

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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What Do You Know About the Teaching of Revelation?

- Is it important that we read the Book of Revelation?
- Does Revelation offer any practical Christian teaching?
- How much of it is still future?
- What is the backbone outline of the Book?
- Who are the four horsemen?
- Who are the 144,000?
- Are the two witnesses actual men?
- Who is the woman of chapter 12?
- Is the first beast of chapter 13 yet to come?
- Who is the harlot of chapter 17?
- What do you know about the battle of Armageddon?
- Is Satan yet to be bound?
- Is the first resurrection and the thousand years' reign literal or figurative?

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WORD AND WORK, PUBLISHERS

1046 Dudley Avenue
LOUISVILLE 4, KENTUCKY

THE WORD AND WORK

(Volume XLI, March, 1947)

ENCOURAGEMENT

"Because of your strong faith I kept the track
Whose sharp-set stones my strength had well-nigh spent.
I could not meet your eyes if I turned back;
So on I went.

"Because you would not yield belief in me,
The threatening crags that rose my way to bar,
I conquered inch by crumbling inch — to see
The goal afar.

"And though I struggle towards it through hard years,
Or flinch, or falter blindly, yet within,
'You can!' unwavering my spirit hears;
And I shall win."

—Selected.

WORDS IN SEASON

R. H. B.

THE MOTE AND THE BEAM

It was a cutting, heart-searching word the Lord Jesus spoke in Matt. 7:3-5 about the mote and the beam. Here is what He said:

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and, lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Now a "mote" is a small thing. Martin Luther, in his German translation calls it a "splinter"; and the late Revision uses the word "speck." But the "beam" is a big obstruction; literally a "log." It is a grotesque picture: a man who has a log sticking in his eye offering to pick out a mote out of his brother's eye! Does that ever happen? Oh yes, quite often. It would seem that the log in his eye would entirely prevent a man from seeing a mote in his brother's eye. But not at all: strange to say, it even sharpens his vision for discerning little motes in the eyes of others. However, it does disqualify him from removing the mote from his brother's eye. That is a delicate operation, and the man with the log in his eye cannot see clearly enough to do that. And the Lord calls that man a hypocrite. If

he were sincere he would have got rid of that log in his own eye long before he tried to straighten out his brother.

"THEN SHALT THOU SEE CLEARLY"

Picking a mote out of your brother's eye is in itself a great good work, and an act of brotherly kindness. We must not overlook that. Motes can cause much trouble. They hurt and fester and may cause total blindness. All mote-pulling is not to be disparaged; and every man that would pick a mote out of your eye is not on that account a hypocrite. In fact he may be your best friend and faithful helper. It all depends on who is doing the picking, and how it is done. After your own eye is cleared — and that means after you have put away all known sin out of your life, and have received God's full and free forgiveness — then "shalt thou see clearly" to cast out both motes and beams also out of thy brother's eye. For the truly penitent and forgiven man is a humble soul before his Lord, and loving toward his fellow-man. He loves because he has realized how God first loved him. Therefore he is likely to have insight and sympathetic understanding of his brother's case and need. And he will go about helping him in the right way. For love suffers long and is kind. It is not proud nor self-righteous. Its motive is pure, because it "seeketh not its own." It is patient, not irritable, not quick to give up; for it believeth all things, beareth all things, hopeth all things, endureth all things; and it never faileth. No other treatment can restore souls to God. But the man who has a log in his eye lacks all that.

DOCTRINAL BEAMS AND MOTES

We are prone to forget that this applies to motes (and beams) of doctrinal error also. How can I help my brother or my neighbor to see his mistake and to find the truth? Well, first of all let me see to it that *I* love the truth — that it is really *God's* truth I am battling for, and not merely some party-view or personal ideas. For if, while professing to lead the souls of others into the truth of God, I am secretly actuated by partisan spirit, or by the desire of building up some human creed or following, I surely have a beam in my eye. I can so make proselytes, but hardly Christians. I can make party-followers, but have I helped anyone to become a child of God? Souls are led into light by sincerity and love. Many years ago Brother David Lipscomb held a debate with a denominational leader in a town in Tennessee. He presented the truth as he saw it, with such disinterested candor and manifest honesty, and with such considerate regard for his opponent as to astonish the audience. He set forth the teaching of the Scriptures in a simple, kind manner. When his opponent said something that was right and true, Brother David would speak of it and commend it; if something untrue and mistaken was said, he would point out the mistake clearly but kindly. Once or twice his opponent made a point which was new to Brother Lipscomb. He would take that up and tell the audience that he had never heard that argument before — that he would not trust himself to answer it offhand; that he would take it home and weigh it carefully, and

tell his hearers his conclusions at next session. Strange sort of debating! Some of his friends felt alarmed, fearing that the truth might suffer. "Brother David," said one of the prominent preachers to him, "you will have to change your style of debating. Why, those people will laugh at us." "Brother ——" he replied, "do you want to take this debate?" "I couldn't now — you are engaged in it, and it is your debate." "You will have to let me do it my way then," replied Brother Lipscomb. And his way proved to be best, for he won almost that entire community over to simple New Testament Christianity. He was a man who could cast out motes because he had no beam in his eye.

"THE WISDOM THAT IS FROM ABOVE"

Speaking on "the wisdom that is from above," which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits"—Alfred Plummer (Commentary on the Epistle of James) says,

The purity of the heavenly wisdom does not consist merely in victory over temptations of the flesh, but in freedom from worldly and low motives. Its aim is that truth should become known and prevail, and it condescends to no ignoble arts in prosecuting this aim. Contradiction does not ruffle it, and hostility does not provoke it to retaliate, because its motives are thoroughly disinterested and pure. Thus, its peaceable and placable qualities flow out of its purity. It is "first pure, then peaceable." It is because the man who is inspired with it has no ulterior selfish ends to serve that he is gentle, sympathetic, and considerate towards those who oppose him. He strives, not for victory over his opponents, but for truth both for himself and for them; and he knows what it costs to arrive at truth. We have a noble illustration of this temper in some of the opening passages of St. Augustine's treatise against the so-called "Fundamental Letter" of Manichaeus. He begins thus:

"My prayer to the one true God Almighty, of whom, and through whom, and in whom are all things, has been and is, that in refuting and disproving the heresy of you Manichaeans, to which you adhere, perchance more through thoughtlessness than evil intent, He would give me a mind composed and tranquil, and aiming rather at your amendment than your discomfort . . . It has been our business, heretofore, to prefer and choose the better part, that we might have an opportunity for your amendment, not in contention, and strife, and persecution, but in gentle consolation, affectionate exhortation, and quiet discussion; as it is written, 'The Lord's servant must not strive, but be gentle towards all, teachable, forbearing, in meekness correcting them that oppose themselves.' . . .

"Let those rage against you who know not with what toil truth is found, and how difficult it is to avoid errors. . . . Let those rage against you who know not with how great difficulty the eye of the inner man is made whole, so that it can behold its Sun. . . . Let those rage against you who know not with what sighs and groans it is made possible, in however small a degree, to comprehend God. Finally, let those rage against you who have never been deceived by such an error as that whereby they see you deceived."

"REPROVE, REBUKE, EXHORT"

There is a time to rebuke and rebuke sharply—as when Paul by the Holy Spirit denounced the wicked, hypocritical Jew Bar-Jesus for what he was and was doing. There are instances when that must be done. But that is uncommon and by no means the order of the

day. The rule of the Christian in all his contacts with those who are erring is that which Paul urges upon his son Timothy: "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2:24-26.)

THE WORD OF GOD IN THE HOME

One of the things God impressed upon His people Israel was that they must keep God's word current among themselves and make it the topic of daily conversation. Especially did it devolve upon parents to teach it to their children. The history of God's dealings with the fathers, Abraham, Isaac, and Jacob; the bondage of Egypt and the glorious deliverance under Moses; the instructive episodes of the wilderness migrations; the conquest of the land under Joshua; the punishments of the backsliding people and the deliverances through "judges" raised up of God, stories more fascinating than inane children's tales and infinitely more helpful; and the commandments and statutes and ordinances and covenants, revelations of God in His will — all these things must be kept before the eyes of the growing generation for the designated purpose "that they might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their fathers, a stubborn and rebellious generation." (Ps. 78:4-8.)

This was an avowed object of the inspired word, and the word never fails in producing its God-designed effect in young hearts when faithfully impressed. What might be termed the central passage of the law urges this duty upon parents in strong terms: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:4-9.) The same responsibility rests today upon Christian parents. Happy and blessed the household where God's word is the chief topic of conversation and children learn of God early and grow up in the fear and nurture and admonition of the Lord.

Says Dr. A. Maclaren, "Paul's Christianity gathered around two facts and two moments: one in the past, that Christ has come; one in the future, Christ will come. For memory, the coming by the cradle and the cross. For hope, the coming of His throne in glory.

"Between these two moments, like the solid piers of a suspension bridge, the frail structure of the present hangs swinging.

"We shall not understand the scripture unless we seek to make as prominent in our thoughts, as on its pages, that Second Coming. It colors all the New Testament views of life. It is used as a magnet to draw men to Jesus Christ. It is used as a motive for every duty."

NEWS AND NOTES

HONOR ROLL

On February 25, as this is being written, our combined clubs and single subscriptions received since around the middle of December come to 951. We may have overlooked a few, but this is an imposing figure and we praise the Lord for the many friends it represents. Below we publish the names of those who have sent in four subscriptions or more. Please notify us in case of mistakes. We hope to pub-

lish another list of clubbers in the May issue. We now have six or seven hundred names on our expiration list and the field for new names is wide and limitless. Gift subscriptions are also in order. Some who fail to renew because of insufficient interest or lack of funds do, nevertheless, read the Word and Work when it comes into the home. Here are the clubbers. We thank you kindly, one and all!

Robert B. Boyd, Tenn.	138	LeRoy Yowell, Okla.	10
Mrs. L. B. Holloway, Ky.	104	L. L. Owens, Ia.	8
Maurice Clymore, Ind.	50	Elmer Ringer, Ind.	7
Mrs. Geo. H. Leffler, Ky.	40	Mrs. H. C. Cash, Ky.	7
Waldo Hoar, Ind.	35	A Brother, Ind.	7
E. H. Hoover, Tenn.	30	Mrs. J. P. Waldren, Ky.	6
Ivy J. Istre, La.	21	William Cook, Ky.	6
Ben J. Elston, La.	20	Miss Freda Zuercher, Ky.	6
Mrs. Rankin Bailey, Ky.	19	Newt Smith, Ind.	6
Mr. and Mrs. H. E. Garber, Pa.	14	Bryan Darland, Ky.	5
Ben Rake, Ky.	13	Mrs. Bertha Davis, Okla.	5
Dennis Allen, Ky.	12	F. S. Hays, Ky.	5
Mrs. T. B. Simpkins, Tenn.	12	Mrs. J. I. Hamilton, Wash.	5
G. B. Whitenack, Ky.	11	D. R. Bridges, Ga.	5
Mrs. L. K. Harding, Tenn.	11	Philip Bornwasser, Ky.	5
Mrs. L. M. Dearth, Ohio	11	Mrs. G. W. Young, Ky.	5
Garnett Gabhart, Ky.	11	Johnie Gill, Ky.	5
Quintus Raisor, Ky.	11	Howard Marsh, Ind.	5
Jonah W. D. Skiles, La.	11	Phelie Harlow, Ky.	4
Mrs. J. L. Allen, Ky.	10	Tillman Terry, Okla.	4
Orell Overman, Ky.	10	N. Wilson Burks, Ky.	4
Immanuel Hinds, Ind.	10	D. H. Friend, Ky.	4
Florence Hottel, Ind.	10	Mrs. Laura Coulter, Ky.	4

New Albany, Ind.: "The work at Cherry Street goes along nicely. The Lord graciously adds to our efforts. During February three souls were born again, putting on their Lord in baptism. We now have the basement all concreted and ready to build our classrooms. The last Sunday in February was a glad day with us all. There was a record attendance in Sunday School and also at the morning worship, and, best of all, we had the pleasure of baptizing an elderly lady, seventy-three. To God who giveth us the victory we give all the praise."—Edward E. Kranz.

Chattanooga, Tenn.: "McCallie Avenue Church of Christ is showing increase in attendance and interest as the new year begins. Our weekly radio broadcast seems well received.

I am bringing a series of messages on "Christ." My monthly visits to Hapeville, Ga. (suburb of Atlanta) are doing some good we think. Last visit, there were four former Louisville people present who live in Atlanta. Hapeville Church is small but faithful to the Lord. They have a nice church building."—E. H. Hoover.

Jacksonville, Fla.: "The work is making progress here. On Sunday mornings the house is nearly full."—J. H. Adams.

Ft. Lauderdale, Fla.: "The work here seems to be getting off to a good start for the year. Attendance has been on the increase, and interest is better. One fine lady from another congregation placed membership with us at the morning service on January 12. We hope,

with God's help, to build our meeting house this year. We desire the prayers of all the saints."—Brady M. Green.

Glasgow, Ky.: "The Word and Work is an excellent and helpful magazine. I quote from it frequently in my church bulletin."—K. H. McCorkle.

Brother A. K. Ramsey reports that Brother Frank Mullins and family, immediately after hearing of the death of their son, moved to Dallas, where he is with the Mt. Auburn church of Christ. His wife is not well and his heart was full and it seemed best to return to the old home town. Elsewhere in this issue appears a tribute to Bob. We join Brother Ramsey in expressing love and sympathy to Brother Mullins and family.

Amite, La.: "The writer was called to preach at the Seventh and Camp streets church, New Orleans, on the second Lord's day of February. That good congregation needed some help, being grieved by the removal of their beloved minister, Frank M. Mullins, and shocked by the death of his son, Lt. Robert Mullins, on Luzon Island. We were glad to be used of the Lord to help them one Sunday. During my absence Bros. J. B. Lisenby and Merton Andrus took care of the work at Amite. Brother Sidney Mayeux of Glenmora, was to be with them on the third Lord's day and the rest of the time they are to take care of themselves until the arrival of N. B. Wright, who is to remain with them until July.

Johnson City, Tenn.: "Our Youth Revival with Bro. Ben D. Rake preaching is due to start March 9, to continue through the 16. Lord willing, I'll preach in Vonore, Tenn. March 9. I recently started a Monday night Bible class in the Circle Heights addition. Hope and pray to do good. We are thankful to report that attendance at both congregations here has held up quite well this winter, and at times has been very encouraging."—Robert B. Boyd.

"Brother Fulton Curtis spoke in the morning to the congregation at Oak Grove and in the afternoon to the Big Creek congregation. He is devoting his time to the work of the

Lord and hopes to continue full time preaching as the Lord supplies the strength and opportunity.

"Brother Ordis Ford was sick on that day and unable to fill an appointment at Berea. Pray for these two young men that God may bless them with better health and strength.

"Amite had its largest attendance of the year on February 16. This congregation is planning a meeting with Brother Frank Mullins, beginning about the middle of April, the Lord willing. Remember this field to the Lord in your prayers."—A. K. Ramsey.

Tune in WGRC

Brother Boll has been bringing some excellent messages on the WGRC "Words of Life" program each Sunday morning at 7:45. Bro. Wilson Burks served as announcer for this program during the month of February. Brother Richard Ramsey is announcer for March. Each Sunday morning four or five congregations along with their ministers are mentioned. A total of twenty-two congregations will be given some publicity during the month of March. This program is made possible by freewill offerings. Contributions should be sent to E. L. Jorgenson, 1061 Everett.

Alvin Hobby Lectures

Brother Alvin Hobby, missionary from Africa, is to give a week of illustrated missionary lectures at the Jefferson Street Church, Louisville, beginning Monday, April 7, at 7:45.

PORTLAND CHRISTIAN SCHOOL

Portland Christian School including High School began in 1924. This, its 23rd session, is the banner year for attendance, which taxes its capacity. Eight teachers constitute the faculty of the school. The school has always been supported by free-will offerings on the part of patrons and others. Deficits have been made up from time to time by the Portland Avenue church. The Alumni are good supporters of the school, and an Alumni Committee, duly authorized by the congregation, is now engaged in an earnest and quite successful financial effort toward an enlargement upon the school as it now is until a Junior College materializes,

Pupils and teachers are praying daily for the movement and better equipped buildings. These prayers are accompanied with real expectancy.—Stanford Chambers, President.

Spring Revivals

Several congregations in and around Louisville are planning simultaneous spring revivals beginning

about the first of May and continuing for twelve days. Detailed announcements should be ready for next issue of Word and Work. Through the use of our radio program, joint newspaper advertising, general tract distribution and concerted personal work we hope that this effort for the Master will reach city-wide proportions.

PEKIN, IND., CHURCH, LEGION HALL

It gives me great pleasure to report on the work of our brethren for the year 1946.

I have been serving the Lord, with this church, for the past year and the work has been extremely interesting. A fine spirit prevails among our members here. The temporal needs of the preacher and his family have been very well taken care of by the church.

There have been two additions by baptism during the year. We have had one revival meeting, with Bro. Brooks as the preacher. One of our outstanding brethren has been taken by death. The Sunday School is showing a marked improvement in attendance through the untiring efforts of our Superintendent, Bro. Hottel. We have been able to start three new meetings: Junior Young People, Junior Members' Study Class, and Senior Young People's Training Class. Still more special meetings and classes are needed but we are awaiting the Lord's guidance on that matter. The Lord is blessing me in our day school talks—a 15 minute lesson once a week to two of the schools, and a 15 minute lesson every two weeks to the other two schools. One of the schools is testing the pupils on the Bible Lessons and giving them regular school credits. Most of the pupils are getting high grades on this.

We have two revival meetings planned for this year. Our spring meeting will be held from April 6th to 20th—Bro. R. R. Brooks of Mackville, Ky. will be the speaker. Our summer meeting will be held from July 6th to 18th—the speaker is Bro. Frank Mullins. Both of these brethren have been here before and are very well liked both by the brethren and the people of the community.

Our officers have arranged to allow me to exchange pulpits with any of our preaching brethren. This plan should help to create a closer fellowship with all of our churches. Many of our brethren feel that it is not right that they should keep their preacher to themselves all the time and are therefore willing to allow me time off this summer to engage in revival meetings. I will be available for this work about June and will welcome communications from any of our churches on this matter. The size of the congregation will not affect our decision to help you in revivals, the real need for assistance is the most important thing from our viewpoint.

We appreciate very much the fine co-operation of our brethren in Southern Indiana and Louisville churches, and the visits and help received from our preachers—Bro. Jorgenson, Bro. Neal (Portland School), Bro. Marsh, Bro. Kranz, Bro. Bernard Wright and Bro. Russell Martin. Special mention should be made of the wonderful help, willingly extended to us by our Bro. Spaulding of the Borden church. We thank God for all the cooperation we have received and fully believe that in Unity there is strength.

A. M. Simpson.

LAST WORD FROM BIXLER

Brother C. D. Bixler writes that a cable from Harry Fox bears the good news that eight families from Searcy, Arkansas, are interested in going to Japan. This makes it necessary for him to remain until the housing for these incoming workers can be obtained. This good news speaks well for the missionary spirit at Harding College.

THE BIG FOUR OF THE END TIME

Stanford Chambers

The Lord inspired His prophet Daniel to some of the end-time conditions and some mighty forces arrayed in mighty conflict at that time. The "king of the North" wars against the "king of the South," and the king of the South against the king of the North. Comes then upon the scene of conflict the one called "the king" (11:36), who represents, plainly, a power out of the West. He immediately receives the attention of the king of the South, then the king of the North, each coming against him, the latter "like a whirlwind" (11:40). But they prevail not. Then come tidings out of the East, and out of the North which trouble him, (so "the" king is not out of the South, nor out of the East or North, but out of the West) and his fury is stirred to the utmost. Yet "he shall come to his end, and none shall help him" (v. 45). He falls at the hand, rather at the breath, of the King of kings and Lord of lords. (See Rev. 1:14; 2 Thess. 2:8.) He is that "little stone cut out of the mountain without hands" (of Dan. 2), which smites the image of Gentile world power, topples it to the ground, and grinds it into dust. That is the end of the gigantic powers and the terrible conflicts. The "big four" will be no more. "Ask of me," said the Father (Ps. 2) "and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." That time is yet future. The decree goes forth: "The kingdom of the world is become the kingdom of our Lord and of his Christ." Exit then the "big four," or the "big three," or the "big five." Our Christ is to reign without a rival. He shall "show who is the blessed and only Potentate, the King of kings and Lord of lords." (1 Tim. 6:15.)

It should be noted that the final conflict foretold by Daniel is in "the glorious land." The North and the South are designated with reference to their respective relation to that land. The Kings of the East (see Rev. 16:12) are beyond the Euphrates from Palestine; and the power headed by "the king" of Daniel is from the West, west as related to Palestine. At the time of these writings the great power of the south was Egypt; to the north was Assyria; to the west it was Rome. In the course of time the names of countries have changed, but the peoples in character remain much the same. Today we speak of the near East and the far East. The Holy Land itself is a part of the near East, and our own country was recently at war with a nation of the far East. Egypt is not much of a power today, but can be, as it has been, the highway for mighty forces moving into the Holy Land from the South. And what school boy does not know that the vast kingdom of the North today is Russia? and what Bible student does not know that Russia is yet to play a most important part in prophetic fulfillment? Names and boundaries may change again, but the "lay of the land" does not change, and

the inhabitants of the lands involved change very imperceptibly in the course of centuries. The people of God have a right to "watch" with interest to see what present stages are being set for. They do well to take heed (having been given the prophetic foreview) "as unto a lamp shining in a dark place," "lest that day should overtake you unawares." That will prove the case as regards the world and worldly minded professors, likewise those with whom the prophetic word is in large measure taboo.

ABIDE IN MY LOVE

Jesus says: Abide in my love." Because Christ loves each one of us so much, He desires nothing to separate His children from that sweet haven of rest that is found in His love.

To grasp the full significance of this invitation, we must study the word "abide." Those who love home can better appreciate the depth of meaning contained therein because finding joy in the association of our loved ones, we are pleased to abide in their presence. Searching for a simple definition we find that "abide" means "to continue in a place; to dwell, to remain." Looking round us at some of the so-called homes today, we can see no true abiding. Young people don't "continue" in that sweet abode enough; they seldom "remain" home. There is too much running around, ceaseless hurrying hither and yon, which isn't abiding.

Then to draw the conclusion: Do we abide — truly abide — in His love? Or even as in many homes, do we fail to continue in His love and run to the things of the world today as we make plans to hurry tomorrow to join hands with Satan in his activities. As many homes are broken up because the members aren't together enough to really understand each other, so in the spiritual realm such action will in the end literally tear down our abode in Christ's love. His love is constant and unchanging; He invites us to come in and abide. Let us, too, be constant and unchanging that we may enjoy the blessings that come to those who continue steadfast and remain forever in His love.

If someone should come to your door and ask "Does Christ abide in your heart and in your home?" would you feel at a loss for words? Knowing "I go to church occasionally," "I teach a Sunday School class when I'm there" or "I sometimes attend prayer meeting" would not answer that pointed question. Would consternation then be seen in your look? That a whole-hearted "Yes" could be our reply to such a question, let us truly "Abide" and there can be no doubt that He will live with us.

Christ says: "Abide in my love." His heart of love is large enough for even you; yea, for all the world.—Bruce Chowning.

"The final outcomes of our human drama will depend on where we find and fix our highest values."

THIS GRACE ALSO

Willis H. Allen

In urging the matter of Christian stewardship upon the Corinthians, the Apostle Paul did not mention money. He wrote in 2 Cor. 8:1: "moreover, we make known to you the grace of God which hath been given in the churches of Macedonia." The context clearly shows that he is talking about money, but there was and is something that is behind the money — the "Grace of God." Having this, the Macedonians gave "beyond their power": without this the Corinthians were likely to "come behind." If this grace were properly received and manifested, there would be no difficulty in meeting the financial requirements of the church. It was true then, it is true now. But there has always been a danger of carelessness or negligence in this matter, hence it was necessary to encourage these early Christians through Titus that as he had made a beginning before, he might now complete in them this "grace" also. "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (v. 7).

To abound in the grace of giving is easy when we do as the Macedonians had done, for "first they gave their own selves to the Lord." That is the first requisite. With that done everything else is easy. The personal surrender of the individual involves our talents, gifts, money and all. It produces the readiness and makes the giving cheerful. It brings the consciousness of the love of God. We give because we love, and are loved because we give. This inward grace manifests itself in an outward habit, a regular practice on the "first day of the week."

The entire New Testament plan of giving may be summed up in two passages: (1) 1 Cor. 16:2: "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." (2) 2 Cor. 9:7: "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." Here we have the time for our giving named, and the way in which it should be done.

Many Christians who fight unscriptural methods of performing this duty, are themselves unscriptural in their giving, because they do not follow this plain New Testament plan. It means that there must be a definite, systematic planning on our part, each one for himself. But how many there are who give little thought to how much, or what part of their substance they should bring back to the Lord.

There should be a definite purposing, and that based on our prosperity. Then, according to that purposing, let us bring our gift on the "first day of the week," at the time we are gathered together "to break bread." And if each Christian does what he should in this regard, all budget items or other expenditures of the church will be taken care of without the necessity of resorting to drives for this purpose or that, or to make up a deficit in our accounts,

THE PRE-EMINENCE

It seems that in the church of the Lord some men would like to arrogate themselves above others. This is a mark of humanity and will only be lost to man as he is completely overwhelmed by the spirit of Christ. Two of the apostles, James and John, sought places of special power in the kingdom that Christ was to establish. They were rebuked and shown the true meaning of greatness in the kingdom of God. Diotrophes took power to himself in the first century of the church's life and received the rebuke of the apostle John. He had learned his lesson and turned from being the rebuked to being the rebuker.

Today we have some in the church who would thus set themselves to regulate the brotherhood. They would tell churches who is to be received and who is to be cast out. They would tell even the elders who is to be allowed to speak and who is not, what paper is to be read and what paper is not, and so on through every item into which they can protrude their influence.

Now it seems to me that any preacher or group of preachers who would try to exercise such influence and authority is beyond his rightful place. In the church of the Lord there is but one rule and that is Christ. Whenever any preacher or Pope begins to take the authority of Christ he is in the wrong place. Christ has, by His own authority, placed elders to rule each congregation. He has given them His word that by it they may walk and rule the congregations of which they are elders. Whenever any man from outside the congregations begins to tell the elders what can and cannot be done within that congregation he is entirely out of his place.

The way of Christ needs to be respected and we must return to the government of congregations by the elders of the congregation. Today elders cannot think or speak for themselves but must speak as pressure is put upon them to speak or someone will come in to divide the congregation and overthrow the authority of the elders. It is an easy thing for us to lose our freedom in Christ and to allow those without authority to dictate the policies of many congregations. Brethren, this ought not to be allowed.

Elders should know the word of God and as elders of the congregation in which they have been selected and appointed should rule that congregation. They should govern it, not as lords over God's heritage, but as examples to the flock. They should in this be left free to exercise their own judgment and to lead and govern in their own way according to the needs of the congregation. No one outside can know the particular problems of that congregation as well as these elders within it. This is no doubt the reason that God has planned the government of the church by elders within each congregation.

Elders within a congregation, knowing the problems of the congregation, can best decide what is to be taught and who is to do the teaching. We must grant to them wisdom and judgment since the

congregation has selected them to do the work of elders within the congregation. Then it becomes an arrogant assumption of authority for any man or any group of men to send word to such elders as to what they shall or shall not or may or may not do within that congregation.

Christ has the preeminence in His church and He has delegated authority over the feeding of the congregation to the elders. We must let them serve without outside domination if we are to respect the preeminence of Christ. Anything other than this is to upset God's plan and start the trend toward apostasy that one time resulted in the Roman hierarchy and the pope. — Eugene V. Smith, in *Gospel Broadcast*.

DEADLY POISONS IN LIFE'S GARDEN

Maurice Clymore

In her poem "Within a Garden Close," Will Allen Dromgoole gives the following word of warning to youth:

"I heard life whisper to my ear,
Youth is a rose-bud, too;
Within my garden close somewhere
I start him straight and true,
But there are deadly poisons there;
Ah, restless youth, beware! Beware!"

This was written many years ago, yet its warning is more timely today than when it was written. More and more the stream of life is becoming polluted with the deadly poisons of sin which insidiously work to dull youth's sense of discernment between good and evil, right and wrong. My young friends, you must beware lest you become so intoxicated with them that you lose your sense of moral and spiritual discernment.

In the third chapter of Second Timothy, the first verse, we read that in the last days grievous times shall come and men shall be "Lovers of self, lovers of money, etc." Today lovers of money are planting poison vines in the garden of life where young people are growing into manhood and womanhood. The lover of money will do anything to obtain money. The Apostle Paul wrote that "The love of money is the root of all kinds of evil." About a year ago I received word that a cousin of mine had drowned in the Atlantic ocean off the coast of Florida. He had gone into the water when the tide was going out and was caught by the undertow which is very strong at that time. This undertow is dangerous, for it is a strong current of water near the bottom rushing back and into the ocean's depth. It washes the sand from under the feet and leaves one without a foothold to fight against it. Young people, beware of the deadly undertow of immorality set in motion by the lovers of money which threatens to sweep you into its deceptive surf of sorrow, shame, and disgrace.

My generation has allowed the tide of spirituality to sink very

low, which is very evident when we observe where people go and what they do. My generation is being called a generation of delinquent parents because it has made very little protest against the prevailing evils of our times. It has countenanced teaching which leaves the impression that it is all right to do what you want to just so you don't get caught; that a life of crime is an easier way to make a living; that drinking liquor is a mark of social distinction; that sex delinquency, free love, and trial marriages are no longer to be questioned; and that a disregard of the Bible is a mark of intellectual superiority.

I will suggest two ways in which men are making money at the expense of the moral and spiritual well-being of modern youth, ways against which my generation has raised very little protest.

First, there is the subtle suggestion made in advertisements today. Take the tobacco ads and notice in many of them that one is made to feel that he is a social delinquent if he does not smoke. That is a falsehood that must be refuted. Of course, if you believe it, it won't be long until you will be smoking and the tobacco companies will have gained their objective. You deprive yourself of money that could be used to a much better advantage, and they rejoice because they have brought you under bondage to the tobacco habit and have increased their earnings. Lovers of money make lovers of tobacco out of our youth. What a tragedy!

Then take a look at the liquor advertisements and you will find that they are even more subtle and dangerous. The breweries know how to catch the young people off guard. If they would tell all the truth they would sell but little of their wares except to those who have already become besotted and lost their sense of self-respect. You will see in an ad a room in a country gentleman's home with every suggestion of prosperity imaginable. There also may be a beautiful young lady standing nearby smiling her approval of the desirable qualities of the liquor being served by the host to friends just as prosperous looking as he. There is not a shadow of a suggestion that poverty, crime, immorality, disease, and disgrace stalk across the country in ever increasing momentum because of the liquor traffic. If true pictures were given, you would see a long line of young men and women who have lost all respect for parents, home, and self; or you might see a picture of a man who was at one time a very prosperous, well-respected citizen lying in a gutter wallowing in filth, or you might see a picture of a house that was once well kept but is now broken down, unkept, barren of furniture. On the inside is a sick woman bending over a washtub trying to make enough to feed and clothe her hungry and cold children. Or you might see a virtuous young wife crying her heart out over a drunken husband who has forsaken her for another woman. No, young people, you don't get the true pictures in the ads of today.

The second thing I want to mention is the money-loving movie industry. I think I am safe in saying that no other industry makes as much money as does this one. No other group of people are paid such high salaries as are the movie people. They are more

interested in making money than they are in saving the souls of boys and girls; in building up fame for themselves than in building character in others. If what we read is true, character-building should be left in the hands of others. When J. Edgar Hoover was asked what was the cause of increase in crime among young people, he answered that a lack of discipline in the home was first, and influence of movies upon lives of young people was second. I think we can take Mr. Hoover's answer without question. When an honest investigation is made of the effects of movies upon character, the reports are always alarming. Hundreds and thousands of delinquents have testified that they tried to enact in their lives what they saw some movie star get away with on the screen. I have in my scrap book a letter written by a theater manager who acknowledged that "Only once in a great while does a film come out of Hollywood that a minister can recommend to his congregation." Young people, if they are not fit for a minister to recommend to his congregation, they are not fit for him to recommend to you. Crime, drinking, free-love, divorce, adultery, gambling, indecent dress are all given a touch of respectability in the pictures being shown today. It is the undertow of the ocean of life which threatens to sweep you off your feet and drown you in its unwholesome depth.

In closing I challenge you young people to do better than my generation has done. I challenge you to do your utmost to turn the evil moral and spiritual tide back. Will you accept this challenge? If so, you must be stronger spiritually, cleaner morally, and you must have higher ideals than my generation has shown. Do you have the moral courage to try it? You must stand on the solid rock of determination and get a clear vision of the worthwhileness of the task and let the sunshine of God's grace give you that courage, bringing you at last to the joy of a task well done. In the language of the apostle Peter, "Save yourselves from this crooked generation."

BEN'S BUDGET

Ben J. Elston

Bro. Gale Palmer has just delivered 12 discourses here at De Ridder, closing Feb. 2. It is the community in which he has been reared. I think the congregation, and other Christians near, gave us much encouragement, and God gave His blessing and encouragement by letting us see four baptized. Three of these were heads of families. The other, a grandson of mine. It is sure in many hearts that God heard the earnest prayer that was made to Him by the church. It is pleasing to count it so. And may prayer continue that the zeal may not abate. To see that it does not is an obligation resting on us all, and which Satan will be diligent in trying to lead us to neglect and forget. The meeting did *me* good.

Let us not concern ourselves about how other men do their duty, but concern ourselves about how we shall do ours.—Lyman Abbott.

THOUGHTS WORTH WHILE

D. H. F.

ITCHING EARS

It is really a blessing to have good hearing. Those who are partly and stone deaf miss all the good music, fine speeches, and the conversation of their dear ones and friends. It is far better to be stone deaf, however, than to have "itching ears."

The Apostle Paul described some people in his day as "having itching ears; and they shall turn away their ears from the truth, and shall turn unto fables." People with such ears do not like the truth. They like to think ill of people and when they find out that a report is untrue they seem to be sorry that it is not really true. They cannot keep a secret for they have to tell everything they hear. They are like the people the Apostle Paul describes in another place, "who spent their time in nothing else, but either to tell, or to hear some new thing."

"Itching ears" are one of the signs of the latter days before the coming of Christ. "The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears" (2 Tim. 4:3). The picture is true today. Spirit-filled teaching is distasteful. Men's ears itch, and want to be tickled. The desire of the majority of people is to have teachers who will not go against the grain or rub them the wrong way, and will keep "conviction" and "rebuke" well in the background. That is no reason, however, for any Christian teacher's being cast down, but is a reason for his staying at his work, and not shunning to declare the whole counsel of God. The true way to conquer this evil tendency is by sobriety in all things and redoubled earnestness in proclaiming the Gospel. May the Lord help us to fill to the full the sphere of our work. — *Gospel Herald*.

POOR PREPARATION

On Monday morning, while working with his flowers, the writer's father slipped suddenly away into a better world. On Sunday morning he was not feeling well, but insisted on going to his Sunday school and church. To a daughter he remarked, "One of these Sundays is going to be my last in this world, and I want to be in church that Sunday." By a strange coincidence the writer of this column had just mimeographed his Communion letter to his parishioners, and, not knowing of his father's remark, had included this quotation, "It is a poor preparation for one's first Sunday in eternity to have misspent one's last Sunday on earth."—*Moody Monthly*.

NO WHERE ELSE TO GO

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—*LINCOLN*,

HALLUCINATION

Stanley Jones was asked by a group of psychologists in a national university to speak to them. The topic they gave him was his religious experience. He hesitated to talk before secular psychologists about his religious experience because they analyze and take experiences apart. But he felt it was Christ and not he at stake, so for one or two hours as best he could he told them of his religious experience. When he had finished a fellow stood up and asked, "That is all very well, Dr. Jones, but couldn't you be suffering from an hallucination?" He replied, "Yes, it is possible that I am suffering from an hallucination. Others have suffered from them and I am not proof against them. But if I am it is a life-giving hallucination, for it meets my needs better than my former sanity."

WHY THE CHURCH IS WEAK TODAY

To the economist the answer is very clear. The church today offers no motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without any other having been given it its place. It looks as though the hard-working preachers have temporarily forgotten their first lesson in economics and, as is shown by the growth statistics of all prominent denominations except two, are urging that man should do right "because it is right," a doctrine which never has secured and never will hold a following. Churches need neither buildings nor gifts in order to be powers in the community. They need a message, and this message will be based upon the old and ever powerful fundamental economic theory of reward and punishment.—Roger Babson.

LIVING A DAY AT A TIME

Every morning offers us an opportunity to start all over again. The failures and mistakes of yesterday should not be allowed to becloud the new day. What someone has called "the leavings of other days" may best be handled as the apostle disposed of them—"forgetting those things which are behind . . . I press toward the mark."

The late Bishop John H. Vincent had the custom of repeating to himself each morning the following simple but far-reaching resolution, which may serve as a model for us:

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God."

In order that we may carry out such a resolution, we must begin each day with God. Through communion with Him in prayer and meditation, and through the study of His Word, we shall find that cleansing of mind and heart and that clarifying of vision which will enable us to make this day a truly new one in our experience.—*Christian Observer*.

STUDIES IN ISAIAH

R. H. B.

STUDY 14. *Israel's Song of Thanksgiving.* Isaiah 12. Compare their song when they were freed from Egyptian bondage, Exod. 15, and note the resemblance. Recall Jer. 16:14, 15. With verse 1 compare Isa. 40:1, 2; 54:7-10. Their long waiting-time is over (Micah 7:7-12). Their exceeding great blessing becomes a blessing worldwide, to all nations, vs. 4-6. (Read here Ps. 67; Rom. 11:12, 15.) Henceforth God dwells in their midst. Joel 3:17.

THE "BURDENS" — ISAIAH 13 - 23.

STUDY 15. *The Burden of Babylon.* Isa. 13. Here we meet again the prophetic peculiarity: The near impending doom of Babylon is his first theme (vs. 2-5), but the vision opens out into the all-important End-time. For Babylon re-appears in the time of the End (Rev. 18), and her future judgment (of which that earlier judgment was but a premonition) is intimately bound up with the Day of the Lord, the punishment of the whole world, and the final deliverance of Israel (vs. 6-16). *The day of Jehovah* — we have had a description of it in Isa. 2:12-22, and in the reference to Zeph. 1:14-18, which re-read. Comp. also Hag. 2:21, 22. Note the cause and extent of the punishment in v. 11; and the result, v. 12. With v. 10 comp. Luke 21:25, 26. In verses 17-22 he returns again to the foreground of the picture: the then nearing judgment of Babylon.

STUDY 16. *The Burden of Babylon* continued. Isa. 14. The day of Babylon's fall and the destruction of Babylon's king is also the day of Israel's restoration and reinstatement. Vs. 1, 2. Jehovah's determinations regarding Israel. The time-note in v. 3 shows that this refers to nothing in the past. Their first restoration from Babylonian captivity left them in bondage and miserable servitude (Ezra 9:9; Neh. 9:32, 36, 37). This King of Babylon is the last great oppressor of Israel, the last universal ruler and head of the last world-power; identical with the Man of Sin of 2 Thess. 2, and the Beast of Rev. 13. Comp. vs. 13, 14, his wicked ambitions, with 2 Thess. 2:4; Rev. 13:5, 8, 15. With his destruction relief comes to the whole earth, for he was the afflicter of all mankind (vs. 6-8). Sheol's greeting of him when he descends into the land of the dead is very impressive. Note the five-fold "I will" in vs. 13, 14. (Compare with this personage Dan. 7:23-25; 8:23-25; esp. 11:36, 37 and 12:1.) This too is "the Assyrian" of the End, vs. 24-27; recall chapter 10. *The burden concerning Philistia*, vs. 28-32. Her rest does not come with the Assyrian's destruction. Philistia's ambassador gets an answer to his enquiry. (Verse 32.)

STUDY 17. *The Burden of Moab.* Isa. 15, 16. On Moab's character and destiny, see Jer. 48, especially vs. 7, 11, 12, 26-29, 42, 47. We must not forget that what is said of Moab herself, applies also to other nations who are of like character. 16:1-5 falls into the "Kingdom period" — the reign of the gracious King (Isa. 11:1-5; Ps. 72). Verse 1. A tribute, a propitiatory gift from Selah (a fortress

of Moab) is sent (meant for an overture of peace) to Zion. Verses 2-4 the fugitive remnant of Moab finds mercy at the hands of Israel. The Prince of the House of David rules in Zion. (Isa. 11:1-5.) This is the far view, the vision of Moab's part in the end-time. 16: 6-14 are occupied with the nearer judgments that were then about to fall upon Moab.

STUDY 18. *The Burden of Damascus.* Isa. 17. Remember that Damascus (capital of Syria) was confederate with Ephraim (Isa. 7:1-9); therefore the judgments of the two are given together, v. 3. Israel's fearful sifting (vs. 4-6) has its desired effect "in that day," vs. 7-9. Their former guilt, vs. 10, 11; Deut. 32:15; Isa. 22:11. *The Last Storm:* Israel's last distress, vs. 12-14. It is "the day of Jacob's trouble; but he shall be saved out of it." Jer. 30:4-7. Note the figure of the seas and the rushing waters, "the uproar of many peoples; also that of the chaff chased before the wind, and the whirling dust. See Dan. 2:35; Ps. 83:2-13. The sudden deliverance: v. 14; Isa. 29:5-8; Zech. 14:2-9.

STUDY 19. *The Land of Whirring Wings.* Isa. 18. This prophecy is obscurely worded and the language seems ambiguous. Is it a land of shadowing wings (to protect Israel?); or a land of whirring wings, beyond the rivers of Ethiopia (and therefore in the West, beyond the sea)? Is the nation scattered and peeled Israel, despoiled by the rivers (8:); or is it another nation, a nation "tall and smooth," whose land is divided into sections by its rivers? The import of the matter is world-wide (v. 3). The land of rustling wings sends ambassadors in vessels of paper-reed upon the waters, to another nation (the nation "tall and smooth, etc."). There follows a world-judgment, and the "nation tall and smooth" brings its tribute offering to Jehovah who dwelleth in Zion. Comp. Isa. 16:1; 60:9. The prophecy looks forward to the glorious day to come.

STUDY 20. *The Burden of Egypt.* Isa. 19, 20. A significant feature of the judgment of Egypt: God brings about their destruction by depriving them of counsel and wise guidance. Thus they soon work out their own destruction. In their folly they turn to occult arts, which hastens their downfall and bondage. From 19: 17-25 the prophecy is unfulfilled. Note Jehovah's gracious ultimate purpose toward Egypt, vs. 24, 25, Assyria herself even included in it. For does He not love the whole world? Remember, too, the fact that these prophecies disclose God's ways and plans, His attitude and manner of dealing with all sorts of human beings. With chapter 20 (which shows the folly of depending on Egypt for help) compare 30:1-5.

STUDY 21. *The Burden of "the Wilderness of the Sea."* The prophecy has reference to the doom of Babylon. Their careless feasting in the fateful hour (v. 5) is a matter of history. Compare Dan. 5:1-4, 30, 31. The watchman announces to the Lord with lion-voice what he sees; and the Lord replies, vs. 8, 9. The nearer fulfillment of this is in Babylon's fall at the hands of the Medes, 13:17. The remoter fulfillment is pointed out in Rev. 14:8 and Rev. 18. Read

Jer. 15. Babylon is the Lord's threshing-floor; Jehovah's threshing instrument is mentioned in Mic. 4:13. *The Burden of Dumah.* Verses 11, 12. Ms Seir is in Edom. An anxious question. What is the answer? There is indeed a morning dawning for those who fear God's name (Mal. 4:2; but to others it will be a more dreadful night (Amos 5:18-20). *The Burden upon Arabia*, vs. 13-17. Its fulfillment is secured by the best assurance, v. 17.

STUDY 22. *The Burden of the Valley of Vision.* Isaiah 22. Clearly refers to Jerusalem, vs. 4, 9. The prophet beholds her in dire distress, and shares with her, vs. 1-5. In the face of danger Judah made every provision for defense and protection except the one thing needful: *they looked not unto Him that did it and purposed it long ago*, and who alone could have helped. (31:1.) How like the unbelief of our own day! They do not regard the operation of His hands (5:12; Ps. 28:5). When God calls them to repentance they say, "It is of no use," and in the recklessness of unbelieving despair, they say, "Let us eat and drink for tomorrow we die." *This iniquity God does not forgive.* (Vs. 12-14.) *Eliakim and the Key of David*, vs. 15-25. Key, robe, and girdle were Shebna's, the insignia of his office as treasurer and steward of the house of David. It is transferred to Eliakim the son of Hilkiah. The "government" of v. 21 was the administration of David's house, which was the steward's prerogative. In Rev. 1 and 3 this imagery is applied to Christ, for it is His to dispense "the sure mercies of David," and to administer the blessings of the Davidic Covenant. Is Eliakim a type of Christ, and v. 25 an intimation of Christ's death? Dan. 9:27.

STUDY 23. *The Burden of Tyre.* Isa. 23. Her impending doom, vs. 1-7. Jehovah did it, vs. 8-12. God has set Himself to overthrow man's pride, and the glory of his godless civilization and proud achievement. Consider and compare with ours, the spirit of Cain's civilization. Gen 4:16-24. Tyre was the exponent of commercialism. That is the biggest word in the world's national and international affairs today. It must meet the same fate as Tyre's commercialism. In vs. 13-18 we see Tyre also restored and sending her profits and merchandise as tribute to Jehovah to sustain His ministers. Her traffic shall be consecrated to Him. (Cp. Zech. 14:20, 21.) Read over Ezek. 26, 27, 28.

Here end the "Burdens"; only once after this a "burden" message occurs (Isa. 30:6).

The Forty-sixth Psalm: An introduction to what follows:

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved;

He breaketh the bow and cutteth the spear in sunder;
He burneth the chariots in the fire,
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
Jehovah of hosts is with us:
The God of Jacob is our refuge.
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth

Lt. Robert Mullins

With sorrow and shock we learned of the death of Lt. Robert Mullins on Luzon Island in early January. Bob was a splendid young man, a devout Christian striving to live within the center of God's will; patiently and faithfully serving in assigned duty while waiting and watching for the Master's return. Bob and Frank were twins, firstborn of Brother and Sister Frank M. Mullins. They were inseparable, finished high school together, worked together, entered the services together and trained together until the inexorable will of the army separated them. Frank was sent to Europe and, finally, Bob to the Pacific, each in noncombatant divisions. There are three other fine boys in the family, Eugene (who served in the Merchant-Marine), Early and Jimmie.

On entering the Mullins' home one was made conscious of a Christian atmosphere of faith, grace and devotion. When one sat down at the dining table in that home, or elsewhere, when one of those darling boys was called upon for prayer and thanksgiving, he was impressed with his earnestness, sincerity and understanding directness. It was not the childish expression, but the expression of a child with believing and understanding heart above his years. When we remember Bob in that fine Christian home, we think of Timothy, and we are persuaded that the faith which dwells in the hearts of his father and mother dwelt in him and served him well in that far away island of the sea and sustained him in his last moments as his plane crashed earthward, bearing him as he well knew on his last downward flight, for soon his soul would be winging its way to a place prepared for those who love the Lord.

Besides the father and mother and four brothers, there is also his dear young wife and a darling little girl who was about four weeks old at the time of his death. To them our hearts go out in Christian sympathy and love. Bro. Mullins, who has so often comforted others in like sorrows, knows how to hold fast his dear Lord and to draw his dear ones into the great comfort of the blessed hope of His coming.

A. K. Ramsey

Mrs. Nora Lee Phillips

On February 2, Sister Nora Phillips, having spent almost 79 years on this earth, departed to be with her Lord. Her consecrated Christian husband, Elmer G. Phillips, preceded her in death on May 11, 1941. Survivors are two sons, Gilbert of Pekin, and Hugh of Pendleton, five grandchildren and four great-grandchildren.

Sister Phillips loved the Lord and His holy Word. Her delight was to praise Him in word and deed, to sing and to talk about the things of God. She was one of the outstanding members of the Legion Hall congregation in Pekin, Indiana. Rarely do we find those who are as deeply spiritual as was she. May her memory linger as a benediction over the Pekin church and over others who knew and loved her, until the Lord comes to receive His own unto Himself and to our loved ones who have fallen asleep in Jesus.

“FAITH OF OUR FATHERS”

E. L. J.

WHY ARE THE JEWS YET WITH US?—III

J. W. McGarvey

I have given three controlling and all-sufficient reasons why the Jewish race has been so marvelously preserved:

1. Because of the promise which God made to their father Abraham, that he would make of them a great nation, and bless those that blessed them and cursed those that cursed them;

2. Because God promised through Jeremiah the prophet, that “though I will make a full end of all the nations whither I have driven thee; yet will I not make a full end of thee.”

3. Because he promised Israel, before their exile and after it, that he would yet gather them together into their own land, and plant them in it so that they should never again be rooted out of it.

Having made these promises, God's word was pledged to all that we have thus far seen in the preservation of this wonderful people. In all these promises, except the last, which is not yet realized, there is an unmistakable demonstration of the predictive power of the prophets of Israel. No man can look these facts squarely in the face and deny that there was a miraculous foresight imparted to the men who predicted them. It is time, therefore, that the skeptical and half skeptical critics who deny the reality of predictive prophecy should lay their hands upon their mouths, and walk back and sit down. Furthermore, the fulfillment of the predictions of these prophets which have already been realized, make it absolutely certain that those predictions whose time for fulfillment has not yet arrived, will as certainly be fulfilled as time rolls on. It may appear to many an incredible thing that the land given to Abraham and his seed as an everlasting possession shall yet be restored to its real owners, who have been deprived of it for two thousand years, and are now scattered throughout all the civilized, and many uncivilized, nations of the earth. But God's hand is not shortened, and when he shall have sent out the many fishers to fish for them, and many hunters to hunt for them, of whom he speaks through Jeremiah, the world will know something about the methods by which his grand purpose concerning them is to be accomplished. It would be most unreasonable, in view of what he has done, to doubt the fulfillment of that which he has promised to do, or to be puzzled as to the means by which he shall accomplish it.

But Israel is not to be restored again to her own land as an unbelieving people. She is not to come back to Jerusalem to rebuild the temple, and renew the sacrifices which cannot take away sin. Not a syllable is uttered in all these predictions respecting anything of that kind, but it is said alike by Isaiah, Jeremiah, and Ezekiel, that Israel and Judah are to live again in their own land under the

reign of David their king, and as David had long been dead before either of these prophets spoke, this cannot mean David in person. Moreover, no son of David has reigned in Jerusalem since the fall of that city under Nebuchadnezzar. But Christ, the Son of David, when he ascended on high, sat down on David's throne, and he is undoubtedly the David whom God promised to raise up to reign over his people. Consequently the three prophets whom I have just cited, in predicting the restoration of Israel to their native land, contemplate them as being in subjection to David in the person of David's greater Son, and, therefore, as believers in Christ.

We should have to go no further, then, than the Old Testament prophets to know that restored Israel will be Christian Israel. But the same fact is plainly predicted by Christ and by the apostle Paul. Christ, in his lamentation over Jerusalem, said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39). But no unbelieving city could welcome the return of Christ in these words. It is implied that when Christ comes again, Jerusalem will say, "Blessed is he that cometh in the name of Jehovah," and this necessarily implies that it will be occupied by a believing or a Christian population. Again, in predicting the fall of Jerusalem, Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). This latter clause implies that the time for the Gentiles to tread Jerusalem under foot will come to an end, after which it will be no longer trodden under foot; that is, oppressed by a foreign foe. After that, it must be a Jewish city and a free city. These two predictions of our Savior, although not as specific on the main point as those of the Old Testament prophets, are, by implication, equally unambiguous.

The apostle says:

"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

"There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

And this is my covenant unto them,

When I take away their sins." (Rom. 11:25-27.)

Here Paul reveals to his readers a secret, and that secret is that when the fulness of the Gentiles shall be come in, all Israel shall be saved. By the coming of the fulness of the Gentiles, he doubtless means the entrance of the great mass of the Gentile nations into the church, and this is to be followed by the salvation of all Israel — of course, not all Israel of preceding ages, but all Israel of that and subsequent ages. These declarations of Christ and the inspired apostles are sufficient to establish the conviction in all believing minds that Israel will yet be a Christian people.

It is probable that this final consummation appears less credible to the most of men than the restoration of the twelve tribes to their own land, and much questioning may be raised as to the practicability of bringing it about; but if we had lived in a past

age, when the whole of Europe was sunk in the darkness of heathenism, and some prophet had dared to predict the final Christianization of all those nations, as many doubts could have been raised as to the practicability of it as can now be raised concerning the conversion of Israel. It is a work for God to accomplish, and his ways are all past finding out until the deed is done.

When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah and all the nations of the earth shall have been blessed through the seed of Abraham, they will be the most grateful and happy people on the face of the globe. An intelligent Hebrew, well informed as to the history of his own ancestors running back in an unbroken line to the first man, shall be able to say that the career of his own people is like one mountain ridge running back unbroken to the beginning of time, while that of other nations shall appear but the side ridges and foot-hills that characterize the vicissitudes of human life. This period may be in the far distant future, for all we know, though movements now on foot among the Jews, such as the recent Zion movement, whose aim is to bring about the re-occupation of the Promised Land, may mean in the hands of God to bring about the final result much sooner than the world can believe. And when this final consummation shall be realized, the world will see in it, as in all the preceding epochs of Hebrew History, a continual demonstration of the overruling power of Jehovah, and of the unerring foresight of his ancient prophets. And if, at that time, there shall be left in the world any of the people now called Germans, French, British, Americans, the question may no longer be, Why are the Jews yet with us? but, Why are we yet with the Jews?—*Christian Standard*, 1903 (p. 696).

The new covenant promised through Jeremiah is spoken of in the eighth chapter of Hebrews as being already in force when that Epistle was written. It was a covenant with Israel and Judah made effective on the first Pentecost after the resurrection of Christ. It is not said either in Jeremiah or in Hebrews that the Gentiles would receive the benefits of this covenant, but we learn from other Scriptures that they were received into the same covenant relation with God, beginning in the house of Cornelius. It is a covenant, then, with Israel and Judah, and at the same time a covenant with the Gentile world. It is true that only a part of either Israel or Judah, or of the Gentiles have thus far embraced the blessings of that covenant, but the closing words of it indicate, I think, that all Israel and all Judah will accept them, for it is said:

“And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.”

(Heb. 8:11, 12.)

Now, it is possible that these universal expressions include only those who are in the covenant, but I think that the more natural interpretation is that they include all Israel, and imply that at the consummation of the covenant, all Israel shall know the Lord, and that He will be merciful to their iniquities and remember their sins no more.

I think it is true, that if Palestine were today opened to the Jews of America, very few of them would choose to go thither, for here they are a comparatively rich and prosperous people, with all the rights and privileges accorded to other citizens, and on the first opening of Palestine to them there will be no pecuniary inducements to draw them thither. When Palestine was opened to the Jews of the whole world by Cyrus, only about fifty thousand of them seized the opportunity of returning in the caravan of Zerubbabel, and only about fourteen hundred afterwards under the leadership of Ezra. This was doubtless because Palestine was then a desolate region, as it is now, offering very few inducements for a return to it except the love of country and the love of God. Consequently, the vast majority of the Jews who had long been settled in heathen lands, who had been greatly favored by the Babylonian and Persian emperors, were content to remain where they were. But this is not the case with the great majority of Jews under the tyrannical governments of Europe at the present time. Their souls leap at the thought of freedom in their native land; and when once the resources of that country, which are marvelous in the extreme, should begin to be developed, pecuniary interests of the most alluring kind would draw Jews from every section of the world. That country lacks nothing now of being equal in natural resources to our own boastful California, with the single exception of fuel. But petroleum has now become the fuel of treeless lands, and I see by an article from a recent explorer of the eastern shore of the Dead Sea, that, as he passed along, the water on that side was covered with oil. This is proof that deposits of petroleum exist there, and as sure as they exist they will yet be developed, and probably be developed in such quantities as to supply all the fuel that may be needed for domestic and mechanical purposes. The hand of the Lord is not shortened that he should fail of the fulfillment of His purposes in any particular. (*Christian Standard*, 1903, p. 796.)

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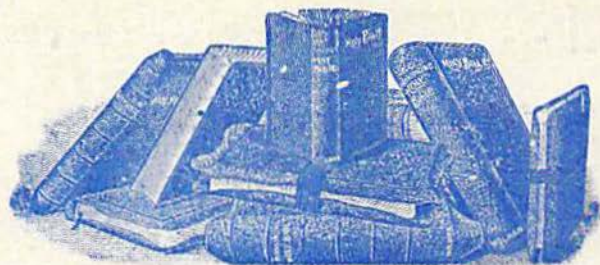
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