (on inspecting the accompanying map,) that the lots respectively assigned to the different tribes of Israel, differ very materially in position from the former partition under Joshua—being arranged nearly in a reverse order. And although this great Oblation is situated much nearer the southern than the northern border of the newly apportioned Holy Land, yet there being only five divisions below and seven above—and the land also being much wider below than above—the divisions are nearly equal in capacity, though so

widely differing in length and breadth. And this remark will apply with equal truth to the entire country in its utmost boundaries, from the Euphrates to the Mediterranean in one direction, and from Mount Amanus to the Red Sea and Persian Gulf in the other—as it does to the restricted limits described by Ezekiel.

The *exact* location of the Holy Oblation within this district of country, though so minutely described, is not very clearly delineated, and hence cannot be determined with absolute precision. But upon the supposition that the Temple is to occupy its former site, and the “very high mountain” to the south of which the Great City is to be located is Jebel Fureidis or Frank Mountain (Beth-haccerem), its northern boundary will run due east from a point on the Mediterranean coast about twenty miles above Jaffa, to the western declivity of the Mountains of Ammon and Moab; its eastern side will lie a few miles east of Jordan on this declivity; and corner with the south line near the mouth of the river Arnon, thence crossing the Dead Sea, and passing a short distance south of Jebel Fureidis, and the ancient Jeba will unite with the western border eight or ten miles north of Beer-sheba. If “the living waters that go out from Jerusalem,” as recorded in the fourteenth chapter of the prophecy of Zechariah, be identical with the waters described by Ezekiel in the twelve first verses of the 48th chapter of his prophecy, as issuing from the Temple (and they undoubtedly are), then must the Temple be built upon its ancient foundations in the Holy City. And that the city is to be rebuilt upon its ancient site (and if not under the very metes and bounds that circumscribed it at the period of its subversion by Nebuchadnezzar, at least as extensively), is also evident. (Jer. 31:38-40; Zech. 14:10). That the “very high mountain,” on the south of which the prophet saw the future city in vision, can be no other than Jebel Fureidis that celebrated signal station in days of yore, is sufficiently obvious from a consideration of the fact that there is no other mountain in all southern Palestine to which this expression could apply with the least propriety. A circumstance strongly corroborative of this conclusion, too, is found in the fact that this mountain is situated just on the northern border of the belt of country that is to be levelled “as a plain—from Geba to Rimmon, south of Jerusalem.” And for what purpose is this rugged region to be reduced to an even surface, but as a site for the vast millennial city—Jehovah Sham-mah!

This city of cities will cover an area of more than a hundred square miles; and will number its inhabitants by millions. It can be rendered very accessible by a short railway from Arish, Askalon, or perhaps still better—Gaza—reputed the very best seaport on all the coast of Syria; and the construction of a railroad to Ezion Geber, Solomon’s celebrated seaport at the head of the Elanetic branch of the Red Sea, is also entirely practicable at a small cost. The commerce of the East once flowed mainly

through a channel almost identical in position with the route here indicated, between the Mediterranean and Indian Ocean; and it is doubtless destined again to become the great highway of trade and travel between the East and West. Such a city, in such a climate, in a position so advantageous in a civil, commercial, and geographical point of view, might well claim to be the mistress of the world, when Judea shall have again become inhabited by its rightful owners. But still it is to its neighbor, a few miles to the north—the City of the Great King—the joy of the whole earth—that this supremacy is assigned in the coming age by Him who is Governor among the nations—the King of kings and Lord of lords.

(To be continued.)

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O the power, O the impulse and high aspiration that comes to the faithful heart that views the glory of that salvation that is yet to be revealed!

## ANNOUNCEMENT OF BIBLE-CLASS WORK.

The Portland Avenue Bible Classes will open for their eleventh session on Tuesday, November 7th, 1922. The first six-week course closes on Friday, December 15. The second course of six weeks begins January 1, 1923; the third and last six-week course of the session extends from Feb. 12 to March 23, 1923.

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JOB, PSALMS, PROVERBS, ECCLESIASTES, and SONG OF SOLOMON—the “poetical books,” will come in for brief survey.

#### 2. IN THE NEW TESTAMENT.

Of the gospels we take up MATTHEW in this course, and the book of ACTS will come in for special study with one or more of the greater epistles (*Romans, I and II Corinthians*). Also a briefer study of Revelation.

Two days' work of each week (Tuesday and Thursday) will be devoted to one line of study (generally Old Testament); and the three other days (alternating with these) pursue another line (New Testament). This arrangement makes it possible for those who cannot attend every day to follow a consecutive course of study on two days or three days of each week. Each of the six-week courses is complete in itself.

A large and popular special class “for everybody” meets on Friday nights throughout the season.

Good scope for practical work is afforded in cottage-meetings, prayer meetings, young people's meetings, etc. The good work and influence of the congregation at Portland Ave., and other congregations in the city have been of great blessing to all.

Classes in English, New Testament Greek, Sight-Singing, as demand for them many arise and as we shall be able to furnish good instruction in these side branches.

The University of Louisville and the Southern Baptist Seminary have granted free instruction to students preparing to preach.

For further information, address: R. H. Boll, 2605 Montgomery Street, Louisville, Ky.

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Matthew Henry's commentary on the entire Bible, six large volumes, \$17.50.



# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

Do you wish Bro. and Sister Langpaap to prosper in the Honolulu work? Pray for them. If you send a gift in the proper spirit God will bless you and surely they will thank you.

An "apostle" is "one who is sent." A "missionary" is "one who is sent." The twelve apostles were all "missionaries." The "seventy" were sent. They also were missionaries. "There came a man, sent from God, whose name was John." He, too, was a missionary. The Lord Jesus Christ was a missionary, for God "sent" him. No one who professes to "follow the Bible" should overlook the fact that missionary work is a very Biblical thing.

Is it your desire that the work in South Africa prosper? Tell your heavenly Father about it. \*\* During the forepart of last year, houses were sold in China for one-third their cost and less in order to buy food. \*\* About 70 young persons in each hundred in the United States is without instruction in religion or morals. \*\* It is easily possible to cheer the hearts of the missionaries by writing them interesting letters of church and other news from home. If you commend their work, it will be appreciated, and if you enclose a gift, they can spend it to the glory of God. \*\* In order that mission work may go along properly, there should be new workers going to the field so the work already begun may not suffer if a missionary is disabled or if he returns on furlough, etc. To do business for Jesus Christ as it should be done, each field should receive new workers each year. \*\* Nearly three million young men were rejected from military service for specific diseases of which well-nigh 100,000 were venereal. Surely our country is in need of a moral cleansing. \*\* Think of the great need of gospel work in every place you know, and of the even greater need in many places you do not know, such as the great non-Christian lands. Would you like for multitudes upon multitudes of sinful men to be washed and made white in the blood of Jesus? Would you like for all men everywhere to have a fair chance to know the love of God and to obey the gospel? Then pray God, and pray earnestly, that he send forth laborers into his harvest. Luke 10:2. \*\* In fourteen counties of northern California there is, on an average, but one church to each 805 square miles. One county with 5,500 population has only three churches. \*\* Although Sister Pauline Fox had to care for the precious little Fox who lives in their home, she resumed language study with the desire to work harder than ever. She is made of the stuff which not only enters into good wives and mothers, but also into good missionaries. Anybody could be willing to claim kin with Pauline.

Bro. McCaleb writes cheerfully from his quiet lodge in the

mountains, 90 miles from Tokyo. \*\* The Bixlers, Rhodeses and Herman Fox and family were there also. \*\* Max Langpaap recognizes a hard field in Honolulu but keeps pegging away without complaint. Sister Lillie Cypert, now at Oak Flat, Ark., thinks he may have a harder field than those in Japan. \*\* We do well to remember J. O. Golphence, Elmdale, Mont., in prayer and otherwise. The same is true of that Louisiana missionary, Ben J. Elston, of Carson. \*\* The church should not forget its business as stated in Eph. 3:10. \*\* Postage from Japan is about 11c on a letter. \* A Nazarene Church not two years old called for missionary volunteers and 45 responded. Have they better doctrine than we? Or how do you account for this great readiness to go anywhere for Jesus?

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### GROWING IN GRACE.

Under normal conditions the corn grows until it reaches maturity. The calves and the colts, if they do well, increase in size as they increase in age. If a baby does as a baby should it develops in size, strength, and intellectual attainments. With the growth comes increased usefulness. It is God's order. Living creatures should steadily grow from birth to maturity and in their mature state should be of the greatest value. The Christian can test himself out on this basis. Undoubtedly, it is the will of heaven that the child of God should advance from spiritual infancy to strong, rugged, well-developed manhood and womanhood. And churches are also expected to grow. They should not grow less, nor grow cold, nor indifferent, but "in the grace and knowledge of our Lord and Saviour Jesus Christ." Inquire of your heart whether you are doing so or not; ask yourself if your congregation is doing this. If the answer is favorable, congratulate yourself and comfort yourself in being pleasing to God. But if it is not an affirmative answer, would you not better find out the reason why? And how can a growing church be recognized? What are some of the indications of life and healthful development?

D. C. J.

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When we consider that this life is so short, even at the longest—it may be only for another day—and that the life to come is endless, is it strange that Christians are eager to know more and more about that future life? And should they be deprived of whatever may be known from God's word concerning the future. "God will take care of the future"—yes; but what Christian will take care of his own present without the encouragement and stimulus of the coming glory?

"The eternal glories gleam afar  
To nerve my faint endeavor,  
So now to watch, to work, to war,  
And then to rest forever."

"By hope were we saved." Rom. 8:24.

E. I. J.

## FIRST LORD'S DAY LESSON OF SEPTEMBER.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

Lesson 10.

September 3, 1922.

## NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.

Golden Text: Our God will fight for us.—Neh. 4:20.

Lesson Text: Neh. 4:7-16.

7 But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; 8 and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. 9 But we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease. 12 And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us. 13 Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. 16 And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

or frightened by adversaries, in a

Verse 7. Who were Sanballat and Tobiah? (See Notes). What aroused the wrath of these people? What stirs the wrath of Satan's instruments today? Ought God's servants to be astonished at that? What ought they do about it?

Verse 8. What was their conspiracy? What did they hope to accomplish?

Verse 9. By what two means did the people of God prepare to meet the attack? (Comp. Matt. 26:41). Is that a good way to meet all the enemy's attacks? Ought God's people allow themselves to become panic-stricken when enemies conspire? (Comp. Isa. 8:11-13; 1 Pet. 3:14-16).

Verse 10-12. What did the men of Judah say within? What did the adversaries say without? What did the Jews who dwelt by these enemies (probably serving as their tools) say? Which is harder to face—discouragement within or threats without? Did Nehemiah have to meet both? What was his refuge and strength in all this? (Ps. 46:1).

Verses 13, 14. State what preparation Nehemiah made. What was his admonition to the nobles, rulers, and people? Is it fatal when God's people get afraid of their adversaries? On what ground did Nehemiah encourage them? Did he try to inspire them with self-confidence, or with confidence in God? (Comp. Numb. 14:7-9). Have we as many strong and good motives to fight the good fight of faith? What sort are our enemies? (Eph. 6:12). What kind of weapons do we use? (2 Cor. 10:4).

Verses 15, 16. When the enemies saw them prepared did they even venture an attack? Is not preparedness often as good as a victory? But did they relax their watchfulness? How did they work? Can we count upon the same malicious opposition of Satan in doing God's work? Must we too watch, pray, and be prepared? Should we be dismayed at difficulties, good work?

## NOTES ON LESSON 10.

## TOBIAH, SANBALLAT, AND CO.

These fellows make an interesting study in themselves. One (Tobiah) was an Ammonite; the other an Horonite; and mentioned along with them was one Geshem (or Gashmu) an Arabian, and other unnamed parties of various nations. They lived near by—perhaps like the earlier adversaries, among the mixed population of Samaria (Ezra 4:1, 2, 10). We find them first in Neh. 2:10, exceedingly grieved because a man had come to seek the welfare of Israel. Next, again, in Neh. 2:19, sneering and threatening at the efforts of the Jews to rebuild their city and wall. Next we see them “indignant” and mocking (4:1-5). In our present lesson they are plotting mischief (4:7-11). Then, changing their tactics, they invite Nehemiah, four times running to a “conference”; and refused each time. Sanballat sends a black-mail letter, making false charges to intimidate Nehemiah—who however, would not be intimidated by such as they (6:1-9). The next move was to hire prophets and a prophetess to make Nehemiah afraid—but he wouldn't be made afraid (6:10-11). Then the wall was finished, and it was the enemies' turn to be “cast down in their own eyes”; for they had to acknowledge that this was the work of God, working through a brave and good man. But they did not give up. Tobiah had formed connections in Judah and was keeping up a correspondence. Some of his friends even praised him and spoke to Nehemiah of his good deeds (think of it!) and reported Nehemiah's words to him. But I fancy “Nehemiah's words” were not encouraging to the gentleman of Ammon. During Nehemiah's absence, however, Eliashib the priest, having made alliance with Tobiah, gave him a chamber in the Temple-buildings in the court of the house of God. But the redoubtable soldier of God, Nehemiah, on his return, promptly threw out Tobiah's stuff, fumigated, and restored the chamber to its rightful use. (Neh. 13:4-9). At the same time he unceremoniously fired one of the priests who had married Sanballat's daughter. All this valiant work was strictly to the Lord's pleasure, and a good lesson for these days of compromise and “federation,” when the enemies of God and destroyers of the faith of the gospel would make partnership with the servants of Christ.

## TEACHING POINTS.

1. The work of God (whether then or now) meeting with opposition and difficulty, from within and without.
2. The need of God's servants to “watch and fight and pray”—to prepare for attacks, to be undismayed.
3. The tactics of the enemies: (1) to sneer and discourage, (2) to mock and threaten, (3) to plot mischief, (4) to hire traitors, (5) to offer friendship and compromise upon black-mail threats, (6) to creep in unawares and establish themselves in the very temple. How like the tactics of God's adversaries of all time.
4. The constant effort to make Nehemiah afraid. When the devil can make us afraid he has the advantage. Lord, grant thy servants boldness. (Acts 4:29).
5. Nehemiah encourages the people in God. See v 14 and Golden Text.
6. Consider again Nehemiah's character in the light of this lesson: how many worthy traits do you see in him?
7. Are there any walls to be built and foes to be faced today?

## SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 10, 1922.

## TEACHING THE LAW OF GOD.

Golden Text: Teach me, O Jehovah, the way of thy statutes;

And I shall keep it unto the end.

—Psalm 119:33.

Lesson Text: Neh. 8:1-3, 5, 6, 8-12.

- 1 And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto
- Verses 1, 2. On what month and day was this? What was the occasion of the gathering on that date? (Lev. 23: 2-4). What other feasts in this ser-



Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel. 2 And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. 3 And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. 5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up. 6 And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground. 8 And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. 9 And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength. 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

what, did Ezra say, their strength lay? Does joy in the Lord give God's people strength today? (2 Chron. 20: 21, 22).

Verse 12. Did the people comply with the command to "Rejoice and be glad"? What especially was the reason of their joy? Was the reading continued longer than that one day? (Neh. 8:18; 9:3).

enth month? (Atonement, Lev. 23: 27; the feast of Tabernacles, Lev. 23:34, 39-43). On what special occasion was the Law to be read? Deut. 31:10-13. Why was it read now? Who made the request? What evidence that the discipline of the Captivity had done good? Did Ezra comply with this good request?

Verse 3. How long did this reading-service continue? Was the audience listless or restless? What made them appreciate the word of God so greatly? (Amos 8:11-13). Do we appreciate the Word as we ought? How great and good is it? (Ps. 19: 7-10).

Verse 5. What mark of respect did the people show toward God's book? Do we show adequate respect for it? How much respect is due to it? What is the best way of showing our regard for it? (Ps. 1:2; Col. 3:16).

Verse 6. How did the people eagerly respond when Ezra blessed Jehovah? What attitude was expressive of their worship? By what posture and attitude do we show our soul's deep reverence in the worship?

Verse 8. What was the need of "interpretation"? (See R. V., margin). During the long sojourn in Babylon had they in measure lost the language of their fathers, in which the Book was written? What made the people specially happy? (v. 12, last clause).

Verse 9. What other effect did those good old words have on them? Can you account for this? Is it good to weep and mourn over our failures, when we see them in the light of God's goodness? Why did Nehemiah stop this mourning? (Lev. 23:40). Is there a time to mourn? (Eccl. 3:4; see Lev. 23:27-29). Is it good to mourn in the day of rejoicing, or vice versa? When ought Christians to rejoice? (2 Cor. 6:10; Phil. 4:4). Why? Luke 10:20.

Verses 10, 11. What orders did Ezra give? On what grounds? (Deut. 16: 10-12). When God orders us to cease grieving ought we to grieve on? In

#### NOTES ON LESSON 11.

The text of this lesson, with the suggestive questions, is self-explanatory, and requires no extra notes. Be sure to read the whole of Neh. 8, carefully and thoughtfully.

**TEACHING POINTS.**

1. The famine of the word of God (Amos 8:11-13) and the restored people's hunger for it. The need of such a hunger today. (Ps. 119:20, 131; 1 Pet. 2:2). The bad sign of failing appetite.

2. The people's reverence for and appreciation of the word of God—seen in v. 5, and in their attentive listening from early morn to midday.

3. True worship—how manifested here. The outward posture indicative of the soul's attitude within. (V. 6).

4. The word of God bringing its hearers to tears. (Cp. Matt. 5:4).

5. A time to grieve, and a time to rejoice. When God bids us cease mourning. For what reason should we mourn before Jehovah? On what grounds should we rejoice? What is the Christian's normal attitude? In which frame of heart lies our real strength.

6. The value to us, the need, the blessing, the pleasure and profit of God's word. Ps. 19; Ps. 119 (select verses). Col. 3:16.

**THIRD LORD'S DAY LESSON OF SEPTEMBER.**

Lesson 12.

September 17, 1922.

**THE MESSAGE OF MALACHI.**

**Golden Text:** Return unto me, and I will return unto you, saith Jehovah of hosts.—Mal. 3:7.

**Lesson Text:** Mal. 3:7-18.

7 From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? 8 Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye are cursed with the curse; for ye rob me, even this whole nation. 10 Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. 12 And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts. 13 Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee? 14 Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts? 15 and now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape. 16 Then

On Malachi, his time and work, see Notes.

Verse 7. What charge does the Lord (through Malachi) lay against Israel? But what offer does He make them? What motive does He hold out to them? (Cp. Isa. 55:7). What did they answer? What does this answer indicate?

Verse 8. Is it a serious thing to defraud or rob men? Is it as serious (or more?) to rob God? What evidence of dullness, hardness, and impudence in Israel's reply to God's charge? How had they robbed God? Are there certain things that belong to God? What for instance? Has God any rights?

Ver. 9. What was the consequence of their robbery? What the nature of this "curse"? (Cp. Haggai 1:6, 9-11).

Verse 10. What is the tithe? (The tenth). To whom did the Tenth belong? (Lev. 27:30). For what was the Tenth? (Numb. 18:24). What was the result of their fraud? (Neh. 13:10, 11). Was the Tenth all the Jews gave? (Neh. 10:34-39).

Verses 10, 11. Is it right to prove Jehovah that way? What would He do if they were faithful in their tithes and offerings? Is the remainder with God's blessing better than to keep everything and God's curse on it? Is it so today?

Verse 12. What testimony would this be to the nations round about?

Verse 13. What further complaint does the Lord bring? Did they seem

they that feared Jehovah spake one with another; and Jehovah hearken- ed, and heard, and a book of re- membrance was written before him, for them that feared Jehovah, and that thought upon his name. 17 And they shall be mine, saith Jeho- vah of hosts, even mine own posses- sion, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return and discern be- tween the righteous and the wicked, between him that serveth God and him that serveth him not.

what was a record made before God? What is God's name? (Exod. 34:5-7; 1 Pet. 1:17; 1 John 4:16).

Verse 17. What does God say about this God-fearing remnant? Of what day is He speaking? (Mal. 4:1). In that day what would become of the proud, and the evil-doers that now seem to be so well off? (V. 15; 4:1). But of His own in that day, what does God say? (See also 4:2, 3). Does God claim the godly for Himself? (Cp. 4:3).

Verse 18. If men can see "no difference" between God's people and the wicked now, will they be able to see a difference then? What will be the difference?

to realize that they had spoken against Him? Do we, when we mur- mur and complain?

Verses 14, 15. What had they said? Does it not sometimes look that way? Are we to walk by the way things look, or by what God has revealed to us? (2 Cor. 5:7). Ps. 73 records the experience of a man who almost lost his balance over that very thing, but learned better in the end.

Verse 16. Did all the people talk like those of vs. 14, 15? What other class is mentioned here? Did they also talk? Who listened to their talk? Was it good to listen to? Of

#### NOTES ON LESSON 12.

##### THE LAST PROPHET IN THE OLD TESTAMENT.

Of Malachi we know only that he was a messenger of Jehovah. His is the last inspired word of the Old Testament. Four hundred years elapsed between the two Testaments and no prophetic voice was heard until the cry of John the Baptist in the wilderness broke the long silence.

Malachi's prophecy belongs to the times and circumstances described in Neh. 13. Either he was contemporary with Nehemiah, or followed soon after. Some of the same evils rebuked by Nehemiah are taken up by Mala- chi. The Old Testament history closes with Nehemiah; the prophecy ends with Malachi.

##### THE BOOK OF MALACHI.

The notable thing in Malachi is the degeneration of the old economy—the decay of faith, of hope, of love; religious formalism and indifference. Seven statements made to and concerning them by the Lord, are replied to by blind Israel, each time, with a question suggestive of self-justification and even impudence. In these statements and replies the real situation is seen. Find them in chapters 1:2, 6, 7; 2:17; 3:7, 8, 13. The last days of the present dispensation will be similar. (2 Tim. 3:1-5). But the Lord always has a faithful remnant (Mal. 3:16, 17) who are not carried away by the current of the times. In the difficult days they find it good to meet and talk together on frequent occasions, for mutual strengthening and encour- agement (v. 16). In our day also—in the midst of all the departures, the worldliness and corruption and lukewarmness, the Lord has His faithful people. "The Lord knoweth them that are his."

##### TEACHING POINTS.

1. The times and circumstances of Malachi's prophecy. (See Notes).
2. The loving offer and Israel's reply in v. 7 of the lesson. Is it not a hopeless sign when people are so wrong and do not realize the fact?
3. Robbing God. Do people do it today? How much of ours belongs to God? How ought we use it? How much ought we to give? Is a smaller amount with God's blessing better than a larger without it? Consider 2 Cor. 9:6-11.
4. The problem of the prosperity of the wicked and the sufferings of God's people. (vs. 13-15). The words which they spake were "stout

against" God. Have we ever spoken similar things and by our murmurings hurt the heart of God?

5. The faithful remnant, seen in vs. 16, 17. Cp. 2 Tim. 2:19-21.

6. The great Day when the difference between the righteous and the wicked will be manifest.

7. Compare the last verse of the Old Testament with the last of the New. What difference between them?

## FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 24, 1922.

### REVIEW: THE EXILE AND THE RESTORATION.

**Golden Text:** Jehovah hath done great things for us,  
Whereof we are glad. —Ps. 126:3.

**Lesson Text:** Psalm 66:1-5, 16-20.

1. Make a joyful noise unto God, all the earth: 2 Sing forth the glory of his name: Make his praise glorious. 3 Say unto God, how terrible are thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. 4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. 5 Come, and see the works of God; Selah. He is terrible in his doing toward the children of men. 16 Come, and hear, all ye that fear God, and I will declare what he hath done for my soul. 17 I cried unto him with my mouth, and he was extolled with my tongue. 18 If I regard iniquity in my heart, the Lord will not hear: 19 But verily God hath heard; He hath attended to the voice of my prayer. 20 Blessed be God, who hath not turned away my prayer, nor his lovingkindness from me.

### THE REVIEW OF THE QUARTER.

It is an easy review because the lessons come in natural sequence and connection. They cover the Captivity and the Return and follow the fortunes of the returned exiles to the end of the Old Testament.

I. **Ezekiel, the Watchman.** There was just one lesson on Ezekiel. Where and when did he prophesy? Why is he called the Watchman? (Ezek. 3).

II. **Lessons in Daniel: Nebuchadnezzar's Dream.** (Dan. 2); the Handwriting on the wall (Dan. 5); the Lion's Den. (Dan. 6). Where and when did Daniel prophesy? Recall main features of the three lessons in Daniel.

III. **Lessons in Ezra: The First Return from the Exile.** (Who made the proclamation? Under whose leadership did the exiles return? Did all return to the homeland?) **The Rebuilding of the Temple.** (What do you remember of the laying of the foundation? Of the difficulties attending the building? What two prophets figure in it?) **The Second Return.** (Under whom? What king granted the privileges?)

IV. **Esther—the book of God's Providence.** One lesson on this. It deals with God's providential care over the exiles who did not return. Can you tell the story in brief?

V. **Lessons in Nehemiah: Nehemiah's Prayer.** The bad news he got: his concern for Jerusalem. God grants him according to his request. **The Rebuilding of the Walls of Jerusalem.** (See Neh. 4.) **The Reading of the Law.** What do you remember of Nehemiah—what sort of man was he?

VI. **One lesson in Malachi.** What is the last we see of the conditions in Israel—were they good and hopeful? But God moves on through human failure to the completion of His wondrous plans. Compare again the last verse of the Old Testament with the last verse of the New.

## THE PLUM STREET CHURCH OF CHRIST, DETROIT, MICH.,

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