

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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(We do not recommend this to supplant the widely used American Standard or King James Versions, but as a valuable side reference. Brother Boll has promised us a review of this version soon.)

THE WORD AND WORK

(Volume XLI, February, 1947)

MY LORD AND MY GOD

Annie Johnson Flint

I do not need to see Him in His glory
To know that Jesus Christ is Lord and King;
Though all the world disdain the wondrous story,
My heart and soul their love and homage bring.

I see Him where the sick and sighing languish,
I sup with Him in that blest upper room;
I view Him dying on the cross of anguish;
I look within His open, empty tomb.

I watch the risen Lord of my salvation
Reveal His wounded hands, His riven side;
And at His feet in joyful acclamation
I own my Lord and God, the crucified.

Then I behold Him, when His work is finished,
In clouds of glory take His upward way;
And now I wait, with faith still undiminished,
Till He shall come again some happy day.

If I but keep my lamp all trimmed and burning,
In faithful service, watching unto prayer,
I'll meet and greet Him at His glad returning,
And all His glory I shall see and share.
—From "Songs in the Night."

WORDS IN SEASON

R. H. B.

WHEN THE LORD WALKED AMONG MEN

Who that has heard the sweet story of old, how Jesus walked among men, has not felt a wish that he might have been here then, privileged to See Him in Person, to hear His voice, to look in His face — to mark His wonderful ways, to witness His marvellous works — and be permitted to be in His nearness and companionship. We cannot be wrong in thinking that there must have been a compelling charm and graciousness about His presence. We would wish we could have gazed upon His countenance. There must have been a

frank, loving, earnest look in His eyes, a light of goodness and holiness in His face. "The word was made flesh," said John, "and dwelt among us; and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

The crowds flocked to see and hear Him. Sinners and outcasts thronged around Him to catch the words that fell from His lips. The mothers brought their infants that He might touch them. Multitudes followed Him into the desert, forgetful of their needed food and drink. Even the poor shrunken souls of Nazareth had to bear witness of the words of grace that proceeded out of His mouth. The common people stood in awe of Him. They sensed that He was more than man. He might be John the Baptist come back from the dead; or Elijah returned from heaven, or Jeremiah, or one of the other old prophets. As for His disciples — their hearts were knit to Him in ever-growing faith and trust and deep affection and loyalty. How could it have been otherwise? Ah yes — what a nameless privilege it would have been could we have been there, and numbered in the blessed little band of followers whom He deigned to call His own!

THE UNPOPULAR CHRIST

So we would think. But the picture had a dark background. If we imagined that it would have been easy and pleasant to have been with Jesus when He walked among men we must look again. Why was it only a small company — a "little flock" — that really constituted His following? And why were these almost only of the poorest and lowliest classes? Where were the leaders of the people: the priests, the scribes, the elders, the doctors of the law? Why did not the authorities receive Him and give Him the welcome due to their Messiah? Fierce and bitter was the opposition of the chiefs of the nation and their spiritual leaders. The Pharisees, afraid lest they might lose their prestige and power, were His deadly enemies. The Sadducees feared and hated Him. The rulers had decreed that if any man confessed Him to be the Christ he should be cast out of the synagogue. And that meant shame and reproach and loss of friends and ostracism and even confiscation of goods. In short, all the forces of the world (and strange to say, it was a very religious world) stood arrayed against Jesus. Who would have dared to stand up for Him in the face of such opposition? Would you? Would I? In such dilemmas men seek a way out, some sort of compromise, in endeavor to avoid the issue. But the Son of God said, "He that is not with me, is against me." You couldn't be neutral.

THE POVERTY OF JESUS

There were some disheartening facts. Jesus was poor — extremely, incredibly poor. In His youth and till His manhood He had labored in the carpenter-shop in Nazareth. Now He had no visible means of subsistence. He had no place to lay His head. Socially He was nobody. A forlorn little company of disciples trailed around after Him. But no people of consequence took account of Him. What sort of Messiah was that? How natural that men should despise and reject Him! The thought troubles me. Which side would

I have taken had I been there? Would it not be a heart-breaking question and decision?

HIGH STANDARDS

But that is not all yet. There was His teaching — the stern, uncompromising standard of Divine truth and righteousness, so high and strict, which He set up; the warnings of eternal retribution, such as had never fallen from the lips of man; and those requirements—that He must be loved above father and mother, wife or children, and above life itself — so that His own disciples, in astonishment and dismay, asked, "Who then can be saved?" And most awful of all — the claims that He made for Himself — claims which to the ear of the Jew rang like blasphemy — that He was the Bread of life, that He was the Light of the world, that He was the Good Shepherd, that He was the Resurrection and the Life; and He was the Way, the Truth and the Life, and that no man could come to God save through Him alone; and that God was His own Father, making Himself equal with God.

CHRIST REJECTED

So they turned Him down — His goodness, His love, His mighty works notwithstanding. The money-seekers and money-lovers scorned Him for his poverty and scoffed at His demands of self-renunciation. The libertines and sensualists and pleasure-seekers hated Him for His insistence on truth and purity. The seekers for honor-among-men gave Him a wide berth. "How *can* ye believe" (the Lord Jesus had said to them) "who seek glory one from another, and the glory which cometh from the only God ye seek not?" The proud would have nothing to do with Him; the worldly-wise and the policy people washed their hands of Him; those who were afraid of the face of man, whose one great desire was to keep out of trouble, steered clear of Him. And the great thoughtless multitude, like dumb driven cattle, blind followers of the blind, went after their leaders. It was not strange therefore that the people of that day rejected the Son of God. Is it not easier to accept Him today? In some ways, yes. But it is never quite easy. Many are seeking to popularize Jesus today; but the real Jesus is never popular. Today as always it is true that

Our Lord is now rejected and by the world disowned,

By the many still neglected and by the few enthroned.

The world hated Him then: it loves Him no better now. The things that deterred men from believing and accepting Him then, prevent people today from giving Him their hearts' allegiance. Back there was some secret faith, screened by avowed unbelief; and now there is much unbelief screened behind public profession. Still the Lord stands with His fan, separating the wheat from the chaff.

But now as then there are lowly and contrite hearts who believe in Him and find in Him their welcome and mercy and forgiveness and free salvation. Now and then His sweet voice calls to the sinful and oppressed saying, "Come unto me, all ye that labor and are heavy laden and I will give you rest"; and "Him that cometh to me I will in no wise cast out."

COMPROMISE

The saddest mistake a good man can make is to follow the allurements of evil under the impression that he will be able to straighten it all out and lose nothing by it in the end; thinking he can follow his carnal desire and yet not surrender his highest aims and hopes. At the parting of the ways he stands, not quite willing to deny the sweet enticements of the flesh or the world, not at all willing to give up God and his own high ideals and plans. Then very softly the tempter suggests, "Take both." So, glad of this solution, he takes the wrong road, but with his eye fixed on the goal of the right and his face yet turned toward the light. Ah, but you cannot have both. In choosing the one you surely renounce the other. Do you think, deluded one, that you can ever repent and return and be reinstated without having lost something irrevocably and permanently? Little do you know the awful forces with which you have trifled, and bitter experience will teach you what before you had not realized. Yes, God is merciful: he meets the prodigal afar off and presses him to a Father's heart, and forgives, and puts new robes on him. Yet the wayward son has lost something irreparably — his years, his strength, his squandered portion of the Father's substance: and his higher nature has been sadly thwarted. He has gained nothing; he has lost much; and if now he is safely back in the Father's home and love, it is because of God's exceeding grace. And not every wanderer gets even such a chance to come back; be it for one cause or another, because of outward hindrance, or inward disinclination, many a prodigal son perishes among the pigsties in the far country. My brother, if you have made that awful mistake, return to God today. There will never be a better time. And if you come, there is no telling what great things God will do for you today which he could not do tomorrow.

* * *

THEORIES OF CHRIST'S COMING

As for a connected theory of the things pertaining to the coming, I may have one, but I place no weight on it; and I will not quarrel with my brother for having a different idea of the sequence of events. What we want is the great truth, and the truths connected with it; and the practical lesson of the doctrine is what we need. But any theory which would do violence to the word, or, especially, frustrate the practical end God had in view, ought to be abolished. If there is one such aim in this doctrine, it is to put us on guard to be constantly ready, constantly waiting, watching, since we know not the day nor the hour — at a time when even we think not the Lord cometh. I would thank no man to rob me of that with his subtle and ingenious theories. I would thank no man for putting the coming to the other side of a millennium, so that in any case one thousand years must intervene before the Lord comes. For this takes the point out of the doctrine. Who could wait for a thing so far off as that? Who would prepare and look daily for such a distant event?

NEWS AND NOTES

Clubbers Come Through

We have just checked on our subscription receipts for 1947 thus far and find that forty-two have sent in clubs ranging from four to 130 names. One has given in 93; others have been marked up with 45, 41, 35, 20, 19 and on down to four. Our total, counting singles, shows 774 names on February 4, with a goal of 1000 names by February 15 in view. We plan to publish names of clubbers in the March issue. Send in 10 names for \$10 and add your name free. Or make it four or more at \$1 each; two for \$2.25. We take this means of again thanking one and all for having a share in our 1947 subscription campaign, and we hope this is only a beginning.

New Quarterly Arrangement

Heretofore we have given the Quarterly with a single subscription to the Word and Work. In view of rising prices our office finds itself continually in the red: even now when our receipts are at the peak of the year. We continue the 10¢ per single copy price, with an annual subscription rate of 40¢. Those wishing the Quarterly with Word and Work may have a combination subscription at \$1.50. All current subscriptions will be honored until they expire.

Ontario, Canada: "We appreciate many splendid features published in the Word and Work. May the Lord continue to use you mightily."—H. L. Richardson.

Dugger, Ind.: "Best wishes for all who have a part in sending us the Word and Work. May 1947 be the best year ever for you.

"There were not so many present at our New Year's Eve watch meeting, but the spirit was fine. Brother Waldo Hoar of Linton brought the message at the first part of the service. His subject based on the text, 'When the Son of man cometh, shall he find faith on the earth?' was very timely. Helpful talks were made by the brethren in the after service."—Maurice Clymore.

Farmington, Mich.: "We had the

largest attendance at all the services at West Point Church yesterday that we have had for a long time, and were thereby much encouraged. Please continue to pray for our success. We have a wonderful little group of Christians and all are working."—J. Scott Greer.

Parkland Church Growing

Louisville, Ky.: "Praise God for the good results of last year! In all nearly sixty souls responded to the invitation call in one way or another. Of these nearly half came for baptism and membership and the rest for rededication. We paid \$700 on the new addition to our building. We also gave to missionaries, to the Children's Home at Sellersburg, to the building fund of our Christian school program, to the radio program, to the American Bible Society for war-torn countries, and for many benevolences. During the month of January there have been nine responses, four for baptism, three for membership, and two for reconsecration."—J. L. Addams.

New Albany, Ind.: "We are happy in our work with the Cherry Street Church in New Albany. Brother Bruce Chowning is a great help as song leader and as worker with the young people. There is a steady increase in attendance at all services.

"Seven have been added during January, six by membership and one by restoration. The spirit of love and peace prevails, also a desire to do the will of the Lord."—E. E. Kranz.

A Word to Young People

Your services in the church is an important matter, both to yourself and to others. No one can do YOUR work for YOU! Filling your place earnestly and willingly in whatever work you may be capacitated to do will enable you to fill greater places. Use every opportunity offered you for increase of Bible Knowledge, such as in the morning Bible School, and the evening Bible Class; also such opportunities as may be offered for developing yourselves for more active work in the Lord's vineyard.

—W. H. Allen in The Bible Way.

The Shawnee Church of Louisville is doing well under the ministry of Bro. Willis H. Allen. Attendance has increased at all services; they have recently revised their budget to do extra mission work. Besides to include regular giving to the Children's Home at Sellersburg and their regular services they carry on a Wednesday morning ladies' Bible class and they have just started a young people's meeting. They publish a weekly bulletin called "The Bible Way."

Amite, La.: "The new year has brought renewed zeal and activity among the churches here. Increased personal work is bearing fruit. We are happy to have some back with us who had been among the enforced absentees. My improved condition permits an increase of labor over that of a year ago. Besides there is a generous increase of help from members of the congregations.

"On the 17th day of January I went to New Orleans with a man from Amite and baptized him at the Seventh and Camp streets church, Bros. Mullins and Forcade rendering assistance. This man has been ill for several months, it was not safe to get him to open water (we do not have a local baptistry). He had gained some strength and desired to obey his Lord in baptism before entering a hospital for further probable surgery.

"A correction: in the December issue of Word and Work I said: 'Eight members of a local Catholic family had been baptized into Christ over a period of twenty years, and that Brother Chambers had baptized the older girl of the group.' Nine members of the family have been baptized, and Bro. Chambers baptized the two older girls.

"On the Second Sunday night of January Brother Merton Andrus preached at Amite, relieving me to meet some people in a private home some fifteen miles away to discuss religion with a Catholic seeking Bible information. The group had traveled sixty miles to meet me that night."—A. K. Ramsey.

Abilene, Tex.: "Word and Work is even improving, we think! We remember to pray for you and all engaged in this good work. Could the cover be revised—would it

work to put the poem, or a short scripture selection on the cover, and the contents, rates, address, inside for a while?

"The church at this place has had much sickness this winter, affecting our attendance. Conditions in Abilene, permitted by God for our blessing and chastening, we are sure, tend to prevent our showing much increase in numbers, but we have sweet fellowship and are confident of His presence and our ultimate victory in Him, in spite of our weakness and unworthiness. At our New Year's Prayer gathering, Dec. 31st, a man and his wife yielded their lives to Christ, and last Sunday a sister confessed backsliding and entered into the work with this group. So, 'Mercy drops round us are falling, but for the showers we plead.' Since coming to Abilene, the Lord has done much for us through the love and generosity of the saints here. We thank Him for them and strive to walk worthily.

"Bernard Wright was with us four days, beginning Jan. 5th. He preached six times, Spirit filled messages, heartsearching and encouraging. May God bless and use his ministry. The brethren have invited Frank Mullins to preach two weeks beginning the 1st of April, and Robert Boyd late in the summer."—James Hardison.

Ft. Lauderdale, Fla.: "Our great drawback here seems to be the lack of a suitable place in which to meet. But thanks be to God, we have a nice lot in a good location, and it is paid for; also we have around \$400 toward our building. With God's help we expect to, at least, as the saving is, 'hull-in' our house this year. The climate here is such that warmth is no consideration in building a house. Our house when completed is expected to cost around \$10,000 but we expect to begin using it before it is completed."—Brady M. Green.

A Word from Our Office Man

It occurs to me that young people should have a place in the Word and Work, perhaps to the extent of a few pages devoted to inspirational articles, study lessons for youth, news of activities of young people's groups in the various congregations, and items of interest concerning in-

dividual boys and girls.

For example, the boys and girls at the Seminole Avenue congregation, Atlanta, Ga., have been devoting a portion of their Sunday evening meetings to song practice. They not only learn to render "psalms and hymns and spiritual songs" in a more pleasing manner, but to better appreciate the place of music in worship.

This group is also active in carrying the principles of Christian fellowship into its social life. After the regular Sunday evening service they often go to some member's home for light refreshments and social fellowship. Once a month they gather for an evening of wholesome recreation. These young people have discovered that it is not necessary to resort to places of worldly amusements for their entertainment.

Now how about other congregations sending in reports?—John Kernan.

N. B. Wright Tour

Brother N. B. Wright is now on a speaking tour through the Kentucky Bluegrass region. His tentative schedule is as follows: from February 2-4, Salem Church near Cynthia, Ky.; 5-7, Antioch near Frankfort, Ky.; 9-11, Melrose and Cramer churches at Lexington; 12-14, Main St. Church at Winchester; 16-18, Mackville, Ky. Church; 19-21, Parksville; 23-25, Bohon; 26-28, Ebenezer. All of these dates are in February allowing about three nights for each church, including one illustrated lecture. Brother Wright has just recently returned from a six years' ministry in China and has a heart-gripping message.

Boll's Winter Schedule

Brother Boll is in the final half of a busy winter schedule, which is proving a blessing to many. In addition to his regular sermons on Sunday he conducts Bible classes at the Portland Church Monday, Tuesday, and Wednesday afternoons from 3:15 to 4:30; a Highland Library class Thursday mornings at 10; a Friday night Bible class at Portland; and, usually, he is the sneaker over WGRC Sunday mornings at 7:45.

School Building Fund

The Christian School Building

Fund has grown to something over \$25,000, most of this being cash. Interested ones are hoping and praying that the Lord will enable us to make a start in the actual Junior College work next fall, either through the purchase of a permanent site or temporary quarters. Such a school is much needed in the Louisville area and should result in great and widespread blessing. Most people think a zero amounts to nothing. Who will add a zero to the \$25,000 already gathered in?

BOOK NEWS

BEFORE THE PRICE GOES UP

Notes on the Pentateuch, C. M. McIntosh, 6 volumes — \$6.95.

You Can Do Personal Work, Otis Gatewood — \$1.50.

New edition of this work is priced at \$2.00.

The One Volume Bible Commentary, Dummelow — \$3.00.

Strong's Exhaustive Concordance of the Bible — \$7.50.

The New Testament in the Original Greek, Westcott and Hort — \$2.75.

Webster's Collegiate Dictionary — \$5.00.

For The Christian Reader

Bound Volume Word and Work, 1942 at \$1.50.

How Would Jesus Teach?, David R. Piper, \$1.00.

Paul, His Life and His Teaching, C. C. Taylor — 50¢

Therefore Stand, Wilbur M. Smith: "A plea for a vigorous apologetic in this critical hour of Christian faith." — \$3.00.

A Virtuous Woman, Oscar Lowry: "Sex life in relation to the Christian life." — \$1.25.

Synthetic Bible Studies, James M. Gray: "Containing an outline study of every book of the Bible, with suggestions for sermons, addresses, and Bible expositions." — \$2.50.

Good for the Children

If your child likes picture books, he'll like these:

Bible Picture ABC Book, Elsie Egemeier, — \$1.25.

Life of Christ Visualized, 675 pictures in full colors, 3 vols. \$1.00 per set.

Life of Joseph Visualized, — 35¢.

Mission: Rescue! LaVerne Morse, "Adventuring for Christ from Tibet to Burma," — 35¢.

OPEN DOORS IN JAPAN

(Gleaned from O. D. Bixler's letters direct from Japan.)

SUMMARY OF THE PRESENT SITUATION

1. All the former brethren, almost without the loss of one, are eager to take up where we left off. Their former experiences are invaluable now. Every village in our prefecture is clamoring for Bible classes (even to priests).

2. During the war the small Unit Hospital was begun in Shioda Mura, Ibaraki — an ideal location for enlargement to sanitarium proportions.

3. National leaders are volunteering assistance in establishing an educational unit at Ibaraki — such men as the Speaker of the House, Mr. Yamazaki, of Ibaraki, whose two sons will become participants in the work; and Brother Koya, Head of Public Health Department of Tokyo.

You already sense the crux: *We must man the establishment* at the very moment the details are out of the way. It is to be one of several units, according to these Japanese leaders' *vision*. Brother Koya says he has available, in all probabilities, resources for a medical college. Everyone is enthusiastic about the sanitarium work.

We, I believe, should put our formerly trained men who worked with us, back into direct evangelistic work. We have five or six such men. The run-away inflation makes wages almost prohibitive until we can get our industries started again (no raw materials now).

Churches in the U. S. must be found, to assume support: \$100 per month for native evangelists; \$300 per month for missionary — much of which is to be spent in U. S. for foods, etc. (Gov. Occupation Forces say missionaries must ship their own food over — each allowed one ton of food and clothing a year.)

I am given 60 days of care to check our work; then I'm supposed to be able to get missionaries to come, *and* am held responsible for them — between them and the Government. I have to sign for incoming missionaries and (supposedly) be here to adjust them. There are only 6 of us representative missionaries, and some 40 denominational "operative" missionaries. Our work must be started while I am here, or else I must return as our "operative missionaries" come.

Brethren, can we come up with our end and *furnish leadership at once?* This opportunity is as great as Paul's when the Philippi jail flew open — even greater in that there are more souls involved!

HOW TO SEND CLOTHING TO JAPAN

A signed request from Brother Bixler, with postmarked envelope accompanying, will enable the holder to send one Japanese Relief package not exceeding 70 pounds in weight nor 100 inches in length and girth combined. The applicable Zone 8, parcel post rate runs as follows:

10 pounds	.....	\$1.17	40 pounds	.....	\$4.57
20 "	.....	2.31	50 "	.....	5.71
30 "	.....	3.44	60 "	.....	6.84
			70 pounds	.....	\$7.97

WHOLE COUNSEL OF GOD

Howard T. Marsh

A preacher can no longer be called a preacher when he ceases to teach and preach the word of God. Neither is the term, "Church of Christ" fitting for the congregation which does not accept all of God's Word as final authority. We all know that the Bible is true and it should be our guide in all matters. If any one part of God's Word is good, then it is all good. If we believe one part of it we must believe all of it. There are some critics who desire to cut out certain parts of the Word of God and cast it aside, saying that it is of no benefit to us. I feel that they know not what they say. If part of it should be thrown away then you had just as well throw all of it overboard. If one has a right to cut out part of it, then some one else would have the same right to cut out some other part. Of what value would it be to us then? I am sure that I would be exposing myself to the wrath of God if I were to treat His word with such irreverence. "Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17.

To believe, accept, put into practice, teach and preach the whole counsel of God seems to be the best basis for unity. Yet there is division over this very matter. If there is any group of people on earth that should work together in harmony and peace, surely it is the members of the body of Christ. Had it ever occurred to you how much we could accomplish for the cause of Christ and how many more souls could be saved if we were united, rather than fighting and fussing all the time? Then why not take every part of God's Word and stand on just that. Everyone should be willing to do that. If we are worshipping the same way, and all hope to spend eternity in the same place, it seems to me that we should begin to make some preparation and live that way while we are here in this life.

To be sure, there are certain parts of the Bible that we like better, but that is no reason that we do not need other parts of it. While reading your Bible, if you come to a part that doesn't appeal to you or doesn't fit into your scheme of thinking, it will be good to stop and study that part a little more. It may be just what you need. If you pass it by as unimportant you may have missed a blessed truth that God wanted you to have.

Let us press on in this manner in the study of the Word of God, and for greater strength let the minister, individual member, and the congregation as a whole, believe, accept, *teach* and declare the *whole counsel of God*.

Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.—Acts 20:26, 27.

SING WITH UNDERSTANDING

John Kernan

"Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." (Col. 3:16, from RSV.)

This quotation has been used so much in regards to the instrumental music controversy that I hesitate to use it now, but it does present the theme of this article in its practical application, which I believe is quite generally overlooked. This application is presented in the first part of the second clause — teaching and admonishing. If I may be permitted to combine the King James version with the one used above, I can present my thesis very well: "As you teach and admonish one another . . . in psalms and hymns and spiritual songs."

How many of us regard singing as a means of teaching and admonishing? How many of us regard it even as an act of worship, presenting praise or supplication to God? How many of us put any significance into the singing of church music? Not many, I fear. We mouth the words while we think of myriads of unrelated things. But singing is as much a part of the worship as is prayer and preaching.

In the first centuries after Christ, singing was accorded an important place. In Pliny's letter to the Roman emperor Trajan we read that Christians "met on a stated day before it was light," and sang "hymns to Christ, as a god." We can imagine that those Christians, consecrated and fervent as we know they were, put a great deal of life and meaning into their songs.

Paul tells the Ephesians to "be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." (Eph. 5:19 RSV.) Here we have the purpose of singing — sing to the Lord. Do we sing to the Lord? Perhaps many of us do not even consider the Lord as caring whether we sing or not. What do we think about when we repeat, "My Jesus, I love thee, I know thou art mine"? I fear that's just what we do — merely repeat. But there is meaning in the words of our sacred songs, and it is up to us to indicate that meaning in our singing, and to take note of the significance for our benefit.

Singing has always been an accepted form of communing with God. We read in Exodus 15:1 that Moses and the children of Israel sang unto the Lord, saying, "I will sing unto the Lord, for He has triumphed gloriously." Then follows the beautiful song of rejoicing at the deliverance from the Egyptian army. We may believe that the children of Israel sang with their hearts, pouring out all of their joy to the Lord. But do we feel the same when we sing, "I will sing of my Redeemer, and His wondrous love for me"?

Paul declared, "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15.) Oh, that all of us could sincerely say the same. Our singing would be vastly more beautiful

and precious than it is now; our service would mean vastly more to us. I wonder if we understand the words of the transcendently beautiful "Flee as a bird to the mountain, thou who art weary of sin; go to the clear flowing fountain, where you may wash and be clean."

To go back to the first scripture quoted, we very seldom think of singing for mutual benefit; yet one of the greatest powers of music is to cheer or console or encourage. The invitation song is a good example of the type of song that admonishes — "Hear the invitation; come whosoever will." To sing it properly requires that each one of us yearn with all our hearts that the unsaved sinner come to Christ.

Singing is a definite part of the worship program and should be regarded as such. There are many ways in which singing may be used in addition to the "two-songs-prayer-and-a-song" pattern. To vary the usual Sunday night or mid-week service, a song-centered program is very effective. There are several types.

One such program is the song practice. Some congregations have a special period each week or each month for song practice. Others include it as a part of the young people's service or the mid-week meeting. It is certainly not time wasted to learn how to sing better and to learn new songs. The Lord does not require professional singing, but, just as in any service which we do for the Lord, we want to improve; we want to endeavor to present the best possible. To this end the song practice is important.

A simple type of all-song program might be termed the "old favorites," in which members of the congregation suggest songs. If this becomes trite, the person suggesting a song may be required to present two or three sentences as to why he thinks the group should sing that particular song. Or he may be asked to present a passage from the Bible which relates to the song.

Another type of song service is what I call the "praise program." Scriptures of praise to God are read, interspersed with songs of praise. Psalms are particularly good for this theme.

A variation is to mold the service around a central theme, presenting that theme in scripture and song. An Atlanta church had a very effective Christmas program on the life of Christ done in this manner. First was presented a scripture concerning the birth of Christ, then an appropriate song or two, then other scriptures with their songs on various events of His life. The subject matter for this type of program is limitless.

On the same order is the use of songs inspired by scripture, and the reading of the relevant passage. For example, Ps. 119:9: "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word." The song, of course, is "How Shall the Young Secure their Hearts?" This presentation may be made more interesting if the members of the congregation suggest the songs and read or quote the scripture.

The churches of Christ do a great deal of singing. It is my opinion, however, that we could develop our singing into an even more potent means of worship. The responsibility is on the congrega-

tion to supply good leaders and well-planned programs, but even more on each individual to sing "with spirit and understanding."

THE FRUIT OF THE SPIRIT

To bear or not to bear the fruit of the Spirit is with many but a matter of preference on the part of the individual. If some one has zeal and the bent to go and bear fruit, it is all right, their actions say, but as for myself, on that matter I have no deep concern. It need not be stated that such persons are unsatisfactory, disappointing fruit-bearers.

And yet the bearing of fruit, the fruit of the Spirit, is of *grave* import. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire," said John the Baptizer. The man in the parable who planted a fig tree in his vineyard came regularly for three years seeking fruit thereon. Finding none, he commanded that tree to be cut down that the ground which could thus be supporting a fruit-bearing tree, might not longer be encumbered. When our Lord came to the fig tree on the road to Jerusalem and found nothing but leaves, He pronounced the sentence which withered the tree. In the parable of the vine and the branches Jesus stresses the importance of fruit-bearing. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." "I chose you and appointed you that ye should go and bear fruit, and that your fruit should abide." May these words of Holy Writ stir within every one an intense concern for fruit.

The Holy Spirit is given for the sake of the fruit thus to be borne in our lives. Every Christian is to be "like a tree planted by the rivers of water, that bringeth forth its fruit in its season." But "without me ye can do nothing." The secret of fruit-bearing is to walk by the Spirit, to live by the Spirit. Our strength is "through his Spirit in the inner man." "The Spirit helpeth our infirmities." He is the Comforter who abideth forever, and He bears the fruit of comfort. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." "The love of God hath been shed abroad in our hearts through the Holy Spirit which is given unto us."

Consider now whether it is a matter of concern whether one bears the fruit of love. Activities there may be, religious activities, like speaking with tongues of men, even of angels, miracle work, prophesying, giving, *much* giving, to the poor, but none of these activities is worth anything unless motivated by love, the *great* fruit of the Spirit. But examine one by one every item of the fruit of the Spirit, each one a principle of action, inquire of your own soul whether a single one is unimportant, and whether the bearing of it is just a matter of preference. And in the light of John 15:8 ask whether one is a disciple of Jesus if he does not bear fruit for Him.—Stanford Chambers, in *Truth Advance*.

THE NEED FOR THINKING VIGOROUSLY

Samuel M. Zwemer

When Peter said to "gird up the loins of your mind," he meant to tighten the belt about the loins of your wandering thoughts.

Let your mind be alert, awake, active, prepared for decision and conclusion.

Gird up your loins! Free yourself from the entanglements of minor matters that cling like a robe dangling on your ankles.

The Duty of Vigorous and Conclusive Thinking. Thought is toil. "But we have developed in America," says a writer in *Scribner's Magazine*, "a hearty aversion to the character of the thoughtful men; at least, our young people are not attracted to the contemplative temperament. Our young people want to be amused. And their minds will take only what they want. They expect literature to keep at least some sort of respectable pace with the movies. The calm, meditative, poised and lucid life has no allurements. In the old days boys went to school because they wanted to be scholars; now, most of them go because they are sent, wherefore perhaps it is expecting too much to hope that the average student should be serious minded."

The work as thinkers — in an age that needs clear thought and decisive leadership — is urgent. On the very threshold, however, you will find a host of lurking demons to lure you away from the task.

Lassitude and love of ease will bid you loosen your girdle. The superficiality of the masses will tempt you, too, to be satisfied with surface knowledge — to become an echo and not a voice. Do not be satisfied with what you have "read in a book" and take your religion second-hand.

The apostle Peter, however, entreats us to do hard thinking, not primarily because we are men endowed with mind, *but because we are Christians endowed with the Spirit of Christ.*

No man should think so much, so hard and so highly as a Christian, because none has so wide a range of thought open to him. Think what those early Christians must have been to read and appreciate Ephesians and Romans on a hot Sunday morning, crowded with babies and flies in an upper room! Early Christians did not follow cunningly devised fables. They did not minimize the facts of revelation to escape mental difficulties. They did not linger in the shallows of Deism or even Old Testament Theism, but plunged into the depths of the mystery of the Trinity, the Incarnation, the Resurrection, the restoration of a universe, the solution of all its riddles by Redemption — "O the depth of the riches. . . ."

Gird yourself, O diver, and plunge down beneath the surface!

Gird up the loins of your mind, O Christian! Consecrate your thought, *How to Think Vigorously.* Peter's idea of consecration is to tighten his belt, to gather in all the loose folds of his robe, to free his limbs for running through the surf, for tugging at the oars, for

wrestling against wind and tide: He reminds us that in the realm of thought there is progress and service and conflict. We must gird up the loins of our mind like the runner to win the prize, like the Master to wash each other's feet, like a soldier of the Cross who has the loins of his mind girt about with Truth.

It all reminds us of Goethe's words: "Wherever you are, be all there." Not a leaning on other minds, a hanging on others' girdles; but independence, strength, vigor, and conclusiveness.

Such girdling of the mind, such concentration of thought on the highest and best is the perpetual secret of the strong will, of decision of character, of clearness of vision that enable us to wrest victory out of the jaws of defeat in the arena of Truth. What men have done, men can do on this battlefield. The record of this warfare is inspiring. The record is in your library.

Slovenliness in thought is far more common than slovenliness of dress or in speech and it is less excusable in those who have had the privilege of a modern education. Yet we seldom rebuke it. Instead of clear-cut, crystal-like concepts of the great fundamental categories of thought, the slovenly thinker uses words without defining them, leaps at conclusions without the process of reasoning, and generalizes before he has mustered a corporal's guard of facts. The real student of nature or of the supernatural is swift to hear and slow to speak. A seminary or college is not a knowledge factory or a bureau of a classified card index of all that may be useful to the casual applicant. Shoes can be repaired and even trousers pressed "while you wait"—but real education cannot be masticated at a lunch counter, although the train of desire stops five minutes for refreshments.

Loose thinking has been the great cause of heresy in church and state. Political feuds, new religious and patent philosophies find adherents because men do not think for themselves. They have lost the girdles of their minds. Their thoughts are at loose ends. They are driven about by every wind of doctrine and captivated by the latest fad. How else could cultured men and women find mental pabulum in such hybrid religions as Christian Science, Russelism and Bahaism, or how could they turn away from the New Testament to New Thought and from the Mediator to the Medium? Remember Jesus Christ and you will *think*. The Christ-centered life has the largest radius.

History is His story. His incarnation is the dividing line of ancient and modern history. His life and teaching, His death and resurrection have changed the character of architecture, sculpture, music, painting, poetry, philosophy, ethics, international law — all that constitutes civilization. *If we cease to think of Him, we impoverish ourselves.*

Faith kindles the fires of thought. Agnosticism quenches them. Life abundant begins, for the intellect, when we seek to know God and Jesus Christ, whom He has sent. The fear of God is only the beginning of wisdom; for perfect love casts out fear. Search for truth in the heavens above, in the earth beneath, in the waters under the

earth; take the wings of the morning; penetrate the darkness of stellar space beyond the spectrum and the telescope, or search the deeper depths of the human soul — "All is yours, for ye are Christ's, and Christ is God's."

The Reward of Hard Thought. Thinking, like virtue, is its own reward. The reward of thinking is to receive now the earnest of our inheritance, "incorruptible, undefiled and that fadeth not away."

Deep thought produces deep theology and deep piety. When our thinking is based upon the Rock of Ages, we have an anchor of hope, sure and steadfast. Nothing can disturb us, and we know that "God is in His heaven and all is right with the world." What calm confidence those minds have that are stayed on Christ! There can be no eccentricity of thought when we have found the true center, and all our being swings around it. Such thinking is the best antidote to all kinds of temptation and is the cure for intellectual conceit.

—Condensed from *Bibliotheca Sacra*, 3909 Swiss Avenue, Dallas, Texas, and published in *His*, November, 1944.

Anna Davis Bixler 1894 - 1947

With deep sorrow we announce that Sister Anna Bixler has been taken from among us.

All hearts turned in sympathy to Brother Bixler, whose sacred mission to Japan called him from their home in Chicago in October; and to the beloved children who, in their father's absence, are called upon to bear this great loss without the comfort and support of his presence.

Sister Anna had not been well for several years, but had for the last while apparently been in considerably better health. She and Dean had spent the holidays with Jane, in Muncie, Indiana, returning to their home in Brookfield in time for Dean to get back to his school work at Wheaton.

On Saturday, January 11, after having done a washing and other household duties for the day, she was stricken in the night and taken to the hospital. As she rallied from the stroke and continued to show signs of improvement, it was thought best for Brother Bixler not to return home. But in the latter part of the second week, she suffered a second stroke; and on Sunday morning, January 26, a third one, in which she was called home by the Father whose ways toward us are all wisdom and love.

Sister Bixler was devoted in faith, rich in good works, and a helper of many. This is borne out by the fact that today everywhere Brother Bixler goes in Japan, where the Bixlers served faithfully and diligently over twenty years, sincere thanks and appreciation are expressed for their home of years gone by.

May the Loving Father — in whom the Bixlers have long placed their trust — comfort, sustain, guide, and keep the bereaved in His tender care!

THOUGHTS WORTH WHILE

D. H. F.

A STRANGE FAMILY

"The father has never missed church or Sunday school in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get tired on Sunday morning?

Don't they belong to any lodges, where they get their religion, instead of at their Father's house, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they even have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

What's the matter with this family anyway, and why are they so happy and cheerful?

We leave it to you to answer."

RADIANCE

We looked in the dictionary to get the exact meaning of the word "radiance" and found that it implies lively joy or satisfaction, especially in the face. We fear that many have not found the secret of this superabundant joy.

We read of one who wrote a book several years ago, entitled, *The Lost Radiance of Christianity*. In this book the overflowing joy of the Christianity of the first century was contrasted with "lack-luster" Christianity of today. Back there the disciples rejoiced that they were counted worthy to suffer for Christ; but often today we find Christians moaning and groaning and magnifying a mere pin prick. *** Go into some churches today and you will almost get a chill. A few people come straggling in late. A few people dolefully sing out of key, with others sitting around looking as if they were miserable and wished that they were somewhere else. There is nothing to honor God or bless men in such a service. The truth is that the radiant joy of the Lord needs to be restored to many a Christian and to many a church.

There ought to be a note of joy and gladness in our witnessing for the Lord Jesus Christ. Nothing great is ever accomplished without enthusiasm. If we will sing more joyfully, preach more joyfully, and live more joyfully, then the world will more nearly feel the need of that which we have that is missing in their lives. Jesus said, "That my joy might remain

in you, and that your joy might be full." Have you lost the radiance that belongs in a Christian's life? If so, let the Holy Spirit fill you with such joyous enthusiasm and you, also, will have the unbounded joy of becoming a soul winner. The promise is to you. Claim it! Editorial, in *Gospel Herald*.

THE BEST RECOMMENDATION

It was just a little sandwich shop, and I was not too sure I wanted to eat there until I saw the large sign over the counter. It read, "And He Eats His Own Sandwiches." Then I knew I was in the right place. If the proprietor could eat his own sandwiches, I could, too. This man was announcing to all the world that what was good for his customers was good enough for him. He was practicing what he preached. . . . We sometimes act as though we thought our Gospel was good for others, but we would rather not try it on ourselves. Yet others will not try it, unless they see us living the message we proclaim. . . . We cannot be about our Father's business until we freely share with others the message that God calls upon us to live.—*The Secret Peace*.

IN CHRIST'S DAY AND NOW

Is waiting upon God in public worship one of my established habits, or do I say, "But church isn't interesting," and stay away? The synagogue must have been far less interesting in Jesus' day; yet He went! Do I think I do not need it? But did anyone ever need it less than Jesus? Yet He went! Do I say, "There are hypocrites there?" The "scribes and Pharisees" were present in Jesus' synagogue; yet He went! How idle seem all my excuses about neglecting church when I am confronted by the simple fact that my Lord and Master entered, "as his custom was, . . . into the synagogue on the sabbath day."—*From Today*.

TIME TO LOOK UP

Our Savior for it, and He is authority. "When ye see these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Read the context, Luke 21. What things foretold cannot be seen coming to pass? What more is there to see? And say not within yourself that it is of no consequence whether you be in the attitude of looking up. That were to protest the wisdom of Him who thus admonishes. Dare not neutralize His teaching, or minimize its importance. Rather do thou heed Him thyself and *look up*. Furthermore, "Make supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Again, "And what I say unto you I say unto all, *Watch*."—*Truth Advance*.

ONLY A CRUCIFIED CHRIST WILL DO

1 Cor. 1:23

"A Christless cross no refuge were for me;
A crossless Christ my Savior could not be;
But, O Christ crucified, I rest in Thee!"

STUDIES IN ISAIAH

R. H. B.

STUDY 7. *Isaiah's Call and Commission.* Isa. 6. Sometime after Isaiah's actual ministry as prophet had begun, for see 1:1. A king had died; but Isaiah now has the vision of *the King* (v. 5.) He sees the King's holiness and stands confounded. (Comp. Job 42:5, 6.) The symbolic action of vs. 6, 7 portrays atonement and cleansing. (Cp. Ps. 51:2, 7.) Then (and not until then) he is able to offer himself to God for service. Is it not so today? True service follows conviction and cleansing. (Tit. 2:14.) Let all who think to do acceptable works *before* being cleansed take note of this. The mission of Isaiah is to harden rather than to save, vs. 9, 10. (Comp. 2 Cor. 2:15, 16.) The prophet in dismay asks how long. The answer is "Until the Nation is wholly destroyed" (for so is the doom)—all except that remnant (cp. 1:9). That is the stock (the stump) that remains after the tree is felled. On the symbolism of the stump consult Dan. 4: 15, 26; comp. also Job 14:7-9. This passage (vs. 9, 10) is quoted three times in the New Testament, each time in connection with an important crisis. (Matt. 13:14, 15 and parallels; John 12:39-41; Acts 28:26-28.) Note how in John 12:41 it is declared that it was the Lord Jesus Christ's glory Isaiah saw on this occasion. Isaiah never got over the vision of God's awful holiness. Blessed the preacher who starts out with a sound conception of God's terrible holiness and wondrous mercy. This is the secret of earnestness and faithfulness and power.

STUDY 8. *The "Book of Immanuel."* Isaiah 7-12. This is a new section—a continuous and connected strain of prophecy, extending over six chapters. Today's lesson is chapter 7. Read 2 Chron. 28: 1-7, 19 for a sketch of the times. The present occasion of distress is stated in Isaiah 7:2. Isaiah is sent with a message from Jehovah to meet Ahaz at a designated place. The message: (1) A command: "Take heed, be quiet, fear not, neither let thy heart faint." Cp. v. 2. (2) An assurance from Jehovah: The purpose of the enemies "shall not stand, neither shall it come to pass." (3) A warning: "If ye shall not believe, surely ye shall not be established." (4) The offer of a sign from God to confirm Isaiah's message. This latter Ahaz refused under hypocritical pretense, lest by accepting he might be under obligation to Jehovah. Then Jehovah gives a sign: v. 14, one of the important prophecies of Christ; see Matt. 1:23. Note that the sign is not to Ahaz personally but to "you" (plural), that is, the "house of David." A virgin should conceive and bear a son, and call his name "God-With-Us." Whatever nearer and typical and preliminary fulfillment this passage may have had in that generation (and it may have had some imperfect accomplishment then) it becomes evident that the prophecy reaches much further, unto a perfect and glorious fulfillment. For the child Immanuel of 7:14 is certainly the child of 9:6, 7, and therefore also the "shoot" and "branch" of Jesse's stock in 11:1-5. This could be none other than

the promised Messiah. "Butter and honey" — that is wilderness food (cp. v. 22) for the land should be desolate. The two kings of v. 16 are Rezin and Pekah. Soon after (in Hezekiah's days, 2 Kings 17) the king of Assyria devastated those two countries. The Messiah also grew up some six centuries later in that territory, which never regained its glory. With v. 17 consider Ahaz' alliance, 2 Chron. 28:20, 21. The rest of the chapter describes the resulting desolation.

STUDY 9. *The "Book of Immanuel"* continued. Isaiah 8. "Maher-shalal-hash-baz" may have been the typical fulfillment of 7:14; but only if the "prophetess" of v. 3 was not "Shear-jashub's" mother (7:3); else she could not have been called a "virgin" even in the accommodated sense that this was her first-born. Verse 4. The desolation came soon (v. 4) though not fully accomplished till some years later. Verses 5-8 is against *Israel*, i. e., the northern, the ten-tribe kingdom, which had gone into alliance with Rezin of Syria, against Judah (7:1, 2). Immanuel mentioned again in verse 8: the land is *His* land. The defeat of Jerusalem's enemies in the nearer emergency — and, after the prophetic manner, Jerusalem's deliverance in her last and greatest extremity yet future — foreseen in vs. 9-22. The nations muster and gather and roar against her only to be broken to pieces (cp. Dan. 2:35; Ps. 83:13). This is one of the most frequent prophetic pictures. Read Joel 3:9-17; Zech. 14:1-9; Isa. 17:12-14; 29:1-8. On verse 10 see Ps. 2; Ps. 33:10, 11; Prov. 21:30. Here is God's counsel for times of panic, verses 11-15; cp. 7:4 and 1 Peter 3:14, 15. Christians may need this again ere long. The "they" of v. 19 are "this people," the panicky unbelievers of vs. 11, 12; here they turn to "Spiritualism" and consulting with demons for comfort. (Much of that going on today.) Their end is described in vs. 21, 22. God's word is enough for God's true people; they will not resort to fortune tellers and soothsayers and "mediums."

STUDY 10. *The "Book of Immanuel,"* continued. Isaiah 9 to 10:14. No gloom to the sort of people spoken to in Isa. 8:12, 13. For them is light. A preliminary fulfillment of verses 1, 2 in Matt. 4:15, 16. With verse 3 compare Jer. 30:18, 19. In the days of Jerusalem's greatest extremity she will be completely and forever freed from the stranger's dominion. Jer. 30:8; cp. Luke 21:24. Thenceforth no more war or conflict. (Cp. 2:4.) This blessed outcome due to the Divine child that shall be born to reign on David's throne. Verse 8 begins a new strain: judgment upon "Ephraim" — the northern kingdom. Note refrain in vs. 12, 17, 21 and 10:4. Compare 5:21. Verse 13 shows the true design of God's chastening. They failed to profit by it. With v. 16 cp. Matt. 15:14. Verse 18 shows that sin consumes men without respect of persons. In 10:1-4 another Woe, which added to the six of chapter 5 makes a seventh; on wicked legislators who make laws to the detriment of the poor and helpless. "What will ye do in the day of visitation?"

STUDY 11. *The Assyrian.* First, we must get the setting. What had the Assyrian already done in Hezekiah's time? 2 Kings 17:1-6,

It had been predicted to Ahaz that *Israel* would be desolated by the king of Assyria, and that *Judah* would be invaded (Isa. 7:16, 17; 8:7, 8). Read now carefully Isa. 36 and 37. Note the Assyrian's proud, boastful message, and how he ranks the God of Israel along with the gods of the nations and despises them all alike. Then Hezekiah's distress; a second message from the Assyrian (by letter, this time) of the same insulting tone, which letter Hezekiah spreads before Jehovah. Then God's answer, (1) to the Assyrian; (2) to Hezekiah. Follows the marvellous deliverance. The account of this is given in detail in II Kings 18, 19. Study it now in order to prepare for the prophetic message in Isa. 10.

STUDY 12. *The Prophecy about the Assyrian.* Isaiah 10:5-34. The Assyrian is but the tool of Jehovah—an "instrument of unrighteousness"—the rod and staff by which just chastisement is inflicted upon guilty nations (vs. 5, 6). The Assyrian himself is unconscious of that. He follows only the impulse of his own wild ambition in boastfulness and pride of power, incidentally blaspheming God. (Vs. 7-11.) Because of this, God will turn His hand in judgment upon the Assyrian, as soon as He has done using him. (Vs. 12-19.) The Assyrian's mistake in verse 13 appears from Acts 17:26. Consider world-affairs of the present day in the light of this. The Assyrian will meet his doom when he clashes with the Holy One of Israel who dwells in Zion (v. 17). After the manner of the prophets, Isaiah now slips from the present case of the Assyrian (who is therefore the type of the final great oppressor, the Assyrian of the End) to Israel's last great trial and deliverance. (Vs. 20-27.) *Then* they will be cured forever of depending on the arm of flesh for help (Hosea 14:3). Who is the "*mighty God*" to whom the Remnant will return? See Isa. 9:6. See in 7:3, margin, the meaning of "Shear-Jashub," and consider 8:18. On the *Remnant*, see Jer. 31:2, 7, 8. God will not make a full end of Israel (Jer. 30:11), but will finish His work in the earth (v. 13) which involves a terrific slaughter and will greatly diminish its inhabitants. (Ps. 46:8-10.) *After that deliverance* Israel will be free and unmolested. (Jer. 30:4-10.) The progress of the Assyrian army toward Jerusalem is traced, and the people re-assured, vs. 28-34.

STUDY 13. *The Reign of the Branch of Jesse's Stock.* Isa. 11. The Assyrian army is likened to a *forest* (10:18, 33, 34)—mighty trees that shall be cut down. But out of the stock of Jesse (David's ancestor) shall come a little *shoot*, a bit of a *branch*, which shall prove mightier than all the mighty Assyrian forest. *He* is anointed with the Holy Spirit: He rules in strict righteousness. Comp. with v. 4, 2 Thess. 2:8 and Rev. 19:11-16. The results of His rule, vs. 6-9. The nations shall seek unto Him and His resting-place will be glorious. (Isa. 4:3-5; Ps. 132:13-17.) Read Psalm 72. *In that day*, for the second time, all the scattered remnant of the outcasts of Israel will be gathered from the ends of the earth, and they shall have the supremacy over the nations. Comp. v. 16 with Jer. 16:14-16. With vs. 6-9 consider Acts 3:19-21.

“FAITH OF OUR FATHERS”

WHY ARE THE JEWS YET WITH US?—II.

J. W. McGarvey

Abraham was a childless man at seventy-five, with a barren wife of sixty-five, when God called him away from his kindred, and native land and said to him: “I will make of thee a great nation; and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee I will curse; and in thee shall all the families of the earth be blessed” (Gen. 12:1-3). This is the most remarkable promise ever addressed to a mortal man. It bears within itself unmistakable proof of its divine origin; for the specifications are such as no human being could ever have conceived with respect to another. The modern rationalistic conceit that it originated with the hypothetical “J” of the eighth century before Christ, or that he found it floating around among the oral traditions of his tribes, is proof only that he who thinks so is incapable of appreciating it. It accounts for the great race that has sprung from the loins of Abraham, for the divine curse which has visited and destroyed all the mighty nations of antiquity that cursed Israel; and for the fact that the richest spiritual blessings which have ever descended upon the families of the earth have all been received through the seed of Abraham. All the prophets, all the apostles, Christ himself, and the most noted heroes of the early faith, whether male or female, were the seed of Abraham, and the Bible has come to us through their instrumentality. Well might Paul exclaim with national exultation,

“My kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as respects the flesh, Christ came, who is over all, God blessed forever” (Rom. 9:1-5).

Having given Abraham this wondrous revelation, God led him into the land of Canaan, into which many strong tribes had already migrated, and had taken up the best parts of it, and he said to him, “Unto thy seed will I give this land.” This promise was repeated some years later while Abraham was suffering from a horrible nightmare, but with the additional provision that his offspring should be strangers in a land not their own, but should serve another people four hundred years, after which he would bring them out and they should possess this land, and should hold it as an everlasting possession. Never before or since has such a deed to real estate been made in which possession was not guaranteed until the lapse of four hundred years. We vainly close our deeds with the words, “To have and to hold unto the party of the second part, his heirs and assigns forever;” but no man knows that even in four hundred years a single heir of his body shall be alive.

Many centuries later, after Israel had become a great nation, and had long possessed the land promised to their fathers, Jehovah agreed that on account of their accumulated sins they should

be banished and scattered among all the nations of the earth; but by the mouth of the same prophet who pronounced this doom, he said:

"Fear thou not, O Jacob my servant; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished" (Jer. 30:10, 11).

The same promise by the mouth of the same prophet, is repeated with tremendous emphasis in the following lines:

"Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, who stirreth up the sea, and the waves thereof roar; Jehovah of hosts is his name: if these ordinances depart from before me, saith Jehovah, then the seed of Israel shall also cease from being a nation before me forever" (31:35, 36).

These utterances were and are a guarantee that so long as the sun and moon, the stars, and the sea endure, no matter what be the fate of other nations, "the Jews shall yet be with us." Let it be observed, also, that these pledges of Jehovah are made not in favor of Judah alone, whose captivity was yet in the near future when Jeremiah prophesied, but also of Israel, who had already been carried away by the Assyrians, and of "Jacob," which term included all the twelve tribes.

But Israel is not destined to merely exist till the end of time. They are to be gathered together in the land God gave them as an everlasting possession. Hear Jeremiah again:

"Behold the days come, saith Jehovah, that it shall no more be said, as Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, as Jehovah liveth, who brought up the children of Israel out of the land of the north, and from all the countries whither he had driven them: and I will bring them again into the land which I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and afterwards I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

This has never yet been done; for the small remnant who returned under the decree of Cyrus and Artaxerxes were but a handful of the generation then living, and there has been no general migration of Israel back to Canaan.

Isaiah, in terms and style of his own, makes the same prediction. He has been speaking of the shoot that should come out of the stock of Jesse, and the branch out of his roots (11:1-10), one of the clearest of all the predictions respecting the Messiah, and he adds:

"And it shall come to pass in that day, that Jehovah shall set his hand a second time to recover the remnant of his people which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim also shall depart, and they that

vex Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (vs. 11-13). . . .

As this matter of the final restoration of the twelve tribes to their own land is not understood by many, and is grossly misunderstood by some, I think it proper to prolong this part of my argument by adding some unambiguous passages from other prophets. Amos, the earliest of the writing prophets, closes the dark picture which he draws of Israel's future with exulting words. He fixes the time of the events which he is about to predict by saying:

"In that day I will raise up of the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the nations that were called by my name, saith Jehovah that doeth this" (9:11, 12).

This refers undoubtedly, to the reign of Christ, in which the throne of David is restored. Then follows as belonging to the same period:

"Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper [the harvest being so great that the reaper cannot cut it down before the plowing for the next crop must set in]; and the treader of grapes him that soweth seed [that is, the grape harvest will be so enormous that fall sowing shall set in before the grapes are all pressed]; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people Israel, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God" (13-15).

All this is yet in the future, and it is to occur under the reign of the risen and glorified Son of David.

Again, in Ezekiel's vision of the valley of dry bones, in which Israel in exile is represented by the bones, but the bones are made to take flesh and to rise up a great army, the scene closes with the utterance of the following unambiguous oracle:

"Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols; nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 37:21-28.)

—*Christian Standard*, 1903, p. 660.

BUT THERE IS MRS. LOT

To "remember Lot's wife" is to do a thing the Lord Jesus has told us to do. Mrs. Lot was no missionary to Sodom. She would say that she was never cut out for that. She would never have given consent for her husband to be one (unless a salary in proportion had been in prospect) and as for her children, that they should be missionaries there or anywhere, perish the thought! Her children were there for the polish Sodom's society would certainly afford. Though her husband's righteous soul was vexed from day to day with the fleshly defilements of Sodom, Mrs. Lot had not a soul subject to such vexations. What a wonderful city, the city of their adoption, and how modern! Her husband really made himself an object of pity, especially when his periods of vexation and grief came upon him. No doubt there appeared to come over him forebodings of grief ahead of some retributive nature, and no doubt he was often counted a pessimist. There was one thing concerning her husband for which Mrs. Lot could always be thankful, and that was his true wisdom in making the wise choice when his uncle Abraham made him the generous offer of hill country or plain.

Mrs. Lot was a fortunate woman:

She had a good husband.

She had been associated closely with Abraham and Sarah.

She knew about the covenant of the Promise.

She always lived well.

She was once delivered by divine providence through Abraham from captivity when Sodom once was taken.

She entertained angels in her home.

She was led out of Sodom by holy angels' hands before its doom.

Mrs. Lot was almost saved.

"Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day the Son of man is revealed. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not turn back. Remember Lot's wife. . . . In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left." (Luke 17:28-36.)

Yea. "Remember Lot's wife."—*Truth Advance.*

The very words of holy scriptures inspired? Indeed, their very tongues and pens were directed! What a sacred and holy thing is in my hands! I dare not tamper with it. It needs no adjustment to fit my ideas or my life. It is MY life, and MY ideas, that need adjustment, and this these sacred words will graciously do. May we all say, "Speak Lord, thy servant heareth." This goes for all the Word from cover to cover.—W. S. Hoar.

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