

"Suppose"

A SONG BOOK STORY

SUPPOSE you had collected all the song books of America, the best from England and some other lands—one each of every kind.

Suppose you had a book-case full of them, three hundred different hymnals, aggregating, say sixty thousand numbers, and representing several languages.

And suppose you had spent many years working through those books, taking out all the best, both of stately hymns and of the more popular "gospel songs," and done in right proportion to suit every department and service of the church, from primary class to the solemn assembly: songs for all occasions and on all Bible themes, in proper balance for worship, Bible class, evangelism, children, radio programs, etc., including solos, duets, quartets and choruses—(there are 50 finest invitation songs, 18 metrical psalms set to lovely music, over 100 songs suitable for children and the younger group including the 24 best for the primary age, 12 male quartets, 17 chants, 36 short "memory choruses.")

And suppose that you had culled and winnowed until you had reduced the lot of sixty thousand to a usable number, the best six hundred, the condensed cream of all hymnology, those songs that never wear out, every song thoroughly unsecular and scriptural, high grade, but not too difficult.

Suppose you knew that you were the first compiler to break through certain copyright obstacles which for years have made it positively impossible to print all the best in the same book.

And that, sparing no expense, you had secured a hundred and fifty choicest copyrights, ranging in cost-up to \$150 each.

And now suppose you had built these six hundred songs—the best from all the books, into the *world's only perfectly alphabetical hymn and tune book*, enabling one to turn quickly to any song desired, without referring to the index, or to start up an invitation song or devotional hymn without announcing it.

And suppose that (besides the self-indexing system) you had fully classified by indexes the whole work—by tunes, texts, topics, titles and first lines—enabling one quickly to fit a song to any sermon-subject or Bible lesson, or a hymn to a familiar tune.

And then suppose the finished work had come from the press and bindery mechanically superior and as beautiful a hymnal as you ever saw: printed on an unglazed made-to-order paper that courts the eye in the most trying light; all songs in clear, uniform, large-size type; round or shape notes; bound in a rich strong cloth, the covers unbreakably hinged, ribbon book-mark, tinted edges, dignified and beautiful—altogether fit in appearance, says one, "to hand to the King of England."

And suppose the book had already received the unsolicited endorsement, as *the very best extant*, of more than three hundred prominent singers, leaders, and preachers, and of purchasers in every continent and practically every state and province of U. S. and Canada, representing hundreds of churches that now use it.

And finally, suppose— But why not send for a returnable sample of the "New No. Two," free upon request, and see for yourself?

"Great Songs of The Church, No. 2," cloth, 65 cents, delivered.

(Round or Shape Notes: specify which)

GREAT SONGS PRESS, BAXTER STATION, LOUISVILLE, KY.

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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Class No.	10	Months					Total	Average	H. R.
		January							
		3	10	17	24	31			
TEACHER	James Brown	100	100	100	100	100			
PUPILS	William Jackson	65		80	65	80			
	Hugh White	100	100	100	100	100			
	George Smith		80	65		65			
	Larry Love	85		100	65				
	Harry True	100	100	100	100	100			
	Lloyd Huston			80		65			
	John Halsey		65			65			
	Harry Mann		80			100			
	Richard Carvin	80				65			
Total Credits Earned		530	525	625	475	675			
Enrollment, Including Teacher		10	10	10	10	10			
Class Mark—Credits Divided by Enrollment		53	52.5	62.5	47.5	67.5			
Number Visitors Present		2	0	1	1	0			
Total Number Present		8	6	8	7	8			
Offering		30	24	32	28	34			

		February					March					Total	Average	H. R.
		7	14	21	28	7	14	21	28					
		100	100	100	100	100	100	100	100	100	100	1300	100	H. R.
		100	65	85	85		100	65				790	60	
		100	100	100	80		100	100	100	100		1280	99	
		80	80	100			65	100				449		
				80		100	100					530	41	
		100	100	100	100		100	100	100	100		1300	100	H. R.
		80	80	100		80	80					365	43	

THE MEIGS SYSTEM IS SIMPLE, COMPLETE AND CAUSES GROWTH

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OFFERING	15	OFFERING	15
PERFECT MARK	100	BIBLES	10
		PERFECT MARK	100

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THE WORD AND WORK

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With nations in the Maelstrom of Distrust,
Our souls rejoice in one eternal truth:
—The faithfulness of God!

For ever in the past it thus hath been;
For ever it shall be in coming scene;
Nothing in earth nor sea nor sky can change
—The faithfulness of God!

—Anne Catherine White.

WORDS IN SEASON

R. H. B.

"ANTISEMITISM"

"Antisemitism" is as old as Israel. Because in a lost world God created and separated for Himself a nation, for a foothold, for a base of operation, a center from which the light of His knowledge could ultimately go forth unto all the world ("for salvation is from the Jews," John 4:22) the enemy has raged against that people from their inception, and has sought their destruction from off the earth. No nation has had to face such a tempest as have sent forth their withering blasts against the people of Israel. Their very existence today is itself a miracle, inexplicable apart from the Holy One of Israel, their keeper who neither slumbers or sleeps. (Ps. 121.) "For, I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed," saith the Lord. (Mal. 3:6.) If it had not been Jehovah who was on our side, let Israel now say—if it had not been Jehovah who was on our side, when men rose up against us—then they had swallowed us up alive when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our souls; then the proud waters had gone over our souls." (Ps. 124:1-5.) "Many a time," says Israel, "have they afflicted me from my youth up; yet they have not prevailed against me. The plowers plowed upon my back; they made long their furrows." (Ps. 129:1-3.) In Egypt they were oppressed and reduced to slavery, and their little ones murdered. When they were settled in their land they were surrounded by "evil neighbors" (Jer. 12:14). Not a single neighboring nation (Tyre alone for a brief time excepted) was friendly to Israel. Jehovah indeed used their hatred and venom for the discipline of His people; but He never failed to hold them responsible, and to pour out His retribution upon the nations that afflicted Israel. For their hatred

of that people was at the bottom hatred of Him, inspired by Satan. Though the Assyrian was the rod of God's anger, the staff in whose hand was God's indignation, yet when the work of His chastisement upon Israel was finished, He would turn His hand to "punish the fruit of the stout heart of the king of Assyria, and His anger would be turned to the Assyrian's destruction. (Isa. 10:5, 12, 25.) And though Nebuchadnezzar was His "servant," to execute His judgment upon Judah, yet when the work was done, God declares "I will punish the king of Babylon . . . and the land of the Chaldeans, and I will make it desolate for ever." (Jer. 25:8, 9, 12.)

ANCIENT AND MODERN

Through the centuries before Christ, untold, unspeakable have been the sufferings of that people; but more terrible still since the destruction of Jerusalem in A. D. 70—at the hands of the Romans; in the middle-ages, in Spain, where some of the bloodiest and most infamous chapters of oppression and persecution were enacted; in Czarist Russia, where millions were crowded "within the pale" under conditions of abject poverty and bitter oppression, always liable to "pogroms" whenever the whim of the mob listed; in Poland where every sort of proscription and mob-violence was heaped upon them; also during and after the world-war, in various countries of Europe and the Near East and the more recent and present time ghastly persecutions of the hordes in Germany—indeed to a greater or less extent everywhere, the hatred of the Jew, malignant, malicious, with peculiar preternatural virulence has manifested itself. Thus Jehovah did, as He had forewarned and foretold before ever they entered into their land, scatter them among all peoples from the one end of the earth to the other. "And among these nations shall thou find no ease, and there shall be no rest for the sole of thy foot; but Jehovah will give thee there a trembling heart, and failing of eyes, and trembling of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have no assurance of thy life. In the morning thou shalt say, Would it were even. And at even thou shalt say, Would it were morning, for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." How literally has God fulfilled these faithful words of warning upon them, throughout the many centuries and unto this very day! Verily when God chose Israel He chose them in the furnace of affliction!

THE FINAL AIM OF ANTISEMITISM

These afflictions will some day come to their climax. "The spirit than now worketh in the sons of disobedience" (Eph. 2) will continue to press the matter to a final issue, when he will stir up the rebellious, God-defying nations to a concerted effort to destroy Israel completely from the face of the earth. "Come and let us cut them off from being a nation," they will say; "that the name of Israel may be no more in remem-

brance." (Ps. 83:4.) But there they will encounter "the thick bosses of the buckler and shield of the Almighty." For, among other things, the same Lord that foretold their age-long affliction, also declared that Israel, the nation which sprang from Abraham, Isaac, and Jacob, should never cease to exist. "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11.) This is the one and only explanation of the fact that the nation still exists; and therein also lies the certainty of its continued existence. For men, nor devils will be able to extirpate them. Great have been their failures and transgression. But all that was foreseen, including their rejection and slaying of their Messiah, for the prophets had foretold it. Yet in full view of all, the Lord declares that they shall be preserved to national existence, and restored to spiritual life. "Thus saith Jehovah who giveth the sun for light by day, and the ordinance of the moon and of the stars for a light by night, who stirreth up the sea so that the waves thereof roar: Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah; If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off the seed of Israel for all that they have done, saith Jehovah." (Jer. 31:35-37.)

WHEN GOD HIDES HIS FACE

"I will hide my face from them," said the Lord. (Deut. 31:17, 18; 32:20.) The consequence will be that "they shall be devoured and many evils shall come upon them." And so it is at this day. When God hides His face from them then they are in trouble and distress. Will it always be thus? They must often in their exile have thought wistfully of their highpriestly blessing: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." In their exile, in their sufferings and ceaseless agony, day and night, over and over they have cried, "Turn us again, O God, and cause thy face to shine, and we shall be saved." (Ps. 80:3, 7, 19.) Will it ever be so? The word of God speaks of the day when He shall hide His face from them no more. "I will wait," says the prophet, "for Jehovah that hideth his face from the house of Jacob, and I will look for him." (Isa. 8:17.) Why wait for that which shall never come? Ah, but it will, for the mouth of the Lord hath spoken it. For (speaking of them as the context shows) He says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah, thy Redeemer." (Isa. 54:7, 8.) The prophet foresees the day of their turning and hears the penitent Israel-

ites' confession to the Lord:

"But as for me—I will look unto Jehovah,
I will wait for the God of my salvation:
My God will hear me.

"Rejoice not against me, O mine enemy;
When I fall, I shall arise;
When I sit in darkness, Jehovah shall be a light unto me.

"I will bear the indignation of Jehovah,
Because I have sinned against him,
Until he plead my cause, and execute judgment for me:
He will bring me forth to the light, and I shall behold his
righteousness.

"Then mine enemy shall see it,
And shame shall cover her,
Who said unto me, Where is Jehovah thy God?

"Who is a God like unto thee,
That pardoneth iniquity,
And passeth over the transgression of the remnant of his
heritage?

He retaineth not his anger for ever,
Because he delighteth in lovingkindness.
"He will again have compassion upon us;
He will tread our iniquities under foot;
And thou wilt cast all their sins into the depth of the sea.

"Thou wilt perform the truth to Jacob,
And the lovingkindness to Abraham,
Which thou hast sworn unto our fathers, from the days
of old."—Micah 7:7-9, 18-20.

THE MENACE OF ANTISEMITISM

Like a threatening flood, Antisemitism—the hatred of the Jew—is rising in our own country today. No doubt (for God makes the wrath of man to praise Him) the Lord will use this evil force to further His benevolent purpose (Jer. 29:11). But as of old, back of this movement is the conscious or unconscious hate of Jehovah, instilled by the Prince of darkness, into the hearts of men. (Ezek. 35:5, 10-13.) A skilfully directed propaganda is being disseminated through our land, the object of which is to inflame the hearts of the ignorant, and to create prejudice and hate against the Jew. Racial hatred is at all times too easily stirred up in any case; more easily however toward the ancient race of Israel. Accusations and slanders are being promulgated in order to stir up an antipathy against them, such as has been and is now raging in countries of Europe. May the Lord graciously save this nation from this evil; and when He shall judge the Gentile nations for their treatment of the Jew (Joel 3:1-4) may our land and our people be exempt. I speak not of Christians: it is theirs to love *all* men, forasmuch as God has so loved them; to do good to all, to save all, to bless all. And if we make any distinctions or showed any partiality it would surely be to-

ward that people whom originally God made the channel of a blessing to us—"who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." (Rom. 9:4, 5.)

* * *

"IFS" AND "ANDS"

A brother kindly requested the editor to tell him just what would have happened if the Jews had accepted Christ. If our friend will tell us what would have happened if Adam had not sinned, or if Noah had refused to build the Ark, or Abraham had not responded to God's call, or if Moses had accepted the proposition God put before him (Exod. 32:10), or if Saul had been obedient to the Lord (1 Sam. 13:13); or, coming down to the New Testament, if Judas had not betrayed Christ; if Pilate had refused the Jews' demand to crucify Him—will one please tell us what would have happened in those cases? For manifestly it *could* have been otherwise than it was. God did not compel Adam to sin, did not desire that he should; He did not make Noah build the Ark or force Abraham to obey. And Moses was perfectly free to let God wipe out the nation and make him the forefather of a new nation; though, if he had, how the promise to Judah (Gen. 49:10) would have been fulfilled, no mortal can see or tell. And if Saul had obeyed, the kingdom would have been forever his—therefore belonging to Benjamin; and what would have become of God's purpose toward Judah and David! Neither did Judas have to betray Christ, nor Pilate have to deliver Him up. So there are any numbers of "ifs" that could be put, and an equal number of "what thens" could be asked which no man could answer. There are some brethren who cannot for the life of them see where or how the church could have come in if Israel had accepted Christ, and the promises made to them and to their fathers had been fulfilled; and why, in that view of it, the church would not be an "afterthought." According to the same view the whole scheme of redemption must have been an "afterthought," for it did not come into view till Adam had sinned. Perhaps some wise-acre could reason that God meant to have a man to govern the earth for him, but He couldn't do it because the man chose to disobey, and so God had to revise His plan and work things another way. Thus all the dispensations, the coming of Christ, the Cross, the gospel, and everything could be made to look like an "afterthought." This would be but a sample of the juvenile sort of reasoning often seen in the papers, and not rarely shouted from the pulpits by "champions of sound doctrine." Well, brethren, you have run up against a granite boulder on which full many strong heads have been broken, namely the old problem of "God's sovereignty and man's free agency"—how both can be. We'll never solve *that* question. We merely know that things are as they are. Men were left free, and yet

God worked out His sovereign will. No, God did not compel Adam to sin, did not want him to sin; God did not want to have to destroy the world by a flood; God did not desire that Saul should fail; or that Israel should go into captivity; or that the Jews should reject their Christ when He came. Was not the Lord Jesus sincere when He wept over them? Yet it was by their fall that salvation came to the Gentiles. In fact all those events of the past were necessary factors in bringing about the church. Yet the church was of God's "eternal purpose." (Eph. 3:10.) Who will explain it? No one ever has; and it is safe to predict that no one ever will. But so it is, just the same.

WAS THE CHURCH FORETOLD IN THE OLD TESTAMENT?

The Editor also received a query as to whether or not the church was ever foretold in the Old Testament. It was foreshadowed in Adam and Eve (Eph. 5:31, 32); and dimly prophesied of in such passages as Psalm 45. But no direct and plain prophecy of the church is found in the Old Testament. There is much O. T. scripture that is *applicable* to the church; in fact all scripture given by inspiration of God is profitable to all the church, whether by way of example (1 Cor. 10) or for doctrine, reproof, correction, instruction in righteousness (2 Tim. 3:16), or to minister patience, comfort, hope (Rom. 15:4). But of the church itself the Old Testament revealed nothing. We are distinctly told that the church embodies a mystery "which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit"; and, again, the apostle speaks of "the dispensation of the mystery which for ages hath been hid in God, who created all things; to the intent that now . . . might be made known through the church the manifold purpose of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:4-11.) Now a "mystery" is "not a thing unintelligible, but what lies hidden and secret till made known by the revelation of God" (Bloomfield, Greek Test.) or (as says Sanday in his commentary on Romans) "something which up to the time of the apostles had remained secret, but had then been made known by Divine intervention." That the Gentiles were to be saved and blessed, was indeed no secret: the Old Testament abounds with predictions of that fact. But even a superficial examination of those prophecies shows that it is always through Israel's exaltation, and in subjection to Israel's supremacy that the Gentiles were to be blessed. But the conception of a Body in which elect individuals of Jews and Gentiles were to be "fellow-members" on perfect parity and equality, and "fellow-partakers of the promise in Christ Jesus through the gospel"—this was a thing never before revealed. And that is what we see in the church. The church is a new thing—not indeed new to God's mind, but so far as His revelation to men and His dealings with them today is concerned.

NEWS AND NOTES

We print in this issue Bro. A. M. Morris' last first-page editorial from **People's Bible Advocate**—that is, the last editorial that was printed before his recent death. Bro. Morris was a good man and a true, and his humility greatly advanced the cause of Christian unity. Without that meek and lowly spirit no "Unity Movement" will ever go far (Eph. 4:1-3).

I am still glad that I was present in the Kansas City Unity meeting of 1938, when Bro. Morris and Bro. Sommer, former co-editors of the **Review**, came to an understanding. That reconciliation has brought great blessing among their thousands of friends and converts, and much joy to all who pray for the peace of God's people.—E. L. J.

New Orleans: "Boll's article on the 'Millennium' is very clear and scriptural.

"May the Lord purify His people in these grievous times."—Stanford Chambers.

Manila, Philippines: "One of the teachers at the Hospital and one of the nurses want four copies 'Great Songs,' No. 2. We are not selling any of the ones you and Bro. Skiles sent us, but keeping them for the use of the mission.

"They have already got much pleasure out of them. We leave a few copies with them through the week and I am sure they will away many an hour singing.

"Recently I was in Mindoro during a severe typhoon, but we gathered around the table in the evening and sang 'Master, the Tempest is Raging,' while in very deed it did rage all around us, and many other songs were sung. There were 18 of us in the frail house that seemed as if it might give way before the storm any moment. We are very thankful that it stood and we came safely through to clear, calm weather; but for some 30 hours we were completely shut in."—H. G. Cassell.

A new series of hotel advertisements will soon commence in this magazine: Atlantic of Chicago, Georgian of Seattle, and Cecil of Los Angeles (see 3rd cover). These are high-grade hostelrys, but not too high, and our traveling friends will enjoy them. We have, person-

ally, or through friends, investigated all three, and this office will be pleased to answer any inquiries.

Surely, our readers will bear with us concerning the small amount of valuable space used, when they understand that we have always been able to make these hotel ads pay the Word and Work some needed cash returns. Even members of our staff, using the service in exchange for advertising space, have been re-im-bursing the Word and Work in cash.

Winslow, Ind.: "After careful examination of the No. 2 book, I am greatly impressed with it and commend your efforts, and your taste in the selections. Send us 96 copies."—Sampson Alexander.

The Apostolic Review of Indianapolis goes back to its famous earlier name, **American Christian Review**. The Jan. 16 issue is very interesting. Evidently the **Review** still has "worlds" of friends.

Pineville, Ky.: "That is a very interesting bit of information, about the reprinting of my W. W. article in the **Dawn**, of London. I appreciate your passing it on to me.

"The first day of the year, I left Jacksonville, stopping over at Valdosta a few days, and came on to Pineville to begin work with the brethren here the first Sunday of the year. The arrangements are for me to be here three or four months; after that, as the Lord may direct. Morgan Carter is preaching for the Woodstock Park church in Jacksonville."—J. Edward Boyd.

902 Poplar St., Abilene, Texas: "Sunday, Dec. 24, was our last day with the good Linton church in Ind. We visited with the new congregation in Toledo, Ohio the 5th Sunday of December. En route to Abilene, we stopped in Dallas and visited in the home of Bro. and Sister J. E. Blansett, and I was privileged to speak for the Fair Park brethren on Wednesday night.

"We plan to spend a short time with the South Side church here. From the very beginning, work with this fine little congregation has been pleasant. Interest seems good, for which we praise the Lord. I began teaching a singing class (well attended too) Monday night, and through next week we plan to have

the class every night.”—Robert B. Boyd.

Lexington, Ky.: “We have baptized 3 in the last month. Another placed membership Jan. 7, 4 in all. Two baptisms were from Melrose congregation, one here, and one by membership.

“The last W. W. is especially good. Those were fine tributes to that good man of God, Bro. George Klingman.

“Pray for us here; I cease not to pray for you.”—H. N. Rutherford.

Westminster College, Fulton, Mo.: “I haven’t forgotten my W. W. department. Getting a routine established and various interruptions have delayed me in preparing copy. I hope to have copy in your hands by the end of January.”—J. W. D. Skiles.

Just at this time, there are available some good used copies of “Great Songs” No. 1, 450 numbers, at 20c, delivered. Usually, there is more demand than supply, of the used books, and these will not be available very long.

Flat Rock, Mich.: “A brother recently placed his membership with the church at Ypsilanti and he is a good song leader. Our meeting place was filled to capacity yesterday, Jan. 7, and the need for a larger place was very apparent, as it has been several times in the past. We hope to purchase a large double corner lot with a building on it that will take care of our present needs and still have room to put up a new building without disturbing the old one. We are glad to be able to report a substantial spiritual growth also.”—J. Ray Chamberlin.

Harrodsburg, Ky.: “The No. 2 ‘Great Songs’ is full of beautiful pieces, a beautiful book in every way.”—Ava Duggins.

Long Beach, Calif.: “After so long, my precious book ‘Lessons on Hebrews’ by Bro. Boll was found. I have esteemed it very highly ever since I first saw it. It appealed to me more than anything ever had, and did me more good. I am so thankful to have it again.

“I thank and praise the Lord for His goodness and mercy and kindness.”—Clara B. Dickison.

Pekin, Ind.: “I do love to read Bro. Boll’s good articles in the Word and Work. They are so instructive

and inspiring. I like to read all that is in the Word and Work.

“‘If we love one another, God dwelleth in us, and his love is perfected in us. 1 John 4:12.’”—Linnie Johnson.

Franklin, Ky.: “I get so much good from the W. W., and do not want to miss a copy. The extra enclosed you may use on the year’s deficit. Only wish it were much more”—Mrs. J. P. Waldron.

Buechel, Ky.: “The church here, under the guidance of Bro. John T. Glenn, who for a quarter of a century has been our faithful minister, is moving on toward higher ground.

“We are highly pleased with our new song books, the No. 2. It is indeed a choice collection, and we think it has no peer.

“Thanks, thanks, and then more thanks to W. W. for the two volumes given me of the **Millennial Harbinger**. Rich and rare old volumes they are. They are second to nothing in our home, unless it be the old wooden-wheel clock on the mantle!

“Best wishes to the W. W. Long may it live as a gospel messenger. It really stands out from the crowd.”—Will Reader.

Brother Showalter’s article, “Concerning the Millennium,” appears in this issue, with brief comment from us. Brother Boll’s article on the same subject (which see in December, 1939 W. W.) is appearing in the **Firm Foundation** of Austin, Tex., on this exchange arrangement.

“‘Great Songs of the Church’ (No. 2), is the best collection for churches of Christ I have yet seen.”—S. S. Lappin, Bedford, Ind.

Highland church, Louisville, is studying 1 Thess. in connection with prayer-meeting on Wednesday nights. An enthusiastic singing class meets at the ministers’ home on Friday nights. All the young people activities of the church are at peak interest.

Jasonville, Ind.: “We are more than pleased with the new song-books.”—Mrs. Wm. Lutenberg.

The Louisville Union Song Rally for February was held at Camp Taylor church, Feb. 6. The next is to be at Shawnee church, first Tuesday night in March.

“SIGNS IN SUN AND MOON AND STARS”

Stanford Chambers

Jesus foretold not simply future events, but future events as signs—signs pertaining to the end of the age. Peter foretells that “in the last days mockers shall come with mockery . . . saying, Where is the promise of his coming?” They are such as see no signs. They doubtless see the events, but see in them no sign. They can recall having heard or read of similar things before. “All things continue as they were from the beginning.”

On January 8 the Associated Press gave out a report by Dr. Albert J. Newlin of Santa Clara University of most astounding sun spots observed from their observatory January 6. C. A. Watt, of the Astronomical Society of New Orleans, photographed through a telescope a group of these spots which, he says, measured 127,000 miles in length. This is more than five times the circumference of the earth! Dr. Newlin considers these spots unusual also in the fact that they were in the sun’s northern hemisphere rather than in the southern. He refrains from predicting their probable effect on the earth, but says that those occurring heretofore in the southern half have been accompanied by marked weather disturbances and interference with radio communications.

Now, we are not to say that these sun spots are *the* “signs” Jesus was foretelling, but we can be positive on this point: No one can say that we have to wait for “signs in sun.”

As much can be said, and just as positively, concerning other signs foretold. Will those signs be yet clearer? They may be; no one can say they *must* be, that is before our Lord comes for them that are His.

It is to be noted that the sun comes in for special attention in a number of later passages, because of “most astounding” occurrences affecting it. In Rev. 6:12 it becomes “black as sackcloth of hair.” In 8:12 “a third part of the sun is smitten.” In 16:8 the fourth bowl is poured out “upon the sun; and it was given unto it to scorch men with fire.” Occurrences amidst the stars are also “astounding” in connection with these same references.

But we are told that the prediction does not mean the material sun, moon and stars; that the sun is symbolical of Scriptural light, and its darkening a symbol foretelling the spiritual darkness ensuing as men turn away from the truth. Suppose that were granted: even such a “sign” we do not have to wait for. And the stars, they say, are the great preachers and teachers of God’s word. Suppose that were granted; many, indeed, of them have fallen, so that for that “sign” we do not have to wait.

In the same prophetic message Jesus said “there shall be great earthquakes.” We are told that these are not to be literal earthquakes, but that the earthquake is used as a symbol of political upheaval. Suppose that were granted; we cer-

tainly do not have to wait for that fulfillment. True, there may come other far greater "earthquakes," but no one can say with authority that such has to be before the Lord takes His own to Himself.

But is it not a fact that physical disturbances have always been accompaniments of spiritual apostasies? and has not God always visited His judgments in this way upon ungodly men and nations? And if so, isn't it likely that He will continue to do so, and that we are not likely to go far astray in our interpretation if we let Him sometimes call an earthquake an earthquake and the sun the sun?

BEN'S BUDGET

Ben J. Elston

I shall not say, "Geo. A. Klingman has *fallen!*" Rather, he has *risen!* I was unusually moved by the news. Have read all I have concerning it. He was much to me. Surely he will rank high on the score of goodness, and is not that the greatest real tribute I can bring? Some called him "the Martin Luther of the (old) College of the Bible." Where he was sure he could be *good*, he was *bold*. "The law of love," so featured by his father-in-law, was, in my opinion, his real guiding-star. George *led*, only when he could feel both kind and safe. He would sacrifice self, not what he believed to be true and fair. He believed "*with the heart*." Personal influence had a wonderful illustration in him. George, on paper was never understood by any so well as by those who also knew his life, his form, features, voice. These, to the well-disposed, were eminently arresting. His pure soul saw much good, and enjoyed it, constantly endeavoring to increase its volume; but the abounding iniquity, which he truly abhorred, only gave its dark back-ground the better to show his own heavenly citizenship, and stamped him blessedly as being among us only as a pilgrim, a sojourner, a stranger—*on his way home!* Does he *now* know better that "God is," than when he marshalled the facts for that volume? Hope comfortingly rises to say: "By *experience*, yes!" And will we not bid every dark doubt depart and see him—and HIM—as he is? I take it the departed had no distrust in God from his parents. So far as I am conscious no such vile possession ever be-gloomed the hearts of mine. Fortunate children! Such spirits, Spirit filled and led, only mingle with earth's impure for the blessing they can be to such; to accomplish their Master's will in them in His redemptive work, and for the real joy of such service. But, knowing it to be very far better, "they desire to be absent from the body and at home with the Lord." Very soon, I hope to be with him again, purer and happier than he has ever seen me.

Your most precious gift is your time. It is your most valuable possession. And how you spend your time determines how you will spend eternity—*your* eternity.—S. C.

CONCERNING THE MILLENNIUM

G. H. P. Showalter

(The reader will find explanatory note and Comments by the Publishers on page 40.)

The millennium is a subject upon which there is, unfortunately, a wide diversity of opinion. And opinion finds a fruitful field where matters of faith may be easily subordinated to man's too frequent and too persistent inclination to explore, discover, and speculate. It is an easy matter to accept, in simple confidence, the document called the "apocalypse" or "revelation." A little more study as to what "it says," and a little less speculation as to what "it means" would doubtless be a most wholesome turn in the mental wanderings of many who challenge the attention of Bible readers respecting the book of Revelation. But this trouble has been dangerously dogmatic and insistent even in regard to most other portions of the Sacred Writings. The prelates, priests and preachers "have taken away the key of knowledge" and tell the common people that the Bible must be "spiritualized" before it can be understood. It is with less surprise, then, that we encounter leaders and would-be leaders who urge strange and speculative interpretations of the contents of such a book of prophecy as Revelation, where so free a use is made of language so highly metaphorical and symbolical. I shall mention three difficulties that have faced the student of Revelation.

1. As to the vocabulary. It is clear that we must understand the vocabulary of a writer in order that we may with safety and certainty arrive at a conclusion as to what he says. A document would be unintelligible to anyone if written in a language foreign to him—a tongue he does not know nor understand. Similarly, in a language we understand, we must yet know the meaning of the words used, and, in the case of figurative language, must know the exact sense in which a word is employed in its changed application. When the Christ, in reply to the warning from the Pharisees in regard to the wrath of Herod against him, said unto them: "Go and say to that fox, . . ." he used the word "fox" in a figurative sense and it would create the utmost confusion to undertake an interpretation that would involve the use of the word "fox" in its commonly accepted sense (Luke 13:22). This is recognized by the ordinary reader without difficulty. Again the seven stars in the right hand of "one like unto a son of man" were symbolic, so were the seven golden candlesticks. John would not have known what they represented had he not been informed by the gracious heavenly visitor: "The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches" (Rev. 1:12-20). Disregarding this definition as to the meaning of the "stars" and the "candlesticks" would have brought confusion to John, and "confusion worse confounded" to his innumerable host of "interpreters" that

have risen and flourished and perished during the nearly nineteen centuries that have passed since John's vision was committed to record. Jesus told his disciples the meaning of the "sower," the "seed" and the "soils," in the parable of the sower (Matt. 13). Had he not done so there would probably be no end to the speculation as to their meaning and application. There are numerous words, symbols, signs, metaphors and other tropes in rhetoric, employed in the vision of Patmos that have not been defined by the pen of inspiration, and the meaning of which is not always safely reached from supposed implication or necessary inference. The various interpreters through the centuries have differed widely as to the meaning of many of these terms and of their peculiar and special use as employed by the Author of the Apocalypse, and, as a result, have reached conclusions so widely divergent as to appear ridiculous. Those who would benefit by a study of Revelation should note carefully where words, or terms, are defined by inspiration, and move cautiously in fields where they have not been so defined. *Emphatically then it appears to me that writers have erred seriously in the book of Revelation by a free use of vocabulary they did not understand, with a consequent distortion of truth and a highly imaginative speculation.*

Note the following words: Sun, moon, stars, mountain, mountains, horse, elders, living creatures, dragon, beast, chain, months, day, days, year, years, one thousand years, etc., etc. Note the use of these and other such, and similar, and different terms, and the employment of them by the writer, not in their usual meaning, but in a sense highly figurative, or symbolical. As we read the contents of this remarkable book, expressed in imagery of surpassing beauty, sublimity, and grandeur, there is one transcendantly clear, lofty, and sublime thought that beams forth with all the clearness of the sun in its meridian brightness. That one thought, steadily in view, is the conflict of truth over falsehood, of the doctrine of the Christ over the false doctrines of false prophets and of the ultimate and complete victory of Christ, and the church, over sin, death and the grave, and over all rebellion against God. The devout student should beware of the mistake so many have made in trying to fit all the beasts and dragons of the book of Revelation to great military leaders and political idols, and thus to give a forced historical application to the contents of the book. That has been done so many times, and as many times proven false by the events of time, that prudence would suggest caution, to say the least of it, in efforts to make applications to illustrious men of the world, and whom the world calls great.

2. Another obstacle encountered by many—a mistake made by nearly all who would rank as interpreters of Revelation—is to fix "the times and seasons" of events recorded by John on Patmos. The order of the events may become perplexing, when the multiple form of the vision is taken under consideration. It is a very serious mistake to suppose the book of

Revelation consists of a list of events entered in chronological order beginning with chapter 1, and closing with chapter 22. I recall, some thirty years ago, a writer in one of the leading religious papers, himself an editor, wrote several articles on the subject of the "Four Dispensations." After detailing the particulars of law, and religious life, and divine requirements of the three dispensations—Patriarchal, Jewish, and Christian—he handled the 4th dispensation in these words: "At the close of the Christian dispensation, and following it, there will be ushered in the millennial age. This is described in chapter 20 of the book of Revelation. There is, however, so little revealed in regard to it that little can be said about it." After detailing very briefly the contents of the 20th chapter of Revelation, he closed the short article, not more than a brief paragraph, as I now recall it. But where in the book of Revelation, or, as to that, where in the Bible, is any statement made that the millennial age starts after the present dispensation? Nothing like it appears in Revelation 20, nor in any other chapter of Revelation, nor anywhere else in the word of God. This has been strangely overlooked or totally disregarded by "interpreters" of the book, and by speculators of unfulfilled prophecy.

3. But I think there is another difficulty equally as serious as those mentioned above. Several years ago in reading the book of Revelation with some care, several times, I noticed that the book consists essentially of a three-fold vision, or more accurately, perhaps, of three distinct visions.

(1.) The first vision begins with chapter 4, and ends with chapter 11.

(2.) The second vision begins with chapter 12, and closes with chapter 19.

(3.) The third vision begins with chapter 20, and closes with the close of the book in chapter 22.

The first vision gives a view of the work of the Lion of the tribe of Judah, the Lamb of God, the Savior of the world, who prevailed to open the sealed book. The chapters following including the 11th represent in much detail but highly figurative language the history of the church under Christ, and close with the final consummation, the joys of the conquering saints as they enter their everlasting rest, and the punishment of the wicked.

The second vision beginning with the 12th and concluding with the 19th chapter, sets forth, under different symbols from those of the first vision, the rise of Christianity, its progress, its conquests and its ultimate and final triumph over all forms of sin and rebellion against God. Notice the similarity of the language in chapter 11:15-19, the close of the first vision, and the entire chapter 19, the close of the second vision. In each place is depicted the joys of the redeemed and the punishment of the wicked. In each place is recorded the unceasing ascription of praise and thanksgiving from those redeemed through the blood of the everlasting covenant.

It remains to observe that the third vision begins with chapter 20, and ends with the close of chapter 22. The 20th chapter of the book of Revelation begins, "And I saw***" setting forth another vision, the third and last. The subject is not the millennium, but the overthrow of Satan. This is done through the power of Christ, the Son of God, in the atonement made for sin, and through the gospel of man's salvation. That this was done through the death of Christ is stated in the Hebrew letter:

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil."

What more could be done with the devil than to destroy him, or bring him to nought? Well, the inspired writer declares this was done through the death of Christ. It cannot be, then, that it is something yet to be accomplished in a supposed age, in a material kingdom, following the gospel age in which we now live. Again,

"Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? And then he will spoil his house." (See. Matt. 12:24-29; Mark 3:22-27.)

Many similar passages could be summoned. Did Christ conquer death, and the grave, and the devil, in his own death and resurrection? To deny this would amount to a denial of plain statements from the word of God. Paul declares the gospel is the power of God unto salvation (Rom. 1:16), salvation from sin, from the power of the devil. No such freedom from sin, and protection from the devil, was ever given to man till the atonement for sin through the death and resurrection of our Lord. From such as accept this atonement through obedience to the gospel, the devil is effectively bound. He can deceive them no more—sin is his power of deception and sin has been blotted out by the blood of Christ.

But what about people who do sin in spite of heaven's provision for man's freedom from sin by the binding of the devil? This question merits consideration. Let it be understood that God does not coerce man into his service—man is a free moral agent and must voluntarily accept or reject protection from the devil. I think at this point, simple as it may seem, is where many have been confused in regard to the binding of Satan. God has never forced upon any one the protection he offers through the binding of Satan. It is wholly incompatible with his divine nature, and with the nature of man, created in the image of God, for us to presume for a moment that Satan is now so bound, or ever will be so bound, as to force upon man—contrary to his will—a salvation from sin, a protection from the devil. It is a surprise that this would be overlooked or disregarded by some who have enlarged upon what it means when Satan is bound. They are expecting entirely too much. Let me illustrate: A ferocious bulldog is loose. He has bitten and mangled many, and killed not a few of those who pass along the way. A great chain is provided, and the

fierce animal is bound to a strong post placed firmly in the ground by the hand of one able to do it and who determined to afford passers-by a protection. Now people pass by in safety. But suppose a foolish man walks right up to the dog and delivers himself over to him. He rejects the protection afforded and suffers the terrible consequences of his folly. Just so with the devil, and the binding of the devil. He was once loose but has been bound through the provision made for the pardon of sin. (Take away sin and the devil has no power.) This has been done abundantly for all mankind. "He is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2:2.) The devil is thoroughly bound now—effectually bound—for the whole world. It has been done through Christ and his glorious gospel. All who accept this protection and live accordingly, are safe for time and for the great eternity beyond. But this does not mean that God has changed man's nature, nor taken from him his free will to do as he wills to do. This would be absurd. He would no longer stand as the refined and exalted offspring of God, created in the divine image.

As to the claim that the one thousand years mentioned in the 20th chapter of Revelation is to be taken literally instead of symbolically, the difficulties are so numerous that they are legion. In the year 1000, A. D., many thought the world most assuredly would come to an end, on account of a mistaken view of John's language about the one thousand years. They thought the reference was to the spiritual reign of Christ on earth, in the lives and hearts of men, in the gospel age, in which we live, but regarded the language as referring to literal years, and connecting this with Peter's statement about one day with the Lord being as a thousand years and a thousand years as one day (2 Pet. 3:8), and other allusions by inspired writers to the "day of the Lord" they just decided that the day of the Lord—the rule of Christ in the gospel age—was exactly 1000 years and that the close of that time and the day of judgment were to come at the close of the year 1000 A. D. They were astonished when the sun rose as usual on the following morning, and they humiliatingly had to concede that the end was not yet. They have been dead nearly a thousand years, and the coming of Christ is still in the future. But there are still those among us who insist that "the thousand years" are "literal years," even at the expense of trumping up a "future age" theory, so as to fit the same idea into the interpretation of the language.

Brother Boll prefers the Latin form "the millennium" in talking and writing on the thousand year reign. Well then, we have, "The millennium in thy sight is but as yesterday when it is past" (Ps. 90:4). "One day is with the Lord as the millennium, and the millennium "as one day." (2 Pet. 3:8.) "They lived and reigned with Christ a millennium." "The rest of the dead lived not until the millennium should be fin-

ished." ". . . shall reign with him a millennium." "When the millennium is finished Satan shall be loosed" (Rev. 20:4-7).

The expression "a thousand years" referring to indefinite, long periods of time had been in use among the Hebrews, Greeks, and Romans long before John wrote the book of Revelation. Dr. Adam Clarke on Revelation 20:

"As to the term thousand years, it is a mystic number among the Jews. Midrash Tillin, in Ps. 90:15, Make us glad according to the days wherein thou hast afflicted us, adds, 'by Babylon, Greece, and the Romans; and in the days of the Messiah. How many are the days of the Messiah? Rab. Elieser, the son of R. Jose of Galilee, said, The days of the Messiah are a thousand years.'

"Sanhedrin, fol. 92, 1, cited by the Aruch, says: 'There is a tradition in the house of Elias, that the righteous, whom the holy, blessed God shall raise from the dead, shall not return again to the dust; but for the space of a thousand years . . .'. It appears therefore that this phraseology is purely rabbinical. Both the Greeks and Latins have the same form of speech in speaking on the state of the righteous and wicked after death. There is something like this in the Republic of Plato, book 10, p. 322, where, speaking of Erus, the son of Armenius, who came to life after having been dead twelve days, and who described the states of departed souls, asserting that "some were obliged to make a long peregrination under the earth before they arose to a state of happiness, for it was a journey of a thousand years"; he adds 'that, as the life of a man is rated at a hundred years, those who have been wicked suffer in the other world a tenfold punishment, and therefore their punishment lasts a thousand years.'

"A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews, we cannot tell.

"Thus Virgil, speaking of the punishment of the wicked in the infernal regions, says:

'But when a thousand rolling years are past,
So long their dreary punishment shall last.'

"How the apostle applies this general tradition, or in what sense he may use it, who can tell?" (See Clarke's Commentary, Vol. VI, Rev. 20).

Referring to the expression, "Reigned with Christ a Thousand Years," Adam Clarke says: "I am satisfied that this period should not be taken literally."

Thus far, for the present, on the millennium. Necessity required some general statements in order to approach the question intelligently. In the words of another: "The premillennial theory of an eternal succession of human generations of flesh and blood on this earth is a visionary, wild idea, negatived alike by Scripture and science." (See page 277, "Coming of the Lord," by Snowden.)

May God bless his people, and may they render to him that praise and adoration that is so justly due his adorable name.

COMMENTS ON THE ABOVE ARTICLE

We are glad to print the foregoing article on the Millennium by our respected and esteemed Brother G. H. P. Showalter, editor of the Firm Foundation, and to give our readers opportunity to compare the same with the article on the same subject by R. H. Boll, editor of Word and Work, which appeared in the Dec., 1939, issue of said magazine. Both these articles were to have appeared simultaneously in the Christian Leader, and the announcement had been made to that effect. When this was called off the Word and Work printed Bro. Boll's article on the Millennium, and Brother Showalter's appeared in his paper, the Firm Foundation. Then an

exchange of the two articles was negotiated between the Word and Work, and the Firm Foundation, each paper reserving the right to make any desired comment. So we present Brother Showalter's article in the present issue. We appreciate the kind, brotherly spirit in which the article is written, and also Brother Showalter's readiness to print Brother Boll's December article in the Firm Foundation. Now for a few comments:

1. The position taken in the foregoing article depends largely on the supposed indefiniteness and vague, figurative significance (rather, lack of significance) of the words of the Apocalypse. With that sort of basic assumption we cannot agree. There are indeed figures of speech, and symbols in most parts of the Bible, and notably so in the book of Revelation. But there, as elsewhere, the figures are clearly enough marked, and the symbols are seen as symbols. These symbols also are for the most part interpreted. (Where there is a symbol that is not interpreted we prefer to leave it uninterpreted.) But it does by no means follow that every word in Revelation is figurative or symbolical, and of hazy, uncertain import. The position taken in Brother Boll's article, while recognizing all that can fairly be classed as figurative and symbolic speech, rests squarely upon the straightforward meaning of the language of Revelation and not Revelation only but also of passages from other parts of the Scriptures. Many writers have labored to make the language of Revelation seem indefinite and vague—which is a tacit admission that the simple, definite, face-value of the book will not sustain their views.

2. It is not at all the case that Brother Boll "prefers" the Latin form, "the millennium." He simply explains that "millennium" means a thousand years—any thousand years, just as the word "century" stands for "a hundred years." In itself the word "millennium" does not mean "the thousand year reign" but simply "a thousand years." But the term **The Millennium** in popular usage designates that thousand year's reign spoken of in Rev. 20. The examples given in Psalm 90:4 and 2 Peter 3:8 should be "a millennium" in both cases, if "millennium" were used in place of "a thousand years" (which in the case of these passages would be strange and unnecessary). Peter's statement (2 Pet. 3:8) is not intended to be a time measure. It means, obviously, that time does not matter to the eternal God, one way or the other, in the carrying out of His plans. Let the reader compare what Boll said on the term "Millennium" in his article.

3. As to the binding of Satan. That the binding of Satan in Matt. 12 was not absolute and universal, but relative to the individual case Christ was dealing with there, is obvious. At no time has the devil been more active and never did he do more execution both in world and church than right now; and it is still true, as Peter said, that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) Moreover it is not said that Satan is to be bound only with reference to the church (as our respected friend argues) but that **the nations** should no more be deceived by him. Surely the nations are very much under Satan's spell today! And he altogether overlooks the fact that Satan is not only to be bound, but also to be imprisoned in the abyss, and the abyss to be sealed up over him, for a thousand years. This means his entire removal from the earthly scene for the duration of the 1000 years. See Luke 8:31 with Mark 5:10, where the use of "abyss" is illustrated. (See Boll's article on the Millennium on this.)

4. We cannot quite see why any one should want to start a new division of the book of Revelation with chapter 20:1, unless he would want to break the connection of this chapter with the 19th. On what ground does our esteemed brother think that Rev. 20:1 marks a new division? Because it starts with the words, "And I saw"? But that is not a new beginning of anything—it is a connecting phrase which occurs over and over, many times. (See 19: 11, 17, 19; 20:4, 11; 21:1, 2.) I believe the unprejudiced reader can see the close connection and continuity between chapters 19 and 20 of the book of Revelation.—We trust that our readers will examine both these articles side by side and get much profit from their comparison of the two, and from the comparison of both with the Word of God.—The Publishers.

THE STING OF DEATH

Flavil Hall

"The sting of death is sin; and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:56, 57.)

Since sin is the sting of death we should know what sin is. It is "the transgression of the law" (1 John 3:4). "All unrighteousness is sin" (1 John 5:17). All of God's commandments are righteousness" (Psa. 119:172) and all disobedience to his commandments is unrighteousness, and therefore sin.

Sin is the only thing that is represented in the Bible as the sting of death. There is something in death's approach from which many of the good and faithful shrink, but it cannot be correctly called a "sting." There are the ties of fleshly relation and of Christian fellowship that bind the true Christian here, and there are ties and attractions in the glorified state that make heaven near and dear. There is no fear or sting (to the consecrated) in bidding farewell to loved ones here, to go there, and yet the separation is apt to be attended with sorrows and shadows that may not be so mysterious as mortals think—sorrows and shadows mingled with the joyful anticipation of meeting Christ our Savior face to face, and of joining the loved ones in Him who have gone before. Leaving loved ones in North Carolina and going to meet others equally dear in California is attended with sadness, but we didn't call it a sting.

But sin, for those to whom its guilt is clinging, is the sting of death, whether in that hour one is conscious of his eternally wretched condition or whether he pass unconscious beyond the "harbor bar" to awaken there to an existence of eternal remorse of conscience and of despair.

"The strength of sin is the law." This means that the heinousness and soul-destroying power of sin is realized by the divine law, and that men are thus made conscious of sin. (See Rom. 6:7.)

"But thanks be to God who giveth us the victory through our Lord Jesus Christ." Never was there another exclamation of gratitude and praise fraught with such depth of meaning to the followers of a conquering leader as this one from the apostle Paul, a martyr under the banner of Him to whom he ascribes the only victory for men in which the honors are eternal and unfading.

With the realization of the guilt of sin, and a true knowledge of its retributions, comes the fear of death. But, to bring hope and cheer to the "sharers in flesh and blood," Jesus "partook of the same, that through death he might bring to naught him that had the power of death; that is, the devil; and might deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14.) He rose a conqueror over death, the grave and Hades, bringing life and immortality to

light. Thus, for faithful ones in Him, the fear of death is dispelled.

Jesus conquered by obedience to His Father and "became the author of eternal salvation" to all who obey Him (Heb. 5:8, 9.) He triumphed by obedience to the inspired prophetic utterances (Luke 18:31-33), and those who would triumph through Him must do so by living in obedient, trustful faith in Him.

It is because he died, conquered, and lives again, that Christians true to Him shall triumph over death and live again beyond the gloom and shadows of earthly existence. "Because I live, ye shall live also." (John 14:10.) What blessedness to live in such faith and hope! Those who thus live for God "wait for His Son from heaven" to call those who sleep in Him, and the living redeemed to be securely with Him. (1 Thess. 1:10; 4:13-16). Margaret Campbell who lived in such "blessed hope," and therein triumphed, said: "I die without an anxiety about anything on the earth, having committed all that interests me into the hands of my faithful and gracious heavenly Father, and to the confident expectation of a glorious resurrection when the Lord Jesus appears unto the salvation of all who trust in Him."

A. M. MORRIS' LAST EDITORIAL

The New Year's day in the Mosaic Calendar was the first day of Tisri, which month corresponds to the latter part of our September. But this was the *seventh* month of their *ecclesiastical* year. This month had more holy days than any other month of their year. Beginning with the blowing of trumpets, the first day, the great day of atonement being on the tenth day of that month, it was followed on the fifteenth day by the Feast of Tabernacles, when the people dwelt in booths seven days, in commemoration of their having dwelt in tents during the wilderness journey of forty years. This month was the beginning of their civil year, and they rejoiced in the completed harvest which God had given them. It is suggestive of the great harvest of souls, when the people of God who have dwelt in tabernacles of flesh during our pilgrimage on earth shall be numbered with the souls harvested to God.

The month Abib, or green ears, corresponding to our time from the middle of March to the middle of April, was the month from which the religious calendar began. According to Exodus, chapter twelve, this was to be the beginning of the three annual feasts, that is, the Passover, the feast of weeks, or Pentecost, and the feast of Tabernacles. Each of these feasts had certain ceremonies in observing it, and the three were all kept in the first seven months of the religious year, concluding, as said above, in the seventh month, which was the first month, or Tisri, of the *civil* calendar. There was great significance connected with these feasts, both as commemorative of events

of national importance to fleshly Israel, and likewise typifying greater events in the gospel age. For instance, the Passover commemorated the deliverance of Israel from Egyptian bondage. It likewise typified our deliverance from the bondage of sin, and Christ is our sacrifice, or Paschal Lamb (1 Cor. 5: 7, 8).

As to the Lord's Supper, we all know it was instituted the night our Savior was betrayed, and that our Lord had just observed, with His disciples, the Jewish Passover. In fact, it was at the same table, and before leaving the room, that the Lord's Supper was instituted. The specific items of the paschal lamb have a striking likeness to "the Lamb of God who taketh away the sin of the world." If Israel's deliverance from a heathen despotism was great, how much greater is the deliverance of the people of God from the tyranny of Satan! In both sacrifices the blood was to save the lives of all who applied it as directed by the Lord. Israel was saved from *temporal* death, and we are saved from *eternal* death by the sacrifice that was made on Calvary for us. It was necessary for Israel to use the blood of an animal, and we are blessed with the sacrificial blood of the Son of God. Israel remembered this in an annual feast; we remember our Deliverer in a weekly observance and commemoration of the glorious event.

It should likewise be noted that Pentecost was to be observed annually by Israel, fifty days after the morrow following the first sabbath after the slaying of the Passover. Likewise we note that fifty days after the resurrection of our Savior, while Israel was assembled in vast numbers in Jerusalem, to observe their annual Feast of Weeks, or Pentecost, the Holy Spirit descended upon the apostles, and the actual formation of the church began. It is reassuring to realize that the heavenly Father legislated by Moses as in the Passover and the Pentecost, the two annual feasts, when the nation was to assemble for those two feasts. These so strikingly illustrate to us both the wisdom and goodness of God. Thus Jesus died as our Passover, and He likewise rose from the grave as "the first fruits of them that slept," and in virtue of His glorious triumph, He mercifully had the first proclamation of this made known on Pentecost. Many other facts are connected with these feasts, both of a national and a typical import, which the reverent student of the Holy Book will rejoice to study. Our blessed Savior has prepared the means by which we may rejoice and honor His mission to fallen, sinful men. Let us praise Him now and evermore.—*People's Bible Advocate*.

"*Sundayitis*": Two forms, acute and chronic. It attacks many members of the body of Christ, to the great injury of the body. They are able to go on Saturday, able to go on Monday, but on the Lord's Day,—Oh, No! *A fire in business, a frost in religion!*—S. C.

THE CHALLENGE

"We stand at the cross-roads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

"Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support the church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded."—Roger W. Babson—(From *Truth Advance*.)

AN ODD EXPERIENCE

Marion E. Haines

I had an odd experience recently. Three Russellite women came to my home selling the written work of Judge Ruth-erford. Their conversation in brief:

Their books made the Bible worth many times more its ordinary value.

They knew Brother Boll.

After at first trying to influence me by claiming that "Bro. Boll preached out of their books," they changed their tune when I challenged their statement, and said that "Boll does not preach the truth."

I was reminded of the story of a man who was met by a dog as he entered his friend's yard. The dog's tail was wagging as if he was delighted to see the man, but with his mouth he was barking and snapping for all he was worth. The man was puzzled; he did not know which end to believe!

I wonder when people will learn Rev. 21:8, concerning all liars: "their part shall be in the lake that burneth with fire and brimstone."

SISTER ANNA OGDON

On January 5, in a beautiful snow-covered cemetery at Salem, Indiana, we tenderly and lovingly laid to rest the body of Sister Anna Ogdon. The fruitful days of her life featured a personal interest in the salvation of sinners, the support of foreign missions, the progress of the gospel, and the welfare of the Lord's church.

Sister Ogdon's manner of life was simple and quiet, such as "becometh women professing godliness through good works." Her chief adornment was "that hidden man of the heart in that incorruptible apparel of a meek and quiet spirit which is in the sight of God of great price."

Our Sister's last years were marked by much affliction, but these sad days were recompensed by the steadfast care and loving devotion of her daughter, Salome. The Lord knows how to make up to us for suffering and loss in some fruitful way even in this present life. But when "the glory which shall be revealed" shall appear, we will understand the harmony of our present suffering with God's eternal purpose. May He transform all our heart-aches into a "more exceeding and eternal weight of Glory."

Claude Neal.

ANOTHER GREAT OPPORTUNITY

H. N. Rutherford

There is a large section of country in Southeastern Kentucky where one may drive for miles and miles and fail to find a group of Christians who are "Christians" only with which to meet and break bread each first day of the week, and worship God in the purity and simplicity of the Lord's own church. It was into this great missionary territory that Robert B. Boyd and wife went in the month of October, 1937, hoping to be used of the Lord to establish a simple New Testament church. Bro. and Sister C. E. Suell of Pineville sent out the Macedonian call, "Come over into this neglected field and help us." Upon entering this field Brother Boyd found lodging with these lovely, spiritual, God-fearing souls, who had already made a good beginning.

The Lord blessed the efforts of these colaborers with God in their first meeting. More than twenty were baptized into Christ, and several others were found, in addition to Brother and Sister Suell, who had previously accepted the grace of God that has appeared bringing salvation to all men, and were longing for a place to worship in the New Testament way. Brother Boyd went from the good work in Pineville to labor with the Linton, Ind., church, yet holding close contact with the work back at Pineville.

The faithful few at this new-formed congregation stood firmly against all sectarian movements to throttle the progress of this work, so well begun, and after a short lapse of time called Robert Boyd back for another effort in this field of missionary activity. Four more were added to the Lord in this second endeavor, and about six months later he returned for a third effort and two more were added. In the meantime Brother and Sister Suell had found some fine workers and helpers in the persons of Brother and Sister Howard Hanson of Middleboro, about 13 miles distant. Later, Brother Elmer Ringer held a meeting with fine reports.

All of this evangelistic enterprise was good; but there was a crying need that had been a matter of prayer all along. We felt that for the work to progress properly, a man should be located on the field who could give full time to the work. And now, praise the Lord, as this is being written, we know that prayer to be answered. J. Edward Boyd, until recently with the Woodstock Park congregation in Jacksonville, Florida, is there to help in a full-time program of activity as the Lord opens the way. But as far as eye can see, the arrangement is temporary—no support for a worker there is in sight beyond four months—but our faith in the Lord cries out that it must be longer! What a vast opportunity, brethren, to save souls! Will we pass it by? Give the matter much attention in your prayers, and resolve to be used of the Lord to assist in keeping a man on the field, and pray the Lord of harvest to send even more laborers! Either C. E. Suell or J. Edward Boyd can be reached at 115 Cherry St., Pineville, Ky. Write them and tell them you are praying for that work. There is power in prayer!

"An Outline Study of the Holy Spirit" by D. C. Janes, 1046 Dudley Ave., Louisville, Ky. (free for a postage stamp), is the most comprehensive and exhaustive on the subject we have ever seen. Send for a copy. Incidentally, an assortment of tracts and leaflets may be had for the postage from the same author. Further, this friend of missionaries, "home" and "foreign," is seeking to raise sufficient travel funds to enable the Shorts in S. Africa to return for recuperation. Like the Garretts (for whom Frank Mullins, Jennings, La. is raising travel funds) the Shorts have a furlough long since due them.—S. C.

Please examine the tab on your envelope: If it reads 12-39, 1-40, or 2-40, it is high time to renew.

ON FOREIGN FIELDS MISSIONARY NOTES

D. C. J.

Bro. Rodman is busy with studies in the University at Norman, Okla., and Sister Rodman is seriously inconvenienced by neuritis. ** The brethren of the Japanese church, Los Angeles, spent time very pleasantly on Dec. 31st in the Rhodes home, bringing gifts and viewing pictures of Japan. ** The Davis family, after having their sailing date changed four times, had to go to Hong Kong via Manila. We eagerly await word of their arrival which was due the middle of December. ** Our sick Sister, Lillie D. Cypert, of Japan, would welcome a commentary which can be supplied at \$4.95.

Some of the joy of life was lost when a piece of washer repair arrived at the H. G. Cassell address minus some of the necessary parts. ** Sister Mattley has two children in her home dressing and living in native style. It would be unfortunate to rear them away from their own people so their future usefulness would be lessened and this is being guarded against. ** A baptism in Bro. Hobby's work—from a denominational church. ** Eight baptisms reported in Bro. Kang's work in Korea and 23 by Bro. Dong. Both of these brethren deserve the co-operation of an American missionary.

What a fright had Sister Hobby when the baby jumped out of bed and landed on his head—without much injury! ** Receipts from Africa may be late through no fault of the missionaries as some mails are twice the normal time en route, probably due to the war. ** The Sherriffs, Emma, Molly and Theodora are all practically interested in the Lord's work. The sons-in-law are active workers, too. ** Thatching three buildings and making 40,000 to 50,000 bricks, are some of the doings at Sinde mission where Reeses and Shewmakers have a vast amount of work on their hands. ** Bro. George Scott, who broke his collar bone and has various other ailments is feeling some better, though his arm pains him quite a bit. ** Orville Brittell, youthful worker of No. Rhodesia, who is taking up work in Livingstone, says: "I wish you could hear some of the speeches our native Christians make. *** It is inspiring to see their sincerity and hear them bring out lessons that compare favorably with those of many preachers I have heard." ** The government in No. Rhodesia regulates the occupancy of mission fields and is quite willing to protect the present workers in a large area if we show ability to carry on satisfactorily and the chief in the Sinde area tells the higher powers that he doesn't want any others admitted. This man is trying to break up drinking and dancing. ** The serious affliction of Sister Alice Merritt, three cancer operations and two prolonged trips to other hospitals for X-Ray treatments have already cost over \$800.00 and more treatments must be taken ere long.

FIRST IMPRESSIONS OF THE AFRICAN FIELD

Upon reaching Sinde Mission we found ourselves submerged by a multitude of things that needed immediately to be done because the rains were near. In less than two months we had made between 40,000 and 50,000 bricks, using native labor. Three buildings were thatched and the roof of the house repaired. The rains started about a month ago. A field of corn is up, and a field of peanuts is planted. The plowing continues. Since corn is the chief food of the natives we hope to have a nice crop of it to be used in feeding the native boys next year.

School started October 16, with forty enrolled. Yesterday, nine new pupils started, bringing the total number to ninety-two. Many of these stay on the mission, and have to be fed and housed. They work on the mission mornings to help raise food. Immediately after noon, they begin their school work, where they study until 5:30. The school-room presents no problems of discipline because every one is eager to learn. Two native teachers and I do the teaching. In a village about thirty miles from here we have two native teachers; and in another village about the same distance we have another teacher. The district commissioner has granted us permission to place teachers in four other villages. But we have not the funds to pay the teachers. Open doors we would like to enter for Christ. These schools are merely a means of reaching the people with the gospel. The young people are taught God's word in daily Bible lessons, and the older ones are preached to by these faithful native teachers who have been educated by missionaries in the past. In this way many hear who have never heard before. The commissioner said that if we would establish schools in the Sinde vicinity he would not allow denominations to enter. Catholics would like to enter the Sinde territory because it is the most thickly populated district outside of the few towns in Northern Rhodesia.

Your heart would be touched to see the poverty of the native in a material way, but how few of us regard their spiritual poverty! Would it not give you joy unspeakable to be instrumental in giving one poor black man his first knowledge of God and see the beam of true joy on his face for the first time? The native without God lives only to eat and bear children. How we enjoy helping to raise these ideals! Sadly impressed was I, when upon inquiry I found this to be the meaning of a song sung by our native school children in their own tongue: "Here, we dwell in darkness; will you not bring us the gospel of Light?"

Many have wanted to know our first impressions of the field. These famous words express it: "So much to do, so little done." This does not cast any reflection on the few who have carried the burden here, hampered by insufficient support but upon the church as a whole, which has to enter into the open doors. But, with the Reeses returned with renewed energies and ourselves enthusiastic over the work, we hope to save many souls. Brother Reese has a night class here each night while I go to nearby villages to preach.

Three or four thousand dollars spent at Sinde for buildings would equip us to school about 150 or 200 natives.

Sinde Mission, Livingstone, N. Rhodesia, So. Africa J. C. Shewmaker.

I had been in China a few months when I heard Mr. Burkwall, of the Bible Society, say that the average life of a missionary on the field was only two years. Now that I have been here more than twelve years I realize more than ever that such a statement is true. There are a few who have been in South China more than thirty years and still more who have been here fifteen or twenty years but those who have been here that long really have the Lord's work at heart. Some have given their all and have gone on. Peggy, my first companion, was one of these. While I have been near death's door I am thankful that I have been spared to carry on and use my little talent in the Master's service along with my present companion, who also arrived in Hong Kong about twelve years ago. Pray that the Lord will continue to bless the work and that more workers, tried and true, will find their way to the great harvest field. —E. L. Broaddus, in *China Chimes*.



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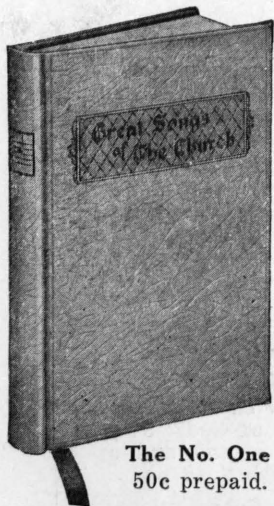
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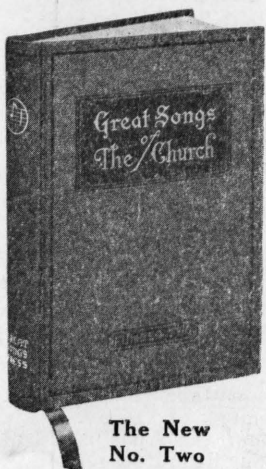
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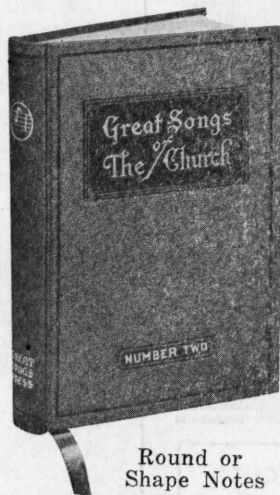
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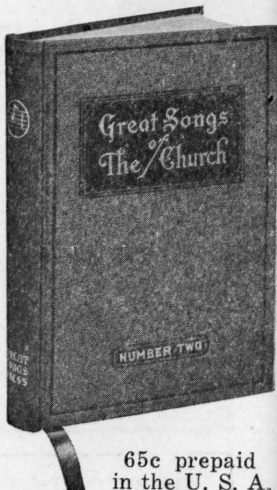
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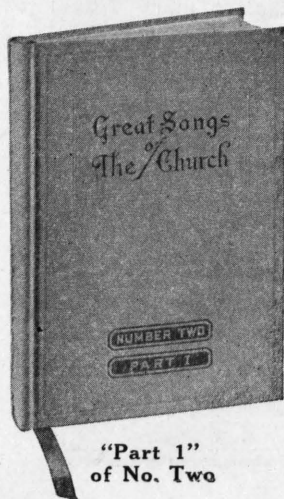
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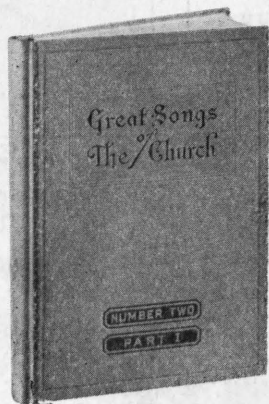
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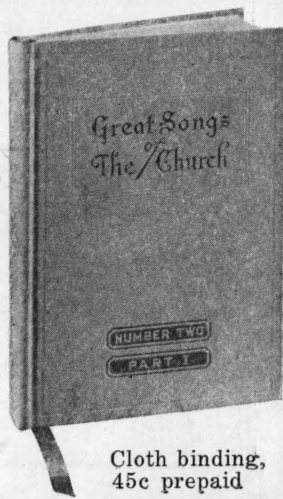
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