

THE WORD AND WORK

(VOLUME XXXVIII, JULY, 1944)

THE PATH I TRAVEL

If the path I travel, lead me to the cross;
If the way Thou chooseth, lead to pain and loss;
Let the compensation daily, hourly, be
Shadowless communion, blessed Lord with Thee.

If there's less of earth-joy, give me more of heaven;
Let the spirit praise Thee, though the heart be riven;
If sweet earthly ties Lord, break at Thy decree,
Let the tie that binds us, closer, sweeter, be.

Lonely though the pathway, cheer it with Thy smile;
Be Thou my companion through earth's little while;
Selfless may I live, Lord, by Thy grace to be,
Just a cleans-ed channel for Thy life through me.

—Margaret Barber Pagoda.

WORDS IN SEASON

R. H. B.

THE LORD IS MY SHEPHERD

If there is any scripture you know by heart, if anything you have learned at mother's knee, if any passage from God's book that you have heard from earliest days, and with which you are familiar, it is likely the Twenty-third Psalm. Through all centuries it has made its appeal to the human heart. If we could know the history of this little psalm—how often it has been resorted to for comfort and consolation in times of trouble—in bereavements, in sorrows, in distresses, in wars and famines and in anxious, perilous days—what a story it would make! Wherein lies its peculiar appeal, and what is the secret spring of its comfort? It must be in this that all the way through it turns our eyes away from ourselves and our circumstances to God. Here we see from first to last the Shepherd. It is HE that makes us to lie down in green pastures and HE leads us beside still waters; HE restores our souls. HE guides us in the paths of righteousness for His name's sake. Yea, though I pass through the valley of the shadow of death it is He that is with me, and His rod and staff doth comfort me. He prepares a table before me in the presence of my enemies. He anoints my head with oil and makes my cup to overflow. Throughout, it is to God, as the great, all-powerful and all-faithful Friend and Shepherd, that our hearts are directed. A young apprentice seaman was sent

aloft to rig in the sails. The ship was swaying and the winds blew fiercely. The boy's head began to swim as he looked down from his eery height and his uncertain foot-hold. An older seaman below who saw the boy's danger called to him, "Look up boy! Look up!" The boy did so and regained his balance. So in the storms and turmoils of life it is only as we look up to God that we can keep our assurance and peace.

THE GOOD SHEPHERD

It was not an unworthy comparison which David used when he said, "The Lord is my shepherd." David had been a shepherd himself, and he knew from experience what a faithful shepherd's task was and what the care of the sheep that were committed to him, would mean. And surely if *the Lord* assumed this task for him—would not He fulfil it to perfection? Now the first and chief thing a good shepherd must see to is that his sheep shall not lack anything. The sheep must not want. Will not the Lord, if He is my shepherd, see to that? Oh surely, surely! So, moved by the Holy Spirit (for it was the Spirit of Jehovah that spake by David, and His word was upon his tongue, 2 Sam. 23:2) David wrote

"The Lord is my shepherd; I shall not want."

I shall not want for food nor for rest—for he maketh me to lie down in green pastures. I shall not want for drink nor for peace—for he leadeth me beside the still waters (Heb.—the waters of peace). I shall not want for forgiveness and renewal, for He restoreth my soul. I shall not want for guidance, for He leadeth me in the paths of righteousness for His name's sake. I shall not want for strength and comfort, for though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me: thy rod and thy staff, they comfort me. I shall not want for honor nor for vindication, for He prepareth a table before me in the presence of mine enemies—He anointeth my head with oil, my cup runneth over. I shall not want for any good thing in this life, for goodness and mercy shall follow me all the days of my life. And I shall not want for any good thing in the life beyond, for I shall dwell in the house of the Lord for ever.—So the whole cycle of all my human needs is summed up in this word, "The Lord is my Shepherd."

GREEN PASTURES — STILL WATERS

This short psalm contains a succession of five pictures. The first is a very pleasant one. In the dry uplands the scorching sun beats down upon parched pastures; but down at the quiet river-side where rich grasses grow the good shepherd makes his sheep to feed and lie down to rest. And it is so in the lives of all God's children. True, they must go through their share of affliction and toil; but by all preference a good shepherd always leads his sheep into pleasant places. How much of joy and blessing and peace is found along the Christian's path! How good a Master is the Lord! One of His fun-

damental promises is that which the world never knows nor finds: the heart's peace and rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest to your souls." The Christian's way, though it is "the way of the Cross," is not all jagged stones and thorns. Flowers bloom along that path—that cannot be found elsewhere, flowers that never wilt nor die. Nor need we think that the broad way that leads to destruction is all ease and pleasure. The darkest sorrows human hearts have ever known are found on *that* road. The way of the transgressor is hard. You can read from the very faces of the servants of God and the servants of the devil, which has the good master. "The devil has no happy old men!"

THE TOILSOME PATH

The next picture portrays an incident of the toilsome path. Often it happened in David's shepherd life, that one of his sheep was lost or hurt, perhaps seized by some beast, perhaps torn by thorns, perhaps overcome by the heat or the journey and fallen by the wayside. How quickly then did he go to the rescue of the injured one and bind up its wounds and set it on its feet again, or go out after the sheep that was lost until he found it. And had not the good Shepherd done that for him also? There were some dark places in David's career. How terrible was his guilt, how awful his danger! But greater still was God's mercy and grace, which dealt with him and sought him, humbled him, forgave him, restored him. (See Ps. 32 and 51.) So David sat down and, guided by the Holy Spirit wrote, "He restoreth my soul."

THE KING'S HIGHWAY

Next comes the picture of the highway—the way that leads home, which only the Shepherd knows, and which no sheep can ever find for himself (for "it is not in man that walketh to direct his steps"). Perhaps in early life we do not so much appreciate the meaning of this; but when we have lived long enough to see how grievously men do err on our right hand and on our left and how terribly some have gone astray, we come to realize how kind and strong was the hand that kept us and guided our feet in the path of righteousness—not for any merit or desert of ours, but for His good Name's sake. As he says elsewhere: "For thou hast delivered my soul from death, my eyes from tears, and my feet from falling." (Ps. 116:8.)

THE DARK RAVINE

But here the road enters a dark ravine, such as is not uncommon in that land, where a narrow path leads between high cliffs, where the light of the midday sun is turned into gloom, and wild beasts lurk in hidden lairs. And through such a place the Shepherd leads his sheep. Oh, why? The

why we cannot now know; but of this we can be sure that, whether the way leads to pastures green and by still waters, or along the open highway, or through the dark valley—it is always toward home. How solicitous is the Shepherd here! He is before His sheep, behind them, on this side and on that; He speaks to them, He comforts them, He touches them with His friendly crook to let them know that He is there, lest they take panic and madly rush away to ruin. Is it not in our distresses and sorrows, in trials and perils, that we become most aware of the Lord's help and presence with us? So that it seems our loss was gain, and our trouble more than worth while, for the new vision and experience we have had with Him who strengtheneth us.

THE ROYAL BANQUET HALL

Now the scene changes utterly. The figure of the sheep and the Shepherd no longer suffices to set forth what here God does for His own. What we see is a royal banquet hall. At the festive board sits an honored guest; and the host appoints his head and fills his cup till it overflows; round about his enemies stand and glare in impotent rage. The guest is David, and his host is the King Himself. Was there ever a faithful servant of the Lord that was not hated, slandered, persecuted? Read the story of the great servants from Paul on down—what enemies they had—what evil things were told of them, what wicked judgments pronounced against them! But there is One who watches and never fails to vindicate His own. They need not defend themselves, it is He who will vindicate them in His own time.

Now David looks back over the road he has come. He sees again the living pastures and the peaceful waters, the dusty highway, the festive banquet hall. So long and so far has his good Shepherd helped him. But what will tomorrow bring? "Tomorrow" is a great bugaboo to some folk. True, God has never yet let us perish, but *tomorrow*—ah, that word is filled with nameless, unknown dreads. But "be not anxious for the morrow," says the Saviour's re-assuring voice—"for the morrow shall be anxious for itself: sufficient unto the day is the evil thereof." And is not the Keeper of all our yesterdays sufficient also for the coming morrow? So David believed and calmly, trustfully wrote, "Surely goodness and mercy shall follow me *all* the days of my life."

THE FATHER'S HOUSE

But there is yet one great unanswered question. David once more surveys the checkered landscape of his life. Yes—here are the meadows green and the watercourses; there the wilderness, and there threads the King's highway; and yonder is the deep, dark valley; and here is the Royal Banquet Hall and the feast of the King's table—but what after all the journey shall be the end and the outcome of it? When all the changing scenes of life are done—what then? What awful

mystery is it that lies beyond the veil? To answer this last and deepest of all the heart's anxious questions the Spirit of God lifts for a moment the dark veil and grants him a look beyond. And what does he see? The same thing the Lord Jesus showed to His own on that night of the betrayal when they were gathered in the upper room. "Let not your heart be troubled," He said to them—"ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you . . ." This was what David saw; and in his heart's great joy and peace he wrote these final words: "And I shall dwell in the house of the Lord for ever."

"The Lord is my shepherd," said David. Is He *my* Shepherd also, even mine? Let me rather ask it otherwise: Am I one of His sheep? And who are His sheep? A friend of mine many years ago made a journey to the Holy Land, and he related to me what his eyes saw: how shepherds pooled their sheep at night in a common fold, and how in the morning each shepherd called out his own sheep (for the sheep know their shepherd's voice) and went before them and they followed him. Sometimes, though rarely, some of one shepherd's sheep would become mingled into another's flock; and the first shepherd, missing them, would say to his neighbor—"I think some of my sheep are there among yours." "Good—get them out," he would answer. So the shepherd utters his call, and if any of his sheep were there, they would instantly stop grazing and throw up their heads. That is the way he spots them. Is not that also the way the Lord Jesus spots His sheep? When He calls—they that hear, they that respond, they that come to Him, they that follow—they are His sheep. Have you heard the Shepherd's loving call, and have you come to Him for life and for salvation? Do you hear Him today and follow in His lead? Then blessed are you. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father who hath given them to me is greater than all, and no one is able to pluck them out of the Father's hand. I and the Father are one." (John 10:27-30.) These are His sheep and the Lord Jesus their good Shepherd who lays down His life for them that they may live for ever.

"Goodness and mercy all my life
Shall surely follow me,
And in God's house for evermore
My dwelling-place shall be."

SUCCESS THAT IS FAILURE

There is no failure more heart-breaking and disastrous than success which leaves God out of the bargain.—G. Campbell Morgan.

NEWS AND NOTES

Robert Boyd of Johnson City, Tenn., is to take up the tent meeting at Pekin, Ind., on Tuesday night, July 11. Brother Jorgenson will open the meeting, preaching Sunday, July 9, and Monday night, July 10.

From LaVern Houtz: "I am down here in Dallas, to assist Bro. Blansett and the Fair Park church. These brethren seem to have vision and zeal, along with a godly spirit, and I know it will be a pleasure to work with them."

The 2-page tract, "Shall the Christian Dance?" (see June W. W., p. 135) is now available in any quantity at 1¢ each. Order from the W. W. office.

In his evangelistic work in South Carolina, Brother J. E. Blansett preached at the following churches: Duncan and Greer near Greenville and then at the Judson church and downtown church in Greenville. He is now in Johnson City, Tenn., in a tent meeting from which he will go to Moore, S. C., for a meeting.

Ft. Lauderdale, Fla.: "It has occurred to me that it would be a fine thing for the cause of truth if Bro. Boll could be put on one of the national hookups at least once a week, and we are wondering if with a lot of praying and effort enough co-operation could be secured over the country to put such a project through. Surely we have enough congregations and brethren of means in the faithful brotherhood whose generosity could be stirred up to put on such a program. What do you think of it? Perhaps such a thought has already occurred to you and others, and maybe some effort has already been made along that line, but I do not recall having seen it mentioned. I, for one, would be glad to do what I can in working out plans. A great deal of prophetic teaching is being given over the radio now, much of which is instructive and refreshing. Why can't we do it and give the people the whole gospel with it?"—Willis H. Allen.

From Chaplain W. W. Allen: "Since arriving in England I have had many happy experiences. Recently baptized another soldier.

Have preached a number of times in civilian churches. Twice I have preached in Birmingham at the Summer Lane Church of Christ. This congregation had its splendid building completely destroyed by bombing and it meets in a rented hall.

"I assure you we have some very faithful brethren over here, zealous and faithful in opposing the evils of modernism and endeavoring to advance the cause of simple, New Testament Christianity. Brethren, pray for these churches. And pray for our soldiers engaged in the battle of Europe.

"I do appreciate your prayers and interest in my work. There are many trying days ahead, I am sure. We need the prayers of loved ones, and the grace of God to see us through.—Hd. 40th F. A Group, A. P. O. 403, % Postmaster, New York.

From Dan Hughes, Welsh Gospel Singer:

"May I express my sincere praise of your 'great songbook, Great Songs of The Church.' It is jewelled with the classics of hymnology, and it revived me with enthusiasm and joy in my work—the work which I have done during my annual visits to the U. S. since 1921.

"Would that more choirs would feature less anthems of no spiritual value and teach congregations the simple beauty of the great hymns of the church. Success to your book—it is kingly among the rabble-rousing trash so common these days."

The Dewitt Garrett family wants to return to Africa as soon as funds and travel facilities permit.

Johnson City, Tenn.: "Six responded to the invitation during the course of the revival with the Fair Park church of Christ in Dallas, Texas. Five came for membership and one for baptism. Brother J. E. Blansett, regular minister of the Fair Park church, was in South Carolina in evangelistic work during this meeting. Bro. LaVern Houtz has been secured by Fair Park as assistant minister.

"Our tent meeting here with Brother J. E. Blansett preaching, is off to an unusually good start. We

are praying for a fruitful meeting. Lord willing, I begin a tent revival with the Pekin, Indiana, brethren on July 11."—Robert B. Boyd.

Great Songs Press has now on hand about 300 used copies of "Great Songs," No. 1, shape notes. These are available in any quantity at 15¢ per copy, postpaid within the U. S. A.

Highland church in Louisville, is adding an attractive room to their building (Bardstown Road near Longest Ave.). The room provides another entrance-exit, both for the auditorium and for the basement class-rooms; and it will serve also as a needed vestibule and cloak room.

Janes Printing Co., is about to change from a corporation to private ownership. The stock was first bought up by E. L. J. at full original price of \$10 per share; then the entire printing equipment was transferred to Brother Tona Covey, who carries on the business under his own personal management. "Tona Covey, Printer," will continue to produce the Word and Work, the Missionary Messenger, the Lesson Quarterly, job work, etc., as he has for the past 14 years.

Fort Lauderdale, Fla.: "We are still working in our temporary location, which takes care of our needs very nicely for the time. However, we feel that it would give us much strength if we could have permanent place of our own. Nevertheless we are not impatient, but are very grateful to our Father for the advantages we have, and wait on Him to open the way for expansion in His time. In the meantime we have started a building fund which amounts to a little more than five hundred dollars on hand at present."—Willis H. Allen.

Henning, Tenn. "After having been a subscriber to the Word and Work for about twenty-five years, I can still say it comes next to the Bible with me, and I want all my children to have an opportunity to read it."—Mrs. Willis Alston.

Lexington, Ky.: "We had an exceptionally good meeting and Vacation Bible School at the Melrose church, with Howard Marsh as evangelist. Attendance was good at the revival services and ran from 105 to

170 at the Bible school. Seven responded for baptism during the meeting and much good was done otherwise.

"The last issue of the Word and Work was very good. Keep the good work going."—Orell Overman.

A Monthly Repast

Several renewals and some new subscriptions, including a few clubs, have come in along since last report. Brother Jonah Skiles heads the new list with a gift of 120 names! Read the good articles in this issue—for example, "The Twenty-third Psalm" in Words in Season, and that unusual exposition on "The Jerusalem Conference" from the pen of Brother Boll—and think of what the home of your friends are missing. A table of good things is spread each month. Let us make it possible that more enjoy this monthly feast. Singles, \$1.00; in clubs of four or more, 75¢ each.

Amite, La.: "We had a wonderful meeting with five persons baptized. This was one of the best meetings we have ever had here. We were pleased with the attendance, and blessed with the sermons delivered by Brother Boll. Brother Ivy Istre of Jennings led the singing and was a great blessing and help in the meeting. We praise God for this season of refreshing.

"Every message was a good one and true to God's word. If one message could have been better than another, then the last one was the best of all. There was never a compromise—faith, repentance and baptism were forcefully presented as the only known way of reaching the grace of God. He emphasized that today is the day of salvation, the time of one's opportunity is in this life with never a chance after death. That the Jew and the Gentile stand on the same ground, and unless the Jew repents, believes in the Lord Jesus, and is baptized he is lost, without hope and without remedy. He preached one sermon on the second coming of Christ and made the following four points:

- 1 His coming is personal
- 2 It is before the 1000 years
- 3 It might occur at any moment
- 4 It is the blessed hope.

That was a great sermon, true to the Book of God."—A. K. Ramsey.

MY FRIEND, H. H. ADAMSON

Claude F. Witty

It was on a train in Southern Indiana in the year 1904 that I first met Brother Adamson. At that time he told me that Sister Adamson was very ill with heart trouble and it seemed the end was not far away. Forty years have gone by since then and Brother Adamson has just passed to his reward and Sister Adamson is still here.

Born in Springville, Ind., Nov. 10, 1870, he would have been 74 years old on his next birthday. During the late nineties Bro. W. H. Krutsinger conducted a Bible Training School at Elliottsville, Ind. Many of the young preachers of my age attended that school. Among them was Bro. Adamson. While there he learned to love, and married, Bro. Krutsinger's daughter, Flora Mae. In all the wide world he could not have found a more lovely woman to be his wife.

Bro. and Sister Adamson were the parents of three children. Two of them have gone to the other world and one, Mrs. Ralph Barnes of 50 West Front St., Red Bank, N. J. remains. Sister Adamson is with this daughter at the present time. She has not yet decided where she will make her future home, but it will likely be in Bloomington, Ind., where Bro. Adamson preached for some eighteen years, or in Detroit where he preached for the Vinewood Church for Twelve years.

During their residence in Detroit Bro. and Sister Adamson were known and loved by all the members in all the churches of the city. I think there has never been a preacher and his wife in the Detroit field who were more attentive to the sick and sorrowing than were Bro. and Sister Adamson. In the home, in the social circle, in the church—everywhere his clean stories and sparkling humor were in evidence. It was a real treat to be in his presence.

He was as loyal to the Book as any man in the brotherhood and yet he was able to understand others who were in error and to do much to lead them into the right way of the Lord. He was a strong preacher and a forceful writer. He was a true friend and a fine yoke-fellow. Some years ago he decided he could now get along without many of the books in his choice library. What did he do with them? He sent them to young preachers all over the country. Gave them away while he was yet alive. But that was just like Brother Adamson. Always doing good to somebody. Always teaching the way of the Lord, either directly or indirectly. Of course, he baptized many people, married many couples, conducted many funerals, gave many special addresses and held many meetings. He preached regularly at Bloomington, Ind., for eighteen years, Lewisburg, Tenn., for five years, Woodsfield, Ohio, five years, Vinewood Ave., Detroit, Michigan., Twelve years and Franklin, Ky., three years. Forty three years with five churches.

Brother Adamson contributed a written sermon each week to the Christian Leader of Cincinnati for many years; also he was on the staff of the Gospel Advocate for some years and he wrote for many other papers. Now that his pen has been laid aside and his voice stilled I hope arrangements can be made to collect some twenty or more of the best of these fine sermons and publish them, along with a suitable biography, and a good picture, in a nicely bound volume. The profits from the sale of the book to be given to Sister Adamson, who so nobly assisted him in his ministry. The world was made much better by the life and labors of Bro. H. H. Adamson. For that life we thank God and take courage.

“For me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.”—Philippians, 1:21-23.

EARLY DISCIPLES' PRAYING

Stanford Chambers

Whoever would practice primitive Christianity must practice primitive Christianity's praying, a very essential part thereof. The early disciples were taught to pray and were taught how to pray. So important was prayer that the help and intercession of the Spirit was provided and experienced. They were taught to expect God to respond to their praying, and something came of it accordingly. So effective were the prayers of believers that even such a one as Paul the apostle requested their prayers on behalf of his work. He requested prayers that he might speak with boldness, that he might get his mouth open, that he might be restored to them from his imprisonment, that he might be delivered from unreasonable men, that he might be permitted to pay certain ones a visit. He, himself, prayed to these ends, and on behalf of others, what good thing did he ever fail to request for them? "What things were wrought through prayer!" What was ever accomplished without prayer?

And effectual praying was carried beyond the days of the apostles. So definite were the results from Christians' praying that, for instance, when Ignatius faced the prospect of being a martyr for the Lord Jesus, he requested and urged that no one pray for his deliverance. He recognized that God answered the saints' prayers and he feared his brethren's praying might defeat his great desire (inordinate, of course) to be a martyr! So he repeatedly made this unusual request. It will be a great day for our Lord's cause when His people offer without ceasing their fervent prayers and "ask in faith, nothing doubting." If any man speak on the matter of prayer, "let him speak as the oracles of God." And let every child of God attain by His grace to that righteousness that his fervent prayers may avail much in their workings, even as was divinely purposed in the providing of this wonderful privilege of prayer. To fail to be on praying ground is to fail all those who are to be recognized as subjects of our prayers and for whom we cannot escape responsibility. If prayers bring such results as the Bible says, then it were criminal to fail at this point.

Christ did not come to civilize; He came to save. Civilization is not the solution; it does not destroy the works of the devil. All civilization aims at world improvement, at the gradual elimination of the curse; it is a process of evolution. It is like a man who is suffering from a terrible disease, and the physician who comes to help him gives him a salve to apply. He treats the skin symptoms, but the source of the disease he never considers and never touches. Such is a boasted and progressive civilization. It is a delusion.—Gaebelein.

PARTISAN MISUSE OF WORDS

How lamentable that brethren with dictionaries before them will abuse meaning of words when they are trying to support a party with outlandish tests of fellowship! As instances I call attention to the following:

Theory. Moses E. Lard, in Lard's Quarterly, averred most confidently the pre-millennial view of the coming of Christ (his coming personally before the thousand years of Rev. 20 to reign through that time) as clear teaching of Scripture. But, because he called it a "theory," brethren, as mentioned above, represent him as meaning something without proof. But the scholarly know the following is a leading meaning of "theory," and that is the use made by authors when they use it with reference to what they believe to be supported by truth: "The general or abstract principles of any body of facts; pure, as distinguished from applied, science or art; as the theory of music or of medicine." The first book I studied (at age 15) on musical composition and harmony was called "Theory of Music." A statement of facts concerning the science with which it had to do. I remember reading from Lard the expression "the theory of salvation." Did he mean it was speculation? Though calling it a "theory" about a half dozen times, no one ever more confidently affirmed a proposition than did the scholarly F. G. Allen affirm in Old Path Pulpit: "Paradise was the abode of the righteous in hades till the ascension and glorification of Jesus; then it was removed to heaven, and that department of hades was abolished."

Contingent. R. H. Boll used this word with reference to the "innumerable company of angels, the general assembly and church of the first born" (Heb. 12), using it substantively, as a "company," or, to quote Webster's illustration, "a quota of troops." But, because the word means "accidental" in other uses, his adversaries published that R. H. B. taught the church is an accident,—a meaning that never goes with the substantive use of "contingent." But a college president quoted another use of it from a dictionary and asked, "Why don't people study the dictionary?" He could have been asked the same had he not known better than that with which he was misleading his large audience. Brother Boll had corrected such misuse of the word, and said he had always taught the church was in the eternal purpose of God (Eph. 3).—Flavil Hall, in *A. C. Review*.

WHAT YOU MAY MOST CONFIDENTLY EXPECT

As you give yourself entirely to God for His work, you will feel that nothing less than His great promises are what you need—that nothing less is what you may most confidently expect.—Andrew Murray.

A MISSIONARY PARABLE

Mrs. Grattan Guinness

A wealthy farmer who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unclaimed moor and marsh lands to be enclosed and drained and brought under cultivation; that even the hills were to be terraced, and the poor mountain pastures fertilized, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so the number of his tenantry and laborers were vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the greater part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations had interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the very same patch, for instance, with grain fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been saplings; in fertilizing the soil already too fat, and watering the pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and fertilizer, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole estate into culture, and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all-reclaimed soils, barren and useless; and as to the park, it would have been far more productive and perfect had it

been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not.

Some few tried and plowed up a little plot here and there, and sowed grain and other crops. Perhaps these failed, and the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labor of a few in some distant valley had resulted in a crop they were unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely not wise men? Traitors, not true servants to their Lord? Ah, I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the gospel to every creature," and that 1900 years afterwards they had not even mentioned the gospel to more than one-half of the world.

FORESIGHT

More than five hundred years ago one wrote these words which he chiseled on a 500-year-old tombstone at Church Comsie, Essex, England, words which describe the present world conflict so very vividly:

When pictures look alive with movements free;

When ships like fishes swim below the sea;

When men outstripping birds can span the sky,

Then half the world deep trenched in blood shall lie.

And Lord Tennyson wrote in 1842 his great poem "Locksley Hall," picturing the airplanes of commerce and war in these words:

For I dipped into the future, far as human eye can see,
Saw the vision of the world, and all the wonders that would
be;

Saw the heavens filled with commerce—argosies of sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens filled with shouting, and there rained a
ghastly dew

From the nations' airy navies, grappling in the central blue.

—Selected.

ARE WE IN THE LAST DAYS?

In 2 Timothy the Apostle Paul tells of conditions to be expected in the last days. It is not a pretty picture—not the sort that men are now painting for us of the days following the present war. On the contrary: "But know this, that in the last days grievous (perilous, critical) times shall come." This state of affairs grows out of the evil in the human heart: "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof."

Now let us see how just a few of these points apply to our own time. Are these grievous, or perilous, times? The most gigantic conflict of human history is on; and when it is over the world will be confronted with unprecedented problems—political, social, industrial, economic. And what has brought about such a condition? These very things spoken of by the apostle. Love of money is dominant—desire for what the other person, or the other nation, has. Lawlessness is prevalent, widely manifest even in the homes; fathers and mothers are not requiring implicit obedience—it is old-fashioned to do so—and that bears fruit in disregard for other authority, the school, the state, the Lord.

"Lovers of pleasure rather than lovers of God" does that apply to our times? Going home from a radio service one Sunday afternoon, an Oklahoma City preacher passed a theater and saw a long line waiting in a drizzling rain to pay for the privilege of seeing some foolishness. Do they line up that way to attend church, rain or shine? Many church members can get up early on Sunday morning to go picnicking or visiting, but not to serve the Lord. Sunday has been changed to "Fun-day"; the pleasure resorts and places of amusement are thronged, while in the churches are many empty benches—those who should occupy them are manifesting that they are "lovers of pleasure rather than lovers of God."

And that's the way the apostle said it would be in the last days.—J. Edward Boyd, in *The Torch*.

To live the old life in the flesh is not Christianity at all, for it is expressly written that "they which do (practice) such things shall not inherit the kingdom of God," and again, "they that are Christ's have crucified the flesh with its affections and lusts."

On the other hand, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, self-control, faithfulness," and the man in whose life these things are not seen has no right to call himself a believer on Jesus Christ.—James M. Gray.

THOUGHTS WORTH WHILE

D. H. F.

WHAT "BE YE READY" MEANS

A man visiting a certain school gave out that he would give a prize to the pupil whose desk he found in the best order when he returned. "But when will you return?" some of them asked.

"That I cannot tell," was the answer.

A little girl, who had been noted for her disorderly habits, announced that she meant to win the prize.

"You!" her schoolmates jeered. "Why, your desk is always out of order."

"Oh, but I mean to clean it the first of every week."

"But suppose he should come at the end of the week?" someone asked.

"Then I will clean it every morning."

"But he may come at the end of the day."

For a moment the little girl was silent. "I know what I'll do," she said decidedly; "I'll just keep it clean."

So it must be with the Lord's servants who would be ready to receive the prize at his coming. It may be at midnight, at cockcrow, or in the morning. The exhortation is not, "Get ye ready," but, "Be ye ready."—Mattie M. Boteler.

THE DEATH OF MR. LAZYBONES

Died—of spiritual inertia—Samuel Lazybones, Esq., on the 14th ult. The immediate cause of his death was paralysis of the spine, induced by *absenteeism from church*. His last words were: "A little more sleep, a little more slumber, a little more folding of the hands to sleep." He was a prominent member of the Ancient Order of Adhesive Recalcitrants, and a large concourse of the order, in full regalia, followed his remains. The chaplain delivered an eloquent eulogy and said he had "passed on to rest."—*Western Recorder*.

THE BENEFITS (?) OF WHISKEY

A man once said to a friend of mine, "You are fighting whiskey; whiskey has done a great deal of good; why, whiskey has saved a great many lives." "Well," said my friend, "you remind me of a composition a boy wrote on the subject of a pin. 'A pin is a very queer sort of thing. It has a round head and a sharp point, and if you stick pins into you, they hurts. Women use pins to pin on their cuffs and collars, and men use pins when the buttons come off. You can get pins for five cents a paper; but if you swallow them, they will kill you, but they have saved thousands of lives.' The teacher said, 'Why, Thomas, what do you mean by that?' Said the boy, 'By people not swallowing them.'"—*Platform Echoes*.

Alcohol takes first place, and therefore must be given first place in the cause of crime, immorality and delinquency,—
Luke F. Murphy,

IT MAKES A DIFFERENCE

We want to call attention to a paragraph in the introduction by Andrew L. Murray, of Dr. Albert H. Gage's new book, "Increasing Church Attendance": Let the theorist talk as he may, Christian faith soon weakens and dies when it is not nurtured by worship services. Well-attended churches are strong churches. Seeing people marching on their way to God's house on Sunday after Sunday is a silent but effective evangelism."—*Watchman-Examiner*,

HONORING THE WORD

A teacher was telling her class of the time when the Lord Jesus fed the multitude with five loaves and two fishes. She said, "And of course you will understand, children, that it does not mean that Jesus actually fed all those thousands with a few loaves and fishes. That would have been impossible. It just means that He so fed the people with His teaching that they lost all sense of bodily hunger, and went home satisfied." But an inquiring girl put this question, "But, Miss —, what was it that filled the twelve baskets left over?" *Christian Herald*,

WHO WILL WIN THIS WAR?

By Chaplain Harold L. Proppe

C hurchill?

H itler?

R oosevelt?

I l Duce?

S talin?

T ojo?

No! It is not Churchill, Hitler, Roosevelt, Il Duce, Stalin, Tojo who will win this war. Add up the first letters of their names and you get "CHRIST." He, and He alone, will win. He alone can bring peace to this war-torn world.

Out of the babel of tongues now in the world, all history proves that the only salvation for the individual or the nation, is the knowledge of and obedience to the revealed Word of God.—MARSHALL, *Vice President U. S.*

STRANGE INDEED

"This is a funny world,
Its wonders never cease;
All "civilized" people are at war,
All "savages" are at peace!"

THE JERUSALEM CONFERENCE

R. H. B.

The question up at the Jerusalem conference was the salvation of the Gentiles—not whether Gentiles could be saved—as to that all were agreed, for that had been settled long before; but as to *how* Gentiles were to be saved. Paul and Barnabas and the church at Antioch believed that it was the gospel of the grace of God and through faith, both as to their initial acceptance, and also as to their final salvation.

But certain teachers that had come down from Judaea (pretendedly by endorsement from the church at Jerusalem) taught that Gentiles must be circumcised and keep the law of Moses. It was not disputed that Gentiles might *come in by faith in Christ*—the case of Cornelius had settled that; however they may have got into the church, the Gentile brethren must be circumcised and subscribe to the Law *in order to final salvation*. Paul and Barnabas opposed that sharply. Abraham was saved by faith while yet uncircumcised, they insisted. (See Rom. 4:9, 10.) But the Judaizer would reply that Abraham went right on and received the sign of circumcision, a seal of the righteousness of faith which he had while he was yet in uncircumcision (Rom. 4:11); and that the Law was super-added by God Himself as the rule of the righteous life for Abraham's seed. Paul and Barnabas, on the other hand, would contend that no such requirement was included in the gospel. But the Judaizers would insist that it was implied. They would not admit the apostolic authority of Paul in proof of the matter. The apostles at Jerusalem, and the church there of course, practiced circumcision and law-keeping, for if *they* had not been doing so how could anyone have thought of requiring such a thing of *Gentile* converts? And if under the eyes and by consent and endorsement of Christ's apostles at Jerusalem the church there continued in circumcision and law-keeping who was Paul that he should repudiate it and claim that it did not apply to Gentiles? So the controversy was sharp. Plainly that matter could not be settled satisfactorily at Antioch; it must be settled at Jerusalem. If the church *there*, and the apostles who were there, took their stand against the necessity of the Gentile brethren's circumcision and law-keeping, then the contention of these Judaizers would be refuted everywhere and for ever. Otherwise not. So up to Jerusalem they went with it.

On their arrival in Jerusalem Paul and Barnabas were recognized and honored by the church. There a meeting was called for the consideration of the important question. It is notable that never at any time during this meeting was anything settled by authoritative dictum. There was no papal voice or official conclave that decided anything by arbitrary authority, but all was done by free discussion in which all

might be heard; all by reasonable argument and teaching, and fair convincing of the minds of all. Such is God's way and method for settling doctrinal questions in the church. After much debate, Peter rose up. He reminded them of God's work through him, in the case of Cornelius—how God had borne open witness to the acceptedness of the believing Gentiles as Gentiles, by an evident demonstration of the Holy Spirit, and without imposing any further requirements on them. How then (continued Peter, in effect) can you dare to challenge God's action by imposing a yoke upon the necks of the accepted Gentiles—a yoke which even we Jews ourselves have never been able to bear? And is it not true that we Jews ourselves, though we have kept up the observances of the law, have ceased to trust in that for salvation? For really we ourselves, exactly as the Gentile brethren, do bank on nothing but the grace of our Lord Jesus Christ for our final salvation. (Acts 15:7-11; Compare Gal. 2:15, 16.)

During the thoughtful silence which followed this speech of Peter, Paul and Barnabas told the story of God's great work through them in Gentile fields. This further impressed the multitude. Finally James who, though not an apostle, was chief leader in the church in Jerusalem—James, the Lord's brother (generally conceded to be writer of the Epistle of James also), one of the sternest and strictest of Jewish Christians, arose and summed up the discussion, all that had been said, and drew the conclusion of the whole matter. His speech demands special notice and attention; for it seems to be most generally misunderstood.

We are continually inclined to read our own ideas, false and true, into the Bible. Also, we read former things in the light of later knowledge. The latter is not at all wrong; nevertheless we must keep in mind, if we would understand the record, what the actual stage of enlightenment was at the given time. The Jewish brethren at Jerusalem did not at first understand some things with which we are perfectly familiar. We are apt to assume that they knew them as well as we. One of those things is the whole purpose and meaning of the church.

The church came into existence at Pentecost, but there was a gradual development. At first, it consisted of a company of Jews who accepted the truth that Jesus was their Messiah, who repented of all their former attitude toward Him and of any part they may have had, in active participation or by passive consent, in His rejection and crucifixion, and who were "baptized into Christ." There was no thought at first of a separate institution. It was but a movement within Judaism which, it was hoped, would soon compass the whole nation of the Jews. Though the disciples began their own worship under the guidance of the apostles (Acts 2:42), there was no discontinuance of the temple-service, nor any change of at-

titude toward law-observance or the customs and practices of the Jews. And at first there was no opposition or ill-will toward them on part of the Jewish populace (Acts 2:46, 47). But as their number grew they drew the attention of the Jewish authorities. The religious leaders were irked at the fact that they taught, and yet more at what they taught (Acts 4: 2; 5:22), and they were alarmed also at the rapid spread of the teaching. The persecution begun by them came to a head in the killing of Stephen and was taken up by the general populace. Then the gospel spread abroad into Judaea, yea, Samaritans heard and accepted; finally even Gentiles received it—all of which made the unbelieving Jewry bitterer in their opposition. The believers in Christ were being more and more persecuted, disowned, disfellowshipped. They were cast out of the synagogues, shut out from the temple. Still they did not understand that God was separating them from the nation of Israel, and rejecting the latter. Still they held to the promises of the prophets and their national Messianic hope, and fondly expected the conversion, the restoration, and the exaltation of the nation of Israel, as foretold by the prophets. Thus the believers in the Lord Jesus suffered and prayed and looked forward to a better day in the not distant future.

Instead of the conversion of Israel, however, there was a hardening. The line of separation was more deeply drawn, and the vast bulk of the nation was on the wrong side of the line. Then came reports of the spread and increasing success of the gospel among Gentiles. Not that any Gentile nation surrendered to Israel's Messiah, any more than the Jewish nation itself had—but many individuals from among the Gentiles were accepting Him. One more hope rose naturally in the hearts of the Jewish believers: if these Gentiles were circumcised and would adopt the law of Moses—that is, if they were *incorporated into the Jewish nation*—what an influx, what a glory, what a power it would add to Israel! Might not that reconcile the opposition? Might it not be God's will in this manner to fulfil the old prophecies of Israel's increase, exaltation, and supremacy? But that hope was utterly blasted in that memorable conference of Acts 15.

Strange indeed was the situation to the eye of the Jewish believer. So far as his own scriptures had taught him he was looking for the earthly and spiritual deliverance of his nation through Christ; and as a result of Israel's blessing, the Gentile nations to the ends of the earth would render homage to Israel and her God and her King, and would receive their blessing through her. That is certainly the Old Testament picture. But now what did they see? Israel as such was not blessed, not delivered; and no Gentile nation was owing allegiance to her or her Christ. Only a small portion of Jews acknowledged him as Lord, and similar numbers from among the nations. And shall they be blessed without subjection to

Israel? Or, at least, shall they not be circumcised and so incorporated with Israel as to form the great nation through which the earth shall be blessed? No, said the Holy Spirit: they are accepted just as they are, and on equal terms with believing Jews. They form a new body, neither Jewish nor Gentile, but an election from both, joined together and one in Christ, where no middle-wall of partition any longer exists, in which all are fellow-members in full equality, and fellow-partakers of the promise in Christ Jesus—the body of Christ, in which there is no distinction between Jew and Greek, Barbarian or Scythian, bond or free, but Christ is all and in all; and in Him they are all one man in Christ Jesus. Behold the full mystery of *the church!* No wonder it perplexed them. Who ever had heard of such a thing? It was a mystery kept secret from times eternal, which in other generations was not made known to the sons of men (Eph. 3:1-11). And the full significance of this work of God began to dawn on the Jewish brethren on that day of the Jerusalem conference, through Peter's speech, and Paul and Barnabas' report of God's work among the Gentiles.

Now, what was the aim of James' speech? Evidently James accepted the truth presented by Peter, and by Paul and Barnabas. He did not discuss that any further. The question, that the Gentile brethren need not be circumcised nor brought under the law of Moses, was settled. There was, however, one other question which was not settled, and which deeply troubled the hearts of the Jewish brethren: What then becomes of the great and wondrous promises made to our fathers and to the nation in the scriptures, by Moses and the prophets? Has God cast them off? Are those promises laid aside and forgotten forever? We may lightly think so and say so; but as for the Jew—even the Jew who had come to Christ—it would well nigh have broken his heart. Such was the Jew's love for his nation, Israel (Comp. Rom. 9:3), and such his passionate hope for his people and his city, and such his ingrained faith in the prophecies of Zion's redemption, that a denial of those scripture promises and prophecies would have plunged him into blackest night. It cannot be. It was this point which is now taken up by James.

JAMES' SPEECH

May we freely paraphrase the purport of James' speech, as follows? Brethren, you have heard what Simon Peter said to us. Evidently God is at this time visiting the Gentiles and taking out from among them a people for His own name. This is indeed a new, unexpected, unannounced state of affairs. But, fear not—God has not thereby cancelled His glorious promises which He made of old to our nation. The ancient promises and covenants stand secure. This new development does not clash with, but falls in line and harmonizes with God's further purposes, even as He foretold in the

prophets: "After these things I will return and I will build again the tabernacle of David which is fallen down, and I will raise it up; so that the rest of mankind may seek after the Lord, and all the nations upon whom my Name is called."

The most notable part of James' speech is his quotation from "the prophets," specifically from Amos (9:11, 12). The significance of this speech is by no means as cheap and easy as the common exegesis would make it. Here (we are commonly told) James declares, and proves by quotation from Amos, that the throne of David has been re-established and Jesus the Christ seated on it, in order that not only Jews, but all the residue of men, yea, even the Gentiles upon whom God's name is called might seek after the Lord. Looking at it superficially, one may get such an impression. But here we must note the connection, and see what James is seeking to set before his hearers. Let us then wipe our spectacles to see clearly here; and without spectacles colored by prevailing ideas, to discern the point and purport of James' quotation from Amos' prophecy.

The first thing that must strike the careful reader is that James' proof-text does not touch the question under discussion. That question was not whether Gentiles could be saved. There was no dispute as to that. Everybody there knew that Gentiles could be saved. They needed no proof of that. They were already perfectly agreed on that point. James did not need to quote Amos to establish that. Nobody denied it. The one question before that assembly that day, the only question under discussion, was *how* the Gentiles were to be finally saved: Whether they needed to be circumcised and keep the law of Moses, or not. That was the one and only issue under consideration, and the one and only point in dispute. And that was exactly the one point James did not touch, neither in his quotation from Amos nor in any part of his speech. What then was the point in James' speech? The fact that he did not discuss the question of the day shows that to his mind it needed no further discussion. He regarded it as settled. But there was one thing yet that was needed. The Jewish brethren were perplexed. They knew something of the teaching of the prophets. But, to their surprise and dismay, things were not turning out as the prophets had predicted, but were taking a new and wholly unexpected turn. It was on that account, in order to reassure the Jewish believers, that James spoke. His purpose was to show them that this new development was not in conflict with, but in harmony with, God's prophetic plan; and that the prophecies and promises of Israel's glory, so dear to them, were not destroyed.

The quotation is from Amos, but in it James sums up the teaching of "*the prophets*" in general. And the first line is James' own addition and introduction. It is not found in the Amos passage, neither in the Hebrew, nor in the Septuagint

(Greek version), nor indeed anywhere else. James himself sets this line before the actual quotation from Amos. It must therefore have a special significance. It cannot be taken as a conventional and meaningless introductory formula, but we must give it its full weight and force, for the very reason that James himself prefaced Amos' prophecy with it: "*After these things I will return.*" After what things? In vain do we seek for the answer in the context of Amos' prophecy. The line is not there and the context does not tell us after what things. Only James can tell us that. So, although the line "After these things I will return" is incorporated with the quotation from Amos, it must refer to something *James* has been speaking about. And so it does. James had just called their attention to God's work of visiting the Gentiles to take out of them a people for His name. He brings his quotation from the prophets in connection with that fact: "After these things"—when God finishes this particular work—then He "will return." What does he mean by this latter phrase? Is it the return of Christ from heaven? Or simply a new turn in His work, a return to His original task? It does not matter just here which. In any case, when His work of visiting the Gentiles to select from among them a people for His name is done (as some day it must and will be) then He will return. And what will He do then? The prophecy declares that He will "build again the tabernacle of David which is fallen" and "build again the ruins thereof," and "will set it up." The purpose of that will be "that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called." Let us first consider what is meant by the rebuilding of the tabernacle of David, and then look at the predicted result of that step.

By the "tabernacle of David" is meant the royal house of David, the Davidic dynasty. That no one disputes. Nor is there any doubt as to the fact that it had fallen into ruins. The only question that exercises the minds of students today is whether this was fulfilled in the present exaltation of Christ to God's right hand, and the consequent world-wide proclamation of the gospel; or whether it has reference to a step yet future, when the Lord Jesus shall take (in the out-working of His universal power and authority) the throne of David, rightfully His own; and, through His reign over Israel, regathered, restored, converted, bring blessing to all the nations of the earth. I do not see that the answer would affect our present position in any wise. So far as I know we all believe that Jesus Christ is Lord of all now, and sits enthroned on God's right hand in supreme exaltation. Some hold that the throne on which He now sits is David's throne, others say, Nay—the throne of David is the specific rule over Israel which God delegated to David; the government over that particular nation, the exercise of which (though all authority is His)

Christ has not yet assumed. We all believe, however, that Christ now sits on the throne of universal authority. By whatever name we may call it, the throne on which we all believe Him to sit is the same, the power is the same. There He sits on God's right hand, having all authority in heaven and on earth. On this we are agreed. Some say that that is the throne of David; others, that it is not, and cannot be. It is a question, not of fact but of definition. Whoever is right or wrong in calling it this or that, we are all agreed as to the fact of Christ's present supreme exaltation and universal authority. None of us limit Him. Nor does anyone deny the world-wideness of the "Great Commission," but by word and work we show our faith in it. But some, with good reason, hold that Christ has never assumed the special sphere of authority comprehended under the term "the throne of David." And if it is His occupancy of that throne which Amos, in James' quotation of him, refers to when he speaks of rebuilding of the tabernacle of David, the matter is plain. For James reassures his Jewish brethren in Christ that, despite this new and strange development which had taken place, the great promises of Israel's restoration under their Davidic king, according to Old Testament prophecy, and the world-wide blessing which, the prophets declare, must follow this, has not been scrapped nor forgotten. God is now taking out from among the Gentiles a people for His name, as Simeon has shown. This chimes in with the testimony of the prophets: After these things I will return, and all that was foretold shall then be fulfilled. This, as I see it, is the drift of James' speech.

For if James with his quotation had simply wished to prove that Christ was exalted and the door was open for Gentiles to come in—what would have been the point in that? It would have been beside the mark. Nobody denied or disputed that. That did not have to be proved—it was conceded on all hands. The question before the council was whether the Gentiles who already had come in were required to be circumcised and to adopt the law of Moses. Peter had said, No, they were not. Paul and Barnabas testified to the same. But the Jewish brethren must have felt that this was a blow to the prospects of Israel. Then James arose and re-assured them concerning that, and proposed a message to the Gentile brethren, pointing out a necessary and righteous line of conduct which would tend to avoid friction between them and the Jews.

But—returning once more to James' quotation from Amos—is it really foretold that Israel shall be reestablished under the rule of their Davidic Messiah and that then the nations of the world will turn to the Lord? Is anything like that taught elsewhere in the prophets, as James suggests? Yes—both in the Old Testament and the New. But the discussion of this we must defer for another time.

JANES' "BASIS OF DISTRIBUTION"

I have before me a loose-leaf folder of 30 pages, (letterhead size), some of it in typewriting, and some in Brother Janes' longhand. It is headed "Basis of Distribution"; and therein is laboriously laid out, with painstaking accuracy, the facts and figures on which Brother Janes distributed to 35 missionaries the trust funds that were in his hands at date of his will.

The opening paragraph below is taken from page 3; the rest is from pages 6 and 7. The entire booklet is open to inspection, at my desk.

Some interest on Mission Funds accumulated after this memoranda was written, and before the will was made; more also has accumulated since the will was made. This interest will, of course, be distributed in harmony with the principles followed by Brother Janes, and in the most equitable manner possible.—E. L. Jorgenson.

The Missionary Homes Building Fund has accomplished much more than its original purpose, by aiding in providing more than a dozen buildings in Japan, China, Africa, and many miscellaneous items for missionaries on various fields. All our missionaries are now out of Japan except two; there has been no demand for loans from this fund for missionary homes for years, and there is no present prospect of such need arising in the near future. I know of no one who would care to continue this service after my demise, and I consider it entirely proper to give the principal and interest to missionaries.

It has not been difficult to think of items to be considered in apportioning to the missionaries the combined amounts of the "Mission Homes Building Fund" and the "Cold Drafts Fund," with the accumulated interest; but there are so very many things to be considered that it has been very difficult to work out a basis for computation. The problem includes the length of time on the field, single, married, or widowed; re. age, financial status, prospect of being in need (some are in debt, we understand), re. those who have retired recently—and others retired remotely; re. grown children—whether in missionary or secular work, re. children almost of age, etc., etc.

Some who have returned are well cared for; some have mature children who could help the parents if need arose; at what age are we to count the services of youths like Boyd Reese and others? Not all circumstances of support, hardships, etc., are known. Some children seem not missionary minded, etc.

Brother Jorgenson was consulted and advised giving equal amounts to the adults (married couples twice as much as single workers; children not considered.)

Brother Tona Covey seemed to have no plan in mind but thought the children should be considered.

Sister Ethel Sevedge would make three classes of adults, representing in points, 3, 2 and 1 each, with children in a fourth class rating at one-half point; time, hardships and needs to determine the classification.

It was finally decided to eliminate those who had been on

the field two years or less, and those who retired five or more years ago. Adults would rate at 1 point (children $\frac{1}{2}$ point) multiplied by the number of years served. Thus, a couple with four children, five years of service, would count for 2 points (two adults) plus 2 points for four children, and would rate: $2+2\times 5=20$. In this way the total number of points came to 1175, and this was divided into the total amount to be disbursed, making \$16.00 the money unit. Thus the above family would get $20 \times \$16 = \320.00 . All seemed agreed that Dow Merritt and Alice Broaddus should be allowed one point each for the deceased companion (on account of the dependent children).

Years are reckoned to 1942 and in round numbers. Missionaries serving less than two years are omitted; also those returned five or more years; or engaged in secular pursuits; also youths of 21 not known to have done any particular missionary service, or not planning to do such.

The system used is not entirely satisfactory. Perhaps with our human limitations, no method would be wholly satisfactory to the person making the apportionment. This is the best I can do at this time, Feb. 25, 1942.

Don Carlos Janes.

THE BETTER LAND

No eye hath seen in any clime
Such beauties as await
The saints of God when they arrive
At Eden's opened gate.
And yet it is a goodly land,
We are assured of this,
Where not one jarring note will mar
Its days of perfect bliss.
There waits for us, with golden streets
And mansions fair to see,
The city of our God and King
Beside the tideless sea.
The tree of life is waiting, too,
And meadows bright with flowers,
And quiet woods and laughing streams,
And perfume-laden hours.
A land where sin will never come,
Nor sickness, nor a tear;
Where even death will not intrude,
Nor pain, nor care, nor fear;
A land where storm clouds never come
To mar its perfect day,
Where God will dwell among His saints,
And walk with them for aye.

—Edward J. Urquhart