

# THE WORD AND WORK

(Volume XXXIX, November, 1945)

## THE THREADS OF LIFE

Not till the loom is silent  
And the shuttles cease to fly,  
Shall God unroll the canvas  
And explain the reason why  
The dark threads are as needful,  
In the Weaver's skillful hand,  
As the threads of gold and silver  
In the pattern He has planned.  
—Anon.

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## WORDS IN SEASON

R. H. B.

### "BE YE THANKFUL"

It is a shame, when we come to think of it, how many good gifts come to us every day, which we receive as a matter of course without even the thought of saying "Thank you" to God, who gives and sends them to us. But when something is lacking, when some unpleasant thing falls to our share, when some unforeseen circumstance frustrates a plan of ours, how perfectly prompt we are to grumble and complain! Imagine how such conduct of children would affect an earthly father. And what does God think of it? The Israelites, our "examples" in this point, were champion complainers and murmurers. Read the story of their travels and see how far they carried it, and what God thought of it and did about it. When we do as they did, we may be sure that our disobedience will avenge itself upon ourselves. First we shall live dismal, unhappy lives; and then our attitude will seriously endanger our hope beyond. How often has God asked us to be thankful!

### "IN EVERYTHING GIVE THANKS"

But it is not only in what we call "good things" that God asks us to be thankful. He wants our faith to rise above mere appearances and trust in the Father's constant wisdom and goodness, and to triumph over the bitter and painful experiences so far as to gladly thank God for them. "Give thanks for trouble?" asks one. Yes, even so. Listen: "*In everything* give thanks: for this is the will of God in Christ Jesus to youward." (1 Thess. 5:18.) "Giving thanks *always* for *all things* in the name of our Lord Jesus Christ to God, even the Father." (Eph. 5:20.) That is comprehensive, is it not? It includes all the lights and shadows, all the ups and downs of life. The man who wrote this by the Spirit, Paul, had more than an average amount of toil and sufferings, and knew what he was saying.

And if this seems hard to us, this much we must admit: that to obey God in this matter could not by any chance make our troubles heavier, but would rather lighten them.

### **THANKFUL FOR TROUBLES**

Let me classify the sufferings of this life under five heads: (1) Suffering for righteousness' sake; (2) calamities and misfortunes; (3) sufferings inflicted by the malice of others; (4) sufferings resulting from our own sins; (5) sufferings sent on us to test us. This includes about all. Let us seek the ground on which to be thankful for each of these. As to the first, the Lord Jesus himself explained to us. (Matt. 5:11, 12.) The second calls for faith in that Father without whom not a sparrow falls, who has numbered the hairs of our heads, and who makes all things work together for good to them that love him. (Rom. 8:28.) The third is but a part of God's good providence to usward. (See the case of Joseph—Gen. 50:18-20.) The fourth has its glad element in the fact that God is attending to our case in his own wise and loving way, to administer just such chastisement, and only just as much of it as is good for us that we may be healed and saved; and is a token of our sonship and of God's love for us. (Heb. 12:5-11.) We have all reasons to thank him from our hearts for this. The fifth kind of suffering loses its sting as soon as its true nature is recognized. Whether it come through the instrumentality of men or demons, as soon as we realize that God is testing us, it becomes an occasion of gladness and thanksgiving, "Count it all joy, my brethren, when ye fall into manifold temptations [trials]." (James 1:2.) "We also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness, and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." (Rom. 5:3-5.) It would be impossible, therefore, to find any circumstance, glad or sad, in the Christian's life, for which he could not and should not give thanks unto God through Jesus Christ—so completely is his life in the hand and under the care of the heavenly Father, unto blessing and eternal salvation. "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Therefore, "in everything give thanks."

### **HISTORY TURNED INTO POETRY OF THANKSGIVING**

Psalm 136 contains an outline of some of God's doings and Israel's early history, but in remarkable form. After every statement comes the refrain: "For his loving-kindness endureth forever." For example:

To him that divideth the Red Sea in sunder;  
For his loving-kindness endureth forever;  
And made Israel to pass through the midst of it;  
For his loving-kindness endureth forever;  
But overthrew Pharaoh and his host in the Red Sea;  
For his loving-kindness endureth forever;

To him that led his people through the wilderness;  
For his loving-kindness endureth forever.

And so forth, through the entire twenty-six verses of the psalm. It occurs that this might be a fine way for a Christian to write up his autobiography. One might write, for instance:

On such a day, in such and such a place I was born;  
For his loving-kindness endureth forever.  
I had a good mother and a good father and a good home;  
For his loving-kindness endureth forever.  
I received such and such an amount of education;  
For his loving-kindness endureth forever.  
I was brought up to work and live honorably;  
For his loving-kindness endureth forever.  
I was fed and clothed and sheltered hitherto;  
For his loving-kindness endureth forever.  
I was saved from pitfalls and ruins;  
For his loving-kindness endureth forever.

And so on. Try your hand at it some time when you are inclined to be blue and see if that kind of little tribute to your good Father would not bring you in return a ray or two of hope and happiness.

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#### THE DANGER OF DRIFTING

“Lest haply we drift.” (Heb. 2:1.) We all know what drifting is. It is pleasant—sometimes. It requires no effort, no thought, no exertion of the will. One is carried along by the wind and breezes and may sink into happy slumber and dreams while he is so drifting on. The only trouble is that you will bring up where you do not care to go. No ship ever made harbor by drifting. No vessel ever reached its destination by drifting. And no man has ever drifted to heaven.

It is the great danger of drifting the apostle warns against. Of the people who make a failure of the Christian life only a few have deliberately and determinedly rejected the Lord. The majority have lost out by drifting—gradually, insensibly, almost unconsciously, slipping away as the winds and the currents of life carried them along. And there are bad winds, and strong cross-currents in the world. “Therefore” says Christ’s inspired apostle, “we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.” Haven’t we seen them—how they started out with bright zeal and high purpose, and then, little by little, “lost interest,” as they say—grew cold and indifferent, or even hostile, to the church and the work of the Lord?

#### THE PROCESS OF DRIFTING

There was a time when they *began* to drift. The daily Bible-reading was cut short, became more and more perfunctory and mechanical; then ceased altogether. Prayer became a chore, a task, a burden; and then was gradually discontinued. The meetings of the church were neglected, first for reasons, then for excuses which be-

came more and more flimsy. The worship grew dull, the sermons seemed dry and long, the fellowship of the brethren increasingly unsatisfactory and undesirable. For a while, for the sake of appearances, a nominal membership was kept up, though the heart and soul were gone. And at last the poor man falls away altogether, and finds his interest in worldly affairs, worldly business and pleasure, worldly association. A fatal death-sleep has fallen upon him from which he will not be aroused till the thunders of judgment waken him.

#### A SOLEMN WARNING

Oh, no, he is not always a bad man! Often he can make a good show of character and morality, and even does some charity here and there. He can defend himself eloquently against all charges, and can compare himself favorably with other church members, especially the hypocrites who "run the church," and take a leading part. And,

"Men often sneeringly besmirch  
The 'hypocrites' that go to church,  
But no one has a word to say  
Of hypocrites who stay away."

So they justify themselves in the sight of men, and in their own sight. But the apostle weeps over them. They are "enemies of the cross of Christ," he says, "whose end is perdition, whose god is the belly, who glory in their shame, who mind earthly things." (Phil. 3:19.) They are vanquished and defeated in the battle of life. It all began with drifting. So he warns us all solemnly—"for how shall we escape if we neglect so great a salvation?" It is indeed a great salvation. It cost Him much; it means much to us. We must not drift away from it. "For yet a very little while and he that cometh shall come, and will not tarry. But the just shall live by faith, and if any man draw back, my soul hath no pleasure in him. But we are not of them that draw back unto perdition, but of them that have faith, unto the saving of the soul."

My friend, if you are one of those drifters, turn, turn, quickly, while it is called today. It is later for you than you think. Haste back to the Lord in whom once you believed, and find forgiveness again, and the peace to which you have long been a stranger.

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#### "SUFFICIENT UNTO THE DAY"

Matthew 6:34

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.

"Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad and bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable."—Jeremy Taylor.

# NEWS AND NOTES

Brother Boll reports a good meeting at New Orleans, La., with two responses. Several of the Louisiana preachers were present and enjoyed day meetings, and, as well, gave inspiration to the night services. From New Orleans Brother Boll went to the Mt. Auburn church in Dallas, Texas, for a meeting. He is to be back in Louisville for November 4 services at the Portland church.

## Winter Bible Classes

The Highland Library Bible class with Brother Boll as teacher is scheduled to begin Thursday, November 8, at 10 A. M. This class is open to all who wish to attend. Members of various congregations of Louisville as well as individuals from the immediate community usually avail themselves of this opportunity of studying the Bible under Brother Boll. Last year the class took a survey of the books of the New Testament. The Book of Revelation was reserved for a detailed study this season, which study will begin with the first class.

Brother Boll's regular Bible classes at the Portland Avenue church are to begin Monday, November 5, at three o'clock in the afternoon.

West Irvine, Ky.: "I enjoy Word and Work very much and September Truth Advance was perfect. I recently attended church at Old Furnace twice and heard Brother Albert Martin preach. They have a fine congregation, many nice young people, and much interest in their Bible class."—Mrs. J. Morgan.

In a letter to the Word and Work, Cpl. Monroe Franklin, stationed in South Carolina, commends highly the 20th Century Christian published in Nashville, Tennessee, as a clean, helpful religious periodical. We carry an article from Brother Franklin in this issue of the Word and Work.

De Ridder, La.: "I am glad for the opportunity of working in the La. field. I am now holding a meeting here in De Ridder which is to continue about twelve days, the Lord willing. This is the sixth

meeting I have held or had a part in this summer.

"We hope to begin Bible classes in Brother J. M. Forcade's home about November 5. The plan is to cover the entire New Testament in about five months. Brother Forcade is inviting others who may be interested to come and study with us. They have a large home with several spare rooms."—Dennis Allen.

Camp Taylor, Ky.: "Camp Taylor has just closed the best revival that it has enjoyed in many years. Brother Orell Overman of Lexington, Kentucky, was the evangelist. The sermons were brought with unusual power and effect, attendance was very fine throughout, and a genuine revival spirit was evident. Seventeen came for primary obedience, and seven came for reconsecration and membership. On the first day of the meeting, before Brother Overman arrived, a young man was baptized. We have reason to feel that others were almost persuaded and hope and pray that they will respond to the Gospel at regular services."—J. R. Clark.

The Highland church, Louisville, is announcing a protracted meeting to begin November 5, with Robert Boyd of Johnson City, Tennessee, as visiting evangelist.

## R. H. Boll Program

Beginning Sunday morning at 7:45, November 11, we hope that Brother Boll can speak regularly each Lord's day over WGRC. Those in reach of this station should announce it in their congregations.

Let us also remember to listen to Brother E. L. Jorgenson over WAVE each Wednesday at 1:45. He has been bringing some good messages. A Seminary quartet is now appearing on this program by arrangement of those who sponsor this time on the air.

Alexandria, La.: "On the 26th of August we began an effort to bring the gospel to the people of Alexandria, Louisiana. A tent belonging to the Mt. Auburn congregation, Dallas, Texas, was used as a place of meeting. We were greatly as-

sisted by Fulton Curtis, Harry Praetner, John Mayeux, Tommie Arnold, Miss Marguerite Conway, and Laurie Burgess. Excepting the last one mentioned these young folks are from other places in Louisiana. They deserve mention for their earnest efforts. Their presence and help in the services contributed much to the success of the meeting.

"Brother F. S. Spaulding of Borden, Indiana, did the speaking. His lessons indicate that he is faithful and true to the Lord in preaching the word. Brother J. Edward Boyd of Maxville, Fla., did his part well as song leader. Six confessed their faith in Christ and put Him on in baptism, and one who had recently returned home from service in the army rededicated his life to the Lord. We feel grateful to Brother Robert Boyd of Johnson City, Tennessee, and to all who contributed to the fund used in this work. For by their prayers and fellowship the door for preaching the word was enlarged, and the light of their candlestick was seen in a dark place.

"Brother J. Edward Boyd has accepted an invitation to live at Glenmora, La., and work with the church there in evangelistic work. We are glad to have him and Sister Boyd in this section of Louisiana."—W. J. Johnson.

#### **Davis City, Ia., Bible School**

"We have in view another two month's reading and study of the entire Bible during January and February. We would like to hear from any desiring to take the course this winter. We have regular school hours each day, and night sessions for public speaking, lectures, reviews, and vocal music, making an interesting and profitable course. Write soon if interested."—Wm. J. Campbell, Davis City, Ia.

Dugger, Ind.: "Our revival effort with Brother Howard Marsh of Sellersburg, Indiana, doing the preaching was a blessing to all who attended. The church was greatly strengthened and twelve responded to the invitations extended. Five of the twelve were baptized, five placed membership with us, and two were restored and reconsecrated their lives to the Savior. Brother Marsh is a zealous worker and a

forceful speaker. Our work together was very pleasant. The congregation did splendid personal work all through the meeting.

"Brother Frank Mullins began a series of sermons at the East Jackson St. church of Christ in Sullivan, Indiana, Sunday, October 28."—Maurice Clymore.

#### **Welcome Home!**

Service men, there has been a certain void and emptiness in our churches since you boys were called to the colors of your country. Now you are coming back one by one and we welcome you with overflowing hearts! How happy we all are at the prospects of your return!

There is a crying need for more young men to take public part in our church services, to conduct mission work, and to establish Christian homes. After your sobering experiences and in the face of present ominous world conditions, we hope that some of you will feel called of God to dedicate your lives to the ministry of the word. Even the government is offering its help to make it possible for you to receive needed training.

Some of you young men were already preaching some and now we hope that you and others will give your whole time to this good work, as the Lord opens the way. If such is your desire and purpose of heart we would be glad to hear from you. Refresh our hearts with this good news! The future church is calling!

#### **Another Reason**

The possibility that some of our home-coming boys will want additional school training is another reason we should have a Christian college in Louisville as soon as possible.

#### **Joint Thanksgiving Service**

The joint Thanksgiving service of the Louisville churches is to be held at the Fifth and M congregation this year on Thursday, November 22, at 10:30 A. M. Willis Allen has been selected as the speaker for the occasion. The special offering this year is to be given to the building fund of the Portland Christian School. The building Fund Committee hopes for a large, substantial offering. Pledges are also in

order. Some churches may wish to take up a Thanksgiving offering the Sunday before to be used in swelling this special effort.

#### **The Finest Gifts**

In this issue we are presenting some extra ad pages in view of holiday needs. We deliver goods to you at regular retail prices. Your business will help us to again enter into the New Year without a deficit. We solicit your book business this year, whatever your need, as we contact many publishing houses. Please get your order in early.

Brother Orell Overman reports a good meeting at Tell City, Ind., where Elmer Ringer is minister.

Three responded to the invitation during this meeting. This is the first revival that the church there has had in its new building.

We learn that Brother Jonah W. D. Skiles has accepted an appointment as Associate Professor of Latin at Northwestern State College, Natchitoches, Louisiana. His box number is 1135.

#### **Transcriptions**

The number of religious programs using the "Great Songs" recordings (a capella) has suddenly jumped to about 20 stations. Five to seven hymns in each disc; price \$10 prepaid.

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## **HOME-GOING OF TWO CHRISTIANS**

### **H. Clint Ramsey**

Among the many who have been called away by death in this day and time are at least two who are keenly missed in the Portland community. On August 5, Brother H. Clint Ramsey went to be with his Lord. Not only is his passing sorely felt by his faithful wife and two daughters at home and his two sons in the service, but also by the little Rowan Street mission, where he was Sunday School Superintendent and an active church worker. Our loss is his gain.

### **Mrs. Josephine Mengelberg**

On September 5, the call came to Mrs. Josephine Mengelberg, mother of Ernest and Anna Mengelberg and Mrs. Victor McKinley. She had been up and about, though feeling somewhat indisposed. After the evening meal she was taken with a severe headache. Shortly after midnight death relieved her suffering. She is missed from that place which she so regularly filled on Sunday mornings in the Portland Avenue church. May we all remain faithful as she was, and look forward to a happy reunion. M. E. H.

## **ANOTHER TRIBUTE**

On the evening of August 5, 1945, just after the close of our meeting our beloved brother H. C. Ramsey passed away into the great beyond. It came as a shock although it was expected as he had suffered so long, still his passing was without a struggle or a cry.

His brave, heroic wife and four children are left to mourn his loss. Two of the boys, who are in the service, could not come back, although repeated and frequent appeals were made through the Red Cross. These two young men will miss their father who eagerly awaited their homecoming but was disappointed.

The Rowan Street Church will sorely miss his ministrations of love and service. He has co-operated with us in the Lord's work and we have had almost daily contact with them as neighbors, and have enjoyed their hospitality many times through the years. His departure has caused us and the church an irreparable loss as he was so useful in the services. With tender sympathy to his dear companion and children we bow in humble submission to God's will.

"Sweet will of God, still fold me closer  
Till I am wholly lost in thee."

Bro. and Sister Zahn.

## IS PROPHECY NON-ESSENTIAL

R. H. B.

Some years ago a widely known preacher remarked concerning the Boles-Boll Debate on "Unfulfilled Prophecy," "When I read Boll's statement at the outset that the questions under discussion did not affect any outward act of religious practice, any act of obedience in work or worship; in fact, they do not refer *directly* to the *present*, but have reference to the things that are to come of which the Holy Spirit speaks—then and there I lost interest in the whole thing." Evidently that preacher must have understood this to mean that the themes discussed were "non-essential," which to him meant the same as superfluous, needless, and useless. As another put it, the prophetic teachings are like the question of eating meats: we are none the worse if we eat not, nor any better if we eat (1 Cor. 8:7). Thus if we know these teachings of prophecy we are none the better for it, and if we don't know them we are none the worse off. Of course if that were the case it would be a foolish waste of time to discuss them at all. But one would wonder if that were so, why the Holy Spirit revealed these things at all (John 16:13); also why unfulfilled prophecy occupies so large a space in God's Book. And certainly those parts of Scripture would *not* be profitable for teaching or instruction. (2 Tim. 3:11.) Also we would have to wonder just by what test and standard we could distinguish the "essential from the non-essential" portions of God's word, and how we could know exactly how the dividing line runs.

We shall perhaps be told that these things are "not necessary to salvation." Undoubtedly a man may become a Christian before knowing some of this teaching; and conceivably some dear souls will get home without ever knowing some of these things. (*Some* of these things, I say; for some matters of unfulfilled prophecy enter into the very elements of primary teaching to sinners and new converts—1 Thess. 1:9, 10). But granting that some poor brother could get through on a very small bit of God's truth—would that be a good reason why we should all limit ourselves to what that poor brother knows? And should all he doesn't know be regarded as non-essential and unnecessary?

Moreover, there is quite a difference between guiltless ignorance, and wilful denial and rejection, of some parts of God's word. If that poor brother gets by on the barest fundamentals—would that excuse the man who could, but will not, know more of the word of God? For example, the modernists contend that belief in the "Virgin birth of Christ" is not necessary for salvation and that multitudes of the early Christians were saved without ever having heard or known anything of that. We might grant this much: but when those same teachers proceed to the conclusion that this excuses them from believing the record of Matt. 1 and Luke 1, and that they are free to flout and deny that portion of the gospels, it is another matter entirely. Every man is responsible for the light he has, and also for that which he could have had. To set aside any portion of God's

word as unnecessary and superfluous is a high-handed procedure, and does not reflect any honor on Him who gave us the Word.

George Washington Carver, the colored man of science at Tuskegee Institute told his students that "there are three sorts of ignorant folk: 1. Those who simply don't know; 2. Those who don't know and don't care; 3. Those who don't know and don't want to know. We have too many of the number two's and three's but it is argued further that since unfulfilled prophecy does not directly enter into matters of practical obedience it should not be taught to the troubling and disrupting of the unity of the church. This familiar argument so often urged in disparagement of prophetic teaching, raises two very serious questions.

1. Why should the teaching of prophetic truth trouble or divide a church? It is conceded that no part of God's truth should be taught in a factious spirit and in a divisive manner. But if a brother endeavors to set forth the teaching of any part of God's word as faithfully as he knows, and in a Christian spirit why should that cause trouble or disruption? If there are those who differ as to the meaning of the scriptures in question—brotherly discussion is always in order; and at the most, agreement to disagree until the one or the other or both together in faithful study come to see more clearly; that would be compatible with unity and love. But if the simple presentation of God's word causes "trouble," the fault lies not with the truth presented, nor with him who presents it, but with those who raise the trouble, whosoever they be; and all regardless of whether they be in the majority or in the minority.

2. If to avoid trouble some part of God's word is to be suppressed—what will be the outcome of that? Whither would such a principle finally lead us? Not to Christian unity, certainly; but to the establishing of human standards of what is to be taught and believed in the church. This is the principle of human jurisdiction over God's truth and over the faith of Christians—a principle that inevitably makes a "denomination" and sectarian party of the people who are committed to it.

But to go back to the statement in the opening pages of the "Boles-Boll Debate"—Whatever Brother Boll may have said it does not matter: the question does not turn upon him or any man but upon truth and principle. But that statement was not to the effect that those prophetic themes and teachings were unimportant, or superfluous, or of no practical value. Far from it, those who think that such an admission was made should read the *whole* statement. The questions under discussion (said R. H. Boll) are "indeed not unimportant; they have great bearing upon the Christian's outlook, motive, and spirit of service, and I believe that a proper understanding of them will profoundly affect our conception of God's ways and plans and the whole of His revelation." And that certainly is important.

Finally, some having persuaded themselves that the word of Prophecy is unimportant and rather indefinite, if not altogether unintelligible, and since nothing of any consequence devolves on its

meaning in any case—they feel free to make of it whatever they like, by which is meant what most agrees with their ideas and notions of how things ought to be. It is an accepted principle of hermeneutics, we are told, that obscure passages of scripture are to be interpreted in the light of plain passages. But this good general rule must be applied with reverent caution and care. It is easy to count those passages as “plain” which are familiar to us and which favor our convictions, and those passages which seem to differ from what we know (or think we know) may seem to be “obscure,” and would therefore be lightly passed over. The danger would be then that we would see, never anything more in the Bible than what we have already seen and understood, for the rest would be “obscure” and unnecessary. But of all people simple Christians who claim to stand for “the whole counsel of God” should keep their minds open to *all* God has to tell us, and endeavor to gain a true and comprehensive knowledge of all the word of God.

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### “HIMSELF HE CANNOT SAVE”

Dennis Allen

God sometimes uses the words of His enemies to express His deepest truths. As the Chief Priests, scribes, and elders stood looking at the cross on which their rejected Savior hung, they sneered, “He saved others; himself he cannot save” (Matt. 27:42). Yet in those words of scorn, they revealed unwittingly the deeper meaning of the cross—a meaning we have well-nigh lost sight of today. Christ could not save Himself if He would “save to the uttermost them that draw near unto God through Him.” His life was above reproach, but that life could not save until He took the reproach of the world’s sin upon Himself and bore it on the cross: “Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in him” (2 Cor. 5:21).

There is also a message for us today in those words uttered by the enemies of the Lord. It is not enough that the messenger of Christ preach His gospel faithfully in its purity and simplicity. It is not enough that the name of Christ be exalted in that message. The message will not be with power until Christ shines through the messenger, until men see Christ in the messenger.—*The Evangelist*.

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### BOOK REVIEW

**God and the Nations**, by Harry Lacey. Loizeaux Brothers, 19 West 21st Street, New York, N. Y.

In this book the author presents in clear, forceful style the scriptures dealing with the subject in hand. Those who avail themselves of the privilege of reading this book will not regret the time spent. One’s conception of God, in the various spheres in which He acts will be greatly enlarged. This reviewer was especially impressed with the author’s continued reference to the scriptures. In fact it is simply an unfolding of the word on this subject. It is a book for our day.

F. S. Spaulding.

## THE LAST HOURS

E. L. J.

He is rising now from the Passover table — the Lord, surrounded by the Twelve. He lays aside his humble garments, as once He laid His glory by. There, in the full consciousness of who He was, where He came from, and where He was going, He stoops the lowest yet, to wash His disciples' feet. It seems that even Judas received this symbolic cleansing; but to no avail for him. It was then the Savior became so greatly troubled saying, "One of you shall betray me." "Lord, is it I," they cry out one by one; and Judas leaves the room.

Now the Lord opens His heart to them, in some of His most intimate words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. \* \* \* I am the way, and the truth, and the life."

They leave the upper room; and now they are probably moving slowly toward the garden. Here is a vine, in this city of vineyards, clinging to its trellis like a baby to its mother's breast; and the Savior is saying: "I am the true vine; my Father is the vinedresser; ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." And on through that chapter, and the next, he speaks to them of fruit-bearing, of answered prayer, and of Christian love; of that coming Holy Spirit, His other self, His very heart, that He would send—to the world, the great convicter; to the church, the great Comforter. And then He tells them of His coming death and that their sorrow should be turned to joy; and of the peace that was to come to them, through his conquest of the world.

At the seventeenth chapter of John we enter the Sanctum Sanctorum, the holiest place of Holy Scripture. It is the great high-priestly prayer before the passion. At its close He crosses to the garden. Yonder, in the shadow of the olive trees, He kneels to pray, to pour out His soul with strong crying and tears, with sweat like drops of blood: "Father if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Thrice He prayed this, until the angels came to strengthen Him.

But now His hour has struck. Comes the traitor, Judas, in the lead of the mob bearing swords and staves, as if our Savior were a robber! He is quickly led away for trial—last of all before the Roman governor. Pilate the weakling, Pilate, the politician, (*who suicided ten years later*) tried with all his weak might to liberate the Lord; for in the plans of God, the very judge who tried our Lord, and who delivered him up for crucifixion, must vindicate Him; he must pronounce Him innocent: "I find no fault in this man," said the Roman governor.

But soon we see the Savior on the "Via Dolorosa"! Up the stony

hill He goes, the road that has never been traveled by you or me. Calvary is not a very high mountain; but oh, it casts its long shadow down the centuries!

There, on the skull-shaped mountain, they fulfill unwittingly the great Messianic prophecies of the suffering Savior—the twenty-second Psalm, the fifty-third chapter of Isaiah, and others. They part His garments among them, they cast lots upon His vesture, they spit upon Him, they wag their heads at Him, they taunt Him, saying, "He saved others, himself he cannot save." And they did not know how true that was:

There they drove the cruel nails through those feet that had left their trail of blessing all through Judea and Galilee; those hands that had been lifted to pray, to heal, and to bless!

While on the cross, He spoke the seven famous sentences: first, almost beyond believing, "He prayed for them that did the wrong" (Who follows in his train?) The last almost, that mighty cry, "It is finished!" One word only in the Greek: "Finished!" It is the word the Romans used to write across a note that was fully paid: "Finished!"

Finished, those years of labor, those awful hours of anguish on the cross; but most of all, God's great redemption plan was finished. God had now kept His holy Passover; the Lamb slain from the foundation of the world had been offered, for my sin and yours! It was said of Samson (who pulled down the temple of the Philistines upon himself and upon them), that he had accomplished more in his death than in his life. Just so, in that dying hour, the Savior laid great hold on the pillars of Pagan superstition on the one hand; and, on the other, on the dead and powerless ceremonialism of the Jews, that He might lay them in the dust alike.

But now, the western sun is sinking low, and the Sabbath is drawing on. Two men, both Christian Jews, and both of them Senators, with Pilate's leave, remove Him from the cross. And as they take Him down, the lovely Son of God, now marred past recognition, and as they wrap Him in the linen and lay him in the sepulchre which was hewn out of the rock, it seems to me I hear one, Joseph, say: "Brother Nicodemus, it is a strong and rock-girt sepulchre. I had thought that some day, when they close my eyes and fold my hands, I might lie here myself; but nothing is too good for Him!" "Yes, Brother Joseph," Nicodemus may have answered, "I know! Once, some years ago, I talked with him; I went by night, for I was not too sure. But somehow, life has never been the same since then; and I know, though He is dead, that life can never be the same again. But O I had hoped—hoped that it was He who should deliver Israel."

It was fitting that the bier of the great King should be borne by noble, loving Senators! And thus they rolled a great stone to the door of the tomb and departed. There He too kept Sabbath. And He rested well; for he was very tired!

Oh no, the story does not end there—only for the present! There is great good news to follow, when the Sabbath is past!

## “FEED THE FLOCK”

Cpl. Monroe Franklin

In 1 Peter 5 an exhortation is given to elders to “Feed the flock —not by constraint, nor for filthy lucre, but of a ready mind.” In 1 Tim. 5:1, 2, verses of great meaning, “Rebuke not an elder, but in-treat him as a father; and the younger men as brethren; the elder women as mothers; the younger (women) as sisters, with all purity.”

Paul also tells Timothy (1 Tim. 4:12, 13) to “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give (heed) attendance to reading, to exhortation, to doctrine.”

From the light of these scriptures and because of the positive nature of Christianity itself it is evident that *all* who call themselves Christians should ever be about their Master’s business, doing all in the name of the Lord, to bring others to and to keep others in CHRIST.

I have seen churches where leaders were busy with the building program, or the preaching of the pure gospel to the community near by and at far distant fields, and all this should not be minimized in the least, nor should it take the place of “Training up in the nurture and admonition of the Lord” those already in the fold or family of Christ.

It has been my lot to be acquainted with a congregation where many of its youthful members were from non-Christian homes, broken, divided, and where the atmosphere makes it hard to live a Christian life. That is why we are faced with a challenge to teach more perfectly all souls, and why we cannot excuse ourselves by saying “Let their parents teach them at home.” We are to teach all nations and everyone.

Everyone who will spend a little time thinking of what part READING has to do with character development will agree that our dreams, aspirations, thoughts, manner of life, are determined greatly by what we read. Especially is this true when we are not able to choose all our associates.

The leaders of the church in the future must have correct spiritual development today if that church is to be as Christ would have it. If we spend our time in reading novels, current events, questionable magazines, cheap literature, and are so pre-occupied with this life’s problems and pleasures that we neglect or fail to read the Bible, and to seek righteousness, fail to read literature that will uplift, enlighten, and cause spiritual growth, then I fear that what is too obvious now (division, contention, strife, quarrels, self-seeking) will only increase — and will Jesus find faith when he comes?

Having a year in the former C. C. C. and nearly three years in the army, I see the need of literature of a Christian nature for youth, written by Christian men and women for the encouragement, enlightenment, and upbuilding and strengthening of the faith and for the growing love and knowledge of CHRIST. We youth are faced with

science-so-called, with modernism, sectarianism, agnostics, atheists, and all too often the corrupt speech of the world, the temptations of the flesh in all alluring forms; all of which is enough to cause one to give up and follow the road of least resistance if it were not for a faith in Jesus as the Christ, the Son of God.

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## THE INNER HOUSE

J. H. McCaleb

"It's not enough that I refrain  
From words that wound and leave their sting,  
If in the heart there shall remain  
The stains of spite and bickering.

"Each selfish impulse soils the clean  
And tidy chambers of the mind.  
To keep my inner house serene  
The thoughts that dwell there must be kind.

These verses express exactly the sentiment and the principle that we have been talking about from time to time. They were taken from the sport page of a daily newspaper. There is a lot to be learned from playing the game on the square.

Surely Christianity should include all of the good that there is. And it does. The failure is in ourselves. Too often we hide behind some technicality, or ritual, or form, to cloak the wicked venom of our hearts. And so the man on the outside looks in. He sees nothing lovely and turns to the sport sheet for his inspiration. These things ought not to be.

God's word is plain and clear on the subject of the inner man. It goes so far as to state flatly and definitely that nothing we do is worth anything if it is not activated by love. Writhe as we may under the truth, we cannot escape it. It is the test of whether we are truly Christians. God knows assuredly, exactly what is in our hearts. And I am convinced that we know pretty well ourselves. The man on the outside can only guess. However Jesus makes this statement, "By this shall all men know that ye are my disciples, if ye love one another."

The real battle ground is in the heart. Either the Devil gets it or it belongs to God. John uses some strong language when he says that if we claim to walk in the light and hate our brethren, we are liars. Your heart will tell you exactly where you stand. If your heart condemns you, God is greater than your heart.

Love God, and love the brethren. Everything springs from these two fundamentals. Without this love, all else is vain. To be a Christian there must be both sincerity and truth.

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"No chance is there after death to repent and receive pardon. Only they who die in the Lord are blessed, and only they who live in Christ die in Christ."

## BEN'S BUDGET

Ben. J. Elston

If one is safely to study one's self it must be in the light of divine revelation, even then with utmost, prayerful care. On duty, consciously or unconsciously, from birth, how properly serious are the obligations of life. I permit not any admission that God violated any correct moral standard in creating man, just as He did. Unlimited in all that is good, incapable of all that is evil, He will be finally fully vindicated in His plans and doings by all intelligent beings. The ill-disposed may forfeit His blessing; they cannot escape His power. The last stubborn knee must bow; the last unwilling tongue confess.

If we "think on these things"; Whatsoever is true, honorable, just, pure, lovely, of good report; virtuous, praiseworthy"—as it is our duty to do (Phil. 4:8), we will be graciously preserved in a life on earth that will be happy and useful, and that God can use to His glory and our eternal safety. To our knees, to Jesus—to *duty* and *praise*.

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### I DARE SAY THAT—

*It Is Possible*, for those who are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and found to be true.

*It Is Possible*, to cast all our cares upon Him daily and to enjoy deep peace in doing so.

*It Is Possible*, to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

*It Is Possible*, to see the will of God in everything, and to receive it, not with sighing, but with singing.

*It Is Possible*, by taking complete refuge in divine power, to become strong through and through; and where previously our great weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish today an opportunity—through Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are DIVINE POSSIBILITIES, and because they are His work, the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit—TO WALK WITH GOD.—H. C. G. Moule.

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"The grace of God always takes care that wherever pardon is given love shall be ensured; for the Holy Spirit co-operates with the work of Christ, and if we are cleansed from the stain of our former evil through the blood of Christ, we are renewed and changed in the spirit of our minds by the Holy Spirit."—C. H. Spurgeon.

# THOUGHTS WORTH WHILE

D. H. F.

## THANKSGIVING

"Praise God from whom all blessings flow."

"Rejoice always, pray without ceasing; in everything give thanks."

"You may rest upon this unfailing truth, that there neither is, nor ever was, any person remarkably ungrateful who was not also insufferably proud."

"God is pleased with no music below as much as the thanksgiving songs—the harmonies of grateful souls. We can set our deeds to the music of a grateful heart and seek to round out our lives into a hymn—the melody of which will touch the heart of every fellow pilgrim, and the power of which shall not be evanescent, like the voice of the singer, but perennial like the music of the spheres."

## WHERE THE PRAISE BELONGED

*Oh that men would praise the Lord for his goodness* (Ps. 107: 8). When General Douglas McArthur returned to Melbourne from his victory in the Solomons, he was escorted to a great hall and given an ovation. When he arose to respond, he said, "To almighty God I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor and the power and the glory."

## THE BEST SOURCE OF INSTRUCTION

It is related that one of his hearers once asked, "How is it that Mr. Bramwell always has something that is new to tell us when he preaches?" "Why," said the person interrogated, "You see, Brother Bramwell lives so near the gates of Heaven that he hears a great many things that we don't get near enough to hear anything about."—Spurgeon.

## PRAYER IN SERVICE

Modern church life in general, has become exceedingly complex. In every congregation there are staffs and leaders, committees and organizations for this, that and the other thing. In church bodies we have the same situation on a larger scale. The machinery is cumbersome and complicated and for its efficient functioning much manpower is required.

Every church worker, however, must constantly be on the alert against some grave dangers. It is so easy to become mechanical and to regard the service of Christ mere routine. And it is so easy to magnify the importance of the machine and to slight the spiritual values which alone can justify the existence of machinery.

Against both dangers the church worker will guard himself by the cultivation of a deep and ever-deepening devotional life. No matter how busy he is, he will not neglect *prayer and the study of the Scriptures*. So he maintains contact with his Lord and the divine life in him will not perish. He will not become a castaway while preaching to others or serving others.—*American Lutheran*.

## WHAT IF SHE HAD FAILED HIM

In one of our cities a daughter of a minister in her midteens had a girl friend of about the same age who lived in one of the palatial homes of the city. On one occasion the minister's daughter went to spend the night with her friend. When they went to their room to retire, the daughter of the manse explained that she had a custom of reading a chapter in the Bible every night before going to bed, and asked her friend for a Bible. She had none, but said she would run downstairs and get her mother's. Then real embarrassment began. The mother had none. There was not a copy of the Bible in that beautiful home. The young girl said her prayers, went to bed, and thought no more about it. A week or two later, the mother in that home told the minister of the incident, and said that it had brought her and her husband under deep conviction. Some weeks later the father, the mother, and the daughter made a profession of their faith and united with the church. That simple act of loyalty to Christ on the part of the minister's daughter brought a whole family to the Saviour she loved. What if she had failed Him that night? What if we fail Him by following the "multitude to do evil?"—From *Christian Observer*.

## CONSISTENT ADVENTISM

Dr. J. C. Masee has told how when a young man he was persuaded to attend a theater much against his will. After being seated, he quickly got up. "What are you doing?" asked his friends. "I'm getting up," he replied. "But where are you going?" they urged. "I'm going out," said he. "But you just came in." "See here," added Dr. Masee, "I'm a Christian; I believe the Bible, and my Bible tells me that Jesus my Lord is coming back to this earth, and that He may come at any time, and *I don't want Him to catch me here.*"—*S. S. Times*.

## THE LIGHT-GIVING NAME

One day I stood by the death-bed of a woman who was dying a terrible death from leprosy. She was unable to speak, and the nurse said, "She will not hear you, she is unconscious." I leaned over the bed and spoke into her ear one word—Jesus. The dying woman heard, her eyes opened, and a smile lit up her sadly disfigured face. She nodded her head, as though she would say, "Yes, I know the name!" and then her spirit winged its way to the glorious home of the redeemed. I knew what she meant by that smile and the nodding of the head—she had gone home resting on the name of Jesus. That matchless name floodlights the dark corridors of death!—*The Witness*.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds (souls), if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

# “FAITH OF OUR FATHERS”

E. L. J.

The remarkable and powerful argument that follows was offered by Campbell to his readers as a reprint in the *Millennial Harbinger* in 1832. It is much more than a defense of “the literal interpretation of prophecy”; it is a master essay on the pre-millennial advent of the Lord. Campbell’s brief introduction shows that he regarded it “worthy of a very candid and attentive consideration.”—E. L. J.

The following *Twelve Reasons* for the literal interpretation of prophecy afford a condensed view of the reasonings of that host of writers and preachers now agitating the British Isles, on the personal appearance of the Saviour anterior to the Millennium. The pamphlet containing them was forwarded to us by Mr. Begg. We have also received other files of English periodicals, and expect soon to receive others, declarative of the rapid progress of these sentiments in England and Scotland. In the following reasons there are some applications of scripture which are of questionable propriety; but, upon the whole, they are worthy of a very candid and attentive consideration.—Editor, *Millennial Harbinger*.

## TWELVE SHORT AND GENERAL REASONS

**Why those passages in scripture which refer to the Second Advent of our Lord, previous to the Millennium, should be interpreted literally: Extracted from the Works of Messrs. Noel, Cunningham, Begg, A Spiritual Watchman, etc.**  
Published by James Nisbet, London, 1831.

I. Every part of the Jewish Tabernacle was typical of things to be established in and for the church *in this earth*. Its sacrifices were types of Christ’s perfect sacrifice; its priesthood a shadow of his priestly office; the tabernacle itself a complex volume of hieroglyphics; the Holy of Holies a type of heaven itself. Now as every other part of the tabernacle was typical of what was to be accomplished in this earth, it is to be inferred that the Spirit of God, in directing the erection of a typical heaven upon earth in the midst of the camp of Israel, in which the glory of the Lord was visibly present, did thereby clearly signify to the church that there is a period in the dispensation of the fulness of times, when heaven itself, or the glorious manifestation of Jehovah, *shall come down to this earth* by the personal presence in it of the Lord Messiah.

II. Jesus is entered into heaven in the character of our High Priest. All the morning of the great day of Atonement, the Jewish High Priest was employed in offering sacrifices, first for himself, and then for the people. He then entered into the Holy of Holies with the blood of the victims, having first taken a censer of coals from the brazen altar, and strewed incense on it, that he might go within the vail amidst the cloud of smoke which this sweet perfume emitted. During the time of his disappearance, the people mourned, and

were humbled on account of their sins. But as soon as he had sprinkled the blood, and offered the incense, *he put on his gorgeous robes, and coming forth to bless the people*, turned their sorrow into joy. In all this he typified the true High Priest, who is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, and that with his own blood, and the incense of his own intercession, there to appear in the presence of God for us. During his personal absence, his church on earth is in a depressed and suffering condition. It is a time of humiliation and a conflict, warfare and reproach, under which they are upheld, and comforted, by the indwelling of the Holy Ghost. But as the great High Priest of his church, the Saviour has another office to perform, which is, *to come forth to bless them*, to complete their redemption in body as well as in soul, and to bring their days of mourning to an end. This he will do, when in the true gorgeous robes of his Priesthood he shall appear in his glory. \* \* \*

III. In typical illustration it is an invariable rule that the *type* is always inferior in worth, and in the scale of creation, to the *Antitype*. Thus Moses, Joshua, David, Solomon, etc. show how the less is always the type of the greater. Even the sun, moon, and stars, are inferior in the scale of creation to the sovereignties which they represent. Now it is strongly insisted on by those who are opposed to a *literal* interpretation, that the decisive passage, Daniel 7: 13, 14, is simply a *figure*, denoting the conversion of the world by the spread of the Gospel. \* \* \* It is clear that there can be no dispute concerning the time of this Advent, as to whether or no it precedes the Millennium. The only question is, whether it be a spiritual or a personal coming? Now throughout the scriptures, Christ is the *great antitype*; yet if this be not taken in its plain literal sense, Christ would appear merely as a type of the progress of his own Gospel in the heart of man, and therefore a type signifying something infinitely inferior in dignity to that which was pointed out by the morning and evening lamb of the daily sacrifice.

IV. In the scriptures the reigning of the saints with Christ is not referred to merely as a state of future prosperity which the church in the latter days was to expect, but as the comfort and encouragement, of the people of Christ in *every age*; as something in which they were *personally interested*, and as intimately connected with the resurrection from the dead. The truth is, this is the glory to which the *suffering church* \* \* \* is elected, being predestined not only to be partakers of Christ's mercies, but to be partakers of the throne of his glory.

V. All the prophecies which relate to the sufferings and humiliation of the Saviour were fulfilled *literally*. Why then should not those prophecies which relate to his exaltation and reign upon earth be in like manner literally accomplished? If we are at liberty to spiritualize all those prophetic declarations which foretell Christ's reign in glory, how can we blame the Jews for adopting a similar mode of interpreting other predictions not more clear and less numerous? \* \* \*

VI. To those who oppose the literal interpretation of the passages in scripture which refer to the approaching Advent of our Lord, it must appear singular that there is not in the Gospels or Epistles the slightest reference to such a period of peace and purity as the Old Testament prophecies everywhere represent, as still to be enjoyed *on earth*. Yet in the New Testament, so interwoven are the intimations of the coming of our Lord, and resurrection of the saints, with all reference to the millennium, that if these events are placed *after* that happy time, *then* undeniably there is not the most distant allusion to it. If Paul refers to the Millennium when the sons of Abraham shall be grafted into their own olive tree, it is when the Deliverer shall come out of Zion, Rom. 11:26. If Peter alludes to it, as the times of restitution, it is when the Lord shall *send* Jesus Christ, Acts 3:20. If the same Apostle refers to the Millennium, when the promise of God, uttered by the prophet Isaiah, should be fulfilled, of new heavens and a new earth, when Jerusalem shall be created a joy, and her people a rejoicing (Isa. 65:17, 18), still with these new heavens and new earth our views are again directed to the coming of the day of God, which day of the Lord will come as a thief in the night, 2 Peter 3:8-13.

VII. On the supposition that Christ was not to return till after the Millennium, it would appear surprising that he should not have included that long term of holiness and happiness among the signs which shall precede his coming, Matt. 24. After the world has for thousands of years been torn by dissension, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign. But the words "*immediately after the tribulation of those days,*" Matt. 24:30, prove that the coming of the Saviour shall precede the commencement of the Millennium, and therefore its existence could not have been given as a sign of his approach.

VIII. When the disciples asked (Acts 1:6) Lord, wilt thou at this time restore again the kingdom to Israel? (and this question was put after their understandings had been opened, that they might understand the scriptures, Luke 24:45) our Saviour did not reprove them for cherishing expectations inconsistent with his design, as he did on occasions when this was really the case; but on the contrary gave them every reason to believe that their hopes were well founded. This also proves that at the period of his ascension, the Apostles did expect that he should personally restore the kingdom to Israel.

IX. The Jewish church, overlooking the series of predictions which related to Christ's humiliation, and fixing their attention only on those which foretold his exaltation, expected with perfect unanimity from Daniel 7:14, and other prophetic passages, that the Messiah would come as a glorious king to reign in the midst of them—ignorant that he must *first* suffer many things. The ancient Christian church did in like manner understand the passages of the Old Testament, now adduced by those who advocate a literal translation, as signifying the real, personal, and glorious advent of the

Messiah. This strong fact is proved by the writing of St. Barnabas, Justin Martyr, Irenaeus, Cyril of Jerusalem, Tertullian, etc. It has been justly remarked by an anonymous writer on another subject, that "those who lived nearest to the Apostles must have best known the minds of the Apostles." \* \* \*

X. In the New Testament there are three noun substantives used to signify the advent. *Apokalupsis*, revelation; *Epiphaneia*, appearance; *Parousia*, coming, or presence. [Citations are given.] A review of these passages will satisfactorily prove that these words are used to signify the second personal coming of our Lord; nor does it appear that any of these words is ever used to denote the spiritual or figurative appearance of any person. It is remarkable, too, that the word *Epiphaneia* was particularly employed by the Greeks to denote the appearance of their gods with circumstances of outward splendor. Now, the coming of our Lord to destroy the man of sin previous to the Millennium, in 2 Thess. 2:8, is expressed by the union of two of the above nouns: *te epiphaneia tes parousias autou*," "by the bright shining of his coming": and if neither of these nouns can singly denote a spiritual advent, much less can they when conjoined; and if each of them, when employed separately, means a personal manifestation and presence, much more must they when united. Since, therefore, the glorious coming of Christ takes place at the destruction of Antichrist, and since this destruction occurs (by the unanimous consent of the church of God in all ages) before the Millennium, it follows that Christ comes in glory to judge the world before that period.

XI. When the Lord and his Apostles would inculcate the necessity of watchfulness upon those who profess to acknowledge him as their Master, the language is remarkable. They do not address them in such words as these, "Watch, for death is hastening"; "Be ready, for shortly you must leave this earth"; but thus they do warn them: "Watch, therefore, for ye know not the hour your *Lord doth come*." "Be ye also ready, for in such an hour as ye think not, the *Son of man cometh*." In fact, death is a subject to which the Lord and his Apostles seldom refer, and which they do not bring forward as an incentive to watchfulness and preparation. *The coming of the Lord*, the second and glorious *appearing* of the divine Saviour—this it is which they urge upon us, and by the consideration of which, in connection with the events which are then to take place, they endeavor to overcome the inherent slothfulness of our nature, and stir us up to activity in the work of God, and to watchfulness over our hearts and spirits. \* \* \*

XII. The first event which distinguishes the advent of our Lord, Matt. 25:31, is, that he shall *sit on the throne of his glory*. If it is not *till the advent* that he shall thus sit on the throne of his glory, it necessarily follows that he is not *now sitting on that throne*. Accordingly he himself assures us, Rev. 3:21, that the throne where he now sits is that of his Father (in heaven); and his words necessarily imply that this session on his own throne is yet a future event.

If we further inquire what is the identical throne on which Messiah, the Son of Man, shall sit, we find an answer in the well known prophecy of Isaiah 9:7: "He shall sit upon the throne of David, and upon his kingdom, to order it, and establish it." Confirmatory of which, are also the words of Gabriel to his virgin mother, Luke 1:32: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Unless, then, we identify the throne of David with that of the Eternal Father, which would be blasphemy, we must acknowledge that the session of Messiah on his own throne is a distinct event, and belonging to another period.

The judgment in Matt. 25:31 commences therefore when the Son of Man sits upon the throne of his father David. Now, is any light thrown upon the chronology of this stupendous event by other passages of Scripture? In Matt. 19:28 will be found the following remarkable words, spoken by our Lord to His Apostles: "Verily, I say unto you, that ye who have followed me, in the regeneration, *when the Son of Man shall sit in the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the parallel text of Luke 22:28, 30, there is to be found the additional circumstance that it is in the kingdom of our Lord that this promise is to be fulfilled: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Now the precise time when this kingdom of the Son of Man shall be established is manifest from Dan. 7:13, 14, wherein the prophet sees the Messiah brought near to the Ancient of Days, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. And that this event coincides with the beginning of the Millennium is generally acknowledged as a main and leading principle of prophetic chronology, even by the opponents of literal interpretation. We read of no other kingdom given to the Son of Man than the one mentioned in this passage of Daniel, and the corresponding texts of the Apocalypse; and at the close of the dispensation of the kingdom, we learn that he delivers it up to the Father, that God may be all in all, 1 Cor. 15:24.—*Millennial Harbinger*, 1832, pages 438-444.

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### ARE YOU GUILTY?

God in His word distinctly proclaims that the Christ, the only true Christ, Christ Jesus, is a divine being, is God.

Whoever then refuses to accept Jesus Christ as His divine Savior and Lord, is guilty of the enormous sin, the appalling sin, of rejecting God.

No imaginable sin that any one can commit against any human being can by any possibility be so great, so outrageous, and so damning as that of trying to rob this undeniably divine and infinite Person, Jesus, the Christ, of the absolute faith and whole-hearted worship which are His rightful due.—R. A. Torrey.

# COMPANION BIBLES

The two styles of Bibles presented on this page have exactly the same paging, but are put up in two sizes of types. A young person thus may use the smaller type now and change to the larger type later, retaining the same paging. These Bibles are in the American Standard Version.

Large Type Edition

Small Type Edition



Sample of Minion type  
 you, that by my mouth the Gan-tles  
 should hear the word of the 'gospel,  
 and believe. 8 And God, who know-  
 eth the heart, bare them witness, 'giving  
 them the Holy Spirit, even as he



Sample of Onyx type  
 And there the weary are at Prest.  
8 There the prisoners are at ease to-  
 gether;  
 They hear not the voice of the task-

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## NELSON BOURGEOIS REFERENCE BIBLE—No. 172X

Specimen of Type

8 And Peter answered unto her,  
Tell me whether ye sold the land  
for so much? And she said, Yea,  
for so much.



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<p>that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Gal'i-lee, preaching</p>	<p>desert places: and they came to him from every quarter. 2 And when he entered again into Ca-per-na-um after</p>
---	--

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### Specimen of Type

<p>6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the</p>	<p>into an upper where abode both and James, and and An'drew, Phil Thom'as, Bar't</p>
--	---

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Size of page, 3¾ x 4¾ inches.

### Specimen of Type

<p>of all that which also I received; that Christ died for our sins according to the</p>	<p>12 that I the</p>
--	----------------------

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## Bold Face Type Testament

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### Specimen of Type

<p>burdens. 6 And the same day Phá'raoñ commanded the task-masters of the people, and their officers, saying, 7 Ye shall no more</p>
--

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2 who can bear gently w for that he himself also is and by reason thereof is bc

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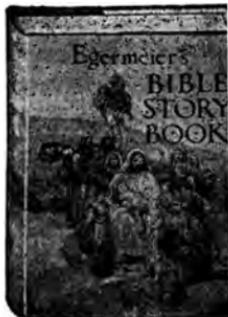
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