

THE WORD AND WORK

(Volume XLV, January, 1951)

A NEW YEAR'S RESOLUTION*

I won't look back — God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives — and then forgets.

I won't look forward, God sees all the future —
The road that, short or long, will lead me home:
And He will face with me its every trial,
And bear with me the burdens that may come.

But I'll look up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy and love and light for darkness,
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

* This little poem appeared in *Word and Work* once before; but knowing of no other so good, we reprint it—with love and all good wishes to all our readers.—Ed.

WORDS IN SEASON

R. H. B.

THE DARK OUTLOOK

Hardly is it a time for rejoicing now. The world's joy of festive holidays is overcast by the fear of impending events. The blackest cloud of all history hangs over the world today, ready to break in destruction and devastation for all the earth. World War III, more dreadful than the two world-wars past, looms upon the horizon: and its weapons unimaginably terrible are threatening the nations (and *our* nation) with ruin and annihilation. A powerful, ruthless, conscienceless would-be world-power is set in purpose to enslave the peoples of the world and to bring mankind under the cruel yoke of atheistic communism. Will the attempt be successful? The leaders of our government, though they may not say so, recognize that there is such a possibility. The rulers of the Kremlin, as if inspired with preternatural ability and Satanic cunning, have outwitted and surpassed other nations with their consummate arts of planning, also in the amassing of armies and armaments. Will they accomplish their end? Will God permit it? Habakkuk asked such questions in his day, and got an answer from God. Daniel tells us something about a Beast, strong, vicious, and terrible, diverse from all that went before, that would break in pieces and devour the whole earth. Is

this that Beast? If not, it represents at least a fore-shadowing of it; it is cut out on the same pattern as that of Daniel and of Rev. 13—and in all essential features corresponds with the blasphemous, murderous, God defying world-power of which John and Daniel wrote (Dan. 7; Rev. 13).

THE OPTIMISM OF THE BIBLE

There are still a few optimists; though they speak rather with a low voice, "as one who has a familiar spirit." The vast majority of the people are in fear—as well they might be. Daniel (as one has said) was not much thought of in Belshazzar's reign nor invited to Belshazzar's feast, till the handwriting appeared on the wall. Then he became a man of importance and sought for. So today many who had paid scant notice to the word of God ask if it has an answer to human fears and light for the world's darkness. Is there true hope and real consolation in the old Book for such a time as this? There is. Yet not for the ungodly world as such, nor for every man, but for those to whom the word of God is the word of God. It is not a hope of evolution, or of world-betterment or of world-conversion. In fact the Bible foretells a terrible crisis to come, a Day of Vengeance, a Day of Wrath; "the great and terrible Day of the Lord." Nothing can avert that. Nevertheless there is a wonderful hope. This hope lies in God.

A THRONE IN HEAVEN

When John in the Apocalypse was caught up into heaven, the first thing he saw was a Throne—and One sitting on the throne. That throne is the guarantee of the final outcome. It is the symbol of government—wise and true and all-powerful. There is a guiding Hand that controls and directs all things unto a successful issue. Nor man nor devil can defy His purpose. All things are His servants (Ps. 119:91). He has the situation in hand, and moves steadily on to the accomplishment of His gracious designs. Satan, despite all his roar and power, is a beaten enemy. His final doom is a foregone conclusion. With all his fury, he and his minions will only further the ultimate purpose of God (Acts 4:28) and then go to their own place (Rev. 20:10, 15). Creation at last will praise God for His wisdom, love, and might.

And this much more—that all who in this present time stand with the Lord in His rejection, will in that Day share His glory. For the mouth of the Lord has spoken it.

THE WORD OF CHRIST

When the word of Christ is received into the heart it produces a series of marvelous effects.

(1) It produces faith—saving faith, life-giving faith. (Rom. 10:17; John 20:31.)

(2) It regenerates. Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1:23.) "Of his own will he brought us forth by the word of truth." (James 1:18.)

(3) It cleanses. "Already ye are clean because of the word which I have spoken unto you." (John 15:3.) This effect is laid to the faith which is produced by the word. (Acts 15:9.) Note also the statement given in Eph. 5:26 — "having cleansed it [the church] by the washing of water with the word."

(4) It causes a cleavage between the believer and the world. "I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world." (John 17:14.)

(5) It sanctifies — that is, it separates and sets apart unto God. "Sanctify them in the truth: thy word is truth." (John 17:17.)

(6) It effects salvation. It is God's power unto salvation to everyone that believeth. (Rom. 1:16.) These are the words "by which thou and all thy house shall be saved," as the angel said to Cornelius. (Acts 11:14.)

(7) It is able to build up the believer and to give him the inheritance among them that are sanctified. (Acts 20:32.)

All of these bear testimony to the supernatural power of the word of God. It does not operate merely like the word of men — merely by intellectual enlightenment, logic and reasonable persuasion. It does that, but far more. Its work is infinitely deeper and higher. It reaches dead souls ("they that hear shall live," John 5:25) and quickens them (Eph. 2:1). It is itself living and powerful, sharper than any two-edged sword, and dividing asunder of soul and spirit, and of joint and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. 4:12.) It kills and makes alive; it creates and destroys; it saves and it damns; it is to some "a savor from life unto life"; to others "a savor from death unto death," depending on the attitude of the heart toward the word, and the kind of reception given it.

"For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe." (1 Thess. 2:13.)

THE TIMES OF THE GENTILES are not yet fulfilled—not quite—but we are seeing amazing fulfillments. Over a million Jews are back in Palestine, a nation born in our day! Jerusalem the capital, the U. N. showing recognition withal, and likely to be showing more. And there is more natural wealth in that briny Dead Sea than in any other spot on the face of the earth! That, too, recognized by all nations that know the worth of chemicals.

WORLD WAR III. Will 1951 see it? Only a prophet could answer that question now on so many lips. Let us hope and pray that it may not be. Enough trouble there is without it, both afar and at home. "The Kings of the sunrising" are showing agitation and power that has to be reckoned with. How long will it take to dry up the waters of the Euphrates and thus remove all barriers to their westward march? Tibet now feels the tread, and India trembles, hearing the sound thereof.—From *Truth Advance*.

NEWS AND NOTES

Dallas, Texas: "In some respects the work is picking up here.

There have been four responses for reconsecration and one placed membership this morning. The radio program seems to be attracting wide interest, and doing a definite good."—R. B. Boyd.

One came for baptism and two for restoration at the Ormsby Avenue church of Christ, Louisville, last Sunday. This was Paul Clark's final Sunday in the Lord's work at Ormsby. He begins work with the Locust Street and Mountain View congregations at Johnson City, Tennessee, the first Sunday in January. In April Brother Kenneth Istre, who is taking Bible at the Kentucky Bible College, will join Brother Paul Clark in the work with these two fine congregations. These young men are both graduates of Harding College. They are well informed in the scriptures and well established in the faith. We feel that the work will go forward under the ministry of these Gospel workers. As has been said repeatedly, Brother Robert Boyd did an excellent work in this field, being greatly blessed of the Lord.

Camp Taylor, Ky.: "The Camp Taylor church had a very active ministry in 1950. We have a fine congregation which has enjoyed a consistent growth in the last few years. We are blessed with many young and rather young married couples with families, parents in the twenties and thirties. Then, of course, we have older families, who have been faithful workers for many years. This church sponsors the Colis Campbell family in Japan and has recently helped them to have a home on the Yokohama church property. They have done much toward relieving the needs of the unfortunate and in lending a helping hand to brethren in the Lord. Their minister has just rounded out a seven-year ministry and has been gratified with his coworkers and the good response to his labors in the Lord. H. L. Olmstead is to conduct a revival at Camp Taylor beginning April 16.—J. R. Clark,

CORNELL AVENUE FIRE

Maywood, Ill.: "Yesterday, December 29, Cornell Avenue (Chicago) church building was completely destroyed by fire. Brother R. E. Box is the minister there. He recently held a short meeting at the Highland church."—H. S. Daugherty.

We have heard many good things about this faithful church and are sorry to hear of their loss. May the Lord stir the hearts of the members and interested brethren elsewhere to unite their means and support otherwise in the reconstruction of this house for the Lord's work.

Sellersburg's New Building

The new church building at Sellersburg is nearing completion. The church is now meeting in the basement of the new structure. Crowds, both at Sunday school and church, are holding up during their building program, which has been longer than first anticipated. The new building will seat a thousand people. It is a beautiful brick structure. H. L. Olmstead is to conduct a meeting for this congregation the first half of April.

BIBLE CLASSES RESUMED

After a brief break for the holidays Brother Boll's Bible classes have resumed, a class per day for five days. At 3:15 Monday, Tuesday, and Wednesday; 10 a. m. at the Highland Library, Thursday; 7:45 back at Portland church Friday evenings. This year the afternoon classes outgrew their classroom quarters and now meet in the auditorium of the Portland church.

Colis Campbell House

At last report Brother Colis Campbell and family were moving from Tokyo back to Yokohama, Japan. We presume that they are moving into their new house which was to be completed by the first of the year. The New Campbell home is located on the Yokohama church property. The Lord through His servants has enabled Brother Campbell to meet obligations on the house as they came due. There is yet an indebtedness of about \$800 which can be met in monthly payments. The Campbells are deeply

grateful for all who have helped them to have this new home. In the last eighteen months the E. A. Rhodes and the Campbells have come in possession of about an acre of ground, an improvised chapel, and now the new home, all to be used in the Lord's work. All of this valuable property is practically paid for, for which we praise the Lord. Less than \$200 remains on the \$8000 lot and its building.

220 Baptized by Missionary

Brother A. T. Phillips reports that he has baptized 220 souls into Christ since he took up work at Zomba, Nyasaland less than six months ago. Fifty-four of these were baptized on one Sunday.

ANNUAL WATCH MEETING

R. H. Boll presented his annual sermon on the world outlook in the light of the prophecies on New Year's eve. Some who attended say it was an excellent sermon portraying a dark picture of the world, yet pointing to the hope that we have as children of God. Our times should stir Christians to humility, repentance and prayer. Following the sermon there were talks, songs, and prayers until the ushering in of 1951.

"Church of The Air" Program

The Churches of Christ of Nashville will represent not only themselves but the Brotherhood in general on the Columbia Broadcasting System's "Church of The Air" program January 21, 1951, 9:30—10 a. m., Central Standard Time. This nation-wide feature will be released through WLAC. Batsell Barrett Baxter of David Lipscomb College will give the message, and Leonard Kirk will direct the singing.

Brother E. E. Lyon is preaching at the Highland church, Louisville, during the month of January. He baptized a lady into the Lord as a result of personal work even before starting this short ministry.

"The Portland Ave. church, Louisville, started the new year with one for baptism and two expressing desire for a closer and more faithful walk with the Lord. Portland Christian School and Kentucky Bible College are off on the 1951 lap of this year's work."—Tona Covey.

WORD AND WORK FREE

Send ten subscriptions at the club rate of \$1 each and add your name free.

How To Earn A Bound Volume

The bound volume for 1950 should be out in a few weeks. The price this year is \$2. It contains the twelve issues of Word and Work and the four quarterlies, indexed. For ten names to the Word and Work for one year at the club rate of \$1 each, you may have this valuable volume free, but only upon request.

OTHER PREMIUMS

Disciplined by Grace (Studies in Christian Conduct), a 152-page clothbound book will be given for two subscriptions to the Word and Work at the regular single subscription price of \$1.25 each.

A reviewer says of this book, "It seems to me that 'Disciplined by Grace' cuts a broad path through a maze of misunderstood truth. . . . While the book deals with a controversial subject, it does so in a gracious manner.

"I would recommend this book to be read generally. It would free a lot of captives under the law. It would give spiritual insight to many whose eyes are spiritually dim. It would be edifying to all."

With one new subscription (not renewal) at the regular price of \$1.25 ask for **Thessalonians** by R. H. Boll or **New Creation** by Dennis Allen. In each case please request premium if you want it.

THE GRAND PRIZE

To the individual who sends in the largest list of names we will present **Jamison, Fausset & Brown Commentary** on the whole Bible, or a Bible or book of equal value (\$6.95), plus a free name for every ten names on your club.

We are sure that many of our readers would work to enlarge our reading audience for the love of it, but aside from the incentive value of the premiums we want to show our sincere appreciation.

WE CAN DOUBLE OUR LIST IN 1951 IF A SUFFICIENT NUMBER OF US IS INTERESTED IN SO DOING.

WHAT TO DO IN THE DAY OF TROUBLE

R. H. B.

"It is the ninth anniversary of Pearl Harbor," said Cordell Hull at an interview on December 7th—"and the darkest day of all our history." These were not the words of an alarmist, but the sad and sober sum-up of the situation by a statesman of highest rank. So indeed it is—a very, very dark time. With devilish cunning Red Russia set a trap for us in the far East, and promptly we stepped into it. And now how to get out of it—or can we? The question is of world-wide concern, and the issues of unspeakable import. What can a Christian do at such a time? Here is some good counsel from the word of God.

1. *"Fear not their fear, neither be troubled."* These words, found in 1 Peter 3 are quoted from Isaiah's prophecy. Let us briefly note their setting in Isaiah. The Kingdom of Israel (the Northern, ten tribe, Kingdom) had enlisted the power of Syria to join forces with them against the kingdom of Judah. When Ahaz, the king of Judah heard the report "his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind." But God, by Isaiah, sent a reassuring word, and with it the warning, "If ye will not believe, surely ye shall not be established" (Isa. 7:1-9). Later, speaking to the faithful in Judah, Isaiah told them not to walk in the way of the faithless ones, nor to share their unbelieving fears: "Say ye not, A conspiracy, concerning all whereof this people say, A conspiracy; neither fear ye their fear nor be in dread thereof. Jehovah of hosts, him shall ye sanctify, and let him be your fear, and let him be your dread" (Isa. 8:11, 12). These words the apostle Peter applies to the threatened and persecuted Christians to whom he is writing. "But even if ye should suffer for righteousness' sake, blessed are ye; and fear not their fear [the fear that grips the heart of the world] neither be troubled; but sanctify in your hearts Christ as Lord." And if the world wonderingly asks you how you can be so calm and confident—"being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3:14, 15.)

Under the influence of panic people do foolish and evil things. The Christian faith and hope triumphs over the world's fears. It will not only keep them in perfect peace (Isa. 26:3) but it will be a testimony to their God in the sight of the world.

2. *Repent.* It may be that you are aware of a deficiency in your Christian life—it may not be any one thing (or, again, it may be some particular wrong) and you are not sure that your heart is right with God. With other words, your conscience is not clear. Now if you wait till the great trouble breaks you will then feel helpless and hopeless. You cannot feel assured of God's care and protection; and you cannot look forward with confidence to the future. The time to get right with God is now. In His message to the seven churches (Rev. 2, 3) the Lord Jesus' word to all (except two) of the churches is Repent. "Remember therefore whence thou art fallen

and repent and do the first works." "Remember therefore how thou hast heard, and keep it and repent." If there is something to restore or to confess—if you have harbored enmity or grudge, or an unforgiving spirit, or hate or ill-will, or if you have been guilty of some injustice or are carrying on some dishonest practice, or have entertained the lust of the flesh, lust of the eyes, pride of life, or whatever it may be that has robbed you of joy and peace in the Lord or clouded your hope—repent today. You may not be able later. John shows us how to deal with our sins. (See 1 John 1:5-9 and 2:1, 2.)

3. *Pray.* When the child of God prays he is in touch with the Throne of Grace, and with Almighty Power. More things are wrought by prayer than are dreamt of in man's philosophies. "Prayer changes things." Of course it is not *prayer*, but He who hears prayer. His hand can avert evil and danger—and how often He has done so in answer to the petition of His people! The powers of darkness fear the Christian's prayer.

After naming six items of the Christian's armor (Eph. 6:10-18) the apostle mentions one other—without which the other six would be of little avail—"with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication."

The Christian's prayer has a special bearing on the world situation. Having access to God through Jesus Christ, he is in a priestly position. For a priest was ever a go-between between God and men. He could transact business with God on behalf of his fellow-men, and obtain blessings for them from the God to whom they had no access, yet longed to help and bless them. Therefore we read, "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men to be saved, and come to the knowledge of the truth." (1 Tim. 2:1-4.) "And call upon me in the day of trouble, and I will deliver thee," says the Lord. The supplication of a righteous man availeth much in its working. (Jas. 5:16.)

4. "*Do something for Jesus today.*" Times of stress and trouble are wonderful times to work for the Lord. And faith working by love counts much for those who are in Christ Jesus (Gal. 5:6). Every kindness and help shown to the household of the faith, and every mercy and good deed toward them that are without, in His name is twice blessed to the doers. And it is a good time to save souls "snatching them out of the fire" as brands plucked from the burning. God is glad to use His servants in this work.

5. "*Look up.*" "But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh" (Luke 21:28). If the clouds gather and when all the signs are multiplying Christians have the more encouragement to look for their Lord from heaven. This should be our attitude at any and every time, signs or no signs, for Christ's coming *for His church* is

not dependent on world-events. "Watch ye *"at every season"* said the Lord Jesus to His disciples, making supplication that ye may prevail to escape all these things and to stand before the Son of man" (Luke 21:36). Nevertheless at such an hour as this we cannot but expect more especially the coming of our Lord. "Wherefore," says the apostle Peter, "girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living" (1 Pet. 1:13-15). So let us do, and so let us live and watch for His returning.

WHAT LIES AHEAD?

Winston N. Allen

What lies ahead for you, sinner friend, if you continue in your present course? What does the future hold for you, backsliding Christian? What lies ahead for you, faithful child of God? This question is uppermost in many minds today. We hasten to say that we know nothing about the future except as God has revealed it in His word, but you can count on that which is revealed. The fact that prophecies concerning Christ's birth and death were perfectly and accurately fulfilled is conclusive proof that God's prophetic word is reliable (Gen. 49:10; Isa. 7:14; Micah 5:2; Psalm 22; Isa. 53).

Many people persistently affirm that the world is getting better. Pointing to the great advancements in science, they say man will successfully solve his own problems and usher in a glorious age of happiness and prosperity for all. The teaching of God's word and common observation is in direct contradiction to this belief. At the present time there are wars and rumors of wars. The past half century has witnessed two world wars and even now the world is living in fear of what the morrow may bring. In a recent speech, secretary Louis Johnson said, "There can be no peace or security so long as the world is threatened by an aggressive totalitarian power, an attack from which may come at any time, suddenly, and with unpredictable fury." We are well aware of the dangers of atomic warfare, and that Russia is making every effort to win the armament race.

Internal strife is prevalent on every hand. Repeatedly strikes threaten to disrupt our economy. Basic causes are revealed in 2 Timothy 3:1-5. Signs of the time indicate that the falling away has come. Jesus said, "Nevertheless when the Son of man cometh shall he find faith on the earth?" Moral conditions are waxing worse and worse, and countless millions are taking the attitude, "Eat, drink and be merry for tomorrow we may die."

What lies ahead? Does the Word of God draw back the curtain and give us a preview of future events? "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the

day-star arise in your hearts," says Peter in 2 Peter 1:19. Most people are groping in the dark. Prophecy is a lamp, a guiding light. It leads to preparation, expectation, purification, and evangelization.

The next great event in God's program is the coming of Christ for His saints, His bride, the church (John 14:1-3; Acts 1:9-11). In the New Testament the Christian is not taught to look forward to death, but is repeatedly admonished to watch for Christ's return. Paul looked for the Lord's coming and so taught his converts (1 Thess. 1:9, 10). Christ's return is imminent—it may occur at any time. God in His infinite wisdom has so arranged it to provide a constant and powerful motivation for His children. Why the delay? Almost 2000 years have passed since Paul's time. God's mercy has delayed the Lord's return till sinners have a chance to repent (I'm glad He waited long enough for me). The doctrine of Christ's return is practical as many scriptures testify. "And every one that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:3). Our thoughts and actions in the present are determined by what we are looking forward to in the future.

What is to occur on the earth between the coming of Christ *for* His saints and the coming *with* His saints? It is to be a period of at least seven years. Those left on the earth will experience the GREAT TRIBULATION. This old world has experienced some terrible times, but none can compare with "the tribulation, the great one" which lies ahead (Matt. 24:21). In Jeremiah 30:7 it is described as "the time of Jacob's trouble." Though world-wide, the great tribulation will center around the Jews, God's chosen people, through whom all the world has been and will be blessed. God gave the Jews a law, a land, and a Savior. They broke the law because of sin, were not able to keep the land, and crucified their Savior. They have been made a hiss and a by-word among the nations, but, as the Old Testament prophets repeatedly predicted, a glorious future lies ahead for a remnant of Israel. The sufferings of the Great Tribulation heaped upon them by Satan will cause some to return to the Lord in simple faith and obedience. (Rev. 7:14).

In Daniel 12:1 we read, "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." God has committed to Michael the charge of His people Israel, just as Satan has committed to certain of his angels control of world kingdoms. What is the relationship between Michael and the great tribulation? In Revelation 12:9-12 we read of a war in heaven in which Satan is overcome by Michael and cast down to the earth, where he is filled with great wrath, realizing that his time is short.

The great tribulation begins at a definite time, at a definite place, and by a certain event (Matt. 24:15-21). It will begin in Palestine when the abomination of desolation is set up in the holy

place of the rebuilt temple. In God's word an abomination refers to an idol or image (Deut. 7:25, 26).

Events are rapidly shaping up. The Jews are returning to their own land and you can be sure that at the first opportunity they will rebuild the temple. The Bible tells us repeatedly about the beast or antichrist, who is to rule over the world as a powerful, superhuman dictator during the great tribulation (Rev. 13). It is his image that is to be set up in the holy place. As Satan incarnate he will do great wonders, and the masses of the people will worship him. Those who do not wear his mark can neither buy nor sell (Rev. 13: 16, 17).

During the great tribulation God will send supernatural judgments upon the earth. Even from a human standpoint, since the development of the atomic bomb, it is not too difficult to see how a third of the world's population can be wiped out at one time (Rev. 9:18).

What is the purpose of the tribulation? It is to clean up the earth in preparation for the millennium. Naturally the church, being taken from the earth, will escape the "hour of trial" (Rev. 3:10).

The great tribulation is brought to a sudden close by the coming of Christ to the earth with His saints. After disposing of His enemies by the breath of His mouth at the battle of Armageddon (Rev. 19:19-21), and the binding of Satan (Rev. 20:1-3), the Lord is to reign with His saints for a thousand years (Rev. 20:4-7). Many passages in both the Old and New Testaments describe this glorious reign, a time when Edenic conditions will again prevail on the earth (Rev. 11:15; Acts 3:21; Matt. 19:28; Rom. 8:18-25; 1 Cor. 6:2; Rev. 20:1-6; Isa. 11:6-10; 65:17-25; 35:5-10; Dan. 2:44; Hab. 2:14; etc.).

Following the millennium Satan is to be loosed for a short time (Rev. 20:7-15), after which he is to be tormented forever in the lake of fire. Then occurs the second resurrection, the resurrection of the wicked dead. Before the great white throne of God they are judged and then cast for eternity into the lake of fire—"this is the second death."

What lies ahead for Christ and His bride? Throughout all eternity they will enjoy the fellowship of God in the new heaven and the new earth. A glorious future lies ahead for the saints!

The next great event in God's program is the coming of Christ for His saints. Are you ready? What lies ahead for each individual depends upon his relationship to Christ. God does not will "that any should perish, but that all should come to repentance."

OPEN DOORS

To all who mourn and need comfort, to all who are friendless and need friendship, to all who are homeless and need sheltering love, to all who pray, and to all who do not, but should, to all who sin and need a Savior the church opens wide its doors and makes free a place, and in the Name of Jesus, the Lord, says, Welcome. Make your faith an active, daily part of your personal life. Go to Church regularly,

FOOT WASHING

J. R. Clark

Little reminiscences of experiences with the Lord appear over and over in the writings of Peter. "The elders thereof among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ," he says in 1 Peter 5:1. Peter was a witness of the sufferings of Christ. He was there when they crucified the Lord—he saw it all. "Who am also a partaker of the glory that shall be revealed," he continues, remembering the glorious transfiguration, which again passes before his vision in 2 Peter 1:16-18. We can be sure that everything the Lord did made a lasting impression on Peter, and that all the Master said went straight to his heart.

Remembering the foot washing incident, Peter uses it to urge a lesson on fellow Christians, "Yea, all of you gird yourselves with humility, to serve one another." (1 Peter 5:5.) This is the Apostle's commentary on the significance and meaning of foot washing in its application to Christians of succeeding generations. To narrow the lesson down to one act alone (foot washing) is to lose much that the Lord intended to teach. Foot washing was never intended to be a church ordinance. Paul lists it among good works (1 Tim. 5:9, 10.) The early disciples came together to break bread (Acts 20:7)—not to wash feet. Foot washing was a courtesy offered a visitor who had journeyed in sandals over the sandy and dusty roads. It was done in the home and not at church. Its full Christian significance is expressed in Peter's words, "Yea, all of you gird yourselves with humility, to serve one another." After all, the Bible is its own best interpreter, one passage throwing light on another.

To get the full import of the story that flashed through Peter's mind as he wrote, we turn back to John 13.

From verse one we gather that *this humble act of our Lord Jesus was an act of love.* "Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end." Having loved His own, He loved them unto the end! Also he knew that His hour was come—He could visualize His betrayal, His Gethsemane, His suffering bit by bit, the horror of it, the terribleness of it, the weight of the sin that would bear Him down! As the shadow fell across His path it seems that He clung to His disciples with greater affection, if possible.

Too, this lowly act of Jesus was done in full consciousness of who He was. "Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God," (Vs. 3). He was fully aware that He was from heaven, that he was the Son of God, Creator, King of kings and Lord of lords, that all authority was His and that He was going to God. He could have looked with disdain upon these poor worms of the dust and demanded service becoming to His rank! But instead, His greatness stooped to the menial task, to act the part of a servant to servants.

When men are not sure of their position they cannot afford

to risk it by washing feet. But if one knows that he belongs to God and is going to God, he can stand anything or do anything.

The foot washing act was a menial service. Here we see a graphic picture in little details, an eye witness account. The writer noted and recorded Christ's every move: He "riseth from supper, layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded"—seven things. One can imagine that the disciples stared in bewilderment and wonder; Peter was shocked more than the rest. "Lord, doth thou wash my feet?" he asked. And later he said, "Thou shalt never wash my feet." When it was all over the Lord said, "Ye call me Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you." (John 13:12-15.) How meaningful and instructive these words! Peter's later comment on them is, "Yea, all of you gird yourselves with humility, to serve one another." (1 Pet. 5:5.) We all would profit by doing this kind of foot washing; such humility would greatly bolster unity among the disciples of the Lord.

But there is yet another lesson: *all of this has a higher spiritual significance.* When Peter said, "Lord, doth thou wash my feet?" the Lord responded, "What I do thou knowest not now; but thou shalt understand hereafter." It had a deeper significance which would be revealed later. But Peter insisted, "Thou shalt never wash my feet." And Jesus answered him, "If I wash thee not, thou hast no part with me." (The word for wash which Jesus here used was different; it means bathe.) Like a flash, Peter saw the light! He suddenly realized that the Lord was talking about cleansing from sin! So that was it! He surely would not want to miss out on that. "Lord, not my feet only, but also my hands and my head," he exclaimed. This sort of thing Peter went for all-out and heart-first.

Even so, in our case, first is the bath, the new birth (which is once for all); then comes day by day foot washing: repentance, confession and prayer—the kind of foot washing recommended to Simon the Sorcerer in Acts 8. He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, **Ye are not all clean.**"

Someone has summed up this delightful little story thus: As He arose from the table so He arose from His place in the bosom of the Father, putting off His equality with God as a garment. He then girded Himself with the towel of the flesh, and, filling the basin with His own blood, Himself applied the cleansing to His own. As He stooped to wash the disciples' feet, so he stooped from heaven and reached down to cleanse and save us from sin.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isa. 26:3.

SOME THINGS ISAIAH TEACHES ABOUT GOD

Many are the lessons learned from a study of the book of Isaiah. All are helpful and important; some sweet, beautiful and comforting, others, awful and terrible. I was impressed with the wonderful knowledge of God to be gained from a course in Isaiah.

At the very outset, we learn a significant thing, namely, that God has spoken. That is an important fact about God. In Isaiah 1:2 we have the solemn words, "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken." Other emphatic passages concerning Jehovah's having spoken occur in the first chapter. With the privilege of hearing God's word goes a corresponding grave responsibility. Let us take heed how we hear the word of God.

We do not read very far in the book until we learn what God thinks about man. The great big man, proud and haughty and lifted up that the world worships today is very little in the eyes of Jehovah. He and all his mighty works shall be bowed down and brought low and all his idols of silver and gold shall be cast away in the great and terrible day of the Lord. Then man will seek refuge in the clefts and caverns of the rocks from before the terror of Jehovah and from the glory of his majesty when he ariseth to shake mightily the earth. Surely today, if ever, we need the admonition, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

In chapter five we have the song of the vineyard, which so simply yet so emphatically teaches us that God expects fruit and judges fruitlessness most severely. The parable directly concerns disobedient and unfruitful Israel, but we cannot be wrong in applying the lesson to any one whom God has dealt with and especially to the Christian, because of his exalted position in Christ. Oh that we might bear fruit, more fruit and much fruit!

In chapter six there is a dramatic description of Isaiah's vision which enabled him to realize the awful holiness of God and his own miserable, undone condition. Isaiah was certainly not a bad man, but he was a man and mere man uncleaned cannot stand in the presence of the holy God. Isaiah was cleansed, his iniquity taken away and his sin forgiven. Then, and not until then, he could say, "Here am I, send me."

Just in proportion that we realize the majestic, awe-inspiring holiness of God and the hideousness and wretchedness of sin, will we appreciate the blood of Christ which had to be shed that we might be cleansed and robed in garments of righteousness, made fit to stand before the King of Righteousness and equipped for his service. Such a vision as Isaiah had is a great need of the church and of individual Christians today.

Another of God's characteristics emphasized in the book of Isaiah is his jealousy. He alone is God. In clear bold language He says, "I am the first and I am the last; and beside me there is no God." Again, "Is there a God beside me? Yea, there is no rock. I know not any." He hates and abhors pictures, images, idols or any

imaginary likenesses of Him whatsoever, for it is utterly inconceivable that man could fashion anything that could in any wise approach even a fair representation of the great, holy and majestic God.

The assurance of God's infinite wisdom is one of the most comforting lessons to me in the whole book. As I wonder sometimes how things are and cannot understand this and cannot fathom that, and think "Why, oh why," I find satisfaction in knowing that God's "thoughts are not my thoughts, nor my ways his ways, for as the heavens are higher than the earth, so are his ways higher than my ways and his thoughts than my thoughts." Man at best errs in judgment and *can* fail even in a sincere effort to do right, but my God, who is the great omniscient One cannot make a mistake.

Passages with a clear gospel ring, showing God's lovingkindness and tender mercies are found abundantly in this great book. In the very first chapter we find the wonderful promise, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And where can sweeter and more comforting words be found than in that joyous fifty-fifth chapter?

Throughout the book the fact that Jehovah is a God that plans and purposes and executes is clearly revealed. Our God is determined. He will work and strive and carry out until his last and least word has been literally and completely fulfilled to his entire satisfaction. Man may not see it, indeed cannot, for verily he is a God that hides himself now, but some day he will make bare his holy arm and work openly in the eyes of all the nations. This principle of God is shown specifically through the story of Israel's career of sin and suffering, chastisement and final glory; but it is through them we learn everything about God, for he made known his ways unto Moses, his acts unto the children of Israel. The Honor of God is dependent upon the execution of his word. It "shall not return unto him void but it shall accomplish that which he pleases and it shall prosper the thing wherunto he sends it.

Oh that we might be faithful stewards of God's holy word, his priceless gift to us!

(This excellent article was written years ago by some contributor, whose name was not signed to the manuscript; and for some reason it was overlooked and laid aside. We publish it now, and the Lord will know to whom to give the credit.)

THE COST OF WAR

I should like to point out that the last war is estimated to have cost a trillion dollars. The lives lost in that war are not to be translated into terms of cost, because we cannot do that; but in material terms alone, the cost of that war would mean a five-room house for every family in the entire world, and enough money left over to build a hospital in every town of over 5,000 people, and to operate the hospital for a period of ten years. That is what a trillion dollars means in terms of material uses for the good of mankind.

ANOTHER YEAR

H. N. Rutherford

(This "Season's Greetings" expressed by Brother Rutherford to his friends is so good that we pass it on to all our readers.—Pub.)

"Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

Just now "Greetings of the Season" are being spoken and written throughout the habitable globe. The happy message of good will and cheer passes from tongue to ear, and from pen to eye, to the utmost extent of the civilized world. And why? It is the annual recurrence of that period of time that men have seen fit to set apart to memorialize the advent of the Messiah, the world's Redeemer. From every point of view this recognition of the race is amazing, marvelous, wonderful! Wonder of wonders, marvel of marvels that the annals of time should be cut by the birth of the Babe of Bethlehem. We are living in the year of our Lord, 1950. May the peace of the Prince of Peace guard your heart and thoughts and fill your hearts with joy and gladness in believing.

Another year of our lives is closing. Many of our fellow travelers to eternity were called off the scene of action; many more will not see the close of 1951. One of the blessed comforts the true believer enjoys is to know that our times are in His hands, and when the work of His children is finished He calls them away, and as long as our work is not done He will sustain, keep, lead and guide, provide and carry us in His unfathomable love. But to enjoy it all we must walk in His fellowship, even as in His presence, looking to Him, rejoicing in Him, trusting Him.

For many years past we have said at the close of the year, "The signs of His coming increase; it is not getting lighter, but darker in this poor troubled world. World dreamers may dream of a rosy future; to believe that the world is not getting better, that the present age will have a catastrophic ending, that man has failed, that God will act in judgment and in mercy, would be the denial, the complete refutation of their pet theory.

But those who believe His Word, who walk in the light of the sure word of prophecy which shines as a lamp in a dark place, and watch the hands on God's dial, know "the sands of time are sinking," the dawn is beginning to break, and therefore, we gird our loins afresh and trim our lamps, going forth to meet the Bridegroom.

Surely we have come upon "perilous times"; the old world, sick and war-rent, needs bold testimony of Christians. Let us in Jesus' Name, ask of God grace, guidance and victory—remembering this exhortation; "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your *labor is not vain in the Lord.*" (1 Cor. 15:58.) In view of our spiritual interest may we read thoughtfully Acts 20:7; Heb. 10:24, 25; and Acts 2:42.

Yours in hope of a happy fellowship every Lord's day 'till we see Him Face to Face.

In the love of Christ, your brother and friend, *H. N. Rutherford.*

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S FIRST MISSIONARY JOURNEY (Continued)

FROM PAPHOS TO ANTIOCH OF PISIDIA. "Now Paul and his company set sail from Paphos and came to Perga in Pamphylia." No more do we have the name "Saul" applied to the apostle; henceforth it is always "Paul." It is by this name also that he speaks of himself in his epistles; and it is by this name that the apostle Peter makes mention of him. (2 Peter 3:15.) Was it a mere coincidence that this change occurred at the time he was dealing with Sergius Paulus? Or did he, as some think, adopt the name of his first illustrious convert? Or was it taken because it might be more pleasing to Gentile ears? We may ponder such questions; but they should not long detain us. Another change also occurs at this point: heretofore it has been "Barnabas and Saul"; henceforth it will be "Paul and Barnabas." It is as though Paul has now come into his God-appointed place of leadership. In this passage it is "Paul and his company." This suggests that besides Barnabas and John Mark there were others; but we are not told who they were. During the years that followed Paul was seldom a solitary missionary; he knew well the advantages of co-operation on the part of a number of workers. Even in the work of the Lord it is usually not best for a man to be alone!

But at Perga the little company suffered the loss of one of their number. "John departed from them and returned to Jerusalem." Luke simply states the fact with no suggestion concerning the reason for Mark's departure. But that he had no good reason for leaving them is evident from Paul's unalterable opposition to taking him along on the second journey. (Acts 15:38f.) There are certain facts that seem to shed light on the question. From Perga their journey would take them through a rugged, mountainous, fever-infested country, where they would face many hardships, including "perils of rivers" and perils of robbers" such as the apostle mentioned later in 2 Cor. 11:26; and it need not surprise us that, under such circumstances, thoughts of mother and her comfortable home back in Jerusalem would prove too strong for a home-sick young man! Perhaps Paul's reaction was like that of Moses when certain Israelites asked permission to settle on the east side of the Jordan: "And wherefore discourage ye the heart of the children of Israel from going over into the land? . . .?" (Numbers 32:1-7.) It is evident that John Mark yielded to a weakness and so was blameworthy; but that in later life he overcame it seems also clear, even from Paul's own words of commendation. (2 Tim. 4:11.) At this time, however, there was a separation; John Mark returned to his Jerusalem home, and the rest of the company made their way safely to Antioch in Pisidia.*

* So called to distinguish this Antioch from the one in Syria, which was the starting point of this journey.

PAUL'S FIRST RECORDED SERMON. Having arrived at Antioch, on the sabbath day they went to the Jewish synagogue. Paul was the apostle to the Gentiles; yet wherever he went he followed the rule, "To the Jew first." (Romans 1:16. See also verse 46 of this 13th chapter of Acts.) Besides, he had a burning desire that his brethren according to the flesh should turn to the Lord and be saved. (Romans 9:3; 10:1.) The synagogue service began with the reading of a prayer, which was followed by the reciting of psalms; then came the reading of scripture, consisting of selections both from the law and the prophets. This was followed by the "word of exhortation." It was customary to invite capable visitors who might be present to address the congregation at this time. Thus the opportunity was given Paul; and he gladly availed himself of it to tell them about the Lord Jesus. As he arose to speak, he saw before him two classes, whom he addressed as "men of Israel" and "ye that fear God." (Verses 16 and 26.) The latter were "devout proselytes" (verse 43), Gentiles who had adopted the Jewish religion. Probably he had spoken many times before on such occasions; but the address we have here is the first that we have on record.

Paul, like Stephen, began his sermon by reminding his hearers of certain events in their national history. One thing stands out prominently in this part of his speech: always it was God Who was directing and controlling in the affairs of the nation. He chose them, He exalted them, He led them forth out of Egypt. He cared for them in the wilderness; He destroyed the nations of Canaan; He gave them the land; He appointed judges for them. When they asked for a king, He gave them Saul; later He removed Saul and "raised up David to be their king." In spite of their weakness, their warywardness, their perverseness, God had dealt patiently and graciously with the people. Then Paul passes over a thousand years of history and announces the fulfillment of the promise of a Savior in Jesus, linking Him with David by declaring Him to be of his seed. He reminds them of John's testimony concerning Him. He then proclaims the great fundamental facts of the gospel, the death, burial, and resurrection of Jesus. (1 Cor 15:1-4.) And he puts the blame for the death of Jesus squarely upon the Jews—those who dwelt "in Jerusalem and their rulers." But why did they do it? Paul answers, "Because they knew Him not, nor the voices of the prophets which are read every sabbath." Many times, no doubt, they had listened to Isaiah 53, Psalm 22, etc., read in the synagogue services, but without rightly comprehending. Consequently, they "fulfilled them by condemning Him"—fulfilled them in their literal significance! And that in spite of the fact that they could find no cause of death in Him! What a warning that should be to those who refuse to receive other of God's prophecies in their plain, natural, obvious sense!

Paul does not fail to point out God's part in all this. It was He Who brought unto Israel a Savior. Men put Him to death, but God raised Him from the dead, and in so doing had fulfilled the promise made unto the fathers. Like Peter on Pentecost, the apos-

tle Paul quotes from the prophets to support his argument concerning the resurrection. Then comes his declaration that "through this man is proclaimed unto you the remission of sins; and by Him every one that believeth is justified from all things, from which he could not be justified by the law of Moses." Thus Paul introduces to us the great doctrine of justification by faith, which is discussed at greater length in his letter to the Romans. Literally, the word for justify signifies "to declare, or pronounce, righteous." This the law, although it was holy and righteous and good, could not do. To the sinner it brings condemnation, never justification. But "through the redemption that is in Christ Jesus" the believer is, on the ground of his faith in Him, pronounced righteous by God's grace. (Romans 3:24.) Paul closes his address with a warning of judgment to come upon those who reject God's marvelous work of grace.

RESULTS OF PAUL'S SERMON. The immediate result was an expression of intense interest. The hearts of Paul's hearers were so deeply stirred that they begged him to speak these words to them the next sabbath; and many of them followed Paul and Barnabas from the synagogue. We do not need to be told that during the week there was much discussion on the streets, in the market-places, and everywhere throughout the city, concerning the wonderful message that had been delivered in the synagogue, or that Paul and his companions were mingling among the people as they had opportunity. Many who heard that address must have sensed that here was food indeed for their hungry souls which they had never found in any form of paganism or even in Judaism. So on the following sabbath "almost the whole city was gathered together to hear the word of God." Then another result followed. The sight of the multitudes there to hear this stranger stirred the Jews to jealousy; and "where jealousy and faction are, there is confusion and every vile deed." (James 3:16.) Did they fear their own prestige was endangered? How often such fear has blinded men to truth and turned them into bitter and relentless foes! Not only did these Jews contradict the things spoken by Paul, but they went so far in the expression of their rage as to blaspheme. Then it was that Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." And they justified this course with a quotation from the scriptures. (Isa. 49:6.)

At this announcement there was rejoicing among the Gentiles. (They were here speaking specially of those who had made no profession of Judaism.) The opportunity had been offered to the Jews, and they had spurned it. By so doing they had pronounced their own condemnation; they had judged themselves unworthy of eternal life. God has no other course but to accept their judgment. So Paul turns from them to the Gentiles, who "glorified the word of God." "And as many as were ordained to eternal life believed." Here was another result of the apostle's brief ministry in Antioch.

Many have been disturbed and puzzled by the expression "ordained unto eternal life." Rotherham translates it, "as many as had become disposed for life age-abiding." But there is indeed a true scriptural doctrine of fore-ordination; but there is also the scriptural truth of personal responsibility. We should not hold to the one and cast the other aside, but receive them both, although we may not be able to see the harmony that exists between them. This question need not disturb those who hear, believe, and obey the gospel. The preaching of this gospel created division in Antioch, as it does everywhere; those Jews were willing to receive it and continued in their sins; some of the Gentiles gladly accepted it and entered into the joys of salvation.

So the preaching of the word of God at Antioch brought various and far-reaching results. Paul spoke of the great issues of life—of God the ruler over all, of sin, of justification in Christ Jesus, of His death and resurrection; and there followed intense interest, strong opposition, conflict, and conversion of sinners (we know not how many), the spreading of the word of the Lord throughout all that region, further persecution by the Jews, who "urged on the devout women of honorable estate and the chief men of the city" against Paul and his company, so that they were compelled to leave their borders. But they left a happy band of disciples who were "filled with joy and with the Holy Spirit."

BLESSED ASSURANCE

Can one know that he is saved? Is it a thing he should know; it will be greatly to his advantage to know it. "These things have I written unto you," says John (1 John 5:13), "that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." It would seem from that that one might be saved and not yet have the assurance of it. Every Christian needs that "blessed assurance." Every Christian should be able to say, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.) If you cannot say it, just why not? John says, (1 John 3:14) "We know that we have passed out of death into life, because we love the brethren." Do you love the brethren—brethren in Christ? That is, do you love them (lovely or not) because they are Christ's?—S. C.

OUT ON PAROLE

A great many Christians seem to think they are like men on parole. They are from under judgment if and as long as they behave well. They are not sure about that (They think it is solely up to them) hence they go through life wondering whether or not they will ever get home, and very often they feel many misgivings about it. "This is the victory that overcometh the world, even our faith." Misgivings are not faith. But your misgivings are with reference to yourself? Trust not thyself. The faith that overcometh the world is not trust in self; that were misplaced trust. Trust Him: He is dependable, able, willing to see you through. Pray that your faith in Him fail not. Christians are not paroled nor just out on bail.—S. C.

"FAITH OF OUR FATHERS"

E. L. J.

DR. BARCLAY, MILLENARIAN MISSIONARY

James T. Barclay, brilliant student and writer, who was twice the son-in-law of Alexander Campbell, was the man chosen by him, and by his brethren, to be the first missionary of the Restoration churches to Jerusalem—in fact, the first of the group to any nation in the world. In this ancient city, Barclay lived and labored, read and wrote, for a period of years.

His prolix and famous book about Jerusalem, "City of The Great King" (621 pages), was published from Philadelphia by James Challen and Sons in 1858. In this great work, Barclay describes Jerusalem under three tense-heads, "As It Was," "As It Is," and "As It Is To Be." We intend to reprint a portion of his last chapter in an early issue.

There followed his series on Israel and Prophecy in the *Millennial Harbinger* of 1861, from which our Barclay reprint for this issue is extracted. Still later, running through the year 1867 in the *Harbinger*, another series was presented, and from these articles also we hope to reprint a sample portion. The Barclay extracts will accordingly take up our space for the first quarter of the current year.

In presenting the series for 1861 to the *Harbinger* readers, Campbell published an Introduction full of high praise and commendation of the author, though he was (as the reprints will reveal) a decided and out-spoken "millenarian." The business of "marking" and dividing over this issue is manifestly a modern thing; and may God have mercy upon those who introduced the practice—and upon us all!

We offer now the Campbell introduction, and the Barclay reprint, which latter the reader may wish to compare with a former brief extract which appeared on page 23 of the 1945 F. F. pamphlet.—ELJ

Campbell's Introduction to the Barclay Article

We invite the especial attention of our readers to the series of articles on the prophetic teachings concerning the Jews, which we commence in this number, and which will be continued through the Volume of 1861. They are from the pen of our gifted Brother Barclay, missionary to Jerusalem. The subject is one of deep and abiding interest to the hopeful Christian heart, and we feel assured that it will be treated not only with much originality of illustration and freshness of thought, but also from a standing point calculated to throw around the subject a deep and exciting interest.

The signs of the time are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any shadowings of that which is soon to come. The cry comes up from the waiters, watchers, "Watchman, what of the night?" and who is able to read the mysterious pointings upon the dial-face? We feel that the Providence of God is moving fearfully among the nations, and stand in awe before the mighty portents which rise up year after year, so threatening in the pathway of his wrath. We have already promised to furnish our readers with the results of our own reflections on this sublime subject, and will, the Lord willing, keep it constantly before mind and heart, for their benefit. Let us search diligently, what manner of times are coming upon us."—A. C., *Millennial Harbinger*, 1860, p. 716.

WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL

Present conditions of Israel in his Land, contrasted with their former and future condition — Their Restoration, resumption Nationalization and ennoblement as chief of nations.

That the children of Israel are predestined to be restored to their Fatherland is sufficiently obvious from scores of passages—far too numerous for insertion in this brief essay. Let it suffice, therefore, to cite only a few comprehensive ones—such as will best meet the objections alleged against a literal restoration: i.e., that all such passages either refer to the restoration from Babylon, or must be construed *spiritually*. In order to economize room, they are cited without note or comment, farther than that indicated by italicizing, or by an occasional bracketed remark:

- I. Ezek. 37:21-28—(Quoted).
- II. Isa. 11:11-12—(Quoted).
- III. Jer. 31:27-34 and 38-40—(Quoted).
- IV. Jer. 32:37-42—(Quoted).
- V. Jer. 33:7-9—(Quoted).
- VI. Ez. 36:11—(Quoted).
- VII. Amos 9:11-15—(Quoted).

Many passages might be quoted, showing miraculous interposition in accomplishing the closing stages of the restoration. Now, no miraculous power having been called into requisition at the first restoration (that from Babylon) all such passages must of course refer to a restoration yet future. The same may be said also of such as mention the permanent emancipation of Israel, and the subjugation of their enemies, in connection with the restoration; and of such passages also as couple their return with the advent of Christ, the millennium, or a state of sinlessness. But why multiply proof of that which is already self evident! for if a yet future restoration is not unmistakably taught in these various passages, what language could possibly be used that would convey the idea?

It is most obvious from the Scriptures that there are two phases or stages of the restoration—the one partial and initiatory, consisting of the House of Judah mainly, the other full and complete, consisting exclusively (almost) of the House of Israel; the former effected by human instrumentality, without any special act of divine interposition, the latter accompanied by tremendous display of divine power. It is of course with the former alone that we have any concern.

That Israel, thus territorially reinstated, is to be also politically reestablished and completely re-enfranchised, is sufficiently obvious from the declarations of the Lord, already cited: "I will settle you after your old estates, and do better unto you than at your beginning"; and "I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all." (Ezek. 37:22). To the same effect is the prophecy of Isaiah (1:26): "I will restore thy judges as at the first, and thy counsellors as at the beginning." But the fact is still more obviously indicated by Zechariah, in the twelfth and fourteenth chapters of his prophecy, who shows them to be regularly organized as a nation, under governors of their own, when the confederated nations invest the city. With equal explicitness is the same fact shown by Ezekiel (chapters 38, 39) in describing the same invasion. * * *

* * * "For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." (Isa. 60:12).
-J. T. Barclay, *Millennial Harbinger*, 1861, pp. 6-14.

CONVERSION OF ISRAEL.

God hath not cast off his people — All Israel destined to be saved; but not while dwelling amongst the Gentiles — Testimony of prophets and apostles — Distinct stages of the Restoration
The Jews return unregenerate.

* * * * *

This prophecy (Ezekiel 35:23-27) is alleged by many to have been fulfilled in the restoration of the Jews from Babylonia; but that this is a mistake is obvious; for it by no means relates to the *Jews*—distinctively so termed—who were the only subjects of that restoration—but to *Israel*—to Israel either as limited to the ten tribes, and contradistinguished from the *Jews*, or as comprehending the whole house of Israel and Judah, as frequently applied in the Scriptures. The first captivity of the Jews (i. e. the tribes of Judah and Benjamin, inclusive of a portion of the tribe of Levi), it will be remembered, was restricted almost entirely to Babylonia; nor were they ever literally scattered through *all* countries till the dispersion under Titus. And besides—even had it been the ten tribes instead of the two who were thus restored by Zerubbabel—most evident is it, both from sacred and profane history, that they were by no means possessed of "a new heart and a right spirit"—that they were not "cleansed from all their filthiness," nor did they "walk in God's judgments, to do them"; all of which will be the case when the restoration here spoken of shall have occurred. It is evident, therefore, from this consideration, as well as from the conclusive argument, first adduced in the "Rice Debate," based upon the true nature of "clean water," that the attempts to press this passage into the service of those who would pervert the initiatory ordinance of the kingdom of heaven, is altogether futile and absurd. * * *

If, therefore, there be any meaning in language, it is abundantly shown that it is the settled purpose of the Lord to save all Israel at some future period. And that this great and glorious conversion of Israel is consummated *mainly*, if not entirely, in the land of Israel, and not whilst they are scattered and peeled amongst the Gentiles, is sufficiently evident—though so much queried—from many entirely unambiguous passages of Scripture. It is altogether obvious from the Living Oracles that there are two distinct stages of the oncoming restoration—so distinct, indeed, both in time, circumstance and extent, that they might be termed two restorations—the one of Judah, partial and preliminary, and the other of Israel, complete and final. And it would seem that the first emigrants (almost exclusively Jews) return in an unconverted state, whilst these constituting the second phasis (composed almost entirely of the *ten lost tribes*) would appear to contain in its ranks many who, if not fully converted, are at least deeply convicted of sin before they reach Jerusalem. It is equally obvious, also, that the one is accomplished prior to the mani-

festation of Christ; the other subsequently. Without a due consideration of the peculiar circumstances attending these distinct stages of the restoration, some passages of Scripture would appear quite inexplicable, if not directly contradictory: but whoever will take the pains thus rightly to divide the Word of Truth, will find no difficulty whatever in reconciling these apparently conflicting passages. And while the last stages of the restoration will be accomplished by the most astonishing manifestations of the divine interference, we have no warrant for expecting any extraordinary interposition in behalf of the earlier stages—its accomplishment being the result, alone, of ordinary motives, considerations, influences and means. But it is the first restoration alone—that of the Jews, distinctively so termed—which now claims attention: and that this class of immigrants resettled their country in an unconverted state is sufficiently obvious from a consideration of the following references:

Hosea 3:4, 5—(He quotes). Here it is distinctly stated that it is after their restoration that they seek the Lord and his goodness.
* * * * * (He quotes Isa. 59:20, 21; Isa. 45:17, 23; 46:15; 60:20).

These are only a portion of the texts that might be adduced in proof of the fact that God's ancient people, on their first exodus from the nations, are unconverted; and so remain—the *Jews*—until a period subsequent to their return; and the *Israelites* till an advanced stage of their march Zionwards. But surely these are enough to convince any unprejudiced mind of the truth of the alleged fact.—J. T. Barclay, *Millennial Harbinger*, 1861, pp. 61-69.

BRINEY AND COLLIS

Two men, quoted below, from the second generation of "Restoration preachers," grew strong and became noted leaders on the "Christian Church" side of the Movement. Both were "post-millennial" in their earlier years, and both changed their minds upon more mature study. These men were J. B. Briney and Mark Collis. Briney is gone; Collis is still living, or was at last report, almost a hundred years old. Three years ago the Mutual Life Insurance Company of New York paid him the death-benefit amount of his own life insurance policy, explaining that he had out-lived their mortality tables. He was for years the minister of Broadway Christian church, in Lexington, Ky., and has since been known among them as "minister emeritus."

Twenty years ago J. H. McWhirter published letters from Briney and Collis in the *Illinois Christian* (issue of Sept. 15, 1931) on these lines, and they are reproduced here as the testimony of these two noted men:

J. B. Briney's Letter

"As to whether the Savior will return to earth before or after the millennium, my views have undergone a change in recent years. In my younger days, when my enthusiasm dominated my judgment, I thought the Gospel would convert the people and bring in the millennium, at the close of which the Lord would come. But experience, observation, and

a more careful study of the Scriptures have convinced me that I was wrong, and that the Master will come to introduce the millennium and personally reign on earth during that period. Possibly I may have something to say in *The Standard* on the subject in the near future.”
—J. B. Briney (to J. H. McWhirter, Dec. 14, 1925).

Mark Collis' Letter

“Dear Brother McWhirter: My mind, like that of Brother Briney, has undergone a change with regard to the time of our Lord's return. I believe now that it will be before the millennium. To me it looks as if the signs of that great event are very plain. I am slow to undertake the interpretation of unfulfilled prophecy, but it looks as if Zechariah 14:1-3 points forward to the coming of the Savior when all seems to be lost.”—Mark Collis (to J. H. McWhirter, Dec. 26, 1926).

McGARVEY, ON THE JEWS AND THEIR LAND

There is every reason to believe that as prosperity revisits the land and it is revived from the ruin which has long brooded over it, its former inhabitants and owners will be among the first to re-people it. Natural causes, directed by the hand of Providence, may yet bring about that return of its Jewish population which seems to be demanded by many predictions in the Word of God.”—*Lands of the Bible*, Edition of 1881, p. 79.

“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.”—*Christian Standard*. (1903, page 696.)

“It is a matter of common knowledge that J. W. McGarvey was one of the ablest Bible scholars of his time.”—B. C. Goodpasture, in *Gospel Advocate*, 1940, p. 556.

THE DEVIL BOUND

The Bible plainly says that he [Satan] was not bound when Paul, Peter, John and James wrote to these churches. If he was not bound then, I can see no reason for thinking he is bound now.—C. W. Sewell, *Christian Leader*, Nov. 25, 1913.

GOD'S WEAPONS AND MAN'S

“We are being told that the atom bomb will bring the end of the world.” By “end of the world” likely they mean the destruction of the earth. Doubtless the atom bomb or a mightier one or both will play a big part in that “time of trouble” spoken of by Daniel (12:1) and by Jesus (Matt. 24:21) when as in Rev. 16, “the cities of the nations fell.” But when in “the great and terrible day of the Lord” the earth itself is to come in for its promised destruction God may have no more use for man's implements of destruction than when he destroyed Sodom. The atom bomb is not specifically in the Bible. Let men fear God more and they will fear men less.

“If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin.”—S. Chambers.