

# THE WORD AND WORK

(Volume XXXIX, December, 1945)

## **LIVING FOR CHRIST**

Our life is a warfare  
Of good and of evil—  
Living for Christ, dare I stand  
Calmly surveying  
The rigors of battle,  
Careless of lending a hand?

Help me step forward  
In difficult places  
As Thou, Lord, shalt open the way—  
Help me not linger  
In cool, sheltered places—  
Help me push into the fray.

Help me petition  
Thy throne without ceasing,  
Asking for souls while I may;  
Help me to tell  
Of thy wondrous salvation  
Somehow—to someone, TODAY.

—M. A. Jeffrey.

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## WORDS IN SEASON

R. H. B.

### **THE REAL MOTIVE**

Behind the many minor motives that actuate a man in doing this or that, there is a chief motive that sways the whole course and direction of his life. And on the nature of that fundamental motive depends the quality and value of the man's life. It is the essence of the man. All of his acts and ways, whether good or bad, are qualified by that innermost and all-embracing motive. Moreover, it is a fact that every man has such a central motive. However whimsical and erratic and inconsistent a man's conduct may appear, his doings are, after all, classifiable. On close observation, method and purpose may be discerned, and all his various acts traced to an ultimate object. It is not to be said that man is able to discern his fellow-man's motive in every case or in many cases. Frequently the ruling motive is hardly known to the man himself, but to God only. For many men are unaware of what really actuates them, and most men, while thinking they know, are utterly deceived in that matter. There are some who consider themselves servants of God, whose innermost heart, as known to the searching Eye, tells a wholly different tale. And all of us can do nothing better than to go apart alone before

God and beseech him to turn his light upon our hearts and declare unto us what the real motive of our life is, lest, being deceived on that vital point, we shall fail for all eternity. "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139:23, 24.)

#### **FOR ME TO LIVE IS —?**

The sum and substance of the inward purpose of most human beings is summed up in the one word "Self." They are myriads who live, beyond and above all, for self-indulgence and self-gratification; and other myriads for self-advancement and self-aggrandizement. Money and earthly sustenance; pleasure and ease; fame, honor, praise, applause; "the lust of the flesh, the lust of the eyes, the vainglory of life"—these jointly or separately, as the case may be, make up the chief motive of most human hearts. And this sort of motives (this one motive, "Self," rather) manifests itself in an incredible variety of ways and deeds: by sloth in some, ambition in others; caution in some, recklessness in others; morality and immorality; good deeds and evil deeds; self-denial and self-indulgence; by the whole gamut of human emotions and passions, both good and bad; by every sort of action, brave, cowardly, helpful, hurtful; every imaginable step and attitude men can take. All sorts of words and actions may spring from this common evil motive.

There will be a great opening of eyes in that day when God shall bring to light the hidden things of darkness and make manifest the counsels of the hearts. There will be those who have fancied that they had pleased and served God, and learn too late that they had served and pleased only themselves; there will be those who were counted by themselves and others as great benefactors of mankind, who will perceive then that their one object was to benefit themselves, though they may have chosen an unusual route to reach that end; there will be those who claimed Christ for Master, who will see that their master was no one but Mammon; those, in short, who will say, "Lord, Lord, have we not done this and that good thing in thy name?"—to whom he will answer: "I never knew you."

#### **"FOR ME TO LIVE IS CHRIST"**

There will be found some in that day, on the other hand, who were of single eye and pure of heart; who were set apart ("sanctified") from the common aims and motives of fleshly men by faith in Jesus Christ; whose one, sole, and unadulterated motive of all conduct could again be summed up in one word—"Christ." "To me to live is Christ," said one of the children of God. (Phil. 1:21.) That amounts simply to this: that in every estimate of things, in every choice, in every motive, Christ was consciously and unconsciously the prime and only consideration. From the day that this servant of God has his eyes opened to a realization of the fact that all his past life he had, under guise of zeal and religion, served only himself and had but fed the desires of his own fleshly nature (Eph. 2:3)—from the time he cried out, "Lord, what wilt thou have me to do?"

a new motive took possession of his soul and a new Master took hold of the reins of his life. The "I" which had once been the central sun around which his whole universe revolved was displaced and became thenceforth a humble satellite, revolving around another central Sun—Jesus, his Lord. "I have been crucified with Christ," he writes; "and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20.)

When, in another place, he recounts his earthly advantages of birth, standing, career, he adds: "Howbeit what things were gain to me, these have I counted loss *for Christ*. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." (Phil. 3:7-10.) In the first chapter of the same epistle he declares that his one hope and object is that "Christ may be magnified in my body, whether by life or by death." Which is to say that Paul's overmastering desire was that through his body, whether by his conduct in life or by the manner of death he should die, his Lord may be made to appear greater and lovelier in the eyes of men. And such is the one and only true motive of a true life.

#### **THE PROTEST OF THE FLESH**

There are, no doubt, Christians to whom such a principle of life seems extreme and impracticable. The selfish motive is deeply rooted. The practical life in which we find ourselves seems to be based on it and controlled by it. Our own human nature easily and naturally falls in with the current. The change from the service of self to the service of God seems too great and revolutionary. To supplant the "I" with the "Christ" appears impossible. And Satan, to be sure, is interested in making it appear so. The old Self, too, is loath to let go; and "the flesh" naturally hates to be "put to death." And so it will rise up with many an excuse and protest and pretext. Like Pharaoh offered every sort of compromise rather than let Israel go, so the fleshly self, which is Satan's cat's-paw, will promise to be good and do good works and to serve God in any sensible, reasonable way—everything except that extreme, hare-brained, wild principle of giving up Self altogether and living for Christ. It pictures to the imagination the life which will result from the proposed step—a dreary, joyless existence, bereft of every pleasure and advantage and all the heart holds dear; a life of worldly failure, of poverty and disgrace. Paul may have been willing to face such things; but we are not Pauls and are not so constituted that we can be like Paul in this matter. We are average Christians, and intend to live a good, common, average life. Nothing so radical and unusual as that example of Paul will suit for our place and career. And so forth.

The voice of Self, however, must not be mistaken for the voice of God or the voice of truth. It is quite the opposite: it is the voice

of Satan, an expert at lying. In the first place, we *are* Pauls, every one of us; not all of us commissioned to his work and assigned to his sort of career, but all of us on the same basis with him before God. The gospel reduces men to the same level of lost sinners. (Rom. 3:23.) It saves all by grace through the blood of Jesus Christ. Paul never claimed any personal superiority, but, on the contrary, declared that by the grace of God he was what he was—a circumstance which alone makes his life and example of value to *us*. Nor is it intimated that a few exceptional Christians could go so far as to let Christ be the one motive of their lives, while others may abide on a lower plane, but that, contrariwise, *all* Christians are to be delivered from the rule of Self through the death of “the old man,” that they may live unto God. (1 Peter 4:2.) For, for this very cause Christ died for all, “that they that live *should no longer live unto themselves*, but unto him who for their sakes died and rose again.” (2 Cor. 5:15.) Nor is it a hard, dreary, joyless course. The devil delights in making men believe that the road in which he leads is the most enjoyable, and the load he imposes is very small. But Jesus, true lover of men, who for us laid down his all, declares that *his* yoke is *easy* and *his* burden is *light*, and in his service is rest for the soul. For with him alone is joy and that peace which passeth understanding.

#### “WE WOULD SEE JESUS”

The Christ life, as exhibited in the case of Paul, was not a mere exertion of human will. The will had its part in it, as it always must have. But the impulse and the power and the grace are of God. It was a result rather than an effort. If a good meal were shown to a man tormented with hunger, he would run to it and reach for it. On the same principle, if a rest be revealed to the unsettled soul; if a great warm heart to the heart athirst for love; if an all-sufficient Savior to the sin-burdened conscience; if the beauty and glory of the Lord to the man who yearns and longs for—he can never know what, till he sees God in Jesus Christ; then the old life passes. It was with the view of Jesus that Paul’s life was completely revolutionized and readjusted on its new basis: “For me to live is Christ,” in the same way must it come to us; in the view and appreciation of Jesus Christ alone lies the possibility of the true Christian life. Let us come to God for a knowledge of his Son, for such an understanding of him that will bring about that willing step of faith. “Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him.” That is the secret. With open eyes and ears, with humble hearts, with prayerful minds, let us come to the Source, whosoever will, that we may learn of Jesus and behold him, and that he may deliver us, as he has delivered many others, from the bondage of sin and self and Satan.

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“Eventually, why not now?” Prompt renewals appreciated.

# NEWS AND NOTES

New Orleans, La.: "The meeting at Sullivan, Ind., was a great blessing to us all in many ways. To me the spirit of co-operation and fellowship of the other churches was refreshing. Bro. Waldo Hoar was there and numbers of others from Linton. Maurice Clymore led a bus load into the building two nights, and on other occasions a goodly number of Dugger attended. We used the baptistry at Dugger to baptize the four who responded. A bus load came from Summerville also on two occasions. Various other congregations were represented throughout the meeting. On the last night of the meeting just about every available seat was taken. We studied Revelation by request in the afternoon and fine interest was manifested. East Jackson has the finest spirit as a whole of any congregation I have been with in a long time, and they are truly growing in the grace and knowledge of Christ."  
—Frank Mullins.

Dugger, Ind.: "Work moves along as usual. We had a good meeting with continued signs of revival after the preacher (Howard T. Marsh) left. I baptized two Sunday night. Attendance has been a little better, with 125 at S. S. last Sunday. Bro. Mullins did good preaching at Sullivan, but he had to leave too soon. Four were baptized into Christ. Paul Neal had two confessions at Ellis, and Waldo Hoar had two confessions at Linton Sunday. We kept the water stirred."  
—Maurice Clymore.

Gallatin, Tenn.: "In September I preached several nights for the brethren at Union Hill, four miles from Gallatin. Five persons obeyed the gospel.

"Last week, with Brother Robert Neil of Nashville to assist local forces in the singing, we had a series of Lord's Day to Lord's Day meetings just at night, except we had two services on Sundays. Large crowds, wonderful singing and unusual interest among the membership and young people of the congregation. Visible results were 16 confessions and baptisms and two by membership.

"The work at Rockbridge where

I go each 3rd Lord's Day afternoon moves along nicely. Have recently been visiting a fine group of brethren at Anderson school house in this county."—H. L. Olmstead.

Nashville, Tenn.: "Friends may be interested to know that I am taking regular work again, this time with the church at Woodsfield, Ohio. We plan to go there next week, and my work will begin November 25. Present prospects promise a good work. It is the county seat of Monroe county. We have about 26 congregations in the county. The church has come through some unpleasant days, but is now re-united, with exception of fifteen or twenty. It constitutes a real challenge. I feel the need of more strength than I have for the work. Pray for me."  
—E. Gaston Collins.

Johnson City, Tenn.: "Since last report, one was baptized, and two have placed membership at the Locust St. church. The one baptized was a result of personal work done by Bro. Lee Pinkston. There were 137 in Sunday School the first Sunday in November—a new high attendance record!

"I was with Bro. Jorgenson and the Highland church, Louisville, November 5-18 in a most enjoyable series of services. Attendance was consistently good, and during the course of the meeting there were three responses to the invitation. In my absence from Johnson City, preaching was done by Lee Pinkston and L. A. Singleton, and Bible classes were taught by Garnie Edmonds and Primus Dees.

"The basement church in the Carter-Sell addition is nearing completion, and we are looking to God to enable us to pay off the \$2,000.00 indebtedness, and to give us continued, and increasing, favor in the building of His church in that community. We look forward to the time when we can complete the building, and pray the Lord to hasten the day!"—Robert B. Boyd.

## Home Mission Fund

In listing regular donors to the cooperative home mission fund in the Oct. Word and Work, at least one name was overlooked—that of

Mr. and Mrs. Austin Wools of Linton, Ind. Two new names should be added to the list of contributors; Evelyn Coultas, Birmingham, Ala., and South Side church, Abilene, Texas. Mail all correspondence to Robert B. Boyd, 1105 S. Roan St., Johnson City, Tenn."—Robert B. Boyd.

### Books In Stock

In this issue on our ad pages we are calling attention to books that we have in stock. Those in the Louisville area may wish to drop in and pick up a Bible or a Bible-study book for a holiday gift; others farther away can know that on these books we can make immediate delivery through the mails. We will be glad to move these books to our holiday trade. Look over our list and make your selection while they last.

New Orleans, La.: "Our fall meeting was a great success even though there were only two responses—one for membership and one restored. However the good accomplished cannot thus be measured. We enjoyed the largest crowds the church has known in many years—visitors more than doubling the membership on some occasions. Bro. Boll's messages were of great blessing to all who heard, and the afternoon Bible study in the Prophetic Psalms was something of rather extra quality in rich spiritual blessing and this service was very well attended throughout.

"Perhaps the highlight of the meeting was the preacher's prayer meeting and conference each morning from 10:30 A. M. till noon. Many problems pertaining to the work of the Lord in the Louisiana field, as well as the work as a whole, were discussed and taken to the Lord in prayer. The finest spirit prevailed throughout. We experienced "How good and how pleasant it is for brethren to dwell together in unity," and we are all agreed that "There Jehovah commanded a blessing."

"Visiting preachers who remained for the entire meeting were: Ivy J. Istre and wife, Maurice Lefleur, of the Jennings, La., field, Ben J. Elston and Grandson, Leonard McReynolds, Dennis Allen of the De

Ridder-Leesville, La., field, and A. K. Ramsey of the Amite, La., field, Odis O. Ford of Independence, La., was with us the first week, and W. J. Johnson of Alexandria, La., the second week. "On October 14th commemoration services were held for the 100th anniversary of the establishing of the church in New Orleans. A sing-song was held in the afternoon at which time helpful messages were brought by Bro. Boll, Bro. Elston, and Bro. Maston Sitman."—Frank Mullins.

### Winter Bible Classes

The schedule for Brother Boll's winter Bible classes is as follows. The day classes, in which the Book of John is being studied, meet at the Portland church on Tuesdays and Wednesdays at 3:15. A large class assembles at the Highland Library each Thursday morning at 10 o'clock where the Book of Revelation is under consideration. His Friday night class is back at the Portland church at 7:45. The Book of Daniel is the text for this class.

It is easy for us to neglect the study of the Word of God. Time spent in these classes of Brother Boll, to many of us at least, is equal to much more time we might spend in individual study. We can afford to take time out and sit at the feet of this splendid Bible teacher. His years of almost constant study and deep Christian experience make him all the more fitted for Bible teaching. Some day we may be sorry that we let this opportunity slip. Attend what classes you can fit into your spiritual schedule, and thereby better equip yourself for service to the Master.

### Renew Promptly, Please

Every year at this season the Word and Work experiences what amounts to almost a crisis, as many hundreds of names on our list expire. In order to perform our mission of spreading the Gospel by means of the printed page our magazine must go into many homes. As our many friends send in clubs and single subscriptions they open just that many doors for us to serve. Furthermore, the money which comes in, in this way, goes a long way in making it possible for us to carry on this Gospel work. While

it may not be so difficult for you to take care of your individual subscription, to us hundreds of names are in the balance. However, every year they come in, singles, clubs of four, clubs of ten, twenty, and even of fifty and one hundred and more in rare cases. Then we realize afresh that we have many coworkers and that we are not alone in our labor of love and work of faith. Let us open our 1946 campaign for subscriptions with thanksgiving in advance upon our hearts for many open doors for the Word—and work!

Berwyn, Ill.: "Brother Stanffer and a few of us are meeting for the Lord's Supper at his home. The time is four p. m. He is located at 506 So. Western Ave., Park Ridge, Illinois. We welcome visitors."—Augustus Shanks.

"Robert Boyd of Johnson City, Tenn., has just held Highland church, Louisville, his second protracted meeting. Three 'came forward': one for baptism, one for 'membership,' and one for confession of sin and restoration.

"The weather was ideal; the attendance was extra good (except one or two nights), and the evangelist was liked and highly esteemed by everybody, without exception! It is something to be able to say those three things of any meeting."—E. L. J.

Who has a large-type Bible, R. V., to spare for Matt Pittman, Cornettsville, Ky.?

#### Valley View Church

"The New Albany, Ind., Church is thankful for her new location. Formerly known as the Beeler Street Church, we are now located in Valley View at Cherry and Griffin streets. We began praying for a larger building about the first of the year. Then on March 8, we called a meeting to decide on getting more room. We prayed more than ever for a bigger and better meeting house. About June 1, the Lord led us to our present meeting house. It will seat more than three hundred people.

"The attendance in all our services is gradually increasing. We have a fine group of about fifty young people. On November 14, two fine young men of the group

were buried with the Lord in baptism. They are continuing along with the others, in good works for the Lord Jesus. Our faithful brethren are all as one in Christ Jesus, and our sisters are real noble Christian women working with the men in the building up of the Lord's work here in Valley View.

"I am thankful to the Lord Jesus Christ that He has made me the minister of such a fine congregation of faithful brethren."—Jesse E. Bibb.

Winchester, Ky.: "On November 13, a unity meeting was held at the Main Street church of Christ with much interest manifested. In the afternoon meeting discussion was had as to the possibility and place for mission work in this section of the state.

"Twelve preachers were present in the night service. Brother H. N. Rutherford of Cramer and Hanover Church, Lexington, preached a sermon on 'The Power and Possibility of Unity' after which talks were made by each of the ministers present. This meeting was well attended though the night was gloomy and the rain poured. Just before this evening service a turkey supper was served to 121 persons by the ladies of the church.

"On November 18, Mrs. Broaddus and family visited the church and related some of their experiences while in China as missionaries and while prisoners in a Japanese concentration camp in the Philippine Islands.

About forty from the church here attended a joint Thanksgiving service held at the Cramer and Hanover Church at Lexington. The work here is showing quite an increase in interest and attendance under the splendid sermons and leadership of Brother H. E. Beck."—H. A. Baber.

Louisville, Ky.: "On October 28, I spoke morning and night for the Antioch congregation near Frankfort, Ky. It was a joy to my heart to meet again with some of the true servants of the Lord. I formerly preached for this congregation once a month for a number of years. Brother Asa Baber is now located with the congregation on a full-time schedule. The brethren gave a

good report of his labors among them.

"Time has made some changes in the four years I have been away. Some have fallen asleep in Jesus; several new faces were seen among the membership; age has made it impossible for some to attend the meetings regularly; and upon inquiry of others that were not present the brethren said they scarcely ever attend the meetings any more. May the Lord have mercy on them and help them repent and show their first love ere He has to deal with them as unfaithful ones."—Tona Covey.

#### Honor to Whom Honor

In the September issue of the Word and Work on page 206 there appears a poem the first line of which reads, "Have you come to the Red Sea place in your life." The author of this poem is the late Annie Johanson Flint, and we learn that the **Evangelical Publishers**, Toronto, Canada, hold a copyright on this and many other poems by this gift-

ed poet, which we may use from time to time by special permission.

#### Western Song Tour

The compiler of the alphabetical hymnal, "Great Songs of The Church," expects to fulfill his usual, annual Western song itinerary in February, 1946. Invitations are already being received.

Los Angeles, Calif.: "We are having good meetings with the Japanese now and hope to be getting into the church building before the first of the year."—E. A. Rhodes.

#### Joint Thanksgiving Service

Approximately 400 people attended the joint Thanksgiving meeting of the Louisville churches held at Fifth and M. The Golden Gospel chorus brought special messages in song under the direction of E. L. Jorgenson. Willis H. Allen was the speaker for the occasion. The free will offering, which was given to the Christian school building fund, came to \$1304.69.

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### WILLIAM R. DUGGER

In 1861 William R. Dugger confessed his faith in Christ and was baptized. For eighty-four long years he served his Lord faithfully and zealously. He used and improved his talents until he became a preacher of no mean ability. And while his labors did not extend to any great extent beyond the communities surrounding Dugger, he left behind, when he passed away Sunday, October 28, monuments which testify to a work well done and a battle successfully fought.

He helped establish the Dugger Church of Christ in 1885, and with sixteen others became a charter member and was the last of the seventeen to pass away. His excellent memory and earnest application in the study of the Bible kept his last years from being dull and monotonous. The Word was precious to him and he found great comfort and consolation from its truths even to the last days of his life. He not only received a blessing from the Bible, but he was not long in telling others in his presence the blessings of the Word. His benevolence which cheered many a heart will never fully be known this side of the resurrection.

We feel that Brother Dugger fought a good fight, that he finished the course, and that he kept the faith and that henceforth there is laid up for him the crown of righteousness which the Lord will give to all who love his appearing.

Maurice Clymore.

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"The restful heart lives above the storm and strife, with Christ; sensitive to human sorrow and to its own but able to discern the purposes of divine wisdom, to await the unfolding of the divine plan; and to trust the love of the divine heart."—F. B. Meyers,



## SIN—AND PARDON

E. L. Jorgenson

Time magazine carried a little story some months ago about a woman, living in an apartment house, who was expecting the assessor. Meeting a strong-looking stranger in the hall, she said to him, "Would you help me move my Console radio? I want to get it out of sight before the assessor comes." "Sorry madam," said the stranger, "I am the assessor"! It was too late to try to hide the radio. And it is always impossible to hide anything from God.

Adam and Eve tried hiding. But at nightfall they heard the voice of the Lord God, as he walked in the garden in the cool of the day: "Where art thou?" said the Lord. "I was afraid," said Adam, "and I hid myself." No man can hide his sin from the eyes of Him with whom we have to do. Achan, the thief, tried it in Joshua's day—without success. We have a saying that "Murder will out"; and so will sin of any kind.

There is nothing at all that any man of himself can do with sin. He cannot hide it; and he cannot *forget* it. It goes with him through the day; it goes to bed with him at night; and it gets up with him in the morning.

He cannot *forgive* it. Even if from this day on he could live a sinless, spotless life—that could not atone for past mistakes in the eyes of a holy God. He cannot by good works forgive himself.

He cannot *undo* his sin. That wicked word, that evil act—he cannot call them back any more than he could call back the arrow from the air.

He cannot break the bondage of it. "Everyone that committeth sin," so the Savior said, "is the bondservant of sin." (John 8:34.) No man, of himself, can snap the chains that hold him in the power of evil habit. He might lay one sin aside, only to have it break out in another place.

He cannot *escape* it—the consequences of it. As Moses said so long ago, "Be sure your sin will find you out." Sin finds men out one way or another: sometimes in the pangs of conscience; sometimes it finds men out in the body or the mind; sometimes it finds men out in their children—how sad that is! Sometimes it finds men out in the dying hour, when they must step into waters that are as deep and bitter as they are icy cold. At last sin finds men out at the judgment bar, where they must give account to God; and sin keeps on finding out a man, so that, through all eternity, he has never finished with it!

But, though there is nothing that man, himself, can do with sin, yet God can do something with it!

You cannot undo it; neither do I say that God can undo sin. But where the seeds of death were planted, God will plant the seeds of life; and it may be, in His mercy, that the harvest of life will overcome the harvest of death. "Because greater is he that is in you than he that is in the world."

You cannot hide it, or undo it, or forget it, or forgive it. But

God can hide it, and God can forgive it, and God—not through some lapse of memory, but because He is Almighty—God can even forget it! “Their sins and their iniquities will I remember no more.” “Thou wilt cast all their sins into the depths of the sea.” This is his promise (Heb. 10:17; Micah 7:19). Along the shallows of the coast of Florida, it may be, the tropical storm might bring up something from the bottom; but out there at the Virgin Isles, where the sea is six miles deep—no storm will ever bring anything up from those depths. “I will cast their iniquities into the *depths* of the sea”!

You cannot break the power of sin; but Jesus Christ can break it: “Everyone that committeth sin is the bondservant of sin. If therefore the Son shall make you free, ye shall be free indeed.” (John 8:36.)

”He breaks the power of cancelled sin,  
And sets the prisoner free;  
His blood avails for all our race,  
And it avails for me.”

I have read that a party of friends, travelling through New England, came upon an old, old, cemetery. There, at an old old grave, they found a nameless, dateless marble marker. Upon that slab was written the single, simple word, “Forgiven.” One wonders who it was that lay in this nameless grave! A murderer perhaps, who, while awaiting execution, had found again his early faith, and had returned to the Shepherd and Bishop of his soul. Or was it, perhaps, some unfortunate woman, more sinned against than sinning, who had gone down the scarlet road—to live a few years of hell on earth, and to pass so soon, “unwept, unhonored, and unsung” into Eternity; but who, in those last dark hours, had stumbled back to Jesus, and had asked for Christian burial. Was it, perhaps some murderer, thief, or fornicator, who lay buried here, “forgiven”? O yes, it could be so; but it could as well be any of us: “for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption which is in Christ Jesus . . . that he might himself be just, and the justifier of him that hath faith in Jesus.”

There is no burden known to man like the load of unforgiven sin: “When I kept silence,” said David (after his double sin of adultery and murder)—“When I kept silence, my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me: my moisture was changed as with the drought of summer.” Then he adds, “I acknowledge my sin unto thee . . . and thou forgavest the iniquity of my sin.”

I was teaching a women’s Bible class at the Y. W. C. A. some years ago. One afternoon, at the close of class, an elderly woman followed me to the streetcar. Timidly, she sat down beside me to ask a question. Modestly, she hinted at the sins of her youth: “Could God forgive a sin like that”? “My dear lady,” said I, “have you carried this heavy load of sin these many years, when God would have pardoned you fully and freely at any time?” No, there is no load like that burden of unconfessed, unpardoned sin.

But, as the load of unforgiven sin is the heaviest possible burden, so the joy of pardon is the greatest possible gladness. There is no joy more exquisite than that:

“O the joy of sins forgiven;  
O the bliss the blood-bought know;  
O the peace akin to heaven,  
Where the healing waters flow.”

One of the pagan philosophers, Socrates or Plato, said, “It may be that God can forgive sin, but I don’t see how he can.” But that was before the Son of God, the incarnate Word, went up the stony hill, to pay my debts and back-dues on the skull-shaped mount.

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## HEART TROUBLE

J. H. McCaleb.

You are familiar with the story of the ten lepers. They were all healed, but only one came back to thank the healer, Jesus Christ. Is it strange that he should ask, “Where are the other nine?”

The human heart is deceitful above all other things. It is the mirror of ourselves and the reflection of our selfishness.

Ingratitude is a common failing. The nine lepers were merely running true to form. It takes a real character to acknowledge and to remember favors. For some reason, we like to think that we have done everything ourselves and that no one has helped us. The contrary is quite true. Almost everything that we have accomplished has been through the help and cooperation of others.

Another failing is that of condemning each other on the word of unreliable witnesses. I sometimes wonder whether we are not anxious to believe the worst about each other. Again, the heart is deceitful to a high degree. A man has lived in a community for ten or fifteen years. During that period he has built up a stable reputation for sobriety and integrity. His actions have proven an honest desire for the better things. Then, a comparative stranger comes in and spreads evil reports. Many people are quick to believe them. With them the word of the stranger outweighs the proven facts of ten or fifteen years of demonstrated living. Truly, the heart is deceitful.

Our actions toward each other are but the reflections of our real attitude toward God. If we cannot be truthful and honest in the ordinary matters of life, how can we be truthful and honest toward God? That lesson is taught all through the Bible. We need to examine our lives daily to determine the real motives of the heart.

A constant hardening of the heart is a dangerous matter. We can not continue to speak falsely and act unrighteously without falling finally into a stage of thinking that cannot change. That falling away from truth comes gradually but the result is always eternal loss and ruin.

“Keep thy heart with all diligence for out of it are the issues of life.”

## WHAT HAVE YOU CHOSEN?

Dennis L. Allen

God has granted to all men freedom of choice. He will not force us to follow the paths of righteousness, neither is it inevitable that a man must choose the path of sin. Nevertheless, within that freedom of choice there are laws which we cannot resist. The walk makes the way and the way decides the end. When we choose a certain course we choose all that is involved in it.

When the prodigal son chose to leave his father's house and indulge himself in riotous living, he chose the pig pen at the end of the road. It was an inherent part of his choice though he did not realize it at the beginning. When we make a choice we cannot avoid reaping the fruits of it though they be good or bad. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6:7, 8.)

Attitudes and thoughts which seem very insignificant now, if nurtured and allowed to ripen, will in time bring forth fruits which were not dreamed of at the beginning. There are three steps into outer darkness: neglecting, rejecting, despising. These steps a man may take without any conscious purpose on his part.

Several years ago in Illinois a young man promised his sweetheart that he would become a Christian if she would marry him. Believing him to be sincere she became his wife and went with him to a homestead in Montana. Years passed, but he neglected to turn to the Lord. His interests in spiritual things grew less and less. Ministers came into the community and to his home preaching the Gospel. At first he tolerated them, but soon his rejection of the Gospel became so definite that they were no longer welcome under his roof. His wife remained faithful to the Lord, but the course which he had chosen led him farther and farther away. He began to oppose his wife's being faithful. At last he reached the state where he would shake his fist at the heavens and curse God for sending rain when he didn't want it. Today his conscience is seared and he has nothing but contempt for Jesus Christ and His followers. Had someone told him as a youth that he would one day be so hardened and sinful he would not have believed it. He determined his future by his very neglect to choose the course which he knew to be right.

The Lord knew how important it is that we choose early to follow Him who is THE WAY, for all other ways lead but to death. "It is not in man that walketh to direct his steps." (Jer. 10:23.) To those who would choose to follow any path of sin the Lord still says,

"O that they were wise, that they understood this,

That they would consider their latter end:"

—Deut. 32:29.

It is faith in God and realization of the final consequences which causes a man to choose the way of the Lord when human reasoning and inclinations all point to other choices. Moses, raised in the

wealthy Egyptian court, "Refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11: 24, 25.) The whole course of His life and that of millions of others were affected by his choice.

Men do not drift into the service of the Lord. There must be a definite decision to reject the evil and choose the good. But the latter end of those who do thus choose is glorious!

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## MORE THAN LITERATURE IS HERE

Stanford Chambers

While the Bible is to be appreciated as pure literature, "the best literature extant," it is to be feared that to many readers and even teachers vast portions of Holy Writ are just that, and are treated merely as literature—to be read, if you will, and wondered at and admired—but not regarded as essential, except where precepts and commandments for our dispensation are couched therein. Where poets and prophets have used figures of speech and symbolry—well, many, by actions at least say, these passages are just so much literature, good to wonder at, and read if you have a taste for that kind of literature, for their cultural value perhaps, but were never meant to be taken seriously, or as though anything depended, really. The language is often fantastic, and the reader should be on guard, lest his fancy be played upon and he become, himself, visionary, even fanatical!

No inspired teacher ever so regarded any Scripture, neither the Lord Jesus. To them every word was the Word of God, and every portion was taken at its face value. None of it was written for the sake of supplying literature; none was written for pastime, neither for the reader's entertainment. Libraries have their shelves loaded with all kinds of literature that the tastes of all classes of readers may be satisfied. You may read them or leave them alone. The Bible is indeed "a library in itself," but no part of it was written for the expansion of the mind, the quickening of the imagination, nor to supply argumentative material for the religious polemic. Read the Bible for its revelation of the true and living God; to know Him, "this is eternal life." Learn His ways, His will, His purpose, the working of grace, the "exceeding great and precious promises" by which we "become partakers of the divine nature." Beware of treating any portion of God's word as superfluous or nonessential. It is ours to read and prayerfully heed.

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"We would see Jesus, the great Rock Foundation  
On which our feet were set by sovereign grace;  
Nor life nor death with all their agitation  
Can thence remove us if we see his face."

## “LET ALL THINGS BE DONE UNTO EDIFYING”

Willis H. Allen

*What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.*—1 Cor. 14:26.

We are living in an age when selfishness universally seems to prompt the actions of men. And this spirit is too often seen among members of the body of Christ. Where such a spirit exists among individuals, there is little to edify. Many are working for the gratification of their whims, their personal ideas and methods, rather than for the strengthening and edifying of the church itself. Paul says, “We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying” (Rom. 15:1, 2). And again, “Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.” (Phil. 2:4, 5).

We may edify by our words. How many of us give thought to this as we speak of and to one another? Our speech should at all times be such as would encourage and inspire others to higher living, spirituality, and consecration. But the talk of many Christians is not calculated to do this. Much of the language used is careless, unrefined, and in many cases even vulgar. Hurtful remarks are often unjustifiably made about one another. Even writers often appear to be more concerned in villifying their brethren than in edifying. Instead of encouraging they seem to delight in hurtful criticism. Through the use of sarcasm and misrepresentation one preacher seeks to put another in a bad light before the brotherhood, and is overjoyed when he has accomplished the undertaking. The spirit of love is manifestly absent; and how can there be edification without love? “These things ought not so to be.”

We may also edify by our conduct of life. Paul admonishes that “our manner of life be worthy of the gospel of Christ” (Phil. 1:27). Many a weak Christian has been helped and strengthened in his efforts by the godly life of another, particularly when there was a feeling of admiration already existing between them. Many others have been hindered by the inconsistent lives of others. Our friends are looking to us to set before them an example of righteousness, to lift the standard of right living, and keep it on the high plane that Christianity calls for. When we fail them by lowering that standard, they become disappointed and discouraged. Peter says, “Like as he who called you is holy, be ye also holy in all manner of living.” (1 Pet. 1:15.) This is the standard of Christianity! The very holiness of God; perfection itself! It is the goal of every true Christian. As we strive to reach it, others will be edified and inspired to higher living.

## “IN THE REGENERATION”

H. F. Joseph

In an effort to offset a plea for unity of all true believers, regardless of differences about future things, the query editor of a paper gray with age appealed to Adam Clarke. And though, he could produce nothing in his favor from that source, he strangely asserted that Clarke could be accepted on everything but baptism. It was easy to show that this celebrated commentator on Matt. 19: 28 teaches the antithesis of my critics contention. In this passage Jesus says to His apostles: “Ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.”

Of this Clarke says: “The punctuation [a comma after ‘regeneration’] I have observed here, is that which is followed by the most eminent critics; the regeneration is thus referred to the *time* when Jesus *shall sit* on the throne of his *glory*, and not to the time of following him, which is utterly impossible.”

But that query editor (as most all other anti-thousand-year-reign-of-Christ on the earth advocates), says it *is* possible, notwithstanding his assertion that Clarke can be accepted on everything but baptism. But hear Clarke further: “Judging,” *krinontes*. Kyrke has shown that *krinesthia* is to be understood in the sense of *governing, presiding, holding the first or most distinguished place*. . . . The sense therefore of our Lord’s words appears to be, that these disciples should have *distinguished* seats in glory which seem to belong peculiarly to the first confessors and martyrs. See 1 Thess. 4:14, 16, and particularly Rev. 20:4-6.

“The last quoted passage brings into view the doctrine of the *millennium*, when Jesus, after having formed the new heavens and the new earth, shall reign here gloriously among His ancients.”

The “new heavens and the new earth” in this quotation cannot mean the eternal new heavens and earth of Rev. 21, for the commentator’s words, immediately following, show that he means an age (though each day, he thinks stands for a year) will terminate. He therefore means the “new heavens and new earth” of Isa. 65:17-25, in which there shall be death (though “there shall be no more thence an infant of days,” and all God-fearing ones shall live to full age and “righteousness shall cover the earth as the waters cover the deep”).

Clarke argues further that the view held by some noted ones to the effect that “judging the twelve tribes of Israel” means no more than “exercising authority in the church and dispensing laws” is lacking in propriety, as the following verse seems to fix the meaning mentioned above, viz: “when Jesus shall sit on the throne of his *glory*, and not to the time of following Him, which is utterly impossible.”

The embarrassment attending the assertion of the query editor, now under consideration, characterizes the contentions of many, who, Diotrephes like, “cast out of the church” those who hold the view

expressed by Clarke in these quotations. When said editor was confronted with Clarke's statements, so contrary to his contention, he seemed fretted and ceased to answer. This, and a refusing to publish facts in reply to unwarranted assertions, is the conscienceless way (with partisan builders) out of difficulties. I could not close my ears to the voice of conscience against such a course. The same critic claimed that Liddell and Scott defined *eita* at 1 Cor. 15:24 "strait-way" (about the time of the end). When I showed that there is no such definition authoritatively from that source he laid bare the same unbecoming disposition. Such dark clouds in Zion call for sorrow and soul-distress.

"Well may thy servants mourn my God  
The churches' desolation;  
The state of Zion calls aloud  
For grief and lamentation;  
Once she was all alive to Thee,"  
And peace and love abounded,  
But now a sad reverse we see—  
That peace and *love* seem grounded.

"Some few like good Elijah stand,  
Who never yet have faltered,  
In earnest for the heav'nly land,"  
Thy Name they have exalted;  
With such true faith and hope remain,  
Unfeigned and whole hearted;  
"O may we all through them regain  
The glory that's departed."

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#### PURPOSE OF "FAITH OF OUR FATHERS" RESTATED

The purpose of the "Faith of Our Fathers" department, appearing currently in the Word and Work, was stated clearly as we launched the precious reprints in our April issue. Our purpose was not to leave the impression that all of our pioneer fathers held to pre-millennial views; but our stated, sincere purpose was to show that—although some held to such views and some did not—nevertheless there was perfect accord among these simple Christian fathers and that, therefore, there can be the same freedom granted one another today without marring the unity of God's people. It was further stated that such differences cause trouble today only where there is some one, pro or con, to see to it that they do. We have carefully made this statement of our purpose in the April Word and Work on pages 99 to 101 so that none would misconstrue our sincere objective to further unity.—Publisher.

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What, indeed, does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.



# THOUGHTS WORTH WHILE

D. H. F.

## ALWAYS READY

A woman once said to John Wesley: "Supposing you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?"

"How, madam?" he replied; "why, just as I intend it now. I should preach this evening at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse, and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory!"—*Blessed Hope.*

## CHALLENGING SATAN

A schoolboy was brought to trust the Savior through that wonderful verse, John 5:24. But when he got home and was seated on a couch in a room by himself, Satan began to tempt him to think it was all a mistake, and that Jesus had not really saved him at all. At length the temptation became so fierce that the boy said it seemed as though the devil were actually under the couch talking to him. For a while the young Christian did not know how to answer Satan; but then he thought of a way. Opening his Bible, he placed his finger on John 5:24, and reaching down he said, "There you are, Satan, read it for yourself!" The boy said that it seemed as if at that moment Satan disappeared.—*Christian Herald.*

## "HE LEADS US ON"

"What lies before us we cannot tell—what glory, what radiant bliss, what rapture! We only know that He spake, not only of life, but of life 'more abundantly.' And we are told that He will lead us 'Unto fountains of water of life.' George Fox tells of his dream, in which he saw the ocean of life sweep away the inky waters of death for ever; but who shall fathom that ocean, or tell its expanse, its depth, its shores?"

"This is at least true—that He will never rest until He has enlarged our capacities to comprehend, and our hearts to receive, the fulness of His life. We are only learning its alphabet. We are like a brood just out of the egg, lying close in the nest, taking only what is given us, and utterly ignorant of the undeveloped powers of flight which shall enable us to flash in the sunny air. But the time is coming when we shall drink of His life, and live forever with Him.

"Till then let us eat of His flesh, in rapt meditation on His words; and let us drink of His blood, in loving communion with His sacrifice and death; that so we may have His life abiding in us, and in the most emphatic sense may live by Him, until mortality shall be swallowed up of life."—F. B. Meyer.

## "RUN . . . LOOKING"

A man had been long away from home. His wife eagerly awaited his return. She looked for him on a certain day. This was wash day. The washing must be done. So she placed the wash-tub in the yard and took her place behind it where she could do the work and command a view of the road at the same time. She washed while she waited. We must be of like mind. There is so much to be done. Let us do it, always facing toward His coming.—*Gospel Herald*.

## BED, BASKET, OR CANDLE?

There are only three ways in which anyone can look at life: it is either a bed, a basket, or a candle. Those who look at life as a *bed* are the ones who look for an easy way through it, who expect to reach the skies of achievement on "flowery beds of ease," who think the world owes them a living.

Those who think of life as a *basket* are the ones who live only for what they can get out of life. They are the folk who are always asking, "What is there in it for me?" They are the bargain hunters. They will do a favor for you if they think there will be a chance to get the favor returned. They will work in the church or in the Sunday school, provided they can have a place that will give them prominence. They wish to serve only themselves.

The ones who look at life as a *candle* are the ones who are giving themselves all the time. A candle cannot give light without using up itself. You never saw a candle that could burn and not be consumed. It has to sacrifice in order to give light.

When Jesus said, "Ye are the light of the world," He meant that all His followers must be lights that give without any expectation of return, that give of their best, and their own lives if need be, that the rest of the world may have light.—*Moody Monthly*.

## THE SIGN OF THE PILLOW

I heard a devoted Christian say that each morning when he awakes he turns a pillow on end at the head of the bed, and that becomes his Bethel while he talks to God about the day ahead. Often his little son comes softly to the door and peeps in. If the pillow is still on end, the child slips quietly away and waits for the morning romp. For even the child knows when God has first place in the mind and the heart of the Christian, and the neighbors know, and the world knows.—*Inez Terradell*.

## NOBILITY OF LABOR

A woman of the would-be aristocratic type was once introduced to President Lincoln. In the course of the conversation she raved on and on about her blueblooded ancestors and her relatives in the old world. Suddenly, she turned to the President and inquired: "Does your family have a coat-of-arms?" "Yes, indeed," replied the rugged President, "it's a pair of shirt sleeves. Would you like to see them?"—*Otterbein Teacher*.

# "FAITH OF OUR FATHERS"

E. L. J.

Two things are constantly kept before our minds in selecting these "precious reprints" from the vast amount of material on hand.

First, they must reflect the pioneer spirit of unity—the open-minded, tolerant, inquiring, and interested attitude of the Restoration leaders on questions of prophecy. In fact, our chief purpose is to inculcate this truly Christian attitude among disciples today, and so to point the way to Spiritual unity.

Second, they must be of highest excellence in themselves, instructive and thought-provoking, and well worth the reader's time on their own merits. Accordingly, they are chosen from those who wielded a pen of power in their day, and who, to this day, have never been surpassed as Christian journalists.

Our reprint this month is from Campbell's *Millennial Harbinger* of 1831. It is signed by one "Daniel," a pseudonym under which this brother contributed a very long series of articles to the *Harbinger*. This is No. 8 in a series entitled

## "PROPHECIES"

"The apparent impossibility of the moral means which the simple testimony of God furnishes to the subversion of the rulers of the darkness of this world, to the dethronement of spiritual wickedness, elevated to high place by the corrupt and corrupting politics of nations sold to their hierarchies, teach us to look somewhere else than to modern missionary exertions for giving that triumph to Christianity with which every page of prophecy relative to the reign of a thousand years is replete. What moral means, unaided by the judgments of God, unaccompanied by miracles, have ever achieved a victory over any portion of mankind, so great as that promised to the world during the reign of Jesus? Not an island on the globe, not a city in any age or country, has seen, or tasted, or felt, such a moral revolution as that guaranteed by the Prince of the kings of the earth, when the kingdoms of the world, when the dominion and the greatness of the kingdoms under the whole heaven, shall be given to the holy ones of the Most High.

"Can any man in his sober senses, with the history of modern Europe before him (to say nothing of Asia and Africa, enslaved to idolatry or sold to Mahomet), suppose, or promise to himself, that a few sectarian missionaries, sustained by a divided and secular church, can so revolutionize the world as to introduce a *moral*, much less a *literal* reign of Christ over all the race of men? If every sectarian proclaimer from both Christian continents should become a missionary, and the whole be landed in Asia and Africa, and go to work there with all the energies which they employ at home; I say, could they do more among Pagans than they do among the sons and daughters of Christians at home? Could they in five hundred years produce a better state of society among Turks and Pagans than they have

produced in Britain and America? Alas! what have they done in Britain and the United States? How few of this population are even within the pale of sectarian altars! how few live soberly, righteously, and godly in the world! It would require more than all the moral influence of all the teachers of religion on both continents to give good morality to Europe and America. \* \* \*

“Daniel, the great prophet, a man greatly beloved of the God of saints, saw in his clearer visions that *the little horn*, that power which spake so blasphemously against God and the saints—that horn which had the eyes of a man and the mouth of more than a man, which spake great things, and whose look was more stout than any of the ten horns; he saw this horn *prevail* as well as make war against the saints, *until the Ancient of days came*, and judgment was given to the saints—(there were saints when the Lord came), and the time came that the saints possessed the kingdom. Into the hand of him personated by the horn the saints were given for a time, and times, and the dividing of a time; during all of which periods he thought to change times and laws, and to *wear out* the saints of the Most High. But he saw the thrones cast down and the Ancient of days appeared—the judgment was set. His throne was like the fiery flame, and its wheels as burning fire; a fiery stream issued and came forth from before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. What followed this appearance of the Ancient of days, and this opening of the judgment? The greatness of the kingdom, the kingdom and the dominion, was then given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Thus we see that the saints were to be kept down and worn out by *the little horn*, without any intermission, till the judgment of the anti-Christian world. Then the Lord with his thousands of thousands appears in their behalf and gives them the victory over their enemies.

“To this agree also the plainer intimations of Paul in his epistle to the Thessalonians. The man of sin and son of perdition exalts himself, sits in the temple of God. The Lord consumes him by his word, but he is only consumed by the word of his mouth. He is not destroyed until the brightness of his coming. The Lord suddenly comes in his glory and sends him to perdition. Thus Daniel and Paul teach us that the sudden appearance of the Lord precedes the perdition and destruction of that usurper who has so long triumphed on the throne of Jesus. He usurps the throne of him whom God placed upon his holy hill, whom he exalted a Prince and Saviour. He has long presumed to legislate for, and to dispense forgiveness to, those called Christians. But he will be utterly cast down and destroyed, for strong is the Lord who will take vengeance upon him.

“But Jewish Prophets speak of the coming of Jesus in a way which precludes the application of their words to any moral, or metaphorical, or figurative coming. Thus says Zechariah, 14:4, 5: ‘And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East; and the Mount of Olives shall cleave

in the midst thereof, towards the East and towards the West, and there shall be a very great valley; and half of the mountain shall remove towards the North, and half of it toward the South.' These sayings are certainly not applicable to his *first coming*; for the events here described then happened in no sense. From this mount he ascended literally, and the angels said he should descend (as literally) as they had seen him ascend to heaven. Behold he comes in clouds; all kindreds shall see him and bewail his approach: for behold his reward is with him. As he ascended from Mount Olivet he will descend to it. They shall then say, 'Blessed be he that comes in the name of the Lord.'

"When he descends to put down all bad government, all influences opposed to his reign, as the Lord of the whole earth, to avenge his enemies—then the earth shall shake; mountains and hills shall be moved out of their places, and shall flow down at his presence." \* \* \* —"Daniel," *Millennial Harbinger*, 1831, pp. 261-266.

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## THE FOURTH OF JULY

By A. Campbell

"A number of disciples, principally members of the Church of Christ, in Pittsburg, agreed to have a love-feast on Monday the fifth of July, instant. They chose that day in honor of the fourth of July, 1776. Grateful to Heaven for the blessings which that day vouchsafed the citizens of this country, they thought the Christians participating in them ought religiously call to mind the goodness of God in granting that deliverance. While the children of this world, with voluptuous joys and noisy mirth, are regarding the day because of the political privileges which they inherit, we know of no good reason why Christians may not, if they please, consecrate the day to the Lord as a free-will offering, and convert the occasion into one of joy and rejoicing in the Rock of their Salvation, giving glory to the Governor of the Nations of the earth, that they are made free citizens, not only of a free government on earth, but of the kingdom of heaven.

"More than a hundred and twenty disciples, with sundry visitants and many children, dined together in an arbor about two miles from the city. The day was spent in joy and gladness of heart, singing the praises of the Lord, and in conversing about the good things of the heavenly country. I had the pleasure of pronouncing the following Oration [omitted here] immediately before dinner. After the Oration, the following song was sung. [We give here *four* of the seven verses]:

Behold! the mountain of the Lord  
In latter days shall rise,  
On mountain tops above the hills,  
And draw the wond'ring eyes.

To this the joyful nations round,  
All tribes and tongues shall flow;

“Up to the hill of God,” they’ll say,  
“And to his house we’ll go.”

No strife shall rage, nor hostile feuds  
Disturb those peaceful years!  
To ploughshares men shall beat their swords!  
To pruning hooks their spears!

No longer host encount’ring host,  
Shall crowds of slain deplore!  
They’ll hang the trumpet in the hall,  
And study war no more!

“After dinner brother Walter Scott delivered a very interesting discourse on *“the great and notable day of the Lord,”* which is to introduce the Millennium. Many citizens assembled to hear the discourse. After which we proceeded to the river, where five persons were immersed into the ancient faith. Thus closed one of the most joyful anniversaries of our national independence which we have ever witnessed. Every incident of the day was pleasing and agreeable, and the whole celebration was well adapted to promote the edification and comfort of every disciple of the Prince of Peace. All was conducted in the simplicity, decency, and good order which become the Christian profession.”—*Millennial Harbinger*, 1830, pp. 299, 300.

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#### “THE LORD WILL REBUKE MANY PEOPLE”

The prophecies, in no period of the church’s history, were so much studied as at the present day. Societies are forming in Britain for the especial purpose of getting at a systematic way of studying the all-engrossing future. Knowledge will increase and is increasing on this most interesting part of God’s communications to man. Sixty volumes are already in the hands of one society, from sixty authors, advocating substantially the same views exhibited in the essays of Daniel, vol. 1. Be they right or wrong, one thing is becoming most evident to all the students of God’s government over men, that the time is at hand when *the Lord will rebuke many people*, and destroy the policies which are now destroying the earth. We begin to doubt the permanency of our own political institutions; and men are now proving that no parchments, constitutions, or forms of government, can throw efficient barriers in the way of the cupidity, ambition, and pride of man. \* \* \*

He will, therefore, overturn all the kingdoms of this world—all authorities and powers on earth, called by whatever name, which in anywise contravene the justice, peace, and good will among men which he always inculcated, and which he has made the paramount law in the constitution of human society. \* \* \* —*Editor*, Mil. Har., 1833, page 12.

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