

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD
A MONTHLY MAGAZINE

R. H. Boll, Editor

J. R. Clark, Publisher

Single subscription, \$1.25; two subscriptions, \$2.25; Clubs of four or more, \$1.00 each; a free subscription with every ten names.

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A Message to Clubbers

With the coming of the New Year we are faced with about 1000 expirations to **THE WORD AND WORK**. Whether many of these renew depends largely on our clubbers. This is your opportunity to have a share in sending gospel messages to many homes for a whole year.

Just read the January issue as a sample of what your friends will miss if they fail to renew: those soul-stirring "Words in Season," the good, helpful articles, the thrilling letter from O. D. Bixler, the inspiring "Thoughts Worth While," the "Book of Isaiah" series, those reprints on "Why are the Jews Yet with Us" from McGarvey in "Faith of Our Fathers." The **WORD AND WORK** deserves a much wider circulation, rather than a reduced one.

We have set a goal of 1000 names, new and renewals, by February 15. Can we do it? Join our army of clubbers. Four or more names—\$1.00 each. Make it a club of ten and include your name free! Thanks for your cooperation through the years.

—J. R. C.

1946 Bound Volume of **WORD & WORK**

Ready for You, January 15

LIMITED NUMBER — FIRST COME, FIRST SERVED

Price, \$1.50

THE WORD AND WORK

Volume XLI, January, 1947)

AFTERWARD

One little hour of watching with the Master
Eternal years to walk with Him in white,
One little hour to bravely meet disaster,
Eternal years to reign with Him in light.

One little hour for weary toils and trials,
Eternal years for calm and peaceful rest,
One little hour for patient self-denials,
Eternal years for life, where life is best.

WORDS IN SEASON

R. H. B.

THE NEW YEAR

A new year begun. How, when, where it will end, no one of us knows. We can only say, "If God will." Whether we shall see the end of it — whether death shall close our eyes — or whether the Lord Jesus shall descend and we shall be changed in a moment and be caught up to meet Him in the air that we may be with Him forever — we cannot know. God knoweth. And we can well leave it in His hands: our hopes and fears, our loves and desires, our every interest, they will be seen to if committed to Him. "Commit thy way unto Jehovah; trust also in Him, and he will bring it to pass."

SURE SIGNS

When the way to the meetinghouse seems too far;
When the sermons seem too long;
When singing comes hard and seems dreary;
When you see so much to dislike in your brethren;
When the preacher makes you mad;
When the members frequently say things that offend you;
When the reading of the Bible is dull and puts you to sleep;
When prayer is a burden;
When it frets you to be called on to give;
When you feel that there is no use of working with the sinners around you;
When you are impatient of the shortcomings of your brethren and despondent about your own;
When there is no gladness and satisfaction in the mention of God, Christ, or His religion, to you;
When you dread death, and dislike to think of judgment, and are always busying yourself or keeping in company to avoid thinking about such things;

When you make excuses for your sins and try to persuade yourself that God will not punish or judge—

Then you are not right with God. You are drifting, backsliding, sinning, and going into darkness. Turn at once and square up matters with the Lord. Haste thee, stay not!

A PARALLEL

When the Jewish nation was looking for the Messiah, about the time that Daniel the prophet pointed to, there appeared in Jerusalem some strangers from the East, Magi, who made no secret of the object of their visit. Led by a star, which they had understood signified the birth of the long-looked-for King of the Jews, they came to the city loudly inquiring for the place where they might find the newborn King. When this came to the ears of Herod, he was troubled—naturally so. It might be his knell of doom. If this expected King had indeed come, he would shortly put an end to Herod's iniquitous power and overthrow his menial throne. That, I say, was natural. But when we read that all Jerusalem was troubled with him, we stop to wonder. Had it come to that? Had the hope of their fathers and the desire of the generations past become a dread unto them! Surely the gold had become dim! And where were their scribes, those well-versed Bible scholars, the expounders of the law; the scrupulous, hair-splitting Pharisees, sticklers for the minutest points of the law and for the tradition of the elders? Surely they are glad—they have nothing to fear. But they also are troubled. Can it be that they feel instinctively that their gold, too, is but tinsel; that their "loyalty" to the law is more a matter of human dogmatism and conformity to accepted teachings than love for God; that they have but used the name of their God and have taken his word upon their lips for selfish ends, to gain honor and office and position and recognition among men? Then no wonder that they were troubled.

But when among us the midnight cry of the Lord's coming again is sounded out, how will it be? Shall we be glad? Are the men of the world going to rejoice? Is the church going to sing happy songs? Are the preachers going to leap high for joy? Or are they going to be troubled, all together, as Jerusalem was when she heard of the birth of her King? Alas, could it be possible that it has come to that! Has the hope and the joy of the early church become our dread and dismay? How deep must be our ignorance; how conscious we must be of unfaithfulness, of ease-loving, narrow selfishness; how aware that it is not loyalty to Christ and the love of God that inspires even our religious work, worship, teaching, and contention; and how convinced that we are unfit for the coming of Christ! "He cometh"—and instead of a cry of glad relief, like John's "Even so come, Lord Jesus"—behold, consternation, terror, trembling, and cries of distress! Let us hope this picture is overdrawn. But I say unto you, watch, take heed, that ye may be found in peace, and be found among them that "love his appearing," ready to hail it with glad delight.

THE PROMISE OF HIS COMING

It was when Jesus was leaving the earth and his ascending figure was veiled with a cloud from the eyes of his disciples as they stood and gazed after him, there came a reassuring message from God: "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Then returned the apostles to Jerusalem "with great joy," as the gospel of Luke tells us — joy, not because Jesus had left them, but because this very same Jesus should come again just as they had beheld him leaving. And was it not a cause for joy? Had they not walked with him through his earthly ministry and learned to love him with an unbounded devotion? Had they not hung their faith on him, and borne the shame of his seeming failure, and mourned for him the days he lay in the tomb as one mourneth for an only son? And when he had risen and the fact which seemed too good to believe was overwhelmingly demonstrated to their senses, how the fire of faith and love and hope blazed up anew, this time unquenchably!

And now he had left them again. He had not restored the kingdom to Israel as they had hoped, but had met their anxious question with the answer that the times and seasons of that event were among the secret things that belong to the Lord our God; at the same time making them the promise of the baptism of the Holy Spirit and of consequent power and privilege to be his witnesses unto the uttermost part of the earth. Then he spread out his hands and blessed them, and the while he blessed them he was taken up from among them. So he left them again, but this time not in the clouds of gloom and disappointment as before, but as when the sun sets in a sky of clear gold with the promise of a fair morning. He left an appointment with his disciples, that they should wait for him. He said he was coming again. When? He did not tell them. But assuredly he would sooner or later; and every day that rolled round made his coming more likely and by one day more imminent. They were anxious for his return; they knew him and loved him, and no sweeter hope existed for them than just this, that their beloved Master would surely return. They could not but believe him, and were assured that as he was the author of their faith, he would also be the finisher of it.

A MARK OF THE EARLY CHURCH

One of the marks of the apostolic churches, in every way an essential as any other characteristic of the worship or doctrine, was their constant expectation of the Lord's return. Corinth was waiting for it, and taught to look forward to the event with hope, despite the defects that were then attaching to them. (1 Cor. 1:7, 8.) Thessalonica had turned to God to serve him and to wait for his Son from heaven. (1 Thess. 1:9, 10.) Philippi had their citizenship in heaven, whence also they waited for a Savior, the Lord Jesus Christ. (Phil. 3:20.) The brethren at Colosse were admonished to be unworldly and to wait for their glorious reward at the manifestation of the

Lord. (Col. 3:1-3.) The doctrine of grace which Titus must proclaim gives the return of the Lord prominent place. (Tit. 2:11-13.) To the Hebrew brethren it is declared that Jesus would come a second time to them that wait for him unto salvation. (Heb. 9:28.) James makes it the ground of the Christian's patience under trial and suffering. (James 5:7-11.) Peter does the same (1 Peter 1:7; 4:12, 13), and makes Christ's coming a motive for elders of the church to do their work, and do it well (5:1-4). In his second epistle, some of his last words to us are: "Give diligence that ye may be found in peace, without spot and blameless in his sight." And we might continue. This much is evident: that much mention is made of the coming again of our Lord; that great weight was placed upon it; that it furnished the basis and motive of all faithful Christian life and unworldliness; and that all the churches of apostolic time were in an attitude of constant expectation of the Savior from heaven. No church or Christian that has lost view of, or ignores, this doctrine, fills the true pattern left to us in the New Testament. Let us make up this deficiency. It is high time to study and preach and teach this wonderfully great and wonderfully neglected portion of God's holy truth.

THE STUDY OF THE SECOND COMING

In studying the teaching of the Lord's coming, it is quite as essential to lay aside "preconceived notions" (and, little as we know and say about the subject, there is no lack of preconceived, superficial notions) as in the study of baptism or anything else. There is difficulty connected with it. We may not be able to combine all the statements concerning this vast matter into harmonious, coherent, systematic arrangement—likely not. But we are not obliged to. Two things only are absolutely needful: first, to believe just what God has told us, without twisting or quibbling; and, second, to seize upon the practical import of this teaching and carry it out in the power of a living faith. Nothing will so change our conduct and life; nothing will so turn us away from the earth and make us work, and inspire us to keep unspotted and to witness for our Lord in the midst of a crooked, perishing generation.

NO DEVIL

Truth Advance is in receipt of a tract the purpose of which is to prove that there is no personal devil. That devil is a term used to designate the principle of existing evil. Now a personal devil going "about as a roaring lion, seeking whom he may devour" would be greatly pleased could all he seeks as prey be persuaded that he is nowhere around, does not even exist. The Bible disallows. "Be sober, be watchful; your adversary the devil goeth about as a roaring lion, seeking whom he may devour." The Bible is safer than man's logic. But the same kind of logic can dispose of the personality of the Holy Spirit, even of Christ. Also it can deny the reality of evil, and does. Back to the Book!—*Truth Advance.*

NEWS AND NOTES

After Six Years

America looks good indeed after an absence of six years. The green lawns and fields stand out in great contrast to the semi-arid country of North China. People in this hemisphere are kind, cheerful, but there is always a question in their mind as to things to come.

China, in every way, stands at the cross-roads. That statement stands true in a spiritual way. The work of evangelism is very fruitful where political conditions permit freedom of action. But in communist held territory, such as is Ningtsin, there is every opposition to Christianity. The Reds are very anti-Christian and anti-American.

We know that back of the economic and industrial forces there are other powers at work. These powers make a vital faith difficult, either by the fear of the sword or through the winning of one's affection by blindness and substitutes. Stand in the gap for China by prayer.—N. B. Wright.

Louisville, Ky.: "Since the close of our revival meeting we have had three responses to the invitation at South Louisville. A young man recently out of the army and a young lady were baptized, and this Sunday one came forward for re-dedication and membership."—N. Wilson Burks.

Lexington, Ky.: "From November 10 to 17 we were privileged to be with the good church at Ormsby Avenue, Louisville, in an effort to revive the church and to save souls. Brother Jack Curry did a fine job as song leader. The congregation responded exceptionally well and there was faithful cooperation from other congregations. For the present God withheld the increase, but we labor under the promise that His word will not return unto Him void, but shall accomplish His will.

"Then from November 17 to 27 we were with the Camp Taylor, Ky., brethren for our second meeting. God blessed our efforts with very good crowds from the neighborhood and from the local bus route. Bro. Joe Blansett rendered valuable assistance as song leader. One young

lady responded to the call of the Master and entered into that 'life that is hid with Christ in God.'

"We are just now trying to adjust ourselves to a regular schedule of work here at home. We are adding some new features to our work and trust God will use them to the building up of His cause here."—Orell Overman.

Davis City, Iowa: "The Thanksgiving service at Leon was well attended with fifteen congregations represented. Fourteen speakers, including eight preachers brought helpful messages.

"We are planning to open our daily Bible school, Tuesday, December 31, with a good class in view."—Wm. J. Campbell.

Still Good News

Winchester, Ky.: "The Main Street Church of Christ, Winchester, Ky., held a thanksgiving service on Thanksgiving Day. We had a good attendance and a splendid service. Bro. J. L. Addams of Parkland Church of Christ, Louisville, brought a good message on "Thanksgiving."

"The following churches were represented: Antioch of Frankfort, Salem of Cynthiana, Melrose of Lexington, Cramer and Hanover of Lexington, and, last, but by no means least, Furnace of Estill Co., and Cat Creek of Powell Co.

"After the address by Bro. Addams, Bro. H. E. Beck, our minister, called for a special offering to be contributed to the Portland School. The result was \$157.00. Pray for us in the work here."—H. A. Baber.

Brother Ernest Lyon of the Ormsby Church, Louisville, reports that Winston Allen is now associate minister of the Ormsby congregation and that the new arrangement is proving a blessing. Winston and his brother, Dennis, are teaching in the Portland Christian School and in the training school, which meets in the evenings from seven to nine. Brother Dennis preaches once per month at the Bryantsville congregation, near Mitchell, Indiana, and with the new year he is to begin some young people's work with the

Camp Taylor, Ky., congregation, and will assist otherwise in the Sunday evening services.

E. Gaston Collins of Woodsfield, Ohio, writes: "Do you know of any one wanting to purchase a set of Harvard Classics, the work of Mr. Elliot, President of Harvard? This work is known as the five-foot shelf of books. These are in excellent condition and can be had for about \$35 postage paid."

Camp Taylor, Ky.: "The Camp Taylor church enjoyed two sermons delivered by Bro. Bernard Wright, returned missionary from China, the last Sunday of the year. Brother Wright is a forceful speaker and deeply spiritual. He related some of his wartime experiences in China, but always in the forefront he held up the Gospel of Christ. The picture that we carried away was that of Christ and Him crucified with sad China sobbing in the background. Churches would do well to contact Brother Wright for an appointment. His home address is Pekin, Indiana."—J. R. Clark.

Annual Watch Meeting

The annual watch meeting at the Portland Avenue Church here in Louisville was well attended in spite of the snow and slick streets. Brother Boll brought an arresting message on the World Outlook. In the session which followed several prayers were offered and many brethren expressed their views as to what they considered the greatest need of the church at this hour. At midnight the congregation joined their voices in singing, "O, Praise the Lord."

New Office Help

We are happy in the thought that the things which concern us in the Word and Work office are also of interest to many of our friends. Brother John Kernan, a young man from Atlanta, Ga., is now our new office helper. He has a college major in journalism and some business education. He is also consecrated to the Lord.

A thousand names or more have expired in December and January. We are asking our clubbers and single subscribers to unite in a great effort to renew our whole list, and throw in several new names for good measure. This would indeed be a

royal welcome to our new office man. Mrs. Holloway of Louisville has turned in fifty names already and she says that no one has turned her down so far. What a record! Why not make your club as many as ten and add your name for a free subscription? The club rate is \$1 each for four or more names; a free name extra with a club of ten. Singles, \$1.25; two names, \$2.25. Our goal, 1000 subscriptions, new and renewals, by February 15. We hope to make a report on this in the March issue.

Read the letter from Brother O. D. Bixler in this issue. It comes fresh from Japan.

We have in stock a set of **Notes on the Pentateuch** by C. H. McIntosh. This set comes in six volumes and is now priced at \$6.95. We have a few **Webster's Collegiate Dictionaries** at \$5.00 each. We can now furnish a **Commentary on John** by B. W. Johnson at \$2.50. This is one of the new Restoration Library series. Or perhaps you would like **You Can Do Personal Work** by Otis Gatewood at \$1.50, or **The Life and Times of The Messiah** in two volumes by Edersheim, price, \$5.00. We also have some extra good numbers of the American Standard Version Bibles and New Testaments. Let us know your needs.

Bound Volume for 1946

The new bound volume of the Word and Work is to be ready about the middle of January. We have a limited supply of these. If you desire one send in your order at once. Send \$1.50.

The Revelation

We are having trouble obtaining paper to finish printing **The Revelation** by R. H. Boll, but we yet have hopes of delivering it by the end of the month or soon thereafter.

A tract: **Grace and Obedience** by Bro. Boll; 5¢ each, 50 for \$1.

Attention is called to the "Studies in Isaiah" beginning in this issue. They are a reprint of a pamphlet published quite a number of years ago, but newly edited. These studies are brief—very brief; but we hope will prove helpful, especially to those who have not much time and opportunity for intensive study

of this wonderful Old Testament book of prophecy. One of those brief numbered studies (especially if the scripture references given are carefully looked up) would probably be enough for one day's lesson. We trust the student will be assisted and profited by these brief notes and comments.

Chattanooga, Tenn.: "Just a word of report and best wishes for the Word and Work family. The paper is a great blessing to me and to many. Excellent teaching, excellent spirit.

"McCallie Ave. Church had a very good year—increase in attendance, interest and membership. Offerings good. Brethren R. H. Boll and Frank M. Mullins held us good meetings during the past year. Some added in both meetings. A fine spirit prevailed.

"We begin a weekly radio broad-

cast Sunday, Jan. 4, 1 to 1:15 p. m.

"I am preaching once per month for a while at Hapeville, Ga., (suburb of Atlanta). Church there small but faithful. Have a nice New church house. They and we ask for the prayers of the Lord's people."—E. H. Hoover.

Sellersburg, Ind.: "The work at the Cherry Street Church of Christ moves along with fine interest and with the blessings of the Lord upon us. Since last report there have been five who have been born again in our services. One also came for membership. This gives us added power and obligation. Our new baptistry has been completed and we were able to use it for three baptisms. Our next effort is new class rooms in the basement. The Lord is good and it is good to praise His name. 'Praise ye the Lord,'—E. E. Kranz.

FORT LAUDERDALE, FLORIDA

I think the brotherhood at large will be interested to know the following: In all the great state of Florida, with its wonderful climate, its vacation playgrounds, and its tropical paradise—there are only a few churches, so far as we can find out, that are standing like Paul of old, to declare the whole counsel of God, and are unfettered by sectarianism. Among these is the Fort Lauderdale church in South Florida. We do not own our house of worship. But recently we have bought a nice lot in an ideal location on the west side of the city. Here we have the opportunity to be the first to build a church on the west side of the city.

A most wonderful opportunity is before us, but we are delayed from going ahead with our building because of lack of funds. We are a small church of poor people, and our ability is limited. But with God's help, and the cooperation of our many brethren and sisters, we expect to build when our Lord sees fit to make it possible for us. We are deeply grateful to every one who has contributed to the Home Mission Fund begun by Brother Robert B. Boyd. This work has largely been possible because of the Home Mission Fund. We are thankful to every one who has contributed to this work.

To every one who reads this article I wish to say, if you are interested in seeing the cause of Christ grow in South Florida, and you want to have part in building a simple New Testament church of Christ, which like Paul, stands to declare the whole counsel of God, having no Lord but the Christ, and no creed but the Bible, we welcome whatever help you wish to offer. Every gift large or small is gratefully received, and promptly acknowledged. The address: Brady M. Green, General Delivery, Fort Lauderdale, Fla.

The above report was sent to me first, with instructions to send it on to Word and Work. I am favorably impressed with the work Brother Green is doing in Ft. Lauderdale, and with the prospects for developing the work there in the future. Their great need is a church building. Brethren would do well, I am confident, to assist these brethren. No public report of the Cooperative Home Mission Fund has been made of late, and this report of Bro. Green's will let the brethren who read Word and Work see some of the good the Lord has made possible to be done with this fund.—Robert B. Boyd.

REPORT OF STEWARDSHIP

There may be friends (I have heard there are) who are curious to know how a minister may occupy his time when he "retires" from the located pulpit. Here then is a sample, and a summary for 1946, of such a minister—perhaps the laziest of them all!

He preached 52 times, in 26 different churches.

He conducted 43 song services in 26 different churches—mostly "rallies" (outside of home-church gatherings and singing classes).

He had the undeserved and unusual honor of being asked to preach or sing in all of the 22 "free and friendly" churches of Christ in his immediate home area (12 in the city of Louisville, 6 near-by rural, and 4 just across in Indiana); and it was his privilege to accept all of these but four.

He traveled some 20,000 miles in connection with these meetings (visiting over 40 different churches) including two tours to the West Coast and one to the Gulf Coast.

(Next trip to the West Coast is set for early February—next month.)

He had part in 15 or 20 radio broadcasts; and he directed and distributed sacred-song transcriptions to 27 brotherhood radio programs in 27 cities.

He carried certain financial responsibilities at the Missionary Office in Louisville, wrote some for *Missionary Messenger*, and did a few wee bit things in the interest of the missionaries and the free tract work—though Sister Ethel Sevedge, as usual, took all the burden of the work in that department; and she took it joyfully and successfully too!

(All old missionary duties and distributions imposed upon us by the Janes Will have been virtually completed; but we gladly continue to receive and disburse new funds, at 1046 Dudley Ave., Louisville 4, Ky.)

He searched and selected, he edited and published, the "precious reprints" now appearing in *Word and Work* under the caption, "Faith of Our Fathers." And he did what he could, by tongue and pen, at home and on tour, to bring about a better understanding and a better fellowship among disciples generally. These "precious reprints" were sent each month, not only to the regular *Word and Work* subscription list; but to a select list of from 1500 to 2000 extra names each month besides. This work is financed from funds of the Janes' personal estate, no part of which was collected by anyone as missionary money.

And then there was the business side of things: the continued publication and distribution of the hymnal, in difficult times; the care of a considerable trust estate, left in our hands for religion, involving the protection of the assets, the investment and re-investment of incoming funds (from notes, interest, and dividends), as well as the wisest possible use and expenditure of both income and principal.

Many other things have been added, to make the year a busy one for this particular Christian; but he has been only an "unprofitable servant" after all—the least of all saints, except for the grace of God. Of that fruitful but time-consuming line of work to which the local minister must so largely devote himself—house to house visitation—he has done but little; nor has he had to carry through the day, and take to bed with him at night, the burdens and the problems of some local congregation—as the local minister often does, and as he himself did for many years. God bless our local ministers every one! Our prayers are with them in their burdens and their heavy load. We understand, and we appreciate.

I am under heavy obligation to our efficient helpers—not only to Mrs. Sevedge of the Missionary Office, but to Miss Irene Spaulding, my niece and personal secretary. Without the patient, capable, and conscientious service of these consecrated women, our work could not go on.

And now, with hearts of deepest gratitude to God who has brought us safe thus far, we raise another Ebenezer, and press onward for another year!

—E. L. J.

INVOLUNTARY UNEMPLOYMENT

Stanford Chambers

Involuntary servitude in this country, except in the emergency of war and in the case of punishment for crime, is unconstitutional. Every true American and every true Christian would not have it otherwise. On the other hand voluntary idleness is contrary to the will of God. "Let our people learn to maintain good works for necessary purposes that they may have no lack." "Let him labor with his hands the thing that is good, that he may have to give to him that hath need." As long as "the poor ye have with you always," and especially so long as there are the many who have need of the Gospel of salvation, no child of God has the right of indolence. "If any will not work, neither let him eat."

"The laborer is worthy of his hire." He has the right also of protection from hazards to life and health. Wages should be proportionate to the labor performed, and hazards should be reduced to the minimum. The rightness of all this is self-evident. On the other hand voluntary idleness is in nowise to be encouraged. My father was once solicited to help with food men who were on a strike. My father was sick. It was harvest time and he was in need of harvest hands. He would not give food, but he offered to pay wages to a half dozen men if they would come and harvest his grain. No man came. The Lord says to let that kind go hungry. (2 Thess. 3:10.)

What about involuntary unemployment? It is one thing for me to say I'll not work; it is another thing for me to say that you shall not work. Christians are not called upon to set the world order right, nor are they in their divinely appointed sphere when they have any responsible part in the fomenting of strife, or in imposing injury upon others, indeed the more so in any resort to violence. They may have to be idle in the circumstances or situations in which they have no responsibility, in which case, if it is true, the Lord will not hold it against them. In the qualifications for leadership in God's church is found this one, "no striker"; which does not refer directly to the kind of striker making the headlines for the last many months, yet the principle of it would apply where there is violence and where injury is being inflicted by the "striker" upon others, perchance even upon "the least of these my brethren." Let Christians own and endeavor to serve the "one Master." They best serve their fellow-men who thus serve Him. The world is not our master.

BAPTISM

Baptism is our Lord's own ordinance. He ordained it in the Great Commission. His messengers are commanded to perform it on behalf of those made disciples. It is plainly to be operative unto "the end of the age." Who has authority to modify or change or set it aside? And why all this detouring around the ordinance our Lord enjoined? Who has the power of countermand? Baptism is the humbling and surrendering of one's self to Him who saves. Baptism of a believing penitent is an *acceptance of His cross.*—S. C.

THE LORD'S DAY

J. R. Clark

There is no such thing as a Christian Sabbath. Neither the term nor the thought is in the Bible. Those who speak of the Christian Sabbath do so without Scriptural authority. Neither the Catholics, Constantine, nor any one else changed the Sabbath to the first day of the week. Christians have no religious Sabbath. The Sabbath and the first day of the week are two distinct days, and have little, if any relationship to one another. One is an absolute rest day and the other is a day upon which Christians worship and remember the Lord who came forth from the dead upon the first day of the week. None of the instructions in the Old Testament regarding the Sabbath refer to the first day of the week. In the light of Scripture Sunday is not a rest day, or Sabbath, and is holy only insofar as the regular meetings of Christians for worship on that day would tend to sanctify it. (The fact that Sunday is set aside as a holiday by our nation makes it convenient for Christians to dedicate this day for worship and work unto the Lord. But whether convenient or not, all true Christians have always found time to remember the Lord in worship on the Lord's Day. Extra pay for Sunday work has stilled the conscience of entirely too many of God's people in recent months.)

Christians who post the Ten Commandments on the wall of the church and urge fellow-members to "remember the Sabbath day to keep it holy," with the view that the Sabbath has been changed to Sunday are proceeding on the wrong basis. It is right for us to urge upright moral conduct upon one another based on our new life in Christ and upon the teaching of Christ, but we are not under the Ten Commandments as such, at all. "Ye are not under law, but under grace." (Romans 6:14.)

The New Testament Christians assembled upon the first day of the week to break bread. When Jesus instituted the Lord's Supper He said, "This do in remembrance of me." (1 Cor. 11:24.) Further, we read, "When therefore ye assemble yourselves together," (1 Cor. 11:20); "When ye come together, each one of you hath a psalm, etc." (1 Cor. 14:26); "If therefore the whole church be assembled together . . ." (1 Cor. 14:23); "Forsake not the assembling of yourselves together . . ." (Hebrews 10:25.) From these references it is plain that the early Christians did have an assembly day. That day is pointed out in Acts 20:7, "And upon the first day of the week, when we were gathered together to break bread, . . ." "When we were gathered together" indicates custom, and the way the first day of the week is mentioned also indicates custom as to day, and this agrees with the testimony of the ancient fathers, who lived in the days of the early Church.

In 1 Cor. 16:1, 2, we read, "Now concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." What Paul here directs the Corinthians to do he had also established

among the churches at Galatia. (Verse 1.) And this letter is addressed to "all that in every place call upon the name of Jesus Christ our Lord." This requires a definite act of religious duty to be performed regularly upon each recurring Sunday, for this did not relate simply to one first day, but to each one as it came. Some say that they were only to lay by at home. But this would defeat the very object Paul had in view. He said he hastened to be at Jerusalem. He could not be delayed to gather up collections when he came and thus they were to have them all collected and ready. If these gifts were all at their homes then the collection would have to be made after he came, just the thing he wished to avoid, "that there be no collections when I come." Dr. MacKnight renders it: "On the first day of every week, let each of you lay somewhat by itself according as he may be prospered, putting it into the treasury, that when I come, there may be no collections."

Now let us notice the testimony of those Christian writers who wrote immediately after the time of the apostles. What have they to say about the day on which the Christians met for worship? *Ignatius*, who wrote about the year 100 A. D., says, "Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope: no longer observing sabbaths, but keeping the Lord's day in which also our life is sprung up by him, and through his death." *Justin Martyr*, 140 A. D.: "On the day called Sunday, all who live in the cities or in the country gather in one place." Then he tells of their worship which consisted in reading the scriptures, prayers, exhortations, the Lord's supper and contribution. In the *Epistle of Barnabas* which was written about this time, we read, "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead." *Tertullian*, who wrote about A. D. 200, says, "The Lord's day is the holy day of the church. We have nothing to do with the sabbath. The Lord's day is the Christian's solemnity." *Mosheim*, in his church history, writing concerning the customs of the early church, sums these things up thus: "All Christians are unanimous in setting apart the first day of the week on which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. These quotations need no comment. They show us plainly what day the first Christians called the Lord's day and on what day they worshipped God in the public assembly."

THEN. "And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, . . . —Luke 3:16.

NOW. "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

BIXLER IN JAPAN

A heart-gripping letter from O. D. Bixler in Japan, dated December 23, reached our desk today. It was directed to Brother Worley, who is passing it on to us, and to other religious journals. Read it, be stirred, and act!—E. L. J.

Dear Brother Worley:

The enclosed letter tells a little of a wonderful story, real and sad and challenging.

I went to the bank today and the money was there. I am very grateful! I'm allowed sixty days of Government care in reestablishing contacts. I'm delighted with the progress made in only a week. I'll keep you informed by Air Mail.

The brethren are thrilled and warmed and encouraged by the clothing. It is worth more than we can imagine to them. No freight charge from boat to home—400 miles—because of Robert Rhodes' powerful lift.

My reception by both Government and Japanese has been all we could possibly have hoped, in every particular. I tremble in the presence of the Father who grants such *awful* gifts that multiply responsibility. I can receive packages (up to 40 lbs. I think) at APO 500, San Francisco.

Dear Brethren:

I hardly know where to start. The Providence of our Father has been so evident from the beginning: the passage was secured in minutes when others had waited months; the great surprise at the boat when Capt. Robert Allen Rhodes came off the barge to take personal charge of cargo and "Uncle Bix"; the special express car and passenger coach that he secured to take our freight from the dock directly to Mito via Tokyo; but of real importance, the Military Government's making me a "Representative Missionary, ranking Lt. Col. for facilitating survey"—the same as the "Commission of six" from Federal Council of Churches, with equal rights as well as rank. All of this, I say, makes this poor child shudder.

I'm billeted in a nice hotel that I saw built years ago, never dreaming to live in it. The Yashima Hotel granted train facilities in rural sections and jeep and sedan facilities in the city—all to facilitate the survey. My room costs \$23 per month, and meals 25¢ each.

At this hotel, I have been thrown with one of the three on LARA—a most wonderful privilege facilitating cooperation of our food plan. Not only so, but also the Chief of Public Health. Both of these men are already very interested and suggest cooperation. I'm to have an interview with the "Speaker" of Parliament next Monday—a personal friend of Brother Shigekuni.

I found all well in Ibaraki. They had a "welcome" meeting Sunday in Ibaraka, Ota. Some forty took communion. There were perhaps forty more. The afternoon meeting—over two hundred. Chief of Police, son of Brother Rhodes' neighbor and father of Errol and Robert's chum, Hiroshi, was present, and was so impressed that

he made a fine extemporaneous speech sanctioning my speech and promising full support to our work.

Brother Robert Allen made a short speech saying, in military abruptness, that Americans can't do the job; the Japanese will have to do it!

(Bixler here gives the names of many brethren who were present.)

Brother Tachi was present, of course, with several of his family. He said he was slapped during the war and told to give up his faith. He asked how he could annul his baptism; then he was slapped again and released.

Today, Mr. Geazake called to see me. His building is still standing. He is a changed man, but all for the good. He asks to be guided through the darkness, as everyone flounders. He respects my counsel, since we worked so intimately through the years. He says he sees now that the old way of their faith didn't lead them aright. With a laugh that cut me to the heart, he said, "Japan's idea of ruling the world instead of herself was a little too big an undertaking."

Now I come to the "other side." I cannot help but weep much of the time, when I see truly the poor "sheep without a shepherd," rushing about trying to keep from starving in body, but helpless before God, their Creator.

The trains are packed with people standing between coaches, crawling through windows, riding, riding, riding, hoping to find a half gallon of rice somewhere to sell on the black market. And such terrifying inflation! Ten years ago an egg was 5¢; now it is five yen. A sardine was a penny; now it is six for eight yen. A slice of salt salmon should be, always was, three for ten sen; now it is eight yen. An orange, five yen. Tins that I used for puffed cereals ten years ago at twenty-two sen, I saw today among the other price monstrosities, yen 55. Brother Shigekuni bought a pair of gloves, 500 yen. He sells milk, 2 yen for a "go" (6 oz.), and must advance the price soon. The half isn't told. A unit of building, 5,000 yen; we used to build for fifty.

How does it all affect us? Our dollar 15 yen at the banks, or 1/7 of the market value. Our \$8,000 fund must wait to become worth anything at all in this crisis.

I tremble, and Brother Rhodes trembles at what we have undertaken. The U. S. Military Government has welcomed us on as high and influential a plane as is possible. I am furnished with steam heat (cut somewhat on account of coal shortage. No heat from 10 a. m. to 5 p. m. and 10 p. m. to 5 a. m.), with jeep or train transportation, and with food and rank, as tokens of the faith of our government that we mean business, that we mean to follow up with men and means. I'm called to take part in a meeting in the Colonel's office, who is head of plans and policies, in the morning. They are opening the doors for missionaries. What can I say my brethren will do? Fight over mint, anise and cummin while millions of God's children of one blood rush madly about to their destruction, crying for some one to help them? Yes, we tremble over here as to what we can do to keep the Lord and the government's pleading for help from being let

down! If you ever read an earnest appeal from a person playing the role of a supposed benefactor you read it in these lines. The King's business requireth haste. The Military Government wants action right away.

The last straw. Our work must be started while I'm here, or else I must return with the "operative missionaries" when they come.

I wonder, are there no young people who are qualified with a heart and soul big enough to accept the challenge, even though they may have to complete what education they want on furlough, as many others have done.

The crying need is for education. Every authority that I have seen within a week is outspoken for *education*. And the foremost captain on my advisory (indulgence to me) committee is all sold on the plans we have proved — industrial training, demonstration centers, and every man to his job, using his talent. (Any school must include a girl's unit.) I am to have personal interviews with each of our brethren, with an understanding that they will have thought up their plans first. Then I am calling them all together to discuss their own programs and plans. I will have copies of their minutes upon my return.

May I say, somewhat in the spirit of Jesus when he pleaded with His disciples not to sleep; that your part is to begin to look for personnel. I can name some men, Harry Robert and Logan Fox, for the Bible School faculty. These are just two, but a very valuable pair. Robert Allen Rhodes is bringing his parents as you may know. That is wonderful.

Have I presented any kind of a picture? I'll try again soon.

We barely felt the quake here.

O. D. Bixler

Civilian Information and Education Section.
APO 500, San Francisco.

WHOSE FAULT

The multitudes complain about shortages of food, about rationing and government control. They say, "Where is all the stuff we produce?" Let the Brewers' Digest give answer as to a few hundred millions of it. For the month of July last: Malt and malt products, 197,287,509 lbs.; corn and corn products, 41,950,709 lbs.; rice and rice products, 14,936,436; wheat and wheat products, 240,470; barley and barley products, 2,488,506; sorghum and sorghum grain products, 12,991,488; soy beans and soy bean products, 420,157; sugar and syrups, 24,363,583; hops and hop extracts, 3,289,017; cassava and cassava products 3,784,920; potatoes and potato products, 1,473,233. Other materials, 148,484. Total 303,374,512 lbs. Where think ye then a portion of the blame rests? And reckon ye that July consumed more for such purposes than other months? Remember these are the Brewers' own figures. See Brewers' Digest for September.—Credits News Clip.

THOUGHTS WORTH WHILE

D. H. F.

"WATCHMAN, WHAT OF THE NEW YEAR?"

As we enter the New Year, we hear all those who are filled with fear crying out, "Watchman, what of this New Year?" There is no answer to that cry except the secret confidence and hope buried deep in the heart of him who has put his trust in God.

So it seems to me the world is waiting for a voice — yes, a voice like that of John the Baptist crying in the wilderness, "prepare ye the way of the Lord" — "Repent ye, for the kingdom of heaven is at hand." Surely such a voice must come from the church and be so positive that there can be no mistake about the authority of him who speaks.

To you who are preachers: Preach as you have never preached before — cry out for people to repent. To us who sit in the pews: we must start putting our trust, not in material things, but in God. If we are to win the peace, it will not be with material things, but rather with spiritual.—Roy H. Stetler, in *The Evangelical Messenger*.

I LIKE NEW BEGINNINGS

I like new beginnings. Those people who sneer at the idea of making new resolutions don't belong to my world.

Why, we're an Army of new beginnings! Every day we live we try to persuade someone to make a fresh start. All about us and about our methods declare that new beginnings are possible, desirable, and can be made immediately.

So I delight in a New Year, and think of the many thousands of men and women who are sincerely trying to mend their ways at this time.

I think of the honesty which such a process implies. They admit they need to do better. They declare, at least to themselves, that they are wrong.

That in itself is health in a diseased world. If we see ourselves in need of improvement, we have gone a long way toward that change which God can make in the human heart.

I think of the fresh hope that a New Year crop of resolutions brings. Men and women start off with an added light in their eyes. A page has been turned. Here's a chance to take a new grip on the wheel and steer a better course.

That, again of itself, is good, in a world in which hope has suffered so many deaths.—General George L. Carpenter in *Eastern War Cry*.

CHECKING UP ON OURSELVES

Salvation should be our first concern. Second to that comes the rendering of acceptable service, for upon that depends rewards. It would be a great thing if we had as much concern about this as had the colored man that we recently heard about.

A traveler in a terminal station was passing a telephone booth,

when he heard a colored man talking over the telephone.

"Is dis Mrs. Brown?"

"Does you all need a shoffah?"

"What dat? You say you already got a shoffah?"

"An' you say you all puffedly satisfied wif de one you already got?"

"Thank you, Mrs. Brown, dat's all. Goodbye!"

As the colored man came out of the booth, the traveler said to him, "Well, you didn't get the job, did you?"

"I doan want no job, boss. I'se already dat lady's shoffah, an' I'se jes checkin' up on myself."—Roy Mason.

PERMANENT PEACE

The world continues to search for peace. Twenty-eight years after the armistice was signed ending World War I, and a little over a year after the capitulation of the Axis stilled the shooting in World War II, the fear of World War III is uppermost in the minds of men around the world. This fear seems to haunt daily the sessions of the United Nations. And, strangely, this fear does not arise from danger of a new outbreak between victor and vanquished. Rather, the victorious allies seem to be having difficulty in settling satisfactory peace terms among themselves. The threat is one of a new war with entirely new alignments. The fear is caused by the increase in swift and sudden means of total mass destruction.

After nine hundred years the world continues to look for peace where there is no peace. Peace does not lie in disarmament; for weapons are not the cause of war. Peace does not lie in treaties; they become "scraps of paper" in the hands of dishonest men. Peace is of the heart and works from the inside outward; it can not be handed down from the top and made permanent by force.

Peace begins when there is peace between man and God, the peace mediated by the Lord Jesus Christ. "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16:33). "For he is our peace" (Eph. 2:14). "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). This is the "peace that passeth all understanding."

This peace will endure in spite of bombs and rockets. It will not be affected though "the elements melt with fervent heat." It does not depend upon the whims of dictators. It will not be disrupted by the conflict of opposing ideologies.

A world led by men at peace with God would have no great difficulty effecting and maintaining a "just and durable peace."—*Christian Standard*.

CONSCIENCE

"Quite often when a man thinks his mind is getting broader, it is only his conscience stretching."—*Construction Digest*.

THE BOOK OF ISAIAH

R. H. B.

THE PROPHETS

Interwoven in Israel's history as threads of gold in a tapestry run the voices of the prophets. In the historical portions of the Old Testament we come across "men of God," "seers," "prophets," who arose at various times of crisis and spake forth messages of God to the people. Some of Israel's prophets, however, left their messages, wholly or in part, in writing. These recorded writings and messages of the prophets take up about one-fourth of the bulk of the Old Testament; the historical part taking up one-half, and the poetical books (Job, Psalms, Prov., Song of Solomon, Ecclesiastes) the remaining fourth. It must have been for special reasons that God had these words of the prophets recorded and preserved for the perusal of future generations, and (as we shall see) especially for us "upon whom the ends of the ages are come." First of all now we will endeavor to answer some questions.

WHAT WERE THE PROPHETS?

There is a sense in which all the Old Testament writers are termed prophets (Heb. 1:1); but in the stricter meaning, a prophet was a messenger inspired of God (2 Pet. 1:21) to speak God's word to men. Their "essential characteristic" is "that they were instruments of revealing God's will to man . . . specially by predicting future events." (Smith's Bible Dict., Vol. III.) They were chiefly God's spokesmen to Israel, but also (from Israel as a base) to other nations. The occasion of their messages was nearly always some failure on part of the people. They dealt primarily with the moral and religious conditions of their own times; but their utterances always had an outlook toward the final outcome; the great future events, which were often foreshadowed by the then present circumstances. The leading topics of their predictions were:

The Captivity and Dispersion of Israel.

The Messiah: His humiliation and glory.

The Great Tribulation and the Day of the Lord.

The Messiah's Glorious Kingdom over all the earth.

PRINCIPLES OF PROPHETIC INTERPRETATION

It is generally conceded that the Prophets offer more difficulty of interpretation than the rest of the Scriptures. These difficulties are not, however, so great as generally represented, and do not bar us from obtaining the blessing of a faithful study.

How are the prophecies to be interpreted?

In general — like all other Scripture.

1. The first presumption is always that God means just what He says.

2. Figurative language is to be taken as in every other portion of the Book: namely, we must not arbitrarily declare anything to

be "figurative"; and we must not be arbitrary in the interpretation of figures.

3. As to Symbolic Speech: As in common figures we must not regard anything as "symbolical" without valid reason, nor guess at a symbol's meaning, but rather, carefully trace God's use of any special symbol in other parts of His word. When in doubt whether a prediction was symbolical or not, I have followed the rule to interpret it in both ways, and let it stand so. It is quite possible that some predictions are fulfilled both symbolically and literally.

4. Prophecy (like history) tends to repeat itself, for the same factors and forces are constantly at work. It is not strange therefore that a prediction may be fulfilled more than once, more or less clearly or fully. The true, full, final fulfillment of a prediction, however, will fill out its whole scope perfectly. If any prophecy has not yet been so completely redeemed, we must expect God to make good His word.

5. Like all other Scriptures, the prophetic word can be spiritually applied, for it is full of spiritual principles. But application is not interpretation.

Other points will be discussed as they arise in the course of study.

WHY STUDY THE PROPHECIES?

1. They are a part (and a large part) of God's word. *Every Scripture inspired of God is profitable, etc.*" 2 Tim. 3:14-17.

2. In great extent they have more bearing and significance to us than for the people to whom they were originally given. (1 Peter 1:9-12).

3. We are specially exhorted to study them. (2 Peter 1:19; 3:2. Note also Rom. 11:25; 1 Thess. 4:13.)

4. It is the special privilege of *God's friends* to know His plans and purposes. (Gen. 18:16-21; Ps. 25:14; John 15:15; Rev. 1:1.)

5. Ignorance of Prophecy not only deprives us of the blessing God has wrapped up for us in His prophetic word, but lays us open to the danger of the abounding false prophetic teachings.

The Prophecy of Isaiah

STUDY 1. Open your Bible at Isaiah 1 and read verse 1. This is evidently a general heading for the whole book. One fact is told us about Isaiah himself. The times during which he prophesied are dated by the names of the kings who reigned in Judah, four being mentioned. Today read that part of Israel's history in 2 Chronicles, chapters 26-28 and through 32. Note the length and prosperity of Uzziah's reign. Isaiah began not long before Uzziah's death (Isa. 6:1). What was the character of Jotham's reign? Ahaz is one of the most striking examples of faithlessness, Hezekiah of faithfulness.

STUDY 2. "*The Great Arraignment.*" Isa. 1. Note verse 2. What does Isaiah claim for the prophecy he is pronouncing? Note same in vs. 20, 24. (Consider 2 Pet. 1:21.) Concerning whom is this

prophecy? Verse 1. Whom does God call to witness in v. 2? Comp. Ps. 50:4; Jer. 22:29. Does the word of God deserve the attention of all heaven and earth? God's grief is stated in v. 2. In what way was ungrateful Israel more irrational than brute beasts? v. 3. Note what they had done and how they had suffered for it, vs. 4-8. Why? Amos 3:2. What only saved them from the fate of Sodom and Gomorrah? See Gen. 18:6, 26, 32. Will God ever wipe out Israel as He did Sodom? (Jer. 30:11.) Why not? (There will always be a faithful remnant? Rom. 11:5). The section from vs. 10-20 shows that no worship or service is accepted at the hands of those who will not do right. Note v. 13. Is that true today? Eph. 1:7. What is the "faithful city" in v. 21? (See v. 1.) Will Jehovah always leave Jerusalem in such a condition? Vs. 24-26. Compare Isa. 4:3, 4. What makes it absolutely certain that it will be just that way? Verse 2; Jer. 1:12.

STUDY 3. *Jerusalem restored through Judgment.* Isa. 2-4. Concerning whom is this prophecy? v. 1. What is meant by the mountain of Jehovah's house? Comp. Micah 3:12 and 4:1. When will this mountain be exalted and honored above every other mountain in the world? Why will it become the center of all the world's interest to which all nations shall make their pilgrimage? vs. 2, 3. What will Jehovah do here for all the nations that resort thither? v. 4. Comp. Isa. 25:6, 7. Has the word of God ever gone out from Zion and Jerusalem since this was uttered? Luke 24:47; Acts 2. Has the rest of the prophecy been fulfilled? Look and think carefully as to this. If not, will it be? Why? *The condition of Jacob:* Isa. 2:5-9. This raises before the prophet's eye the vision of *the day of the Lord.* Vs. 11-21. See what sort of Day that is. Zeph. 1:14-18. Upon what will its terrific force especially strike? What effect? vs. 11, 17-21. Comp. Ps. 46:8-10. What counsel does God give us, seeing that all human power and glory must come to such an end as this? v. 22. Comp. Ps. 146:3; Jer. 17:5-8.

STUDY 4. *Judgment denounced upon Judah and Jerusalem.* Isa. 3. This continues the prophecy of Isa. 2-4. First by what means: God would cut off the national sustenance, the able and mighty statesmen, military and religious leaders, and even the helpers of minor rank (vs. 2, 3); and would give the directing of the state into the hands of incompetents (v. 4). The result is seen in v. 5. Consider this verse as a picture of our times; mutual oppression, of labor by capital, for example, and vice versa; failure of respect and reverence for age, authority, dignity. (Comp. Jude 8, 9.) Vs. 6, 7 picture a national decay and dissolution, so hopeless that no one would care to be king. The reason is stated in vs. 8, 9. But in the midst of all impending judgment the righteous are reassured; vs. 10, 11 — two verses good to think on in every time of trouble. With verse 14 compare 1:23; with v. 15, Ps. 14:4. The effeminacy of the daughters of Zion comes in for judgment in vs. 16 to 4:1. What does the Lord think of the vanity and extravagance, not to say indecency, of dress of professedly Christian women today?

STUDY 5. Jerusalem's glorious Restoration. Isa. 4. This is the last portion of the prophecy begun at chapter 2:1. 4:1 belongs to the preceding paragraph, as the Revised Version shows. The point is that by the losses of war the number of men would be so diminished that to avoid an unmarried estate (which to the Jewish woman seemed a reproach) seven women would besiege one man, petitioning for even a nominal marriage. The prophecy of the restoration begins with v. 2. Recall 1:24-26. Jerusalem stands distinguished as the city which has a glorious future secured to her by the word of God. Verse 2 speaks of a remnant who shall eat the blessings of the land, and to whom *the Branch of Jehovah* shall be precious (Jer. 23:5-8). Jerusalem and all her inhabitants shall be holy (Joel 3:17) when the Lord shall have cleansed her. The "pillar of cloud" witness of Jehovah's presence, has now become a canopy over the city. Jerusalem is yet to be the Lord's glorious resting place. (Isa. 11:10; Ps. 132: 13, 14.)

STUDY 6. The Song of the Vineyard. Isa. 5. This chapter forms a complete prophecy. The parable of the vineyard, vs. 1-7, needs no comment. It is in proportion to our advantages that God holds reckoning with us. How severe His judgment on fruitlessness! (John 15:1, 2; Luke 13:6, 9; Matt. 21:18-22; Heb. 6:7, 8.) Verses 5, 6 mark the decreed desolation of Israel. Compare Ps. 80. *Six Woes*, vs. 8-30. (1) Land-greed. Particularly condemnable in Israel, vs. 8-10 (Lev. 25:23-28). (2) Upon the revellers and profligates — practical (if not avowed) infidels, vs. 11-17; Amos 6:5, 6. Compare v. 12 with Ps. 28:5. Verses 13, 14 show how the thoughtless throng go down to Sheol. Verse 17 a view of the desolated land. (3) Defiant evildoers, vs. 18, 19. They dare God to fulfil His threats. Compare Amos 5:18-20. (4) Perverters of truth, who try to confuse and obliterate the distinction between good and evil, v. 20. (5) The self-conceited scholars, philosophers, counsellors, v. 21. (6) The drunken judges, vs. 22, 23. Verses 24-30 declare the retribution upon all these. Note last sentence of v. 25; we shall see it recur five times. The prophet sees a great army coming swiftly from afar to execute God's sentence upon the guilty people; fulfilled by Assyria, Babylon, Rome. Verse 30 uses a figure not uncommon to describe vast multitudes in commotion; comp. 17:12.

(To be continued)

AT HOME WITH THE LORD

On Thursday night, November 28, 1946, at 10:10 p. m., Sister Cora Smith, beloved wife of elder Newt Smith, left the body to be at home with the Lord. Her sudden passing came as a shock to us all. We all knew she was not in good health but did not expect her to be called by the Lord so soon. A sudden heart attack took her away in a few hours. She has been an active worker in the church of Christ at Summerville and for the last eight years in the Jasonville church of Christ, where her husband is an elder. She always tried to be in attendance and came sometimes, it would seem, when she was almost unable to be there. When confined to her bed, she talked much about the work of the church. May the grace of God be sufficient to help those to whom she meant so much to carry on until all meet her in that better home beyond.

Calvin Griffith, Minister, Church of Christ, Jasonville, Ind.

THE PILGRIMS WERE PIONEERS

(The following quotations are from the farewell sermon on July 2, 1620, by Pastor John Robinson, founder and leader of the Holland Pilgrims. They reveal the spirit of true reforms that made the Pilgrims pioneers of religious freedom.)

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy Word.

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other Scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."—Copied from *Christian Life and Times*, November, 1946.

FORNICATION

Fornication and adultery are awful words, expressive of awful sins; sins increasing at an awful rate. "War brides" rejected, 12,000 of them sent back in one short time! Others since. Thousands of other divorces, more to follow. The 12,000 "boys" and many more (however pure the "bride") are whoremongers. And harlotry is so prevalent that the question is being repeated and echoed, "A virtuous woman, who can find?" "They repented not of their fornications" is the inspired foreview of last day peoples. It is no wonder therefore that "as it was in the days of Lot . . . in like manner shall it be in the day that the Son of man is revealed." Appalling is the fact that many church members are not taking this present situation to heart even as much as did Lot in his day! Where is the salt of the earth?—*Truth Advance*.

"FAITH OF OUR FATHERS"

E. L. J.

Recently, in a West Coast conference of preachers and elders, I was asked this question: "Do you believe the Jews will ever go back to Palestine? What is your position on the Jews?"

I merely answered: "About the same as McGarvey's, on that line."

"McGarvey!" replied my interrogator, with surprise; "I have great respect for McGarvey. But he didn't write along that line, did he?"

"Yes, he did," I replied; "He taught not only that the Jews will yet become a Christian people, but that they will be nationally restored to Palestine—according to the prophets and in the good providences of God."

"Have you the documentary proof of that?" he countered?

"O yes," said I; "and I will gladly send it to you."

Here then, with this first issue of 1947, we begin the reprint of McGarvey's series on the Jews.—E. L. J.

WHY ARE THE JEWS YET WITH US?

J. W. McGarvey

About three years ago Mark Twain contributed to *Harper's Monthly*, a very striking article on the modern persecution of the Jews, ending with the question, "Why are the Jews yet with us?" This question he was not prepared to answer; and no man can answer it except in the light of the Scriptures.

The question was suggested by the fact which the writer mentioned, that all of the nations with which the ancient Jews had dealings, have perished long ago, while they, though the feeblest of them all, have still survived. They have not only survived, but they are as numerous as in their best days. They possess more wealth than ever before; for there are now single families of Jews who in thirty days could command more gold than Solomon brought from the mines of Ophir. They are the bankers of the Old World, and the kings are their debtors. In the New World immense blocks of wholesale houses are in their hands, in New York, in Chicago, San Francisco, and other great cities. A few of them control the live stock trade between Europe and America, deriving therefrom an immense revenue. There is no telling to what an extent their financial and commercial power may predominate in a future not far distant.

They are here, also, with social and political power greater than they exercised in their earliest history. It is currently stated that in Europe the number of eminent physicians and lawyers who are Jews is so disproportionately great as to excite much jealousy against them. Many of the leading newspapers are edited by Jews; and, although they are barred from office, they exert indirectly a large influence over public affairs. We all remember that, during a large part of the reign of Queen Victoria, a Jew was Prime Minister of Great Britain, wielding the greatest political power on earth—a power compared with which that of David or that of Solomon was insignificant, while that of Daniel, under Darius, or of Mordecai, under Ahasuerus, was greatly inferior. D'Israeli was the first Jew ever admitted to the British Parliament, and it is related that soon after

his appearance on the floor of the lower house, an opponent in debate sneered at him for being a Jew. He replied: "The honorable member sneers at me because I am a Jew. I freely admit that I am a son of Abraham. My forefathers worshipped the true God in a gorgeous temple when the forefathers of the honorable gentleman were naked savages, roaming the forests." At another time he rose to speak, but was jeered and hissed so that he could not be heard. As he took his seat, he shouted, "The time will come when you will be glad to hear me"; and it did come, for he became the Earl of Beaconsfield, and next to the Queen, the ruler of the realm. The proudest men in the kingdom sought his favor.

The question, "Why are the Jews with us?" would have less significance if it could be answered that they were the most powerful of the ancient nations, and they survived by the subjugation of their foes. But everybody knows that they were numerically among the weakest of the nations, and that their territory was among the smallest. Not only so, but they were oppressed by other nations as no other people have ever been. For four hundred years they were under the dominion of the Egyptian, who attempted to check their increase by casting their male children into the river. But the Egyptians are gone, and the Jews are yet with us. Ten of their tribes were carried captive by the Assyrians and scattered among remote cities of Mesopotamia and Media, where, for long centuries, they were exposed to all the influences by which a scattered people lose their identity; but the Assyrians are gone, and the Jews are yet with us. Later the other two tribes were led as prisoners of war, into the province of Babylon, and scattered throughout the dominion of the Chaldeans; but a remnant of them were restored to their native land on the downfall of the Chaldean Empire; and, although both they and their kindred who were not thus restored, were for ages oppressed by the Medes, Persians, and Greeks; the Medes, the Persians, and the ancient Greeks are all gone, while the Jews are yet with us.

Our question acquires its greatest emphasis when we consider the further fact that twice in their early history attempts were made by powerful kings to exterminate them, and that the most powerful empire of antiquity struck such a blow at their nationality that they have been for two thousand years without a country of their own. When the well-known decree was issued by Ahasuerus, at the instigation of the infamous Haman, fixing the thirteenth day of the twelfth month of the current year as the day on which every Jew, male and female, old and young, must be slain, all the Jews then living were within his realm, and but for the marvelous interposition of Providence, the story of which it is the part of the Book of Esther to tell, the race would have been exterminated that day. At a later period Antiochus Epiphanes, Greek king of Syria, undertook to abolish the religion of the Jews. He erected an image of Jupiter in the temple at Jerusalem, and offered swine's flesh on the altar in front of it. He made it unlawful, under penalty of death, for a Jew to circumcise his children. He established a garrison of twenty thousand soldiers in the castle adjoining the temple,

and sent out detachments of these with officers and images into the towns and villages of Judea, and required the assembled populace to offer incense to Jupiter. When one of these reached the village of Modin, where lived a venerable priest, named Mattathias with his family of six stalwart sons, the officer called on him as the oldest and most respected citizen, to set his townsmen an example of being the first to offer the incense, and thus to save the lives of others who might refuse. He answered: "If all the nations that are in the house of the king's dominion hearken unto him to fall away each one from the worship of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our religion, on the right hand, or on the left." (1 Mac. 2:19-22.) A cowardly Jew, uninfluenced by the noble words, then stepped forward to offer the incense, when the soul of Mattathias was so stirred that he drew his sword and rushed upon him and cut him down. His five sons followed. They slew the officer in command, tore down the altar, destroyed the image of Jupiter, and then fled to the rocks and caves of the wilderness. Thus was begun a war for religious freedom which has no superior in the annals of the world for deeds of daring and for the repeated defeat of great armies by a handful of heroes. As the conflict deepened, Antiochus, not content with the destruction of the Jewish religion, resolved upon the extermination of the whole people; and sent army after army supposed sufficient for the purpose, only to have them routed and scattered like chaff before the wind. His boastful title, "Antiochus Epiphanes" (the illustrious), was changed into "Antiochus Epimenes" (the mad-man). He and his people have passed away, but the Jews are yet with us. . . .

Moses predicted the condition in which thousands of them have languished during the period of their present dispersion:

"Jehovah shall scatter thee among all peoples, from the one end of the earth even to the other end of the earth; and there shalt thou serve other gods which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot; but Jehovah shall give thee a trembling heart, and failing eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, would it were morning! for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. 28:64-67.)

These facts and considerations do not inform us as to the why of Israel's preservation, but they do most unmistakably show that this preservation is one of the marvels of God's providence over the nations. If we could live to see the end of it all, we might be able by the light of the final outcome to determine what was God's design from the beginning; but as this is impossible, we must have recourse to the prophetic word of God, which often declares the end from the beginning. This we will endeavor to do for some weeks to come.—(*Christian Standard*, 1903, p. 588.)

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