

# THE WORD AND WORK

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## THE COMING OF HIS FEET

In the crimson of the morning, in the whiteness of the noon,  
 In the amber glory of the day's retreat,  
 In the midnight, robed in darkness, of the gleaming of the  
 I listen for the coming of His feet. |moon,

I have heard His weary footsteps on the sands of Galilee,  
 On the temple's marble pavement, on the street,  
 Worn with weight of sorrow, faltering up the slopes of Calvary,  
 The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cher-  
 ubim,  
 Through the wondering throng, with motion strong and  
 fleet,  
 Sounds his victor tread, approaching with a music far and  
 dim—  
 The music of the coming of His feet.

Sandaled not with sheen of silver, girdled not with woven gold,  
 Weighted not with shimmering gems and odors sweet,  
 But white-winged and shod with glory in the Tabor-light of  
 old—  
 The glory of the coming of His feet.

He is coming, O my spirit, with His everlasting peace,  
 With His blessedness immortal and complete;  
 He is coming, O my spirit, and His coming brings release,  
 I listen for the coming of His feet.

—Lyman Whitney Allen.

## WORDS IN SEASON

R. H. B.

### THE PRECIOUS GOSPEL OF LUKE

Of the four gospels "Mark" is simplest; and most of Mark's substance is found in Matthew and Luke; yet Mark has also features of its own, and makes its own impression upon the reader. Matthew's record is larger in content. It tells us many things not found in the others. Also has "Luke" its own character, and many precious facts and words which the others do not give. "John," of course, though touching the narrative of Matthew, Mark, Luke, at various points stands by itself.—The gospel of Luke brings out many incidental items and circumstances, and often throws surprising sidelights on the narratives of Matthew and Mark. How different is his arrangement

of facts and words at times; and his rendition of the "Sermon on the Mount" (Luke 6) (if we grant that it is the same sermon as that in Matt. 5-7); the charge to the disciples (Luke 10); and the "Olivet Sermon" (Luke 21)! Instead of the parable of the Talents (Matt. 25) Luke gives the parable of the Pounds—different in some important details, and in an entirely different setting (Luke 19:11-27). And those precious things of Luke—the first miraculous draught of fishes (Luke 5); the woman of the street (Luke 7); the "second-coming" teaching in chapters 12 and 17; the marvellous light of the 15th chapter; and the deep shadows of the 16th; the graphic post-resurrection incidents in chapter 21—time and space were not sufficient to bring out the distinctions of "Luke." On the whole Luke's gospel is more adapted to the Gentile mind, for which it was written. For the Holy Spirit inspired men along the line of their aptitudes and of their providential preparation. So Luke, whom many think to have been a Greek, who at least was in close touch with Gentile ways and knew the approach to the Gentile mind best, was used of God to write a record of Christ's ministry that would especially appeal to Gentiles. The gospel of Luke, said the French infidel Renan, is the most beautiful book ever written. This is true; but its solemn earnestness overshadows the consideration of its mere beauty.

#### CHRIST'S PROPHETIC DISCOURSE IN LUKE

In Luke the Olivet Discourse recorded in Matt. 24 and 25 and Mark 13, appears in a new light—so different in shape and arrangement that some have even thought it to be a different sermon, given on a different occasion. But there can be no doubt that it is the same. In Luke some of the features of the discourse (especially those that touch Old Testament prophecy) are omitted; and some items left out by Matthew and Mark are brought in. Also the arrangement of the sermon in Luke 21 is somewhat more simple and lucid. Note the easy divisions:

1. The occasion and the disciples' question, followed by the first brief answer of Christ, in which he warns them against being perturbed by every trouble that may arise (Luke 21:5-9).

2. In contrast with those false signs He mentions the true signs (five of them), which betoken the end (vs. 10, 11).

3. He tells of some things that must happen *before* those signs of the end-time. This runs from vs. 12 to 24 inclusive.

4. He resumes where He had left off (v. 11) the discussion of the end-time signs, and carries it on to the point of His glorious appearing (vs. 25-27).

5. In v. 28, and from vs. 29-36 there is teaching, warning, and exhortation to His disciples.

#### JERUSALEM TRODDEN DOWN

To a few special verses let us give special notice. First of all, verse 24, the concluding verse of the graphic description

of the destruction of Jerusalem, which was so accurately fulfilled about 40 years later, in A. D. 70:

"And they shall fall by the edge of the sword and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This actually came to pass, and is still being fulfilled. Here (if we needed any assurance of the perfect truth and dependableness of this prophecy)—here is the stamp of God. For only God can foretell the future in such fashion. That was a wondrous conquest when Jerusalem fell, and a great dispersion that took place afterward. Truly the Jews were now, for the first time, scattered into all the world. And no mere man could have predicted that this state of affairs would continue on and on—that Jerusalem would be trodden down of the Gentiles, i. e., be under Gentile rule (more or less oppressive) *until*—. The Romans held it; the Saracens; the Crusaders; for a little spell the Turk. Now it is under British mandate: the weight of the Gentile heel has been somewhat lifted, but by no means removed. Still is Jerusalem trodden down of the Gentiles, and so it will continue to be "*until*."

#### "UNTIL"

Strange how that "until" always comes in when Israel's judgment is spoken of. "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 21:38, 39.) Or, again, "a hardening in part hath befallen Israel until the fulness of the Gentiles be come in." (Rom. 11:25.) So here—Jerusalem's subjugation to Gentile sovereignty shall continue "until." Until when? "Until the times of the Gentiles be fulfilled," is the answer. Now "the times of the Gentiles" are the times during which the Gentiles are in the saddle. Those times began when Nebuchadnezzar took Jerusalem and carried Judah captive. The "times of the Gentiles" have been running on ever since—under the great world-powers, Babylon, Medo-Persia, Greece, and Rome; and even until yet they run, and will, till comes a turn of the lane—till the Stone cut out without hands shall annihilate the great Image, and itself shall take possession of the earth (Dan. 2); till *He* shall come whose right it is, who shall take over the dominion of the earth (Dan. 7). Then shall the kingdom of the world become the kingdom of the Lord and of His Christ (Rev. 11:15). Then the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High (Dan. 7:27); and then the "times of the Gentiles" shall have ended, and Jerusalem shall no more be trodden down of the Gentiles, but shall thenceforth be holy, and no stranger shall pass through her any more. (Joel 3:17.)

#### "LOOK UP"

A second saying of our Lord in Luke's Olivet Discourse is

that recorded in verse 28:

“But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh.”

Here He speaks to His disciples and points out a time to them; tells them what to do when that time comes; and the reason why they should do it.

1. The time mentioned is “when these things begin to come to pass.” The things of which He speaks are those signs given in verses 10, 11, 25, 26, 27. Get your Bible and read these verses. Evidently he expected them to see and recognize these things when they come. (Comp. v. 31.) But note carefully here—they were not to wait till all those things had happened; but when they *begin* to come to pass—then, then is the time to do what the Lord Jesus says do in that case. What is that?

2. The thing He tells them do when “those things begin to come to pass,” is to “*look up*” and “*lift up your heads.*” The hour is then near, and hope and help shall come from above. They should be expectantly looking upward for it, and thus would the Lord find them. Is it necessary to point out that this is a spiritual attitude, not a physical one; and that this upward look and expectation does not prevent, but rather intensifies our activity in those important days?

3. Now the reason which Christ gives why His disciples should “*look up*” and lift up their heads in those days is that their redemption draweth nigh. We have indeed been redeemed already (Eph. 1:7). But also there is a redemption yet future: we are “waiting for our adoption, to wit the redemption of our body.” (Rom. 8:23.) This latter is bound up with our Lord’s return, and this is that which “draweth nigh,” that for which we are to look. (Phil. 3:20, 21.)

#### **WATCH AND PRAY**

Finally there is a word of solemn warning and exhortation, found in verses 34 to 36. The emphasis throughout must bring out the contrast between the watchful disciple and the careless world: *Ye* and *They*. You see to it—“take heed to your selves”—that *your* hearts be not overcharged (they may easily become so!) with surfeiting (lit. gorging; self-indulgence) and drunkenness, and cares of this world (for cares, too, as well as selfishness and vice, destroy the soul); and that day come upon *you* suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth (“earth-dwellers,”—people who live for the world and this present life). “But watch ye at every season, making supplication that ye may prevail to escape all these things, and to stand before the Son of man.”

Clearly then Christ’s disciples are not only to look up and lift up their heads, but to watch and pray; not only in those momentous days when they see those things beginning to come to pass, but at every season. This for the purpose that they may prevail to escape all these things. The watchful, praying ones will escape the great trouble which will break in

upon the world in those days. And that is just the negative side of it. They shall not escape, but theirs will be the glory to "stand before the Son of man." And so will it certainly be when they are "caught up in the clouds to meet the Lord in the air"; and so shall "ever be with the Lord." (1 Thess. 4: 16, 17.) Sudden, unannounced, unexpected (in so far as the moment is concerned) will sound that call; and the dead in Christ shall be raised incorruptible, and the living shall be changed. And together shall they be caught away from the scene of woe and disaster here below. Look up then and lift up your heads, ye weary saints. "When Christ who is our life shall be manifested, then shall ye also be manifested with him in glory." (Col. 3:4.)

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#### **SINGLENES OF PURPOSE**

"Let thine eyes look right on, and let thine eyelids look straight before thee. Make level the path of thy feet and let all thy ways be established." (Prov. 4:25, 26.) Thus does the inspired wisdom of Solomon urge the necessity of singleness of purpose. There are many who, in a way, want to do right, but not whole-heartedly. As they travel the upward way they look to the right hand and to the left for any good chance to take in something on the side, some gain, some doubtful or more than doubtful pleasure, as the opportunity may offer. For they are really "opportunists." They do not want to give up God and salvation, nor would they abandon the ultimate goal of righteousness; but on the other hand they are not averse to little detours here and there. However, one does not get home by such a tortuous way. So long as you look about you and are ready to give some consideration to every voice and hand that beckons you aside, you can only go astray. Your heart is not right with God. Fix your eye on the one object and purpose before you, and do not stop to contemplate every by-path that opens beside your way. The boy who learns to ride a bicycle soon finds out that he must look where he wants to go, and not at the thing he wants to avoid. You need the single heart and the single eye, my brother.

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#### **FAITH AND FORGIVENESS**

"Thy sins are forgiven." Twice the Lord Jesus (and never any one else but He—for He alone has such authority) spoke such words to a sinful human being. And sweet music they must have been to the ears intended. In the first instance they were spoken to the man sick of the palsy who was borne of four, and let down through the roof before Jesus. "And Jesus, seeing their faith, saith unto the sick of the palsy, Son, thy sins are forgiven." (Mark 2:5.) That the sick man, as well as the four who brought him, had faith is certain. In fact it is obvious that his was the chief and dominant faith, that moved the others. For had the faith of all been alike the Lord would have rewarded it alike in all, and would not have singled out the one only. But this man had faith of such a kind that the

Lord Jesus could forgive him his sins on the strength of it. What sort of faith was it? It was a deep conviction—must have been—of Jesus's goodness and power. So sure was he of that, that by all means, obstacles or no obstacles, he must make contact with Jesus. Ignoring all hindrance and all propriety even, they must break up the roof in order to get to Jesus. Thus did He *see* their faith, and its degree of earnestness as well; and then came the amazing word (for the man had not come for *that*), "Son, thy sins are forgiven." We know not how many or how great were this man's sins. But whatever they were, and however many, they were swept away clean, *in toto*, by the word of Christ, on the ground of his faith. Was there anything in the past that needed to be confessed or made right? Be that as it may, when Christ had forgiven, all was forgiven. Future days would suffice to make reparations and to prove repentance. He had faith. It was enough. So to us also it is said, "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

#### "SEEING THEIR FAITH"

Today also it is faith, not "faith only," but *only faith*, that is the ground of forgiveness. Now as then it is a faith that makes contact with Christ at all cost. *Then* the contact was made simply by physical approach, as when the woman pushed through the crowd to touch the hem of His garment, or the leper came to Him and fell down before Him. Now it must be made by confession, and by the baptism in which we are identified with Him in His death and burial and resurrection. Thus do we come to Jesus now, in accordance with the gospel, and thus does He *see* our faith today. But as it was not for the effort that he made that the Lord Jesus forgave the sick of the palsy, nor for the breaking up of the roof (for there was nothing meritorious in that) but only because of his faith that the Lord Jesus pronounced him forgiven, so now. "Not by works of righteousness which we did ourselves, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Spirit." (Tit. 3:5.)

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#### NEVER ALONE

"I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25.) When He asks His own to suffer, He comes with them, and He stays by them all through. . . . He always 'cometh **with them** into a place called Gethsemane'. . . . He knows too well the agony there to allow one of His own to enter alone; and though, perhaps, He may permit some to know the deepest depths of all suffering, the untold pain of being without His felt presence, yet **He is** at hand, though invisible, and at the right moment He will reveal Himself, and we shall know that even 'if we descend into hell, Thou art there!' And we come to find out that their intensity of darkness was the shadow of His wing, so near that it prevented our seeing him."—Sophia M. Nugent.

"Fruit is never borne by doing; fruit is always borne by dying."—William Culbertson.

## NEWS AND NOTES

Madison, W. Va. (June 15): "I am now in the fourth week of protracted effort at Foster, W. Va., with 9 baptisms to date. Will close Sunday night. Go from here to Beatrice, then Thursday (a town) and Hartley; then to Kinston, Alabama. We use 'Great Songs No. 1' at Foster, and like the book fine, but we plan to replace it with the new 'No. Two.'"—J. D. Phillips.

Toronto, Canada: "Two ladies were baptized here at Strathmore a few Sundays ago, making 10 so far this year."—J. Scott Greer.

Fort Smith, Ark. (from G. P. Bowser, colored): "We held meeting at Camden, Ark., with 6 added from the world and 18 from denominations. This meeting was sponsored by the white disciples. Bro. Gilbert Copeland, minister of the white church, is deeply interested in the work among my people, and works with them in a regular way. At this writing, June 13, we are in a meeting at Toledo, Ohio, with fine interest."

Flat Rock, Mich.: "Two added to the church at Ypsilanti by baptism, Sunday, June 18th."—J. R. Chamberlin.

Johnson City, Tenn.: "Brothers Clark and Boyd held a revival meeting for us, from June 5-15. We had 7 baptisms and two placed membership. Good attendance, good interest, good fellowship. The congregation was greatly helped. Bros. Clark and Boyd are splendid brethren with whom to labor."—E. H. Hoover.

Surveyor, W. Va.: "We have a series of meetings beginning on June 25. We would like to have 25 additional copies of 'Great Songs of the Church, No. Two' for the meeting, as we do not have enough of them at present."—Walter Tolley.

Yokohama, Japan: We enjoy the W. W. always; there are some fine articles in it, and I generally read it all at one sitting. We pray that the Lord's blessing may be on all the contributors always for His name's sake.

"The work here is a great pleasure to us. Not many visible results to be sure, but there is never any reaping unless we sow; and since

God gives the increase and knows who are His, we are content to teach others the gospel, leaving the results with Him."—E. A. Rhodes.

Roseland, La.: "We have built a new meeting house, and each member had a part to do, so my daughter Belle chose to buy the communion service. We are very proud of it. I believe I can truly say that a majority of the members appreciate this gift more than any other one thing we had to buy."—Bollie Russell.

Cambridge, Mass.: "Another young man was added to the church here late in May. This makes the fifth baptism since November. Though it be humble, the faithful of Massachusetts rejoice in the spiritual progress being realized in these parts. The simple church of Christ is scarcely known in New England."—Arthur Graham, 25 Irving Terrace.

Toronto, Ont.: "Please renew the W. W. for another year. We enjoy this very helpful paper."—W. G. Hammond.

Lexington, Ky.: "We had a good meeting, with J. Scott Greer doing the preaching May 15-28. We had two baptisms and two from other sources. The crowds were good throughout the series and Brother Greer's type of preaching is good and calculated to do good, now and in the future.

"We are beginning a series of meetings with the Melrose church here on June 11. We recently painted the house of worship and the prospects are good for a meeting. The congregation is not a year old until this fall and they have property valued at \$700 with an indebtedness of less than \$300.

"I have 3 meetings scheduled for July and August: Mt. Zion and Mackville in Washington County, this state, and Lynnville, Tenn. Please pray for all these engagements."—H. N. Rutherford.

Detroit: "Just completed the reading of the June number of Word and Work and I found so much helpful reading, that I felt like mentioning it to you—in the Words in Season and the Unity Meeting report especially. The ef-

fect of reading of this kind is bound to be a factor in building up the body in love and also in producing wise virgins by discouraging the blind following of religious movements instead of depending on the indwelling Spirit's illumination of God's word, and, as light is shed on the way, to walk in it.—The oil in our lamps is the word of God.”—E. A. Arnot.

Greenville, Ala. “Brother S. P. Pittman begins a meeting at Ft. Deposit, Ala., June 18. We have not made any plans for a meeting here in Greenville.”—Maurice Clymore.

Linton, Ind.: “Our brief stay with the brethren in Johnson City, Tenn., was very pleasant indeed! Surely, there are no finer people of the Lord than Brother and Sister Hoover who labored so diligently with us in the meeting, and who were attentive to our every need while in their home. We found the brethren in the church to be demonstrators of hospitality and they so faithfully and enthusiastically backed us in our every undertaking for the Lord while there. The seed had been faithfully planted before we went, perhaps the Lord used us somewhat at the watering, but God, Himself, gave increase of ten. Eight came for baptism confessing that Jesus is the Christ, and two came placing their membership. Brother Clark did most of the preaching, and I was used mostly in the singing, though I had the opportunity to preach some too. We had a splendid young people's work each evening before services.

“Brother Clark also had me to assist him some in preaching during the recent spring meeting at Dugger. Some were added to the Lord.

“On Decoration day we took our chorus of young people on an all-day outing, and that night sang for the Bryantville congregation near Mitchell, Ind. We are now preparing songs to be used at various places during the meeting season which will get under way soon in this territory. Such men as Mullins, Chas. Neal, Hoover, and Boll are coming for one or more meetings each, so you can see we have a feast of good things in store.

“The article, ‘Grace and Obedience’ in June Word and Work by R.

H. Boll is a much needed teaching among us. It should find a good reception in tract form, and tract form would make handy distribution possible. The problem of financing such no doubt is involved. However, I wanted to express my deep appreciation for the article.”—Robert B. Boyd.

Amite, June 12, 1939. “Rains have retarded meetings in this immediate field. We hope soon to start in meetings. Bro. W. J. Johnson writes that he expects to visit this section during the summer and renew old acquaintances. He labored here eleven years. Bro. Mayeux of Glenora is expected here about July 15, the Lord willing. Yesterday I preached in the morning at Shiloh school house; in the afternoon (first time in our new building) at Yatesville; at night in Amite. My son, Richard, preached in New Orleans morning and evening, while my son, Ambrose, preached at Amite in the morning. Pray the Lord of the harvest to send some laborers into the Louisiana field.”—A. K. Ramsey.

Correction: In Bro. Flavil Hall's May article, “Strangers and Pilgrims,” in the following paragraph, the word “and” should be dropped:

“How can this be except in a transformed, renovated earth, and until God sees fit to displace even this with the ‘new heaven and new earth, as the eternal abiding place for his children?”

Sister G. A. Klingman writes that Bro. Klingman has had to go back to the hospital for blood transfusions. Surely, Brother Klingman's many friends will not forget him at this time—in prayer and in fellowship. We mention the fellowship wholly on our own responsibility.

Bro. Boll is still in meetings in Texas: Dallas, Celtic (near Sherman) and Abilene. He expects to be back in Louisville by July 9. Fuller report later.

Beginning with third quarter of the year the Word and Work Lesson quarterly has added the features of “Time, Place and Persons” to each lesson.

Nashville, Tenn.: “Bro. Neal has been doing some fine preaching here.”—Marie Rehorn.

J. Madison Wright sends notes of meetings being conducted in a hall



at Prince Rupert, B. C. Bro. Wright sent a list of very interesting subjects which he is using in these meetings.

J. N. Armstrong begins a meeting with the Camp Taylor church, Louisville, on Sunday night, July 9. He will preach at Highland Church at the morning service of that day.

Brother W. T. Cozatt, for many years honored elder in the good church at Parksville, Ky., passed away in June. Fuller report later.

Terre Haute, Ind.: "My father's health is very much improved so that now he rarely misses the Lord's Day service. We use your hymnal in our worship and think it is the best we have found."—Iva. B. Swadner.

We have 140 copies of the Boles-Boll discussion, "Unfulfilled Prophecy." These are obtainable at regular price of \$2.00 each, or it may be obtained free as a subscription premium.

This office received an attractive poster of the Woodlake Texas Encampment and Workers Training School. The dates are July 24-28. For further information write A. R. Holton, Sherman, Texas.

We hope that brethren interested in missions and missionaries will not overlook the report concerning Sister Merritt, and some others, on Bro. Janes' page.

We have an appeal from a worthy and needy brother for a large type Bible: who can supply one, new or used? Please write this office.

Middle Fork, Ky.: "I am here in the real mountain country of Kentucky, with plans lined up for ten mission meetings that are much needed. I am counting much on the prayer-fellowship of Highland and Portland churches. My aim is to spend as much of the summer and fall as possible working in this needy field. Please ask the Lord's blessing on my needs in this work."—August Shanks, % Robt. Tussey.

Dallas, Texas: "The Fair Park church of Christ has under construction its new building which will soon be completed. We expect to have our opening dedication service on Sunday, June 9.

"We appreciate the Lord's goodness and His abundant blessing bestowed upon us. We plan an all-

day service for July 9, and truly want to make it a day of thanksgiving for Him."—J. E. Blansett.

New Castle, Pa.: "I have read the book, 'Unfulfilled Prophecy,' three times. It is good, and I think Bro. Boll's patience was extra good. I hope some day I shall have the pleasure of meeting him."—F. R. Weatherby.

The compiler of "Great Songs of The Church" has returned from the Northern Song Itinerary (Chicago and Winnipeg), and is now traveling westward for the song rallies along the coast. More complete report will be available on his return, in next month's paper.

Dugger, Ind.: "Brother Robert Boyd and I preached each evening for two weeks here at Dugger during the month of May. In connection with this meeting we baptized three and had one restoration. Although it proved to be a busy season in house cleaning and farming we had good crowds including several visitors. This meeting was intended as a primer to the revival we are planning with E. H. Hoover in the fall. We find young Robert Boyd to be a preacher of unusual ability with a fine message. He is also a capable song leader. Our little paper: **Spirit and Truth** is being well received in the churches of our community and is self-supporting. It will be sent free to anyone who asks for it.

"Robert Boyd and I enjoyed our June visit with Bro. E. H. Hoover's very much. We preached and sang for the church there eleven nights. An interesting feature of our meeting was a young people's class each evening before the service. We contacted over sixty young people in all in this work and found them to be wide awakes and interested in the Bible and chorus work given. Eight confessed Christ as Savior and two came for membership. Bro. Hoover treated us to some beautiful nature sights in the mountains and valleys around and Sister Hoover proved herself unsurpassed in looking to our comfort. We also got a sample of southern hospitality in the many homes that we visited during our sojourn there. The Johnson City brethren have a nice new building and are making progress in a spiritual way."—J. R. Clark.

# THE STRUCTURE OF "ISAIAH"

R. H. B.

Like the Bible which has sixty-six books, *Isaiah* has sixty-six chapters. Again like the Bible which consists of two main parts, the Old Testament, containing 39 books, and the New Testament, containing 27 books, so *Isaiah* has two clearly marked divisions—the first having 39 chapters; the latter, 27 chapters. This peculiar similarity extends even to the nature of these two parts; for the former throughout its 39 chapters breathes an Old Testament spirit; whereas the latter portion is most wonderfully like the gospel.

Delitzsch, the great Jewish Christian Bible scholar, divides this latter section of *Isaiah* into three main parts; each having a similar ending as follows:

- I. Jehovah vs. Idols; Israel vs. Heathen. Chaps. 40-48 (ending with "No peace" to the wicked.)
- II. The Servant of Jehovah: Present Sufferings vs. Future Glory. Chaps. 49-57. (Ending with "No peace" to the wicked.)
- III. Israel: The Righteous Remnant vs. the Wicked and Faithless. Chaps. 58-66. (Concluding with no hope for the wicked.)

Each of these three divisions contain three clearly marked prophetic addresses; which makes nine in all.\* In each of these again Delitzsch sees three subdivisions, more or less clearly marked parts, 27 in all, forming a perfect cube (like the Most Holy) in the center of which hang the two wonderful verses, Isa. 53:5, 6.

The middle chapter of the middle section (chaps. 49-57) is the fifty-third chapter (more exactly from 52:13 through chap. 53). And the middle verses of this middle portion are verses 5 and 6 of the fifty-third chapter. This is the heart of the heart, the inmost sanctuary of the latter part of *Isaiah*. These verses read as follows:

*But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.*

All this is rather remarkable and seems to have been so designed by the Spirit that spoke through the prophet. If it be objected that chapters and verses are artificial divisions made by uninspired men (which is, of course, true) the answer is that this analysis of this latter part of *Isaiah* is independent of chapter-and-verse divisions, and was mapped out according to the clearly marked theme and structure of the text, all regardless of chapter or verse numbers. Cut out all those numbers and still will it be found that the portion run-

\*Chapters 40—43:13; 43:14—45; 46—48; 49—51; 52:12—54; 55—57; 58—60; 61—63:6; 63:7—66.

ning from 52:13 to 53:12 is the middle portion of the whole division; and that verses 5, 6 of chapter 53 are the middle part of that. It is as if the God of Israel had made all to center in the atoning sufferings of His righteous Servant on our behalf.

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## YOUR FAITH

S. C.

The monthly magazine "*Your Faith*" is the latest McFadden publication. Bernarr McFadden, who professes 100 per cent Americanism, seems to have awakened to the fact that the plainly recognizable decline in spirituality and its accompanying lapse in morals are related, as cause and effect, to a falling away from true Americanism.

For the sake of true Americanism, then (so it seems), Mr. McFadden is concerned for a spiritual revival and would make a contribution toward bringing it on. Propagate is the word, and Mr. McFadden would suit the action to the word, hence the magazine "*Your Faith*." He thinks he knows how to put more vitality into a religious publication than is to be found generally, and thus adequately meet a dire need of the times. "Uncle Billy" Ridgeway is quoted as saying, "This is a magazine that has long been wanted by Christian people."

Frankly confessing some personal admiration for the initiative Mr. McFadden has taken in launching this enterprise, we cannot avoid the question, *Whose Faith* is "*Your Faith*"? Looking within for the answer we find it is Protestant faith, Catholic faith, Jewish faith, faith in God, or faith in Whosoever-You-Are. And since "There is so much good in the worst of us, And so much bad in the best of us, It scarcely becomes any of us To talk about the rest of us." Have faith, believe something, rely upon that faith, be tolerant and not exclusive, and upon this McFaddenized faith rests a McFadden benediction. To be exclusive is not nice, and is not good "Americanism."

But Jude: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." Jude's faith, like that of all the saints, was the faith "that cometh by hearing, and hearing by the word of Christ." (Rom. 10:17.) And that faith we must have if we would "have faith to the saving of the soul." Jude's exhortation is to save us from modernizing or McFaddenizing our faith.

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"Too many Christians are seeking an easy life. They want the gospel train to be streamlined and air-conditioned, and furnished with chairs."—Leland Wang, China.

"This age that does not want the blood of Calvary is an age of murderers above all other ages."—Will H. Houghton.

## THE JEHOVAH-TITLES ILLUSTRATED IN PSALM 23

J. D. Phillips

JEHOVAH (modern scholarship has decided that it should be pronounced *Yahweh*) is declared to be God's "name forever" and His "memorial unto all generations" (Exod. 3:15). This name of the Elohim is suggestive of His covenant relationship with His people, Jehovah provides. He gives peace. He heals the wounded soul. He is righteous. He is with us. He is our banner. He sanctifies. He is our Shepherd. Each of these titles is illustrated in the 23 Psalm. This Psalm, as rendered in familiar King James Version, follows:

"The Lord (Jehovah) is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord (Jehovah) for ever."

Let us notice the Jehovah-titles and see how each is illustrated by some blessed truth expressed in this Psalm.

In verse 1. "Jehovah is my Shepherd." In this chapter we have a blessed truth set forth by the representation of Jehovah as a Shepherd. It is He who tends his people and does far more for them than any earthly shepherd can possibly do for his sheep. As Bullinger says, "All His titles and attributes are so bound up with this care that in this Psalm we have the illustration of all the Jehovah-titles."

In verse 1. "I shall not want," for He is *Jehovah-jireh* (Gen. 22:14), and "*will provide.*"

In verse 2. "He leadeth me beside the still waters," because He is *Jehovah-shalom* (Judges 6:24), and will "*give peace.*"

In verse 3. "He restoreth my soul," for He is *Jehovah-Rophi* (Exod. 15:26), and is, therefore, "*the lord that healeth.*"

In verse 3. He guides me "in the paths of righteousness," for He is *Jehovah-tzidkenu* (Jer. 23:6, marg.), and is, therefore, "*the Lord our righteousness,*" and we are, in turn, righteous in Him (Jer. 33:16).

Verse 4. "Thou are with me" in "the valley and shadow of death," for Thou are *Jehovah-shammah* (Ezek. 48:35, margin), and "*the Lord is there.*"

In verse 5. "Thou preparest a table before me in the presence of mine enemies," because Thou art *Jehovah-nissi* (Exod. 17:15), "*the Lord my banner,*" and will fight for me, while I feast.

In verse 5. "Thou anointest my head with oil," because Thou art *Jehovah-mekaddeschem* (Exod. 31:13), "*the lord that sanctifieth*" me.

In verse 6. "Surely goodness and mercy shall follow me all the days of my life," for He is *Jehovah-rohi* (Psa. 23:1), "*the Lord is my Shepherd*," pledged to raise me from the dead, and to keep me and bring me "through the valley and shadow of death" into His glorious kingdom (John 6:39; 2 Pet. 1:11).

Madison, W. Va.

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## ON BEING SWEET SPIRITED

J. H. McCALEB

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.—1 Peter 3:8, 9.

A good spirit is an excellent index of character. There may be a great deal of artificiality about the good spirit shown, but it does not take long to bring reality to the front. Most of us who are Christians earnestly desire the reputation of being sweet spirited. Apparently, however, that kind of reputation is a result rather than an objective. It is like happiness. One searches for it only to have it elude the grasping hand.

True sweetness of spirit must come from within. The flesh naturally is not beautiful. We may be sure, therefore, that if we follow the natural dictates of our own wills there will be little of real beauty in the result. We do not build sweetness of character according to our own ideas. To attempt such a definition is a travesty on the word. There are as many ideas and concepts as there are people in the world. Each man reserves the right to have his own opinions and is unwilling to give that place to any other human being.

It is obvious, then, that we must all go to some central source. There must be some force other than our own that works through us. The pattern is not mortal but divine. God lays down for us the impossible and with the same hand provides the power to accomplish it. His great law of human relationships is that each man shall love his neighbor as himself. Just a moment's reflection will force the conclusion on every mind that this unselfish feeling is not fully in the heart. We may rise to heights at times, but only God's Spirit can sustain the thought and make it a habit. Our flesh is selfish and we would seek our own. Kindness, sympathy, consideration, and true love are attributes of God Almighty. To seek such a perfection apart from the Spirit of God is futile. We fail before we start.

We may conclude then, that the privilege of being sweet-spirited belongs to no particular group of people as a matter of individual merit. We can be sure, however, that we cannot be Christians without showing the spirit of Christ. And who among us will say other than that Christ's spirit is preeminently sweet and lovely?

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"Controversy makes the heart cold and the head hot."—  
Selected.

## GOD'S WAY ALWAYS BEST

E. A. Rhodes

We often wonder why the treasury of the church is depleted; there are no funds for the work. We feel ashamed because there is no more work being done. And yet there seems to be no remedy.

It may be that most of us know the reason and the remedy only too well, but yet we have not the spiritual power to remedy it.

There is an example written for our learning in the Old Testament. It is concerning God's dealing with Jacob, the builder of the Jewish nation.

God appeared to him in a dream and made him some very great promises and confirmed them to him by saying, "And behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again unto this land; for I will not leave thee until I have done that which I have spoken to thee of." (Read Gen. 28:10-22.)

Now when Jacob awoke he was afraid and marvelled. "Surely Jehovah is in this place," he said. To receive such promises from Jehovah as Jacob received was enough to fill him with awe. Let us notice what they were. "I will give thee the land whereon thou liest, and will make thy seed as the dust of the earth, and in thee and thy seed all of the families of the earth shall be blessed." Now Jacob, though he was a Jew, did not want something for nothing. He made a vow saying that if God would do this he would give, of all that Jehovah would give him, a tenth.

God has done and promised to do greater things for us than he did for Jacob. Jesus has bought us with His precious blood; there is no condemnation to us (Rom. 8:1); we are heirs of God and joint-heirs with Christ (v. 17); all things work together for our good (vs. 28, 29); He has said, "I will in no wise fail thee, neither will I in any wise forsake thee (Heb. 13:5); God, Christ and the Holy Spirit make their abode with us (John 14:23); He supplies and multiplies our seed for sowing and increases the fruit of our righteousness; He makes all grace abound unto us (2 Cor. 9:6-11); He supplies all our needs according to His riches in glory in Christ Jesus (Phil. 4:19); We shall have a resurrection, a meeting with Jesus in the air; He will give us eternal life; we shall reign with Him and be with Him forever. And there are many, many more very precious and exceeding great promises which we have, and we can be assured that He will not leave us until He fulfills every one of them.

Now, in view of all that God has promised us shall we not with godly fear vow a vow and in that vow do as well as Jacob did? Shall we not do it gladly and willingly that we may show our appreciation for all these good things?

"Give as we are prospered" is the desire of God today. Now, on what basis shall we reckon? God, in establishing the

Jewish economy made it the tenth, according as Jacob had vowed, although He required much more of them.

It took much money and provisions to supply those who waited continually on offering the sacrifices and the Lord would not have them put to shame, so he required them to give a tenth to support this. Now, the Lord has not given us a standard of giving, so we must make our own. The church should be as business-like as the Jews, and if the Lord required a tenth to support the offering of fleshly sacrifices daily, would He require less for the support of the gospel, were He *requiring* now? We might consider: Is the saving of souls a greater work than the offering of animal sacrifices? If it should require more funds, is it worth the investment?

The work of the church is the greatest work in the world and if it is not run on a business basis, it will not and cannot be done. If every member will decide to give a certain per cent of what the Lord gives to him, and then faithfully carry out this plan, there will be no lack of funds for the Lord's work. Let us be faithful stewards of what the Lord intrusts to us.

35 Hongo-cho, 2 Chome, Nakakin, Yokohama, Japan.

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## BEN'S BUDGET

Some, who knew the few disciples living in and near De Ridder, La., generously aided them in securing a desirable lot on which to build a house where God might be further glorified by worship and better work.

I think it good to mention this here because it illustrates how happiness may be made to abound. If and while I live, I shall always thank my God upon every remembrance of such fellowship. To know that, as God's praises ascend from the chosen place, this church, these dear brethren from near and far, are actually having part with us, will make more real and blessed "the tie that binds." No general appeal was made for help. But it was felt that some would heartily desire to have fellowship in our undertaking, if they knew it, and we do not feel that our feeling was unfounded. The need of help was not wholly fanciful; but the partnership of those who sent aid will be long remembered with joy, and thanksgiving to them and to God—to whom, before any or all, we directed our humble plea for the blessing. Does some one feel slighted? Well, such might yet exceed all other helpers. Pray that we may be real fruit-bearing disciples, loving and loyal; that there be no sort of waste or vanity; that our love cool not. The matter of *unity* may be viewed with profit from many angles.

DeRidder, La.

Ben J. Elston.

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"The preacher's task is to cry, as did John the Baptist, 'Behold the Lamb of God;' not to attract attention to himself or to gather a clique around himself."—Erling C. Olsen.

## “SH’MA ISRAEL”

R. H. B.

Being asked, “What commandment is first of all” Jesus answered, “The first is, Hear O Israel; the Lord our God the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” (Mark 12:29, 30.)

### A STRANGE COMMANDMENT

This is Israel’s great “*Sh’ma*,” the central statement of her faith and sum of all her God-given law.. (Deut. 6:4f.) There is a marvel in this passage which in our familiarity with its words we are apt to overlook. Have you not wondered how it could be that this God of Israel infinite in greatness and power, the Creator of all the universe, whose glory and majesty is above the heavens, wants to be *loved*—and that by *us*? Frankly, looking at it from an independent standpoint, the thing is utterly incomprehensible. The more we realize who and what He is, the more we behold the invisible things of Him in the things that are made, His eternal power and Godhead, or consider the heavens, the work of his fingers, the moon and the stars which He has made—the inconceivable vastness of His universe, the insignificance of our little globe in it, and the infinitesimal littleness of man upon the earth—what is stranger than that this God should want us to *love* Him? That He should demand our submission, obedience, homage and respect, that He should command us to honor and worship Him, strange enough though even that would be, would not perhaps pass our understanding. But that He should care to be *loved* by such as we are—? Here reason forsakes us, and we must walk by the light of faith or not at all. It staggers our minds and suggests thoughts beyond the range of mortal man.

Yet so it stands written: “Thou shalt *love* the Lord thy God”; and that not tamely and slightly, or in a nominal fashion. He wants to be loved supremely, with every power and faculty of our being—with all the heart and soul and mind and strength. “What is it to love God with all your strength?” asked a teacher of her young class. “Please ma’m,” answered a little boy, “I love my mother with all my strength.” “Why do you think so?” said the teacher. “We live in the third story and I carry up the coal for mother, and it’s about all I can do.” So does God require a love from us that will serve Him—for love’s sake—to the limit of our strength, a love that enlists every power and faculty of our being, the affection of our hearts, the loyalty of our minds and thoughts. This is the greatest and first commandment, nay, the only commandment, for the second and all the rest are wrapped up in it.

### A GOD REVEALED

If this commandment were put up to a man untaught and unenlightened, his first answer would be, “What is this God that I should love him?” We feel at once that this can be no



arbitrary commandment. There must be something back of it. There *must* be something in God worthy of such love—else the demand would be only a tyrannical law which would drive man's heart into secret hatred, as, alas, by man's misapprehension, it has done in myriads of instances. If God really wants to be so loved and has so commanded, it surely follows that He is supremely lovable. There is that in Him which, when seen and known, would kindle an all-consuming, all-engrossing affection in the heart of man. Just as we frequently hear it said about some person that "to know him is to love him," so to know God is to love Him. Israel had some knowledge of Him, for it was "the Lord *thy* God" that she was commanded to love. He had had dealings with them (even if they had no eyes to see or ears to hear, or hearts to understand) and they surely *could* have known Him. To Christians a fuller, fairer vision has been granted. "This is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." For "the Son of God is come and hath given us an understanding, that we know him that is true." And in the revelation He has given us, the most incomprehensible and inconceivable of all facts is that of His love for us, as manifested in the supreme Gift—God's only begotten Son, His best and His all. Christians are those who have known and have believed the love which God has in them; and they love because He first loved them. (1 John 4:9, 10, 16, 19.)

#### WHY GOD IS NOT LOVED

If we knew Him we would love Him. The reason we do not love Him supremely, if we do not love Him so, is that we do not know Him. And, alas, therein lies our guilt. "Some have no knowledge of God," says Paul; "I say this to move you you to shame." (1 Cor. 15:34.) Quite often Christians are at outs with Him. Like Adam and Eve they shrink away from His presence and hide themselves. Or they put Him off with performances, observances, gifts, good works—for that (we imagine) is what He wants. They attempt to curry favor with Him. They go to church, go through with pious exercises, sing, pray, contribute, hoping all the while that He may recognize their doings. They would be on good terms with Him, make a good showing; establish a good record. But *love* Him? Hardly. Not with all the heart; nor with that love which expels all other loves. Perhaps their whole religion is just an attempt to "get by."

#### WHEN GOD SHALL CIRCUMCISE THEIR HEARTS

Some day the Lord their God will perform an operation on Israel's heart. It will be in the latter days, Moses said, when all the tribulations foretold shall have come upon them—that then the Lord their God will circumcise their heart and the heart of their offspring to love the Lord their God with all their heart, that they may live. (Deut. 30:6.) He has chosen them in the furnace of affliction. They must pass through

tempests and earthquakes and fires. Yet it will not be the furnace, nor the tempest, nor the earthquake that will change their heart, but a still small Voice. But,—Oh why has not the Lord given them that new heart long ago? (Deut. 29:4.) There is an answer. The love that begets love cannot always be bestowed. When the Prodigal turned his back on his father's house, no pleadings, no tears, no assurances of his father's love would have changed or detained him. He would have spurned it all. He must therefore by experience taste the false sweetness and the real bitterness of "the far country." At last, debased, degraded, ragged, hungry he comes to himself, and resolves to go to his father. But it is not the bitter experience, the shame and the hunger and the want that really change him, though these things did compel his repentance. The son's destitution and utter helplessness became love's great opportunity. Now—not before, but now, at long last—could the father reveal his heart to the erring son. And with the vision of the marvel of a love so great, so forgiving, so all-embracing, the last blindness was gone, and the stony heart became as it were a heart of flesh. It could be said that the Prodigal never *knew* his father till that day. So will it be in Israel's last distress. Then shall they see and know and understand the Love they so long had spurned, and they shall loathe themselves for all their sin and folly. In that day there will be a Fountain opened for them for sin and for uncleanness—a Fountain opened long ago, but relatively not to them till they crept back for help and mercy. And then shall they say their "Sh'ma Israel" with deeper meaning, and they shall know what it is to love the Lord their God with all their heart and soul and mind and strength, in the day when the Lord doeth these things.

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## WHAT HARDING SAID OF PRE-MILLENNIAL MULLER

Flavil Hall

Is not J. A. Harding recognized by all well-informed, plain disciples as one of the most illustrious, most loyal, most God-trusting, most powerful evangelists and defenders of the faith contemporary with David Lipscomb? The two men were companions in labor, and their fellowship and co-operation were beautiful.

In a written debate with a noted brother in 1910, Brother Harding wrote:

"For many years George Muller was feeding, clothing and educating twenty-five hundred orphans. Muller took the Bible as his only guide in religion, worshipped God just as we do, as to the apostolic doctrine and fellowship, the breaking of bread and the prayers, and he practiced immersion (not sprinkling) for baptism. [The Life of Muller by Pierson shows that Muller came into the light of such scriptural conviction and practice by his own prayerful study of the Word under

conditions unfavorable thereto]. I have kept pretty well informed concerning his work for more than twenty years. I don't think Brother — would mock at him as he does, if he knew him as I do. In faith he seems to me to rank in the same class as Abraham.”—*Christian Leader-Way*, 1910, May 24, page 9.)

George Muller's ardent, expressed premillennial convictions had no weight with J. A. Harding in reckoning the faith, loyalty, worthiness and true greatness of the former. In *Leader-Way*, March 20, 1909, page 8, Brother Harding says:

“The two remarkable men of the nineteenth century, I believe, were George Muller of Bristol, England, and Alexander Campbell of Bethany, Virginia”—the former so great in faith and trust such as to class him with Abraham, and the latter in leading truth-seeking souls ‘out of the wilderness of sectarian darkness and confusion into the promised land [Moses-like] of peace and liberty,’ as expressed by Brother Harding. In Brother Harding's estimation, Muller rose above all others since the apostolic day in believing in, and depending “upon the efficacy of prayer.”

It was seven that were baptized, including Alexander Campbell, and started in the path of conformity to the word of God alone in faith and practice at Brush Run, Pa. It was seven, including George Muller, that “met at Bethesda Chapel [in England] to unite in fellowship, without any formal basis of bond except that of loyalty to the word and Spirit of God,” in 1832.

Muller's Biographer writes: “I desired to understand more clearly the Bible teaching about the Lord's coming. I had opposed with much persistency what is known as the premillennial view, and brought out my objections to all of which he [Muller] made one reply: ‘My beloved brother, I have heard all your arguments and objections against this view, but they have one fatal defect: *Not one of them is based upon the word of God.* You will never get at the truth upon any matter of divine revelation unless you lay aside your prejudices and like a little child ask simply what is the testimony of Scripture.’

“With patience and wisdom he unravelled the tangled skein of my perplexity and difficulty, and helped me to settle upon Biblical principles all matters of so-called expediency. As he left me [in Detroit] about to visit other cities, his words fixed themselves in my memory.”

With reference to those words and others following, he says through 20 years following, they had “had a daily influence on the life of him to whom they were spoken.” He also says: “We risk the forfeiture of privileges which are not employed for God, and of obscuring convictions which are not carried into action. God's word to us is ‘*use or lose.*’ . . . The *life that is lived unto God, however forfeits human companionship*, knows divine fellowship, and the child of God who like his Master undertakes to ‘do always the things that please

Him,' can like his Master say, 'The Father hath not left me alone.' 'I am alone; yet not alone, for the Father is with me.'" (George Muller of Bristol, pages 261, 262.)

These quotations from consecrated, heavenly-minded men of God I have not submitted to settle points of doctrine, but to help to drive home to the heart the lamentably growing sin of marking for rejection disciples whose convictions coincide with those illustrious dead in Christ and with the convictions of the martyrs of the first centuries of the church. Should not sober reflection upon the lives and words of those bright stars in the church turn those who seem to be giants in malice into men who are "babes" in malice?

Oh, the clouds that hang over Zion in the misrepresentations, distortions and unfairness of men who execrate disciples who now see and express themselves as did Harding, Muller, Pierson, Moses E. Lard, yea, as did Clement (of Rome), Polycarp, Justin Martyr, Irenæus, and other early martyrs!

Pine Apple, Ala.

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## HOME

(Reprinted from *Christian Leader*.)

Home! That word touches every fiber of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

To the little child, home is his world, he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home an heavenly halo, and make it as attractive to him as the home of angels. Home is the spot where the child pours out all his sorrows. Childhood has its sorrows and its grievances; but home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice.

There is one vision that never fades from the soul, and that is the vision of mother and home. No man in all his weary wanderings ever goes out beyond the shadowing arch of home. Let him stand on the surf-beaten coast of the Atlantic, or roam over western wilds, and every dash of the wave or murmur of the breeze will whisper home, sweet home.

What beautiful and tender associations cluster thick around that word. Compared with it, wealth, mansion, palace, are cold, heartless terms. The influences of home perpetuate themselves. The gentle graces of the mother live in the daughters long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and character of sons who come to wear his mantle and fill his place. While, on the other hand, from an unhappy and misgoverned

home, go forth persons who shall make other homes miserable. If we would have a true home, we must guard well our thoughts and actions. A single bitter word may disquiet the home for a whole day. No matter how humble the abode, if it is sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumults of the world, and home, "be it ever so humble," will be the dearest spot under the sun.

The sweetest type of heaven is home. Heaven itself is the home for whose acquisition we are to strive most strongly. Home in one form or another is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom, and life would be cheerless and meaningless, did we not discern, across the river that divides it from the life beyond, glimpses of the pleasant mansions prepared for us. Yes, heaven is the home towards which those who have lived aright direct their steps when wearied by the toils of life. There the members of the home on earth, separate here, will meet again to part no more.

Della Bentley (Mrs. J. M. McCaleb.)

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#### D. LIPSCOMB ON STAGES OF THE KINGDOM

"The kingdom of God means the realm subject to the rule or reign of God. It embraces the universe. . . .

"This kingdom, now established, will yet pass through *successive stages* of development until it ends in the 'everlasting kingdom of our Lord Jesus Christ.' . . . The kingdom in its present stage is the same kingdom, but in a lower stage of growth and development.

"The kingdoms of the earth shall become the kingdom of God and of Christ, when the will of God shall be done on earth as it is done in heaven, and when earth itself shall become heaven, and God shall dwell with His people and be their God, and they shall be His people. . . . If we would try to view revelation as a continued, but connected revelation of God, and the different phases and stages of his kingdom as stages and developments of one harmonious, connected whole, it would enable us to understand these things better, and to see a beauty and Godlike grandeur that without this we cannot see."—David Lipscomb, *Gospel Advocate*, May 21, 1903.

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#### BOWSER CHRISTIAN INSTITUTE

I am writing five hundred of our white disciples, hoping to interest them in the work I am trying to do in training preachers and workers for the cause. We have ten schools among the white disciples and not one among the colored. I have been in the church of Christ about 42 years; am now 65 years old. I have just closed a deal for a house and lot (where I can teach and house about 20 students, for \$1,000). I kindly ask if you are at all interested in the work among my people, to help me raise the money to pay for this property. \$400 is necessary to be raised at once. Please send \$2, more or less, if you possibly can. Please show this card to others also.

2000 N. 14th St., Fort Smith, Ark.

G. P. Bowser.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Bro. Cassell, of the Philippines Mission was invited to teach in a student conference for about a week at a point 300 miles north of Manila. \* \* The "China" Smiths give a glowing report of their travels back to Hong Kong and the welcome accorded them there. \* \* Sister Myrtle Rowe, of the Namwianga Mission in No. Rhodesia, besides reporting good progress on the construction of school buildings, says they have several out lately starting village schools and that good word is coming in regarding their work.

Boils or carbuncles still plague Bro. George Johnson, though two of these troublesome things had been headed off by a treatment of hot lysol water. \* \* Bro. Rhodes, of Japan, has also joined the carbuncle club, but was seeing the doctor in the hope of getting out! \* \* From a cool brick house at Coyville, Kansas, comes a warm communication from Odessa Davis. Her husband has been in Nashville, Chattanooga and other southern places. \* \* Sister Estella Bernard has been receiving of the skill of Hong Kong dentists and Sister Mattley has received some relief from her asthmatic suffering from the hands of the chiropractor. \* \* In a recent month, nine were baptized in Bro. W. L. Brown's work in Cape Town, a city of 260,000 inhabitants. \* \* George Scott, of Namwianga Home, Northern Rhodesia, has been doing some more baptizing—two persons this time. \* \* It is remarkable how many and what kind of things missionaries can suffer from—carbuncles, tooth troubles, asthma, short support, etc., but here comes a report from Bro. E. L. Broadus who is seeking to regain his health in Lancaster, Ky., telling us that his arm swelled so much that the doctor thought it might burst, but it is better now. \* \* Remember in prayer (and purse) the Garretts, of Salisbury, Southern Rhodesia, who have had sickness in their family. \* \* Sibyl Short has had an appendicitis operation and also tonsilectomy. \* \* Air mail has passed between Hong Kong and Lancaster, Ky., in 10 days.

Here is some more sadness from the mission field. Upon opening an air letter from Bro. Dow Merritt written June 2 and received here on the 21st, we found that Sister Merritt who very recently had a tumor removed had to return to the hospital and undergo a further operation. "She suffered immense shock," says the letter, "Came near death's door and hovered there for several hours. She was on the operating table nearly three hours. Her first operation was within six weeks after she discovered the tumor, then after two weeks she had this one but it was much farther advanced than the doctor thought. . . . Now he says she must go south as soon as she is able to have deep X-ray treatments. This has been an awful experience for us. . . . Iris ought to come home. . . . She

can get her schooling some other time. I do not know whether she can get off with the Reeses or not." Iris is in Colorado; the ship to carry the Reese-Shewmaker party sails July 8; and air letters are out inquiring about passage, passport, etc. We know Brother Merritt has no funds with which to meet these additional expenses of two trips to the hospital, two operations, travel, special electrical treatments at some remote point and the fare of his daughter across the greater part of the nation, on to England, thence to Cape Town and upwards of 2,000 miles to Kalomo. Knowing these things, it is our privilege to sympathize practically with the family. Gifts may be sent Tona Covey, 2210 Portland Ave., Louisville., or to Brother Janes, 1046 Dudley, Louisville, Ky. \*\* Word also comes that Sister Lillie D. Cypert, of Japan, is in the hospital from collapse after holding on much too long to her strenuous work. Fellowship for her may be sent Bro. J. A. Dickey, Box 4266, Dallas, Texas. Pray for all the sick missionaries and for the Reese-Shewmaker party to Africa.

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### A PRODIGAL CHURCH

A man, recently bidding for a job we had to let said, "I belong to the Prodigal Church."

Possibly he spoke truth he never intended. There are, indeed, "prodigal" churches. They waste their substance, talent, time, opportunities, means! Yes, even in "riotous living." The "Protestants of these United States" are worth 38 billions in dollars! Yet, they are not able to evangelize the world nor take care of their poor. *And there is a famine! A famine of the word of God!* But not until the "Prodigal Church" comes to itself will it return to the Father. *Pray for the Prodigal Church.*

#### PRAYER CHANGES THINGS

BUT — There would be no "Prodigal Church" if there were no prodigal members. Prodigal members make the Prodigal Church! — S. C.

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### THOMAS E. WATSON

June 10 marked the passing of one of Portland Avenue's oldest members, Brother Thos. E. Watson, aged 72. He was a boy in the Sunday school started by the 18th and Chestnut St. church as a mission in an upper room at 26th & Portland Ave. sixty-three years ago. He grew up in the church and was a faithful servant of the Lord, ready unto every good work, up to the time of his departure. He was twice married, both of his companions having gone on before. He leaves four children, two by each marriage. All are baptized believers.

Incidentally, in that same Sunday School were four sisters, the Holsclaw girls, three of whom, Mrs. Montgomery, Mrs. Reynolds, and Mrs. Mershon, are still in regular attendance at Sunday School at Portland at the present time. Mrs. Tharpe, the oldest sister of the four, now unable to get out, carried her baby, now Mrs. Stockton, in the cradle roll.

Also in June two faithful members of more recent years, Brother Lawrence Dundon and Brother Fred Oestreich, were called home; and in May, Bro. K. Boles, for many years a member at Portland, who labored with the M Street church after work was opened up there, went to be with his Lord. And so they are passing.—M. E. H.



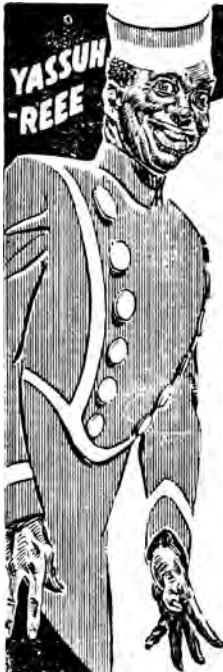
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