

# THE WORD AND WORK

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

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## NEWS AND NOTES

The Louisville Bible Courses for 1929-30 begin Nov. 5. For full information write to the Editor of this magazine.

From Blackwater, Mo.: "My lectures on Romans were well received by about two hundred brethren in Springfield, Mo. The Springfield brethren impressed me as being earnest, humble, and as having a desire to grow. L. O. Sanderson is a rare man and is doing a fine work."

"Three fine meetings here at Blackwater yesterday. Some brethren came down from Odessa." Earl C. Smith.

From Hines, Ala.: "The meeting at Clear View, near Portland, Tenn., closed with 9 baptisms. This was a great meeting in every respect. We closed here at Mt. Zion, Aug. 2. Seventeen were baptized and seven restored. The audiences were large throughout. Almost 100 present at each day service. I begin tonight at Antioch, near Killen, Ala. I have held four meetings this year thus far with 48 responses in all. I have four more meetings. Will teach at Lawrenceburg Tenn., again." J. M. Hottel.

From Glenmora, La.: "Closed eight-day meeting at Corinth, Miss., near Wilkinson, where C. T. Netterville labors, together with an old Brother Saddler and a young Brother Surganor. There were 14 baptisms and 1 restoration. It was a glorious time." Sidney Mayeux.

"The East View Church of Christ, on Blue Lick Road two and one-half miles from Okolona, Ky., began a revival meeting August 18. Brother D. H. Friend is preaching." Wm. L. Greenaway.

From Glenmora, La.: "I closed a meeting at Boyce, La., Aug. 9. A good interest was manifested throughout and eight were added to the Body. We left them 'keeping house for the Lord.' I go to Alco in September and back to Boyce in November. Lift up your eyes and look unto the fields. They are white already unto harvest. Pray the Lord of the harvest that He send forth more laborers into His vineyard." Thomas M. Dowden.

From Lexington, Okla.: "We had a wonderful meeting. Bro. O. E. Phillips did a fine work for the church this time. We had 27 additions from all sources, and the church strengthened very much. We had wonderful crowds at every night service—really think we closed too soon." J. D. Bland.

From Harper, Kan.: "For several months I have been working among the congregations, principally in Texas. I have visited 128 different assemblies of the Lord and tried to get before them the mission cause. I find an increasing interest in the spreading of the Good News among those who are in darkness, without God and without hope in the world. The Lord has abundantly blessed us while here in the homeland, and we hope we have aided, to some degree, in stimulating interest in the greatest of all work that Christians can engage in. Let us all work and pray that God may be honored and Christ be taught to all people." W. N. Short.

From Norman, Okla.: "We had in our home Brother and Sister Herman Fox and the four kiddies. Bro. Fox spoke to us last night. It was the most interesting missionary sermon we have ever heard. They go to Lexington tonight for a lecture." Mrs. Elmer Wright.

From Killen, Ala.: "Two restorations here last night. The night audiences are very large and encouraging. Good meeting at Mars Hill with Bro. J. M. Gainer of Florence in charge." J. M. Hottel.

From Portland, Me.: "I have some good news for you. Our first convert since I came here was baptized last Tuesday night, a man of 42 years. We all rejoiced, and look forward to more fruit, even in his family.

"We received the hundred copies of The Word and Work ordered by the church for distribution.

"I hope to see the good of The Word and Work extended to thousands through this method. I am using a rubber stamp on each copy at present. Maybe you could leave a blank space, say two inches, on the back of each copy for the stamp of the individual congregation." Philip Bornwasser.

From Watseka, Ill.: "I put in the last two Lord's Days and the week between in Gary, Ind. Had some good meetings for Bible study and prayer at several homes besides the preaching and worship at regular meeting place.

"We took the confession of a man of good ability, and went at once to Lake Michigan and attended to the baptism.

"Pray for our Master's work in this group of cities. Watch and fellowship this work. Be indeed co-workers with God." Andrew Perry.

From Abilene, Tex.: "Please announce Bro. Boll's meeting here, in The Word and Work. We had a wonderful meeting and great good was accomplished. We hope to have Bro. Boll again." E. P. Mead.

Brother Hugh H. Miller is supplying at Shaw Ave. church, Cleveland, Ohio, in temporary absence of Brother Charles Taylor.

Interesting local bulletins have reached our desk from churches at Washington, D. C., Vinewood, (Detroit), Shaw Ave., (Cleveland), Borden, Ind. Bro. Bornwasser's suggestion on this page is worth the consideration of churches that would like to use imprinted copies of the complete Word and Work as their local bulletin. One church is now asking for a price on a special run of 5,000 copies. Let us explain this plan to you.

Quantity sales on the alphabetical hymnal, "Great Songs of The Church," since last report: Olney, Texas; Cloverdale, Ind.; Lyons, Ind.; Ota, Japan; Montgomery, Ala. (Highland Ave.); Obion, Tenn.; Springfield, Mo.; Parksville, Ky.; Christoval, Tex.; Montgomery, Ala. (Capitol Heights); Chicago, Ill.; Miami, Fla.; Pekin, Ind.; Depauw, Ind.; Sullivan, Ind.; Georgetown, Ill.; Jake Prairie, Mo.; Shelbyville, Ill.; San Angelo, Texas; Murray, Ky.; Fulton, Ky.; Shelbyville, Tenn.; Canton, China; Carlsbad, N. M.

Bro. Charles M. Neal is in a meeting with good interest at Franklin, Ky.

Bro. H. N. Rutherford, of Jacksonville, preached at Highland church, Louisville, Lord's Day, Aug. 25, to large congregations.

From Mooresville, Tenn.: "I am at Mooresville, Tenn.—between Lynnville and Lewisburg—in a meeting. Began yesterday with large crowds.

"Beginning in September I am to divide my time between Franklin, Ky., and Gallatin, Tenn." H. L. Olmstead.

From Memphis: "It was my privilege and pleasure to be associated as director of congregational singing in two splendid meetings during the month of July, one at McKenzie and one at Ridgely, Tennessee, with brethren Alonzo Williams and Coleman Overby. Two baptized at McKenzie and one at Ridgely.

"At this writing Brother N. B. Hardeman is in a meeting with the Coleman Avenue congregation, this city, with large audiences and one baptized to date. We will continue a few days more and confidently expect several to obey the gospel of our Lord. I am assisting in the capacity of song leader.

"Brother G. C. Brewer is now in the camp meeting with the church at Belton, Texas, and will continue there over August 18. In his absence we are to have Brother J. N. Armstrong, president of Harding College, Morrilton, Ark., for two services on Lord's day the 18th.

"Beginning on the 18th, I am to be with Brother C. H. Woodruff in a meeting at Tiptonville, Tennessee. Any brethren and friends who may come to Reelfoot Lake during the meeting from August 18 to September 1 be sure to come to the meeting." E. V. Wilson.

"The Churches of Christ will be doing a distinct service to humanity if they can have some part in giving conscience and direction to increased learning. The campus of the University of Oklahoma is a great field of opportunity for directing human life in the right direction. The church at Norman has undertaken to do something for the six thousand young people who are coming here in September. We are asking the co-operation of all who would like to have part in this work. Send all donations to J. A. Lowry, Norman, Okla." A. R. Holton.

"We are on our way to take up work with the brethren at Santa Paula, Calif."—L. C. Chapin.

"We had three good services at Ebenezer church, near Harrodsburg, Ky., Aug. 18. I don't know when I have had better behavior and a larger percent of young people.

"I will be in a meeting at Waterloo School House, near Horse Cave, beginning Aug. 25." Wilson Burks.

From Brazil: "The Lord is blessing the preaching of the gospel in this section of Brazil. During June and July 7 have been baptized here in Paulo Afonso. Some of the Christians are anxious to build a little building to be used for the Lord. We are seeking to know the Lord's will. We have meetings either here in town or somewhere in the country every night of the week and three Bible classes besides. The Bible classes do not include those of our school which number two each day. The school we expect to terminate tomorrow. We hope to find some one who can devote his whole time to teaching the children of the Christians and leave us free to give all our time to preaching the gospel, teaching Bible classes, doing personal work, and praying." Virgil F. Smith.

A brother wishes to dispose of a set of Clarke's Commentary at about half price—\$9. The books are in excellent condition. You will accommodate this brother and secure an unusual book bargain by this purchase. Order through this office.

From the Louisiana field: "Bro. Ramsey's meeting at Pine Prairie was attended with no visible results, though the interest manifested was excellent. We hope for future reaping.

"Bro. Mayeux conducted an eight-days' meeting near Wilkinson, Miss., in the country which has long been the field of labor of Brother Sadler and Brother C. T. Netterville, and also, more recently, of Bro. J. W. Surghnor. There were 15 added, 14 by primary obedience.

"Brother Dowden conducted a meeting at Boyce, La., with eight additions, including two men who had been Catholics." J. Edward Boyd.

Stop! Send no more money for the Herman Fox sailing fund. The response has been magnificent: it is enough! Sailing date is Sept. 11.

## SOME TWENTIETH CENTURY FAITH

STANFORD CHAMBERS

Of course you read the "Margaret Broaddus Letter" in the August number of *The Word and Work*. Of all the good things in that issue did you find anything better? Jesus asked, "when the Son of man cometh will he find the faith on the earth?" Should He come now He would find it in some missionaries on the field, I should say. Read this sister's letter again and profit by these modern examples of faith. If your soul is not thrilled it is dying or dead.

"We are much more satisfied here than we were at the coast because it is a more neglected field." Why not be better satisfied at the coast? There are more conveniences, comforts, associations, protection. Sister Broaddus is capable of appreciating such things just as much as some other folks we are acquainted with,—only that the Spirit of the Lord impels toward the more neglected fields. One of those fields they have found, and though they are there amid dangers and seemingly without protection, they "are much more satisfied"! This, I should say, is the first qualification of a true missionary.

But hear again. War is on over there. On account of threatenings and plans for attack, boats have been seized. Women and children have been advised to leave. "Getting out of Wuchow would be difficult as no boats are running. The same is true here, we could not get out if we wanted to, but *we don't want to*." So in this couple, as well as in other missionaries, God has some modern examples of the faith that makes hearts brave. We do not have to look altogether to the past. Daniel in the lion's den, the three in the fiery furnace, Jeremiah in the dungeon, missionaries between armies of pagans! It is one and the same faith. But wherein is the marvel? Because we see it in such contrast, observing, as we are all the time, so much ease and comfort-seeking, self-seeking, such little self-denial, so little willingness to endure hardships, such magnifying of the little semblance of sacrifice on our part, the murmurings and complainings so audible when there is a little pressure brought to bear from some pressing need, the vast expenditures of God's money spent on our pleasures in contrast with the pitiful amounts invested as His stewards are supposed to invest it: the enthusiasm with which we can discourse on our cars and carpets and clothes and the sighs that are so easily provoked at the prospect of an appeal for service or sacrifice for souls! *The contrast*, I say!

I believe this is the stuff the rest of our missionaries are made of. They are out there to represent the Lord, theirs and ours, and purpose doing so whether by life or by death. We ought to esteem them highly, exceedingly so, for their work of faith, and show it by an increase of support for prayer and purse. I am persuaded that the world and worldly churches and worldly members are not worthy of Christian servants of this type.

## "BE FILLED WITH THE SPIRIT"

N. B. WRIGHT

God knows the needs that confront us. He knows that we are insufficient to meet those needs. Because man is a being who cannot meet his needs, God has provided for them in Christ. Faith appropriates the help God offers us. Therefore, there is no excuse for our failures and weak efforts.

Brotherly love is one of our great needs. Love, we are told, covers a multitude of sins. Love in our midst means protection. In the lives of individuals and congregations great victories can be gained if we place before Satan and his hosts of demons a solid front of brotherly love. Again, if a congregation is welded together with love, Satan cannot gain a foothold to begin his destructive work. How then does this love come? By pumping it up out of our dry hearts? Not so. "Be filled with the Spirit" is the one and only answer (Eph. 5:18). This love can come only through the "Holy Spirit whom God has given us" (Rom. 5:5). If love is our lack, let us ask God for a filling of His Spirit. It is ours to ask (Luke 11:15). Thank God, we need not lack in this important virtue.

Sometimes we seem weak from within, both as to overcoming temptations and as to accomplishment of God's work. How can we be strengthened? Here is a devil to face. Here is a world to be evangelized. "Christ should be brought to every man!" The church appears to be unable to cope with her situations. Need she be? No. How then can we be strengthened to arise and do the service of God? We find the answer in Paul's prayer, "That ye may be strengthened with power through His Spirit in the inner man." Eph. 3:16. Thank God, we can ask and be filled. Missionary interest and zeal is lacking among us. We know why there is so little work done, and why so few are doing it. There is not a filling with the Holy Spirit. The Thessalonian church—that marvellous missionary church—the church whose influence was great not only in Macedonia and Achaia but in *every place* (1 Thess. 1:8) had the Holy Spirit (1 Thess. 1:6). The Holy Spirit working in them was the secret of their exemplary missionary zeal. We, too, can have that zeal by being filled with the Spirit.

If we are to be filled with the Spirit, the old selfish fleshy desires and interests must go. We must work according to the Word of God. God can and will give abundantly of His Presence, of His Spirit Who came to take His abode in us at the time of our new birth, to that praying heart that is clean and not pre-occupied by other things. Then and only then can we produce the fruit of the Spirit.

Whatever our failures are, we know why we have failed. The Holy Spirit can accomplish in us that victory which Christ on the Cross gained for us. "Be filled with the Spirit."

Language School, Peiping, China.

## CONCERNING THE LORD'S WORK

E. A. RHODES

There is no other institution in all of the world that has such a grand and noble work as the church. This work includes everything from the giving of a cup of cold water, about the least that anyone can do, to that laborious task of saving souls from eternal ruin and endeavoring to keep them saved. To this end it is the Lord's intention to have the church so well ordered and instructed in His word that with more power and greater zeal than any other organization on earth they should go forth telling the good news of salvation, persuading men to turn from darkness to light and from the power of Satan unto God.

I am wondering how many of the churches are awake to that great task of saving men and especially to the work of giving the gospel to every creature. Though it is too great a task for one church to do alone we should not get discouraged and lose the vision of the work that lies out before us. Neither should we be content to follow a legal commandment only and not get the spirit out of it. Preaching and prayer meetings and Bible classes ought to inspire zeal and enthusiasm, and out of these should grow endurance and other Christian graces, whereas in so many instances there is a tiresome feeling, no enthusiasm, and little or no endurance toward greater things as a result. The church should be educated out of this childlike condition into a mighty power in helping men to turn from sin unto righteousness. Every church should grow in grace and the knowledge of Jesus Christ so that through experience in spiritual things they could be able to use carnal things to the glory of God.

Likely the greatest defect in the church today is the lack of true love for God and His work. First, we may not know our heavenly Father as we should. Second, we may not have His interest at heart, that is, the salvation of souls. Surely if we were thinking about a lost world as He is, and if we were interested in as many as He is interested in, His work would be done on a more intelligent basis and in a more systematic way.

Surely there is no other way than for the churches (individuals in the churches) to stop and think and consider God's word in a very serious way and find out His will (if they do not already know it), and then "be about our Father's business" as our Lord was. There is much to be done; there is much that every one can do. Each church should look upon the fields; not simply on their own immediate one only. They should see the needs or find out the needs and then each one should do according as he has ability. It should be one aim of the churches to supply workers, for out of the churches workers must come.

But some one will say, "We have the widows and orphans to care for, and the gospel must be preached at home first." That is indeed true. But as a rule the ones who are intensely interested in the gospel at home (in places other than within a few

squares of their own buildings), and the widows and orphans and the aged, are also interested in the salvation of the souls of men everywhere. This is the mind of Christ. The church that exercises love will find it no great task to care for their orphans and widows. Love and a passion for souls among the leaders produces among others a desire to "rescue the perishing" and there will be a burning desire felt among many to "snatch them in pity men from sin and the grave." To "Weep o'er the erring one, lift up the fallen" is the mind of Christ. Would it not be in order to imitate Him in this respect also and to "tell men of Jesus the mighty to save," and to be not ashamed of Him lest He also be ashamed of us in that day. Love and compassion are two very necessary virtues in the Christian's life and without them we cannot do anything and before God we are nothing. Let us consider well the Lord's work and what we need in order to accomplish it, and be busy while it is day, for the night cometh when no man can work.

Hitachi Omiya, Japan.

### **PRESENT-DAY COST OF SOLOMON'S TEMPLE**

The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than \$78,000,000,000, according to present-day values.

The account further states that the cost of Solomon's temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Vilapardus, the talents of gold, silver, and brass used in its construction were valued at the enormous sum of \$34,399,110,000.

The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to every-day coinage, equals the sum of \$1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000. The priests' vestments and robes of singers, \$10,050,000; the trumpets were worth \$1,000,000.

To the above add the expense of building materials, labor, and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, beside their wages, Solomon bestowed \$33,669,885.

If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated as having been worth \$12,726,685,000. The several estimates show the total cost to have been \$87,212,210,840.—*S. S. Times.*

## THINGS FUTURE

(Fifth in The Revelation Series)

R. H. B.

THE VISION OF HEAVEN. REV. 4 AND 5.

*"Come up hither and I will show thee the things which must come to pass hereafter."*

This summons, which came to John through the opened door of heaven, introduces the last, and by far the largest part of the Revelation. The "things that are" have been written (chaps. 2 and 3)—now John will see and show us future things, "things that must come to pass hereafter." What John will tell us now does not pertain to the past, nor to John's present. They are things which must come to pass *hereafter*. (Greek, *meta tauta*, "after these things.") They are certainly future to John's time. Whether they are future dispensationally, and not only relative to John's time; whether they treat on events that have happened since and are happening, or whether these are things yet future, pertaining to the end of the age, is a question which we will reserve for the present. Let us look at all facts as we come to them without endeavoring to make them fit into a pre-conceived theory.

To see these future things John is called up to heaven. For it is in heaven that the plans and counsels of God are laid; and the things that transpire on the earth have their secret source and origin there. (See for example the preface of the book of Job; or the vision of God's heavenly court by Micaiah, 1 Kings 22:19-23; or the glimpse of the transaction of Luke 22:31, 32, which was revealed to Peter.) So all the great events of which the book of Revelation tells come from above, first decreed and decided on in God's council-chamber in heaven.

Before John's wondering eyes therefore, opens first a view of heaven; and in that setting he witnesses *a stupendous transaction*, which is destined to shake the earth and to change the face of the world.

### I. THE SCENE IN HEAVEN

The first and central object that drew John's enraptured vision in heaven was *a Throne*. Upon it One was sitting, of whom no description of outward appearance is given, nor could be. (Deut. 4:15). We are told here only that His glory was like the flash of precious gems. A rainbow "like an emerald to look upon" (the reassuring token of God's faithfulness, Gen. 9) encircled the throne. We need not ask what throne this is, or who He that sits on it. "Jehovah hath established his throne in the heavens and his kingdom ruleth over all." "Jehovah sitteth as King for ever." (Ps. 103:19; 29:10).

Round about the great Throne are four and twenty thrones, occupied by *four and twenty elders*, arrayed in white robes and crowned with crowns of gold. Who are these that dare to sit



in God's presence? For search through the Book and see—the servants of God all, yea, though they are the highest of the angels, may only *stand* before God. But these are sitting—which implies a fellowship with Him, and a settled estate in His presence for ever.

They are *elders*. In simplest meaning the word is just "older ones," seniors; which, however, implies a certain prestige, a position of honor and precedence. Hence the word passed over into an official title. The elders of the New Testament church were not merely the older men of the congregation, but those who, answering to certain requirements, were Divinely appointed as overseers, and charged with the care of the flock. (Acts 20:28). In the Old Testament the "elders of Israel" were the heads of the houses, men of dignity and authority, and judges among the people. In both Testaments they are reckoned as their people's *representatives*. When Moses brought a message to the nation he delivered it to their elders, who heard and answered for all the people. (Exod. 4:29-31, and elsewhere). When Paul desired to leave a parting message with the church at Ephesus, he sent for its elders to Miletus, and addressed them. (Acts 20).

Such is the significance of "elders." Twice the representative number (as though they stood for two contingents; comp. Rev. 21:12, 14), twenty-four (perhaps also with reference to the twenty-four courses of priests, 1 Chron. 24:1-19) are seen seated around the throne of God. They are clad in white—token of their perfect purity and acceptableness before Him. Their golden crowns are of the sort named in Greek *stephanoi*, victor's crowns, which are awarded to *overcomers*. (1 Cor. 9:25). That these are saints, representatives of all the saints, redeemed men, found faithful and victorious in the Lord, seems sufficiently evident.

But once more the Throne draws John's attention. Lightnings, thunders and voices proceed from it—as if in premonition of wrath and judgment. (Comp. 8:5; 11:19; 16:18). Seven lamps of fire, symbolizing "the seven Spirits of God" (of which we have heard before) are burning in front of the throne. In the foreground is a sea of glass, like unto crystal—as Ezekiel in his vision of God's throne saw "a firmament like the terrible crystal to look upon" (Ezek. 1:22, 26) and the elders of Israel saw under God's feet "a paved work of sapphire stone, as it were the very heaven for clearness." (Exod. 24:29).

"In the midst," and "round about" the throne John sees *four living creatures* (not "beasts"!) which he describes. We do not attempt to settle the question as to what or who these four "living ones" are. It is not needful to an understanding of this book that every such question be settled, and every detail and symbol understood. Sufficient to note that in their worship they resemble the *seraphim*, attendants of God's throne in Isa. 6; whereas their appearance corresponds so closely with the

cherubim of Ezekiel's vision that we could hardly err in calling them that. (Ezek. 10). Cherubim stood between guilty man and the tree of life at the gate-entrance of the garden of Eden. (Gen. 3). Figures of cherubim were inwoven into the veil that divided the Holy place from the Most Holy; and two cherubim were upon the "mercy-seat;" from above which cherubim God communicated with the people. (Exod. 25:22). Always the cherubim are seen in closest connection with the Person of God and with His throne: His constant attendants and body-guard (as it were), His vehicle and the immediate instruments of His power. (Ps. 80:1; 99:1; Isa. 37:16).

On the initiative of these Four, the Elders all fall down before Him that sitteth on the throne, and worship Him that liveth for ever and ever; and casting their crowns before Him they ascribe to Him all glory and honor and power, as the *Creator* of all—"for thou didst create all things and because of thy will they were created."

In the final issue then creation will not be found a failure; but all His works for ever shall be for His glory and praise. We are glad for this consolation!

## II. THE HEAVENLY TRANSACTION

If thus far we have had only the scenery and the setting, we are now to behold a transaction in heaven of the vastest importance.

In the right hand of Him that sitteth on the throne John sees "*a book*"—a scroll, a document inscribed on the inside and outside, and close sealed with seven seals. Now rises up a mighty angel, and with a great voice challenges all the universe—"Who is worthy to open the book and to loose the seven seals thereof?" But neither in heaven nor on earth or under the earth was any one found able to do this great thing. And John wept much. Assuredly he must have known how vast an issue hung upon that book, and how much depended on someone's being found able to take and to open it. Yet who could dare so to approach God? For He held it in His hand. To him who could take that book, it would also pertain to open it, and to reveal its contents—yea, and to execute with a mighty hand the counsels written therein. So when all the universe stood mute at the challenge, and no one appeared to take the book from the hand of Him who sat upon the throne, John "wept much."

"It was a wondrous thing to see a tear  
Fall on the floor of heaven."

One of the white-robed elders now draws near to comfort the mourning seer. "Weep not," he said, "behold *the Lion of the tribe of Judah*, the Root of David, hath overcome to open the book and the seven seals thereof." When John lifts up his eyes to see that mighty Lion, he discerns, for the first time, in the midst of the central glory of the Throne the figure of "*a Lamb standing*." For all that it was but a Lamb, he has seven horns, symbolizing fullness of *power* (cp. Deut. 33:17) and seven eyes

—all-seeing, all-wise, “which are the seven Spirits of God sent forth into all the world.” (Cp. Isa. 11:1-5). Twenty-eight times in this book of Revelation is this Lion called a Lamb—a “little Lamb” even, for the Greek term is diminutive. That name calls to mind the sacrificial system of Israel. Not chiefly for its gentleness and meekness (though for that also) but for its atoning sacrificial death, does the lamb of God’s ancient appointment find its counterpart in Jesus Christ our Lord, the true Lamb of God, the great and only Sacrifice for the sins of men. (Isa. 53:7; John 1:29; 1 Pet. 1:19). It is in reference to His atoning death that John so beholds him, for the Lamb stands “as though he had been slain”—with a death wound upon Him—yet living.

And “*he came and he taketh it [the seven-sealed book] out of the right hand of him that sitteth on the throne.*” Forthwith all the universe breaks forth in praise. *Before the Lamb* now, as previously before God’s throne, the four Living Creatures and four and twenty Elders fall down (it is an act of worship which no saint or angel would dare to accept, Acts 10:25, 26; Rev. 19:10; 22:8, 9) having *each one a harp\**—emblem of joyful praise—“and golden bowls full of incense, which are the prayers of the saints.”

And these now strike *a new song*, a song therefore which was never before heard in heaven: “*Worthy art thou to take the book, and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a Kingdom and priests; and they reign upon the earth.*”

The former praise had been on the ground of *creation* only (4:11); but the New Song celebrates the glorious issue of the *Redemption* wrought through the Lamb that was slain.

Now the mighty chorus of angels takes up the refrain, ten thousand times ten thousand, and thousands of thousands of them—yet it is not with harp and song like the Elders; for the angels, though deeply interested (Eph. 3:10; 1 Pet. 1:12) “stand outside the mystery of redemption.” Song is the wondrous and exclusive privilege of the *redeemed*. But in vast shout of acclaim, with great voice, they lift up their praise in seven-fold benediction of the Lamb: “*Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.*”

And “every created thing” (for “all His works shall praise His Name in earth, in sky, and sea,” Ps. 145:10) falls in with the chorus of praise: “*Unto Him that sitteth on the throne be the glory and the dominion for ever and ever.*” To which the four Living Creatures respond, “Amen.” And the Elders fall down and worship.

So concludes this marvellous scene of heaven.

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\*“Echontes hekastos (having each one) probably refers to the Elders only, for though the masculine might include the four living creatures (“zoa,” neuter) the particulars which follow are not appropriate to the latter.”

## PERSONAL AND HELPFUL THOUGHTS

Who does not perceive the awful importance of the seven-sealed book? Some say it is the program of God's retribution upon the wicked and restoration of the earth. Some that it is the title-deed to the earth. The sequel bears out both these conceptions. Most evidently upon that book hinges the hope of groaning and expectant creation. Whoever opens that book does so not only to read its contents, but to bring them to pass. He must needs be the master and lord of all the world.

What is in that book? All that follows comes out of it: the awful world-judgments and the glory beyond. The seven seals, and coming out of the seventh seal, the seven trumpets and the seven bowls of wrath "Which are the last, for in them is finished the wrath of God." Wrath finished then dawns a new era, "a morning without clouds, through clear shining after the rain."

Who can open the book? Who can inflict the stroke of wrath and vengeance due? Who can control the awful forces that must be released? Whose prerogative shall it be to execute the sentence of justice and to bring in the wondrous glory? To whom shall such judgment be committed? Who is able? Who is worthy? No fallible creature-hands can be trusted to hold those reins. No one whose love and loyalty had not been tested and found perfect would be fitted for this. Only one is worthy: even He who has been proved unto death, as to His love for God and man, His absolute obedience, His perfect goodness.

They fell down and worshipped the Lamb. "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him." (John 5:22, 23). "And he gave him authority to execute judgment because he is a son of man." (v. 27).

He overcame to open the Book. He overcame the world. (John 16:33). He overcame Satan. (Heb. 2:14). He overcame Death and Hades. (Rev. 1:18). He overcame and sat down with the Father in His throne. (Rev. 3:21). "Jehovah said unto me, Thou art my Son, this day have I begotten thee: Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession: Thou shalt break them with a rod of iron and dash them in pieces, like a potter's vessel." (Ps. 2:7-9).

## Our Father and our God:

We have heard of the glories thou hast prepared for those who love Thee. Thou didst lay help on One who is Mighty, who alone has the wisdom and power and love to work out all Redemption for us. In Him Thou hast borne all our sins, and through Him Thou wilt accomplish all Thy gracious purposes. We thank Thee that our prayer and praise rises up through Him into Thy presence, as the incense in the golden bowls. We too would fall down and worship Thee our God, and Jesus Christ our Lord, the Lamb slain for us. Grant that we may overcome through Him as He also overcame. Keep us in Thy grace, and give us a share in Thy great work, and a place among those who shall see Thy Face for ever. Amen.

## THE WORD AND WORK LESSON QUARTERLY

A 24-page quarterly containing Boll's notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the "scrap study" objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary. Price 7c each in any quantity.

## THE CONVERSION OF ISRAEL

BY J. T. BARCLAY

This is the third in a series of articles from the pen of the scholarly missionary to Jerusalem, Brother Dr. Barclay. The series first appeared, with Alexander Campbell's Introduction and endorsement, in *The Millennial Harbinger* of 1861. Please see our introductory note to the installment which we reprinted in June.—Editor.

**God hath not cast away his people—All Israel destined to be saved; but not while dwelling amongst the Gentiles—Testimony of prophets and apostles—Distinct stages of the Restoration—The Jews return unregenerate.**

It was shown in No. 2, that the children of Israel, so far from laboring under a decree of perpetual banishment from the land of their fathers, as is generally maintained, have the most explicit, unambiguous and solemn assurances of a full restoration to the enjoyments of all the immunities and privileges of their heaven-given heritage, by Jehovah himself. It is the object of the present number to show—in opposition to common opinion—that the assurances of Him, who, because he could swear by no greater, sware by himself, are just as positive and solemn that they shall be restored to his spiritual favor—not a portion of them only, but all that shall be found in existence after passing through the wilderness of the nations: for this universal conversion, particularly of the Jews, does not occur while they are wandering exiles, but after they become settled in their own country; and that of Israel occurs also either in their own land, or whilst in transit Zion-ward from the lands of their dispersion.

That "God hath cast away his people," is by no means an opinion of modern origin: for we find the apostle Paul combating it as far back as the first generation of Christendom: and it is to this early prevalence of such an opinion that we are indebted for that thorough refutation of it found in the eleventh chapter of the letter to the Romans. Indeed, that "Lo-ammi" ("Not my people") was inscribed upon the dishonored banner of Israel as far back as the days of king Uzziah, is certain, and hence this notion may have obtained in the minds of some as remotely as that age—but that the duration of such repudiation is expressly limited, is equally certain.

In the chapter just cited, the apostle argues in the first place—after rather indignantly scouting the idea of Israel's permanent rejection, though at the same time admitting that they were temporary outcasts—that all Israel were not, even at that time, rejected—a fact of which he himself was an illustration. He then alleges God's perfect ability to save them, consistently with his eternal purposes; and asserts not only the possibility but the probability of their salvation; and finally declares unreservedly, in the most explicit terms, that all Israel not only may, but shall be saved. Nor was this any new revelation: for he reminds his readers that the Lord is actually under covenant bonds to take away the sins of his covenant people, according to

his express declaration as recorded by Isaiah (59:20, 21): "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

The terms of this gracious covenant—a covenant, too, which is as stable as the ordinances of the heavens—are given in greater detail by Jeremiah, in the 31st chapter of his prophecy, which are thus quoted, almost verbatim in the 11th chapter of the Hebrew epistle:

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will make with the house of Israel, saith the Lord: I will put my laws in their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

To the same effect testifies also the seer of Anathoth, speaking by the Holy Spirit in other portions of this prophecy, (50:20):

"In those days and in that time (after the restoration of Israel) saith the Lord, the iniquity of Israel shall be sought for and there shall be none: and the sins of Judah and they shall not be found, for I will pardon them whom I reserve." (32:39, 40). "And I will give them one heart and one way, that they may fear me forever for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from following them to do them good; but I will put my fear in their hearts, that they shall not depart from me." And (33:7, 8) "I will cause the captivity of Judah and the captivity of Israel to return; and I will build them as at the first, and I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have trespassed against me."

Equally clear and conclusive are the divine declarations through the pen of Ezekiel, (35:23-27):

"For I will take you from among the heathen and gather you out of the countries, and will bring you into your own land. Then will I sprinkle clean water upon you.\* . . . A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."

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\*This prophecy is alleged by many to have been fulfilled in the restoration of the Jews from Babylonia: but that this is a mistake is most obvious; for it by no means relates to the Jews—distinctively so termed—who were the only objects of that restoration—but to Israel,—to Israel either as limited to the ten tribes, and contradistinguished from the Jews, or as comprehending the whole house of Israel and Judah, as frequently applied in the Scriptures. The first captivity of the Jews, (i. e., the tribes of Judah and Benjamin, inclusive of a portion of the tribe of Levi) it will be remembered, was restricted almost entirely to Babylonia; nor were they ever literally scattered through all countries till the dispersion under Titus. And besides—even had it been the ten tribes instead of the two who were thus restored by Zerubbabel—most evident is it both from sacred and profane history, that they were by no means possessed of "a new heart and a right spirit," that they were not cleansed from all their filthiness," nor did they "walk in God's judgments, to do them;" all of which will be the case when the restoration

But besides the passage already cited from Isaiah, as quoted by the apostle Paul, his prophecy contains many other passages—all entirely decisive on this point: e. g., (60:18-21).

"Thou shall call thy walls Salvation, and thy gates Praise: thy people also shall be all righteous; they shall inherit the land forever." (46:13): "My salvation shall not tarry: and I will place salvation in Zion for Israel my glory." (45:17, 25): "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. In the Lord shall all the seed of Israel be justified, and shall glory."

If, therefore, there be any meaning in language, it is abundantly shown that it is the settled purpose of the Lord to save all Israel at some future period. And that this great and glorious conversion of Israel is consummated mainly, if not entirely, in the land of Israel, and not whilst they are scattered and peeled amongst the gentiles, is sufficiently evident—though so much queried—from many entirely unambiguous passages of Scripture. It is altogether obvious from the Living Oracles that there are two distinct stages of the oncoming restoration—so distinct, indeed, both in time, circumstance and extent, that they might be termed two restorations—the one of Judah, partial and preliminary, and the other of Israel, complete and final. And it would seem that the first emigrants (almost exclusively Jews) return in an unconverted state, whilst those constituting the second phasis (composed almost entirely of the ten lost tribes) would appear to contain in its ranks many who, if not fully converted, are at least deeply convicted of sin before they reach Jerusalem. It is equally obvious, also, that the one is accomplished prior to the manifestation of Christ; the other subse-

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here spoken of shall have occurred. It is evident, therefore, from this consideration, as well as from the conclusive argument, first adduced in the "Rice Debate," based upon the true nature of "clean water," that the attempts to press this passage into the service of those who would pervert the initiatory ordinance of the kingdom of heaven, is altogether futile and absurd.

It may be well to append here a few remarks upon the various names by which the "peculiar people" of the Lord are termed; for the applications of the seed of Abraham being quite various and diverse in signification, it is highly important to discriminate their various application, in order to prevent confusion on the part of those who may not have made the subject a special matter of study.

"Seed of Abraham" is a term which, though strictly inclusive of the Edomites, Ishmaelites, and other Arabian tribes, as well as of his descendants through Jacob, is perhaps always restricted in the Scriptures to his posterity in the line of promise. "Jacob" and "seed of Jacob" are designations, properly applicable, of course, only to the descendants of the twelve tribes, and to them all equally.

The term "Hebrew," one of the earliest designations—whether regarded as a patronymic of Heber, or an appellation of Eber, (the "Country Beyond") is applied to them mainly during the earlier period of their history, before their division into two kingdoms; but it is an appellation in which they seem to take special pleasure, even as late as the apostolic age.

The ordinary name "Jew"—which is derived from Judah, because the overwhelming majority of those led into the Babylonian captivity were of that prolific tribe—(there being beside, only the small tribe of Benjamin, with a few Levites, and perhaps a portion of the territorially included tribe of Simeon) is never used before the period of the captivity; and is generally

quently. Without a due consideration of the peculiar circumstances attending these distinct stages of the restoration, some passages of Scripture would appear quite inexplicable, if not directly contradictory; but whoever will take the pains thus rightly to divide the Word of Truth, will find no difficulty whatever in reconciling these apparently conflicting passages. And while the last stages of the restoration will be accompanied by the most astonishing manifestations of the divine interference, we have no warrant for expecting any extraordinary interposition in behalf of the earlier stages—its accomplishment being the result, alone, of ordinary motives, considerations, influences and means. But it is the first restoration alone—that of the Jews, distinctively so termed—which now claims attention: and that this class of immigrants resettle their country in an unconverted state is sufficiently obvious from a consideration of the following references:

Hosea 3:4, 5—"For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice and without an image, and without an ephod and without teraphim: afterwards shall the children of Israel return and seek the Lord their God, and David (the Beloved) their king, and shall fear the Lord and his goodness in the latter days."

Ezekiel 11:16-20—"Thus saith the Lord God; although I have cast thee off among the heathen, and although I have scattered them among the countries where ye have been scattered; and I will give you the land of Israel, and they shall come thither; and they shall take away all the detestable things thereof, and all the abominations thereof, from thence, and I will give them one heart, and will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh that they may walk in my statutes and keep mine ordinances; and they shall be my people, and I will be their God."

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thus restricted in its meaning; though it is occasionally applied in the Scriptures, as it is in ordinary parlance, to all the descendants of Abraham through Judah. It is also once or twice used figuratively, as a designation for true Christians.

Although the terms "Israel," "Israelites," "seed of Israel," "children of Israel," etc., were applied to the whole race, at a very early period, they became subsequently to be used distinctively as designative of the ten tribes only, after their revolt under Rehoboam. The terms "Ephraim" and "Joseph" are also thus distinctively used. Israel is also a term used figuratively like Jew, to designate a true Christian.

Although the terms Judah and the Jews, Israel, Ephraim, Joseph, etc., may sometimes be applied indiscriminately to all the promised seed, yet it is generally to be observed that they are used distinctively to discriminate between the captivity of the "ten tribes, and the present dispersion of the other two tribes, as well as the former captivity.

"Daughter of Zion," or "daughter of my people," is an expression not unfrequently applied to all Israel, as well as to the city of Jerusalem—a phrase by which the Holy City and its inhabitants are frequently personified. "Zion" is a term which, though now so universally regarded as the special synonym of the church, is very seldom used in any other than a literal sense in the Scriptures; and if used metaphorically at all, the term is still restricted to the literal Mt. Zion. Few things have been more destructive of the purity of Christianity than this latitudinous use of the term; for if the church be Zion, as alleged by a Jesuit with whom I was conversing a short time ago, then does "the law of the Lord go forth" of her, and she may justly exercise the right she claims "to alter the ordinances not only somewhat," but as much as she chooses in virtue of the prerogative growing out of this identity.



Here also the change of heart is distinctly stated to be subsequent in their return to the land of Israel. The same declaration is also made in the 36th chapter (vv. 24, 25); and to the same effect is the divine promise in the 20th chap. (vv. 40, 41):

"For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; and I will accept you with your sweet savor, when I bring you out from the people and gather you out from the countries wherein you have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up my hand to give it to your fathers. And there shall ye remember your ways, and ye shall know that I am the Lord, when I have wrought with you for my name's sake; not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God!"

Equally clear is it that their spiritual restoration is subsequent to their political, from the word of the Lord by the same prophet, in the 39th chapter, (vv. 27, 28) uttered in connection with the great battle of Gogue and Magogue:

"So the house of Israel shall know that I am the Lord their God, from that day and forward, when I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God; neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God."

Jeremiah, also, in speaking of the same subject, dates their conversion from that day, (30:7-9):

"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it; for it shall come to pass in that day, (after their re-settlement in Palestine) saith the Lord of Hosts, that I will break his yoke from off thy neck; and I will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I shall raise up unto them."

Equally conclusive is the word of the Lord as recorded by Isaiah, (1:26, 27):

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shall be called the city of Righteousness, the Faithful city. Zion shall be redeemed with righteousness, and her converts (or, as it is properly rendered in the margin—"they that return of her"—those that have returned and settled in the land) with righteousness."

The restored Jews are farther represented by this same prophet (xxxviii) not only as being unconverted prior to their restoration, but after their complete political re-establishments, under their peculiar internal organization, as being (at least their rulers) not merely in an ungodly state, but so very wicked that they are said to have "Made a covenant with death, and an agreement with hell," at the period of the battle of Armageddon, when the Lord shall rise up that he may do his work—his strange work—and bring to pass his act—his strange act—a consummation decreed upon the whole earth.

And this is the moral and political condition in which they are represented to be by Zechariah (12:10-14 and 13:1)—so very wicked that two-thirds of them are destroyed by divine judgments; after which the Lord pours upon the house of David and the inhabitants of Jerusalem the spirit of grace and suppli-

cations, and they look upon Him whom thy have pierced, and mourn as one mourneth for his only son:

"And in that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness." (9:6) "And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown lifted up as an ensign upon his land." (3:9) "And I will remove the iniquity of that land in one day; in that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig-tree."

Then, as it is written—and in a far greater degree and higher sense than was realized at the great Pentecost, in its accommodated application\*:

"It shall come to pass that whosoever shall call upon the name of the

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\*It is most evident that the events of the great pentecost initiatory of the Christian kingdom in its present phase, marvelous as they were, cannot be regarded as a fulfillment of the prophecy of Joel, except in the way of accommodation, or adaptation—the real plenary fulfillment being yet future, as indicated by Zechariah (Chs. 12, 13, and 14); and will occur on that great and terrible day of the Lord, when the spirit of grace and supplications will be abundantly poured out upon all flesh, as well as the remnant of Jews then left in the city. And that this was not the real and complete fulfillment, but a mere partial, incipient accomplishment, we learn from the fact that Joel expressly fixes its accomplishment to "those days" and in "that time" when the captivity of Jerusalem and of Judah shall be brought again, and all nations gathered together against the city, in the valley of Jehoshaphat. It is true, the apostle's language seems plainly to imply an entire fulfillment; but it is very observable that he does not so say—his ambiguous language being—"This is that which was spoken by the prophet Joel"—i. e., of that character of events predicted. And most certain it is that only one-third of the promise—that relating to the outpouring of the Spirit, and that only partially, was then accomplished.

A similar instance of the double fulfillment of prophecy—its partial and imperfect, and its complete, real, and plenary accomplishment—is found in the covenant made with the house of Israel and the house of Judah (Jer. 31:31 and Heb. 8:8-13) where the Lord covenants to put his law within their inward parts, and write it in their hearts—to be their God and acknowledge them as his people, that they should all know him from the least to the greatest of them. It is altogether obvious that the "Law that went forth of Zion, and the word of the Lord from Jerusalem," at the ever-memorable pentecost inaugurating the Christian kingdom stone phasis, was not, as is generally supposed, a plenary fulfillment of that covenant, which, by the by, is as much a covenant with gentiles as with Jews—but was only a very partial fulfillment of it—its complete accomplishment, like the double prophecies of Isaiah and Micah, (Is. 2:1-4, and Mic. 4:1-4) not occurring prior to the mountain phasis of the kingdom, realized at the second coming of the Lord.

This double meaning of prophecy, or its susceptibility of more than one fulfillment, or rather, its designed applicability to more than one event, is matter of very frequent occurrence. Of this we have a most unquestionable instance in the 14th and 15th verses of the 2nd chapter of Matthew: "Joseph took the young child and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet—out of Egypt have I called my son." It would thus appear, from this passage, that the prophecy was originally uttered in relation to the infant Messiah, but on consulting Hosea, the prophet referred to, (11:1, and 12:13) we discover most evidently that the reference of the Holy Spirit is to the twelve tribes—"when Israel was a child, then I loved him, and called my son out of Egypt"—and hence it is obvious that Matthew, like Peter, merely intended it as an adaptation, application, or accommodation—the one to the other. Cases of this kind abound in the Psalms:—the prediction being fulfilled partially in David, but completely only in the Messiah.

Lord shall be delivered, for in Mt. Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32 and 3:12) "For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down into the valley of Jehosaphat," etc. (3:16, 17): "The Lord shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall quake; but the Lord will be the hope of his people and the strength of the Children of Israel; so shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy."

(Isa. 59:20, 21)—For then it is that "the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, my spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Is. 45:17-23) "Thy people shall be all righteous: they shall inherit the land forever." (46:15) "And I will place salvation for Israel my glory." (60:20) "Israel shall be saved in the Lord by an everlasting salvation: ye shall not be ashamed nor confounded, world without end."

These are only a portion of the texts that might be adduced in proof of the fact that God's ancient people, on their first exodus from the nations, are unconverted; and so remain—the Jews—until a period subsequent to their return; and the Israelites till an advanced stage of their march Zionwards. But surely these are enough to convince any unprejudiced mind of the truth of the alleged fact.

J. T. B.

Millennial Harbinger, 1861—Article Pages 61-69.

## DALLAS HEBREW MISSION

Stephen D. Eckstein

Last week we had a most interesting group of inquirers in our Hebrew Mission. These were mostly intelligent orthodox Jewish people. In the Yiddish tongue we exchanged opinions between the Jew and Gentile on the subject of the Messiah. They seemed to carefully weigh all arguments. Most of them accepted Yiddish literature. The literature which we disseminate is exclusively our own, having been written and printed by a learned brother Paul Hays, and by me. It has proved very effectual in our work. There is a growing conviction on the part of the Jews, and the opportunities are enormous. Do not cease to pray for the Hebrew Mission in Dallas, Texas, as we endeavor to bring the Gospel to Israel.

## TENNESSEE ORPHAN HOME

The Home is now filled to capacity and we can admit applicants only as we make room by finding good Christian homes to assist us by taking children.

Tennessee Orphan Home, not wishing to interfere with the regular work of the churches, has undertaken to raise a fund to increase its capacity that we may be able to care for more than double the number of children annually. We believe that this can be done, if all will give a penny a day, or \$3.65 a year. Many can and will give more. There are few, if any, who cannot give a penny a day; but none are limited to that amount. There have been a few that have taken interest and worked on this plan, and we have raised thereby over \$900 which will be used to enlarge the Home that we may care for more children. This fund is kept separately on the books of the Home, and in a special deposit in bank. Those who want to know more about the Home and its work, will please write, addressing us, Columbia, Tenn.

John W. Fry.

# ON FOREIGN FIELDS

## THE PITTMAN BIBLE SCHOOL

(Auspices of B. D. Morehead)

Ota, Ibaraki Ken, Japan. July—August

### PROGRAM

#### A. M.

- 6:30 Assembly for Prayer.  
 8:00—9:00 Japanese Bible Class.  
 9:00—10:00 Japanese Topic Class.  
 8:30—9:15 School for Children.  
 10:30—11:45 Adult Bible Class.

#### P. M.

- 1:30—3:00 School for Children.  
 3:00—4:00 Adult Singing Class.

#### Special Features

### ENROLLMENT

Brother Pittman (teacher)  
 B. D. Morehead and wife  
 Brother Homer Winnet  
 Harry Fox and wife  
 Miss Edith Lankford  
 O. D. Bixler and wife  
 Miss Clara Kennedy  
 Miss Lillie D. Cypert  
 Chas. E. Gruver  
 Brother Hiratsuka  
 Brother Fujimori

The missionaries hunger for edification. They are always giving from their storehouse of spiritual treasures, and receiving little in return. Therefore, the Pittman Bible Class has been arranged as a source of encouragement, instruction, and edification. All of us concur in giving God the praise for sending Brother Pittman to us.

I count my visit here in Japan one of the very happiest times of my life. I am now offering my services in the capacity of a teacher for the missionary children. But the time is passing quickly when I shall soon be on my way to join Brother Wright in China, where, if God wills, we shall spend and be spent as messengers of the Gospel to the Chinese.

Chas. E. Gruver.

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## CHINA LETTER

Thousands of soldiers have passed through here, the defeated Kwong Sai troops retreating and the Nationalist army marching on to victory. The leaders of the trouble have fled and it seems that we are to have peace once more. Conditions are slowly getting back to normal. We thank God for His protection about us in time of trouble.

The work at Naam Heung was carried on by the native workers while we were not able to travel. Two men were baptized there the first part of June. We hope conditions will soon be such that we can visit them and give them courage to press on.

E. L. Broaddus.

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## A GOLDEN OPPORTUNITY

Since from our flock at Sinda, from the one at Kabanga, and from all of our outstations we have members of the church drifting to Livingstone; since hundreds of natives who are not Christians congregate there and disseminate from there, and since Brother Classens, with their activities for livelihood are there and are willing to do all they can in Sunday and mid-week services for the promotion of Christ's cause among the natives, we asked for permission from the City Council to put up a pole and grass house there for church purposes. They granted us a permit, but said the building must be better than pole and grass.

We have agreed among ourselves to do as much of the work as possible and Brother Classens, as well as we, plan to set aside some fifteen dollars each, monthly, toward its promotion. Yet for a good brick building it will take quite a while to raise a few hundred dollars and it also squeezes our purses when so much has to go for other things in building and the mission work this year.

We feel that this is your opportunity and that you will feel as we do—glad to squeeze your purses a little with a special gift which will put this added good work well under way.

Mrs. Geo. M. Scott.

### A CALL TO PRAYER

During the eleven months which we have spent in this district about one hundred and fifty gospel meetings (three each week when here) have been held in Paulo Affonso, no less in Cajazeira, and many others in places close to here. We feel that it is God's will for us to devote some months spreading the good news in other places. The months of August and September I, with two young Brazilian Christians, expect to spend traveling some fifteen hundred miles on horseback. Our object is to scatter sixty Bibles, two hundred and fifty Testaments and thousands of gospel booklets over this neglected territory, tell many souls of the way of salvation, explore a great mission field, and give some valuable experience in Christian service to two young servants of the Lord. We earnestly request each Christian who shall see this to pray daily either in private or with one or more other Christians for the following:

1. That many doors for preaching the Word will be opened.
2. That every book may be placed in the hands of a reader.
3. That God will determine our itinerary.
4. That we will be courageous and bold to preach the Word in the power of the Holy Spirit.
5. That we may have health, and protection against evil men.
6. That God will keep the thirty-five or forty Christians whom we shall leave in Paulo Affonso.
7. That the two young men who shall do their first real work for the Lord may be blessed and be a blessing by this experience.

Please read Romans 15:30; Eph. 6:18-20; Col. 4:2-4; 1 Thess. 5:25; 2 Thess. 3:1, 2. If Paul and his co-workers needed the prayers of his brethren, how much more do we? Will you have a part in this missionary journey by praying daily for us?

Virgil F. Smith.

Paulo Affonso, Alagoas, Brazil.

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### CHURCH FOR JEWS IN JERUSALEM

STEPHEN D. ECKSTEIN

After reading the following article, it occurred to me that it might be of interest to the readers of *The Word and Work*. The article originally appeared in the Yiddish daily "Forward," from which I translated it.

The magic bit of land known as "Abraham's Vineyard" and located near the city walls of Jerusalem, is now turned over to the "International Hebrew Christian Alliance" according to a resolution that was passed by the "Society to assist the needy Jews" to whom the land belongs. Sir Leon Levenson, the president of the alliance, made note of the stupendous undertaking in the last issue of the *Bi-Monthly Journal of the Alliance*, "The Hebrew Christian." Writing about this remarkable feature of how the land shall be governed and supervised, Sir Levenson says, in so far that it has been committed the task of preparing it, the Alliance will pursue the policies of that said organization to assist the Jews who are in the pangs of distress. Also will give work to the Jews who live in the land of their Fathers without any discrimination, whether they have obeyed the commandment of righteousness, or not. It is also planned to build, upon that place, homes where the Jewish Christians will be able to learn various trades, so that they will be independent, and be able to make a living. Imagine the surprise, wonder and delight with which the Jews will welcome it. It is also their purpose to erect a Jewish Christian Church, where baptized believers will be permitted to have their worship.

# The Lord's Day Lessons

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## FIRST LORD'S DAY LESSON OF SEPTEMBER

Lesson 9.

September 1, 1929.

### EZRA'S RETURN TO JERUSALEM.

**Golden Text:** The hand of our God is upon all them that seek him, for good.—Ezra 8:22.

**Lesson Text:** Ezra 7:6-10; 8:21-23, 31, 32.

6 This Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

Ezra 8:21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

22 For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was entreated of us.

31 Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lie-in-wait by the way.

32 And we came to Jerusalem, and abode there three days.

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### NOTES ON LESSON 9.

#### 1. EZRA, THE SCRIBE.

A "scribe" originally was a copyist, one who made it his business to copy the Law and the other inspired writings that compose the Old Testa-

#### Questions and Brief Comments.

Verse 6. Who went up to Jerusalem? When? (Vs. 1-5). What was a scribe? (See Notes). Who had given the law of Moses? Why was Ezra so favored by the king? What king was this? (See vs. 1, 12. It was the Artaxerxes of Neh. 2.

Verse 7. Who went with Ezra?

Verses 8, 9. How long did the journey take? Who protected and prospered his journey?

Verse 10. What had Ezra set his heart to do? Was that a great and worthy life-purpose?

Ezra 8:21. At what river did they meet for the journey? (8:15). For what did they fast and pray there?

Verse 22. Would it have been right, ordinarily, to have made use of the military escort? Why would Ezra not do it this time? What had he told the king?

Verse 23. Did God hear them? Was He just as able to keep them safe without an escort of soldiers?

Verse 31. What did God do for them throughout the five-month journey?

ment. But in the course of this work they gained a thorough and accurate knowledge of the Scriptures, and their teaching and judgment came to be much sought after. Thus in the course of time the term "scribe" came to mean a "rabbi," or a doctor of the law, a man well versed in God's law and in all manner of questions concerning its application. Such a man was Ezra—an expert, able, and devout teacher of the Law.

### 2. THE TIME.

Seventy-eight years had elapsed since the proclamation of Cyrus, and the return under Zerubbabel of the first great contingent of the Babylonian exiles to their home-land. The temple had been rebuilt and the returned Jews had become settled in Judah and Jerusalem. Then Ezra, having obtained favor with the king, went up under the king's commission.

### 3. EZRA'S REFORMATION.

After his arrival Ezra learned of certain evils that prevailed among the people of Israel—chiefly that they had inter-married with the heathen people round about. Ezra's grief and indignation was so great as to stir the whole nation and bring about a general repentance and reformation. See his agonizing prayer in Chapt. 9, and the blessed results in Chapt. 10. See what one earnest man can do!

### PERSONAL AND PRACTICAL POINTS.

Ezra's life-work. Note that he set his heart—that is the firm determination and whole-hearted purpose necessary to success in any line. What did he set his heart to? (1) To seek the law of Jehovah. (2) To do it. (3) To teach it in Israel. Here is a model and a plan worthy of imitation! (Ezra 7:10).

Ezra's trust in God. The country between Babylon and Palestine was infested by murdering, robbing Bedouin tribes. Ezra's company was carrying much treasure in golden and silver vessels. There were helpless women and babes in the caravan. A convoy of soldiers to guard them was a necessity. To have employed a guard would have been simple wisdom, and not unbelief. Faith avails itself of proper means and safeguards. Not to do so is fanaticism. However in this case there was a valid reason for doing otherwise. Ezra had told the heathen king of God's watch-care over His own. He would not understand if now Ezra should ask for a military escort. So, to sustain the honor of God's name, Ezra committed himself and his company to God with prayer and fasting, and went on without human protection. It was a sublime act of faith. Did God see them safely through? (Comp. also Isa. 52:11, 12). Come there times when we have to disregard ordinary means and measures and venture forth on the bare word of God alone for the Lord's sake?

## SECOND LORD'S DAY LESSON OF SEPTEMBER

Lesson 10.

September 8, 1929.

### NEHEMIAH REBUILDING THE WALL OF JERUSALEM.

Golden Text: The people had a mind to work. Neh. 4:6.

Lesson Text: Neh. 4:6, 15-21.

6 So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

15 And it came to pass, when our enemies heard that it was known to 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

### Questions and Brief Comments.

(See note on Nehemiah. Read Neh. 1 and 2).

Verse 6. What wall? (The wall of Jerusalem). Why did it need building?

(See Neh. 1:3). Who built it? (The Jews who lived there. Neh. 2:17).

Why did the work progress so well? Verse 15. Who were those enemies?

(Neh. 2:10, 19; 4:1-3, 7, 8). What plot had become known to the builders? (Neh. 4:11).

Verse 16. What were the arrange-

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.

17 They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18 and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20 in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us.

21 So we wrought in the work: and half of them held the spears from

ments for work and defense? Who stood behind them all?

Verses 17, 18. How did the builders work? Is this a good pattern for Christian workers today? Where stood the bugler? What was his business?

Verses 19, 20. What confidence did Nehemiah express in the last clause of v. 20? Was that confidence well founded? Why? (They were working in line with God's will and promise). Did this firm confidence make Nehemiah careless? Did it make him more energetic and watchful? Does true faith in God put to sleep or does it spur to action?

Verse 21. What were their work-hours? Does that show that they had their hearts in it? See how rapidly the work progressed and the effect its completion had on the enemies. Neh. 6:15, 16.

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#### NOTES ON LESSON 10.

##### 1. NEHEMIAH.

This great man is notable for his strength, humility, wisdom (or, as we call it, plain "common sense," and no little "grit" mixed with it)—his resourcefulness, his fearless faith, his self-sacrificing loyalty to God and devotion to God's people.

He was holding the high and honored position of cupbearer to the king of Persia, Artaxerxes, when the news reached him of the low and oppressed condition of the captives who had returned to Jerusalem upon the proclamation of Cyrus (Ezra 1:1-4)—that they were "in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Nehemiah was deeply moved by this. He wept and mourned and fasted and prayed to God. By God's help he obtained favor from the king who sent him to Jerusalem with letters and authority as governor (Neh. 5:14) and there, by dauntless courage and faith and force of character, against all hindrances and opposition, he did an almost unexampled work of reconstruction and restoration in an astonishingly short time. (Neh. 6:15, 16)—Why not read the whole book of Nehemiah now? It is short and worth while.

##### 2. THE TIME OF THE LESSON.

Do we realize that more than ninety years had passed since Cyrus' proclamation (Ezra 1:1-4) and since the main contingent of the exiles returned from Babylon under the leadership of Zerubbabel? So it was. Cyrus issued his proclamation in the first year of his reign—B. C. 536; but Nehemiah went up in the 20th year of Artaxerxes, B. C. 445, ninety-one years later. Thirteen years earlier, in the seventh year of that same Artaxerxes, B. C. 458, Ezra had gone up. (Ezr. 7:7).

#### PERSONAL AND PRACTICAL POINTS.

The people had a mind to work. Nehemiah's faith and courage was infectious. The people who had to all appearance given up and seemed content to settle down in their miserable state, now rose up in new hope and spirit to tackle the task. Often one man's faith and earnestness fires all the rest. Things might have gone on as they were forever if there hadn't been a Nehemiah; but in Nehemiah God found a man He could use. His eyes are even now running to and fro in the earth to find a true man, a faithful woman, a brave boy, a true, noble girl, who will trust Him and fearlessly go



ahead. Now as then there is a great work to be done. Who will be strong for the Lord and His cause and do it?

**Method and System.** Nehemiah's work was done wisely and methodically. Some seem to think that the Lord's work, just because it is the Lord's needs no wise planning and systematic effort. Yet God is Himself the God of order and method. (See for example how the Lord Jesus made the 5000 sit down, and in companies of about 50 each, before attempting to feed them.)

**Weapons and Tools.** What a picture that was of the builders holding their weapons in one hand and working with the other hand! Thus Christians should labor, always on guard, watching and praying while working for the Lord—doing good and at the same time contending earnestly for the faith which was once for all delivered to the saints.

#### QUESTIONS FOR CLASS USE.

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|---|---|
| 1. Who was Nehemiah? (§1).                            | 9. Where did the man with the trumpet stand? (V. 18). |
| 2. Who was king in those days? (§1).                  | 10. What was his business?                            |
| 3. Why did Nehemiah go to Jerusalem?                  | 11. How long were the workmen's hours? (V. 21).       |
| 4. What work did Nehemiah start at Jerusalem? (V. 6). | 12. What is your estimate of Nehemiah?                |
| 5. Did he have any opposition?                        | 13. What practical lessons are pointed out in Notes?  |
| 6. Who were those enemies?                            | 14. What other lesson can you think of?               |
| 7. What was their plot?                               |   |
| 8. How did the men work? (V. 17).                     |   |

### THIRD LORD'S DAY LESSON OF SEPTEMBER

Lesson 11.

September 15, 1929.

#### TEACHING THE LAW OF GOD.

**Golden Text:** The opening of thy words giveth light.—Ps. 119:130.

**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 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 lift-

#### Questions and Brief Comments.

Verse 1. When and where was this? (See Notes). At whose request was the Book brought?

Verse 2. Who was in the great assembly? On what day did they assemble? Numb. 29:1.

Verse 3. How long did Ezra read? Were the people interested?

Verse 5. How were all the people able to see Ezra opening the Book? (See v. 4). How did they show their reverence and respect for the word of God?

Verse 6. How did the people respond to Ezra's benediction? How did they worship?

Verse 8. How did Ezra and his helpers (v. 7) read? Did they only read? Why was this necessary? (The people's language had changed somewhat, having been affected by the tongue of Babylon and the speech of the Ashdodites and others in the land. Cp. Neh. 13:24).

Verse 9. What office did Nehemiah hold? (Cp. Neh. 5:14, 15). What was Ezra? Of what tribe were the assistant teachers? What did the Levites

ing 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.

enjoin? Why should they not mourn nor weep? Why had they been weeping? What was there in the Law that might cause them to weep? (Remembrance of past failure and sin). Is there a time to cease from weeping? (See Notes).

Verse 10. In what lay the strength of God's people? On what ground can God's people have joy? (1 Pet. 1:6-9).

Verses 11, 12. What should be the people's frame of mind on the Lord's day? (Ps. 118:24). How did they express their happiness? Why specially, did they rejoice?

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#### NOTES ON LESSON 11.

##### THE TIME AND PLACE.

The wall was finished, the work was done. The seventh month had come—the month of greatest importance in the Jewish calendar. It opened with trumpet-summons (the "feast of trumpets"); on the tenth day was the Atonement, and on the 15th the feast of tabernacles began. There was commandment that the law should be publicly read every seventh year at the time of the feast of Tabernacles. (Deut. 31:10-13). Doubtless the reading began, not on the first day of the seventh month but on the first day of the feast of Tabernacles, and continued daily for seven days. See Neh. 8:18 and Lev. 23:36, 39-43. The feast of Tabernacles was ordained to be a joyful feast, just as the Atonement was a time for mourning and penitence. (Lev. 23:27-29).

##### PERSONAL AND PRACTICAL POINTS.

The New Attitude toward God's word. The best proof that the long chastisement of the exile (and the equally long suffering after it) had some good effect on the returned remnant is seen here in their new attitude toward the word of God. The time was when they did not want to hear; but now they were willing and eager. They themselves asked that the Law be read to them, they reverently rose to their feet when the Book was opened, and they listened attentively half a day at a time for seven days. Your attitude toward the Bible is indicative of your attitude toward God.

They were doers as well as hearers. In the course of the reading they learned that Jehovah had commanded that they should dwell in booths during the feast of Tabernacles. Now that had not been obeyed since the days of Joshua, since their first settlement in the land of Canaan. Some think that because a neglect and disobedience is of long standing it becomes excusable and right. But that is not true. These were not merely forgetful hearers but doers of the word (Jas. 1:25) and straightway they complied with God's ancient command. (Neh. 8:13-17).

They wept—"all the people wept when they heard the words of the law." It went to their hearts; it reminded them of their former sins and revealed their wrong ways to them. They saw again and more clearly how they had transgressed against God and spurned His goodness, and what awful consequences they had brought upon themselves in choosing the evil way, and how right and just was all they had suffered. See how all this came out

in the great prayer of Neh. 9.—But God never despises the broken and contrite spirit and those who tremble at His word. (Isa. 66:2).

Time to rejoice. After all, that was no time to weep. It was God's time to rejoice. The great Atonement, typical of the offering of Christ, had just passed. The people were cleansed and forgiven. Was it not time now to rejoice? Moreover God had specifically commanded that at the feast of Tabernacles they should rejoice before Jehovah. (Lev. 23:40). We make a mistake when we continue to mourn and sorrow over forgiven sins. (Phil. 3:13). Let us accept God's word and gift and rejoice in His love and in our free salvation.

"Now sinners dry your tears  
Let hopeless sorrow cease,  
Bow to the sceptre of His love  
And take the proffered peace!"

"The Joy of Jehovah shall be your strength." Where there is joy there is always a wholehearted faith. There the promise of God has been truly accepted, the cleansing Blood has been made the ground of our mercy, the love of God has been tasted, and hope shines bright. No wonder then that a joyful Christian is a strong testimony for God, and that he has power for life and service. "The fruit of the Spirit is love, joy, peace. . . ." "Rejoice in the Lord always, and again I will say rejoice." (Phil. 4:4. See also Rom. 15:13; 1 Pet. 1:4-9).

(Use the Questions on the Lesson Text for Class.)

## FOURTH LORD'S DAY LESSON OF SEPTEMBER

Lesson 12.

September 22, 1929.

### MALACHI FORETELLS A NEW DAY.

Golden Text: Behold, I send my messenger, and he shall prepare the way before me.—Mal. 3:1.

Lesson Text: Mal. 3:1-12.

1 Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. 3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not

#### Questions and Brief Comments.

Verse 1. From what book is this lesson? Who was Malachi? (See Notes). Whom will God send? In whom was this fulfilled? (Matt. 11:10, 11; Mark 1:2). Who will suddenly come to His temple? Who is the messenger (or angel) of the covenant? (These latter are prophecies pointing forward to Christ).

Verse 2. Of whose coming does the prophet speak? (Of Christ's). Which coming—the first or second? (Both, His first coming brought a great crisis to the nation; the second coming will mean even more).

Verse 3. What will be His work? (Cp. the baptism of fire, Matt. 3:11, 12). Whom will He purify? What will they do after that? (Cp. Heb. 13:16; 1 Pet. 2:5).

Verse 4. What does he say concerning the worship of the purified Israel?

Verse 5. What will His coming involve for evil-doers? (Enumerate eight forms of wickedness).

Verse 6. What do we learn in this verse of the character of God? To what does the nation of Israel owe its continued existence? (To God's

me, saith Jehovah of hosts.

6 For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

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.

faithfulness and unchangeableness). See Jer. 30:11; 31:35-37.

Verse 7. What had Israel done from their earliest day? What gracious offer does Jehovah now make them? (Cp. Jer. 3:12). What do they reply to Him? What does their reply show? (They had no realization of their condition).

Verse 8. What accusation does God bring? Is it a serious thing to rob a man? Is it as serious, or more so, to rob God? What reply do they make? What does their reply show? (Hardened conscience?) In what way had they robbed God? (Neh. 13:10).

Verse 9. What had they brought upon themselves, and how?

Verse 10. What was the tithe? (The tenth. See Neh. 10:37; Lev. 27:30). What promise does God hold out to them? What does He challenge them to do? (Prove Him—put Him to the test. See the promise connected here and in verse 11).

Verse 12. What would be the outcome if as a nation they obeyed and were blessed of Jehovah?

## NOTES ON LESSON 12.

### MALACHI AND HIS TIME.

Of the prophet Malachi we know nothing except that he prophesied about 400 B. C.—about 136 years after the edict of Cyrus (Ezra 1:1-4) about 30 years after Nehemiah. The name Malachi means "My Messenger." Malachi's was God's last word to the nation—until the silence was broken when John the Baptist raised his voice in the wilderness some four centuries later. "Repent ye for the kingdom of heaven is at hand."

Note the last words of the Old Testament—the last exhortation, promise, and warning: Mal. 4:4-6.

### THE TITLE OF THE LESSON.

"Malachi foretells a new day." Very true—but the new day for Israel (as always in the prophets) is seen beyond the trying storms that will sweep away all chaff, and fire-judgments that shall consume all dross and impurities. See Mal. 4:1-3.

### PERSONAL AND PRACTICAL POINTS.

Have you read "Malachi"? It has only four chapters. Go over it all in preparation for this lesson.

Seven times God's words are challenged by the blinded, hardened religionists. See 1:2, 6, 7; 2:17; 3:7, 8, 13. While keeping up the forms and ritual of temple-service they had lost the sense of God, His presence, greatness, goodness, and love; they no longer realized what was due to Him. Such a people could not have a sense of sin. They seemed surprised at God's charges against them; and when He invited them to return to Him they replied, half indignant, half impudently, "Wherein shall we return?" They were not conscious of having done anything to repent for. This is an insensibility betokening spiritual death.

**Robbing God.** When we withhold from God what we have vowed to Him

or promised Him, or what is His by right we are robbing Him. In their case it was "tithes and offerings." We can rob God both in our use (or misuse) of our means, and in other ways also we can refuse Him what is justly due Him. Consider 1 Cor. 6:19, 20; Rom. 12:1, 2. The love of Christ constraineth us—we may not live for self any longer. (2 Cor. 5:15).

Use Study Questions for Class.

## FIFTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 29, 1929.

**REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION.**

**Golden Text:** The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psa. 103:17.

**Devotional Reading:** Isa. 61:1-9.

1 The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; 3 to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. 6 But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. 7 Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them. 8 For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

### THE LESSONS OF THE QUARTER.

- I. The Story of Ezekiel. Golden Text: Ezek. 33:11.
- II. Ezekiel Teaches Personal Responsibility. Golden Text: Rom. 4:12.
- III. Ezekiel's Vision of Hope. Golden Text: Isa. 9:7.
- IV. The Story of Daniel. Golden Text: Dan. 12:3.
- V. Belshazzar's Feast. Golden Text: Eph. 5:18.
- VI. Daniel Among the Lions. Golden Text: Psa. 34:7.
- VII. The Return from Captivity. Golden Text: Psa. 126:3.
- VIII. Rebuilding the Temple. Golden Text: Psa. 122:1.
- IX. Ezra's Return to Jerusalem. Golden Text: Ezra 8:22.
- X. Nehemiah Rebuilding the Wall of Jerusalem. Golden Text: Neh 4:6.
- XI. Teaching the Law of God. Golden Text: Psa. 119:130.
- XII. Malachi Foretells a New Day. Golden Text: Mal. 3:1.

### SUGGESTIONS FOR THE REVIEW LESSON.

1. **The Title.** What was the Significance of the Exile? It was the fulfillment of God's warnings from of old. (Lev. 18:24-28; 26:32, 33; Deut. 28:49). God's warnings are not empty threats.—It was the chastisement of the nation, and had some good effects, as seen in Lesson 11.—The exact fulfillment of God's warnings is guarantee of the fulfilment of His promises. Jer. 32:42.—The captivity of Israel tended to spread the knowledge of the one true God in the earth. The book of Daniel shows that most clearly.

2. **The Golden Text.** How does it apply to Israel's history? How to ours?

3. **The Lessons of the Quarter.** Recall one point out of each lesson.

# THE WORD AND WORK

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## THE LOST VOICES

Northward again the happy birds, returning,  
Shall sing for us the songs we thought were lost;  
They were but waiting in a fairer country,  
Untouched by storm and frost.

And when the lonely winter of our sorrow  
Has rounded out for us Earth's changing year,  
Oh, on some radiant morn what long-hushed voices  
Shall greet our listening ear!

—Annie Johnson Flint.

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## ECHOES OF "WIDER"; AND SOME PLANS

One brother writes from Florida: "I'm going to make 'Wider' my slogan in regard to the borders of The Word and Work."

An Indiana reader says: "A hearty Amen to your article, 'Wider.'"

A Tennessee sister says: "Your good article in the last Word and Work was certainly appropriate, and 'the half has not been told.'"

A Texas friend wants to say "Amen!" and to "emphasize" the article, 'Wider.' She adds, "I am going to make an effort to get subscribers."

A brother in our own state asks: "How can we help?"

A brother in the middle west wants to know what it would cost to increase the magazine in size and "to keep an agent in the field for at least six months taking subscriptions." He thinks he knows of well-to-do brethren who would help in such a move.

The publishers of The Word and Work appreciate these expressions, and the many other encouraging words that have reached this office. We are receptive: Let them come! Both the subscriptions and the gifts. And as to enlarging the magazine—yes, yes! We are eager. How the living, breathing Truth, in masterful essays on vital Bible themes, crowds upon us continually for publication! And the stirring letters from the missionaries! With what regret we have to "cut" them every month, for lack of space.

As to putting an agent in the field—*that* (next to prayer) is the greatest need. It is the one thing above all other human methods known to us that counts in building up a large list. The people everywhere are bored with circulars and advertisements of every sort; but the personal solicitation is still effective. Every reader an agent, and an expert in the field—*that* will tell.

Yes, we will enlarge and improve the paper, and we will put a good man in the field—if you will pray and work and give. And it shall be to His eternal praise!

E. L. J.

# WORDS IN SEASON

R. H. B.

## JESUS IS COMING

He Himself said He was coming again. (John 14:3). And the "two men in white apparel" assured the disciples who had seen Christ ascend that "*This Jesus* who was taken up from you into heaven shall so come in like manner as ye beheld him going into heaven." (Acts 1:11). Peter declares that the heaven must receive Him "until the times of the restoration of all things, whereof God spake by the mouth of all his prophets since the world began." (Acts 3:20, 21).

In this lies our hope, and not our hope only, but all the hope there is for the world. A few years ago men may not have been so easy to convince of that. Now many are waking up out of their dreams of optimism. The world is "up against it" from every point of view, and is getting more so every day. The problems are becoming vaster, more complicated, more unsolvable.\* There is "distress of nations in perplexity" on every hand. Hardly having outweathered the most terrible war of all history, the nations are feverishly, more or less secretly, arming for another, and surely a still more terrible conflict. There is high tension everywhere, within and without—industrially, commercially, politically, socially, educationally, religiously, nationally, internationally; between the races, between governments, between masses and classes, between the elements of society. Everyone feels that some sort of crisis is ahead. Things are moving on ever more swiftly. Everyone realizes that we are going at tremendous and increasing speed, but *whither* nobody knows, and the optimistic views once so common and popular seem to be decidedly lessening. We are almost at the point where "men"—the more thoughtful of them—"are fainting for fear and for expectation of the things that are coming on the world." The Lord God is teaching. He is humbling the pride of man. He is demonstrating to them that with all their vaunted wisdom and progress they are nothing, nor can they maintain themselves, nor can they stand without Him. ("The strong shall be as tow, and his work as a spark; and they shall both burn together and none shall quench them." Isa. 1:31). And when that lesson has been fully impressed, God's answer to the world's utmost need will be—the *Coming of Christ*.

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\*Lord Sydenham in a recent interview in London said, "The rate at which the world is going now makes it utterly impossible for anyone to keep pace with events. It is my firm conviction that we are rapidly approaching that point when it will be impossible to find men to cope with the gigantic modern organizations that we are at present bringing into existence. The human brain will be incapable of handling them. I shall probably not live to see it, but this modern race of invention and development will result in a terrible crash."

Lord Sydenham is an authority on economic problems, whose opinion is highly valued.

“Come, behold the works of Jehovah  
 What desolations he hath made in the earth.  
 He maketh wars to cease unto the ends of the earth;  
 He breaketh the bow and cutteth the spear in sunder;  
 He burneth the chariots in the fire,  
 Be still and know that I am God;  
 I will be exalted among the nations,  
 I will be exalted in the earth.” (Ps. 46:8-10).

“For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and *the government* shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, *Prince of Peace*. Of the increase of his government, and of peace, there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.” (Isa. 9:5-7).

#### THE SPECTRE OF WAR

For the first time in history the world has in its hands the power to destroy itself—but without sufficient moral character to safeguard against such an eventuality. The facilities for swift movement, for instant communication, for concerted action on world-wide scale; the fearful weapons of war against which no known defense or protection can avail are such that the next world-war would mark the destruction of whole nations, and probably the annihilation of civilization. Hence the great international peace agitations—the leaguering and allying of nations, the negotiatings for disarmament, the “outlawing of war,” the world-courts, and all the schemes by which humanity seeks to prevent the threatening cataclysm. A spectre grim and awful has risen upon the world’s horizon, and a mortal fear is gripping the hearts of rulers, leaders, statesmen, and of the many thousands in all nations who know and think. The fear is a nameless one—unlike anything that has confronted mankind before; and the spectre is that of *War*—which is the sum of all evils that can befall humanity.

#### POSSIBILITIES

An issue of the *Courier-Journal* recently carried a symposium of opinions from several of the world’s greatest statesmen and other authorities, on the question whether another world-war may likely break out. Those opinions, Von Ludendorff’s perhaps excepted, seemed insincere—apparently given out to allay the apprehensions of the public rather than as expressing the speakers’ real convictions. Yet even through the tone of assumed indifference and shallow optimism, one could catch an ominous note here and there. One says that the best way to make war inevitable is to think it to be so. There is a fear back of that statement. Things are delicately balanced when even a thought may precipitate disaster. Another declares that the



question of war is not in the power of the respective governments: that the passions of a nation or a number of nations might be inflamed suddenly and for small reason, and the governments be unable to avert the conflict. Much more earnest and honest were the expressions of Secretary Kellogg and Senator Fortune, in their radio-talks on Flag-day. Senator Fortune spoke of the enormous money cost of war ( $\frac{3}{4}$  of the national expense even in peace-times goes for past wars and for preparations for possible future wars), and its demoralizing effect upon everything, all aside from its cost in human lives and suffering. Then he pictured out what the results of the next great war would be—that with the developments in aviation, and progress in invention and discovery, it would not be a war between armies merely but that the people in every city, town, and hamlet would be exposed to attack and destruction, and whole nations could be practically wiped out in a short time. The next world-war would be a catastrophe inconceivably terrible. And, according to Senator Fortune, such a war is not an impossibility nor even an improbability. Hence the urgency of international peace treaties and disarmament.

#### THE CHRISTIAN'S HOPE

The Christian instructed in the Word of truth knows what to expect. Even though peace-treaties be concluded (and he will be grateful for anything that will serve to defer coming evils) he knows that nothing will ultimately prevent the day of vengeance. Yea, at the very time when they shall say, "Peace and safety," then will sudden destruction break in upon the world as travail upon a woman with child, and they shall in no wise escape. This is stated by the Holy Spirit, through Paul, in 1 Thess. 5:3. But the Christian has not his hope set upon peace-treaties or world-ættlement, nor on anything that may come or go here below. When he sees these things beginning to come to pass it is the signal for him to look up, for the time of his redemption draweth nigh. (Luke 21:28). For "our citizenship is in heaven, whence also we wait for a Savior the Lord Jesus Christ." (Phil. 3:20). The Day of Wrath is not to be his lot, for "God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:9, 10. Read the whole passage, 1 Thess. 5:1-11.) But beyond that Day of vengeance and destruction of the wicked the Scripture throws open the vista of a reign of peace and righteousness on the earth.

#### THE CORNER WHERE YOU ARE

The situation in which you find yourself, your place, your surroundings, your tasks—barring only if that situation is in itself sinful—your present situation is of God's arranging. It is the place in which He has put you. Perhaps you can lay it to some blunder or wrong you committed; and perhaps it is not the place God would have wished for you from the first, and grant-

ing every "might have been," yet now you are where you are by the will and providence of God. It behooves you to make good where you are, and not to waste time and heart by idle longings and frettings. The best way to be promoted out of an undesirable situation is to please God in it. The best way to be happy in unfavorable surroundings is to be content with God's choosing, to believe in His goodness and wisdom, and address yourself wholeheartedly to the responsibilities your present place holds. "I have learned in whatsoever state I am, therein to be content," says Paul. "In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4:11-13). If you *overcome*, it must necessarily be in the place where you are, not in a place where you are not and in which you would like to be. You must make good where you have been placed. God surely has some better thing, and some day you'll see. Meanwhile brighten the corner where you are.

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### A QUESTION

"Do you believe that Christ will sit on the throne of David in Jerusalem and reign for a thousand years?"

#### THE ANSWER.

What I believe about it is not of first importance, but what the Bible says. I would suggest that you get your Bible and a concordance and examine carefully every passage that speaks of the throne of David, the reign of Christ, and the thousand years; and then in the light of *all* the Bible says on the subject, honestly and carefully, as in the sight of God, draw your own conclusion. *Don't let anybody brow-beat you about it, one way or the other;* but try to ascertain for yourself just what the word of God says on the subject.

If the questioner is *very* anxious to know what *I* believe on those points I would refer him to the Boles-Boll Debate in which the matter is thrashed out. The Boles-Boll debate on "unfulfilled prophecy" was conducted during 1927 in the Gospel Advocate, between H. Leo Boles, President of David Lipscomb College, and R. H. Boll, editor of The Word and Work. The articles were afterward gathered and published in book-form. The volume is obtainable from the Gospel Advocate Publishing Co., Nashville, Tenn., or from The Word and Work, Louisville, Ky., price \$2. (The Word and Work will send the book free as long as the supply lasts, for two new subscriptions at \$1 each). R. H. B.

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### CONNECTIVES OF ENGLISH SPEECH

Don't forget the importance of the little connecting-words;

without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skilful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.90.