

THE WORD AND WORK

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WE ALL SHALL NOT SLEEP

(1 Cor. 15:51)

“We all shall not sleep”
What ineffable bliss!

There are some standing here
Who may even taste this.

The rapture, the glory,
The sudden surprise;

This moment a mortal,
The next in the skies;

This moment oppressed
By earth's sorrowful strife,

The next in the beauty
And fullness of life!

“We all shall not sleep”
But changed all shall be;

Made like unto Him —
When our Lord we shall see!
— Mrs. Geo. C. Needham



Words in Season

R. H. B.

CHRISTIANS ASLEEP

"Sleep" in the scriptures has both a good and a bad connotation. In the one sense it is one of God's most precious blessings. ("He giveth his beloved sleep." Ps. 127:2.) And, to His own, death itself is but a falling asleep. They shall never know the awful horror of death (John 8:51) because Christ tasted death for them: they "fall asleep in Jesus." (1 Thess. 4:14, 15; Acts 7:60.) This is sleep in its good meaning. But in some contexts it also has a bad significance. "Simon, sleepest thou?" said the Lord to Peter in Gethsemane; "Couldst thou not watch one hour? Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." (Mark 14:37, 38.) There are times when even the blessing of physical sleep must be foregone, that we may watch and pray. (Eph. 6:18.)

THE STATE OF SLEEP

When one is asleep he is oblivious to his surroundings. He does not know what is going on. He lives in a dream-world. He does not realize his situation, he is unconscious of his state and danger. He is inactive, indifferent. It is a death-like state, from which he must be awakened to the realities of life. It is a condition that aptly illustrates the spiritual torpor that comes over men, and is therefore often used in this sense. "Awake thou that sleepest", says Paul to careless Christians in Ephesus, "and arise from the dead, and Christ shall shine upon thee." (Eph. 5:14.) The Christian may sometimes wander in "by-path meadow", and walk on "enchanted ground", where a deep, spiritual torpor befalls, which like the effect of the fabled lotus makes him forgetful of home and heaven, and of his calling and place in the world. He has forgotten the cleansing from his old sins (2 Peter 1:9.) He remembers not the love that snatched him as a brand from the burning. He walks in vain self-confidence, unmindful of the snares and pitfalls in his path. What will be the result of such a state? Therefore the warnings and admonitions to Christians. "Be sober, be watchful; your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour." So writes Peter (1 Peter 5:8). Paul likewise: "Wherefore watch ye, remembering that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:31.)

THE NIGHT IS FAR SPENT

It is especially with reference to the times in which we live that we are so exhorted. "Ye hypocrites," said the Lord to the multitudes of His day, "ye know how to interpret the face of the earth and of the heavens; but how is it that ye know not how to interpret this time?" (Luke 12:56.) There is a like stupor upon Christians today. "And this" says Paul, "knowing the season, that already it is time to

awake out of sleep. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Let us walk becomingly as in the day. . . ." (Rom. 13:11-14). So likewise to the Thessalonians he writes: "Therefore let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken, are drunken in the night. But let us, since we are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him." (1 Thess. 5:7-10.)

The sleepers will be startled out of their slumbers—alas, too late—by the thunders of judgment. So shall it come upon the whole world. But the warning comes to those who are Christ's also. Theirs it is to look forward, alert and ready, to His coming to receive them unto Himself. "Take ye heed, watch and pray, for ye know not when the time is. . . . Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark 13:33-37.)

And to the unfaithful church at Sardis the Lord says, "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I come upon thee." (Rev. 3:3.)

THE SUMMONS OF POWER

Looking back now to Paul's exhortation in Eph. 5:14—"Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." Who is "He" that says this? Certainly our Lord and Savior Jesus Christ. Where and when did He say this? The nearest, so far as we can read in the record, is John 5:25—"Verily, verily I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The word of Christ has power. When He spoke to the impotent man at the pool of Bethesda, "Arise, take up thy bed and walk," power went forth in and through His word—just as when in creation "He spake and it was done; he commanded and it stood fast." When He spoke to the corpse of the widow's son at Nain, "Young man, I say unto thee, Arise," His word of authority and power pierced through the bars of the realm of death and gave life to the dead. When Jesus came walking on the storm-tossed waters of Galilee, and Peter spoke to Him, "Lord if it be thou, bid me come to thee on the water"—the one word ("Come") from the Lord Jesus enabled him to do that which humanly would have been impossible. So here also we have a word of authority and power: "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." To those who hear, who accept it as indeed the word of the Son of God, it will bring an awakening, as life from the dead, and the promise of His divine light. My brother, have you been asleep? And will you now by faith in Him hear His word of power? "They that hear shall live." Will you hear Him?

PROPHECIES OF CHRIST

R. H. B.

In answer to the question whether the Scriptures are inspired of God, whether indeed God has spoken in time past by the prophets, and in these last days unto us by His Son—we have already shown in former articles the irrefutable testimony of prophecies of events long foretold and long afterward fulfilled—such prophecies as only the One who knows all things could have given. They are the official stamp and seal of God upon His word from of old.

Of these prophecies those concerning the Messiah, our Lord and Savior Jesus Christ, are the most wonderful. His birth, His descent, His deity and humanity, His life, His death, His resurrection, His exaltation to God's right hand, His coming and kingdom—these were minutely foretold in the holy scriptures long centuries before He came. Christ Himself based His claims on these prophecies. "Ye search the scriptures," He said to the unbelieving Jews, "because in them ye think ye have eternal life; and these are they that bear witness of me." (John 5:39.) And He added, "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?" John 5:45-47.)

Again, after His resurrection, to the two as He walked with them on the way to Emmaus—"O foolish men, and slow of heart, to believe in all that the prophets have spoken... And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24:25-27.) In the same chapter—"And he said unto them, These are my words which I spake unto you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24:44.) This summary, "the law of Moses, the prophets, and the psalms," included the whole of the Old Testament scriptures, as the Jews had them then, as they still have them now, and as we have them in our Bibles.

The apostles, when preaching to Jewish hearers, also based the evidence for Christ on the O. T. scriptures. Thus Peter on Pentecost, Paul at Antioch in Pisidia. In Thessalonica, "three sabbath days (he) reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead..." (Acts 17:2,3.) The evil deed of the dwellers in Jerusalem and their rulers was due to the fact that "they knew him not, nor the voices of the prophets which are read every sabbath"; and thus they "fulfilled them by condemning him." (Acts 13:27.)

Such fulfilments of the predictions concerning Christ not only vindicate the claims of Jesus as the Christ, but at the same time authenticate those scriptures as the Word of the One who knows the end from the beginning, and from ancient times the things that are not yet done.

THE MARVEL OF MESSIANIC PROPHECY

And how strange these prophecies were—sometimes clear and

direct, and others again cryptic and veiled, to be recognized only in their fulfilment; often seemingly contradictory and impossible, yet found to be harmonized in Him of whom they spake. Who would have dared to think that "the woman's seed" of the primeval prophecy in Gen. 3:15 would actually be just the *woman's* seed (Gal. 4:4)? How utterly confounding was the Prophecy of Isa. 9—"unto us a child is born, unto us a son is given, and the government shall rest on his shoulders, and his name shall be 'Pele-yoez, El-gibbor, Abi-ad, Sar-shalom'"—for thus to this day in the Jewish Old Testaments it is given, untranslated, in Hebrew words; as if they had been afraid to give it in the English—"Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace." The thought must have seemed well-nigh blasphemous that an actual child, born of a human mother, should bear such a name. No, no—that could not be—it must be "highly figurative"! Yet just so it came to pass.

Again there are the clear predictions of a descendant of David, according to the flesh, who should sit on David's throne, whose dominion would be from sea to sea, and from the river to the ends of the earth, in whose days the righteous would flourish and abundance of peace till the moon be no more; and his wonderful reign described in Isa. 11. Yet this same One (for it could be no other than He) appears in Isa. 53 as the suffering servant of Jehovah, despised and rejected of men, wounded, bruised, slain; whose days are prolonged and the pleasure of Jehovah prospers in His hands. In the 22nd Psalm, a thousand years before it was fulfilled, the crucifixion is portrayed; in Ps. 16 His resurrection and ascension to God (as set forth in Peter's sermon, in Acts 2); in Ps. 110 His exaltation to God's right hand, and His eternal priesthood after the order of Melchizedek.

The limits of this article would be far exceeded if we took up the direct prophecies concerning Christ one by one. But volumes could be written (and have been) concerning the types, and the foreshadowings that run through the histories and prophecies of the Old Testament—the prophetic significance of the sacrifices—Abel—the Passover—the all-but-perfect picture of the Messiah in the story of Joseph; scenes in the life of David, of Solomon, of Samson, of Jonah, of Daniel; agents, incidents, events, mentioned casually, without any design, yet now seen to bear testimony to Jesus Christ our Lord. Well did Briggs conclude his monumental work on Messianic Prophecy with the following beautiful words:

"None but God could give such prophecy; none but God can fulfill such prophecy. The ideal of prophecy and the real of history correspond in Him, who is above the limits of time and space and circumstance, who is the Creator, Ruler, and Savior of the world, and who alone has the wisdom, the grace, and the power to conceive the idea of redemption and then accomplish it in reality through the incarnation, crucifixion, resurrection, ascension, and second advent of His only begotten and well beloved Son, very God of very God, the Light and Life and Savior of the world."

ON THE AUTHORITY OF CHRIST

Finally however we accept Jesus Himself as Lord and as the Son of God, and His word as authoritative concerning the Old Testament Scriptures, and for all the New Testament, whether His own personal

word or that of His inspired messengers and ambassadors. It needs no further proof. The attacks of unbelievers and cavillers cannot deny the light and truth of the four gospels. They are self-evidencing. The character of Jesus Christ there portrayed is inimitable, and far from the possibility of human invention, or human conception. He spake as never man spake; He did the works which no other man ever did; He lived and died as never another did or could have. To believe in Him is alone all-sufficient foundation of the faith that "all scripture is given by inspiration of God."

"As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes of future events; and from whom can come prediction except from Him who knows the future?"—Smith's Bible Dictionary (Complete Edition).

SOME THOUGHTS ABOUT THE HOLY SPIRIT

"Theophilus"

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." The testimony of the Holy Spirit for Christ is contained in the sacred writings left us by the apostles and evangelists of our Lord. So important is the witness of the Holy Spirit, that Paul informs us, "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3). So mighty is the Spirit's testimony in this written word that it is called "the sword of the Spirit" (Eph. 6:17) and described as a sharp "two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4:12.)

Yet let us not think that we have the Spirit locked up in a book, or that all the Holy Spirit there is is only there. This would be as fatal an error as supposing that He does not pervade at all the words of the Bible. We are not interested in declaiming on the workings of the Holy Spirit, in conversion or otherwise, apart from the preached word; preaching that word is our obligation, not preaching the Spirit. Still we are not taught that the operations of the Spirit are limited to our preaching of the word.

Far from it. Jesus taught us "the heavenly Father will give the Holy Spirit to them that ask him" (Lk. 11:13). The Spirit which we received as a gift when we were immersed into Christ (Acts 2:38) we may be filled with (Acts 13:52). Let us not minimize His workings or forget to ask the Father for His benefits. The same Spirit for which we pray is our helping to prevailing prayer. Read Romans 8:26-28 carefully.

This Spirit we may quench (1 Thess. 5:19). This Spirit we may despise and insult (Heb. 10:29). But we may (wonderful thought!) have His communion and fellowship by God's grace (2 Cor. 13:14). Why choose the harder part?

ROMAN CATHOLIC ADVANCE IN POWER AND PRESTIGE

The "Converted Catholic", a magazine published from New York City, sends out the following circular. It should have wide distribution. The threat of Rome's totalitarianism is second only to that of the Kremlin.—Editor.

The advance of Roman Catholicism in America during recent months is reflected in many phases of our national life. The Roman Catholic lobby in Washington has successfully used its influence to obtain public funds for its hospitals. More and more state and national political officials are Roman Catholics. These people in their strategic positions are using their influence to further the welfare of the Roman Catholic Church.

In many American communities Roman Catholics were a definite minority group only a few years ago. Today these communities are awakening to the fact that Roman Catholicism controls the majority groups. Roman Catholic voting groups, public officials and civic groups are gaining more and more control of local affairs.

In many states public tax funds continue to pour into the coffers of Roman Catholic schools. Powerful labor unions are, in many areas, under the influence of the Catholic Church. In many American communities today Protestants are shocked and alarmed to find themselves a minority group discriminated against and even persecuted by Roman Catholic interests.

All of this advance on the Roman Catholic front is according to careful plans. The Roman Catholic hierarchy has as its avowed aim to control American religious, political and social life. The powers in Rome can certainly find cause for self-congratulation in the advances made by Roman Catholicism in America over the past few years.

Again in a circular letter the editor of the "Converted Catholic Magazine" writes as follows:

Are we alarmists? Is Roman Catholicism and its way of life a real threat to our American freedoms and evangelical Christianity? Do we need a concentrated democratic and Christian action?

Rome's avowed and now open purpose is to "Make America Roman Catholic." Part of their plan to overtake America is through key civic personnel. Scores of these politically active Romanists have key positions in every seat of government from local to federal. To remain a participating Roman Catholic, each one of them *must* place church loyalty above civic duty. This, when Rome is as totalitarian as Moscow.

A retired Brigadier General of the United States Army, Herbert C. Holdridge, states: "In fulfillment of my oath to defend the Constitution of the United States, and within my duties as a responsible citizen, I present these charges against the *secular, political Hierarchy* of the Vatican in Rome, and its representatives in the United States, as subversive of our Constitution, and as a grave danger to our Republic and our free institutions. . . .

"Not only do high public officials not act to check this subversive force, but they actually fraternize publicly with its agents, lend them

the prestige of their high office, and give aid and comfort to a declared enemy. Many officials of the United States, in violation of Article 1, Section 9, Paragraph 8 of our Constitution, have accepted Papal decorations and honors, unquestionably being influenced in their subsequent judgments and actions in favor of the Vatican." SHOCKING? We remind you *it is not just political integrity that is in jeopardy in America; readers, it is our entire democratic Christian heritage.*"

These notes are much worth our consideration.

DUTY

J. H. McCaleb

"That is my duty."

A statement of this kind immediately raises the question: "What is my duty?" Then comes a long series of analyses that are as wide and varied as the people who make them. No two persons think alike as a natural process.

There is no question that devotion to duty is a great characteristic. One who lacks this sense of responsibility cannot be trusted to carry his part of the burden. However, an attempt to circumscribe and limit the description of duty can lead to grave mistakes. To carry out one's obligations fully, he must be willing to go beyond a limited definition. As one has said, an attempt to define duty is many times an attempt to avoid it.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

So answered the Lord when a lawyer tried Him by asking the definition of the great commandment of the law. It is evident that this description of duty demanded the whole of a man's life. Jesus really meant it when He stated that a man must lose his life in order to find it.

Do you want to do your duty? You will find that you will have to cast aside the shallow ideals of a human creed and follow with a whole heart the joy of serving God and man.

The error of sacramentarianism is the ascribing of virtue to the elements (the water, the bread, the wine) or to the act in itself.

Ovid says, "What is lawful is insipid. The strongest propensity is excited toward that which is prohibited." Cp. "Stolen waters are sweet . . ." Horace, another pagan poet, says, "I see the better things and approve of them: I follow the worse."

THE ISRAEL OF GOD

J. R. Clark

“And as many as walk by this rule, peace be upon them, and mercy, and upon the Israel of God” (Gal. 6:16). Who are the Israel of God? There are many who think of the church as being the Israel of God or “spiritual Israel.” And they are so sure of their ground that they apply it to a wide sweep of Bible teaching, directing it into new channels. The above Galatians passage is their chief proof text. But neither this nor any other Bible text really says that the church is the Israel of God.

Let us notice this verse closely: “And as many as shall walk by this rule, peace be upon them, and mercy, . . .” Who are these if not a portion of the church? They are glorying in the Lord Jesus Christ; they are crucified unto the world and the world unto them; they are walking as new creatures in Christ. Such is the rule laid down in the two preceding verses by which they walk. Then the next word in our passage is “and”—“and upon the Israel of God.” Peace and mercy be upon “them” and upon the “Israel of God.” This passage doesn’t say that the whole church is the Israel of God. To the contrary two groups are set forth in the text: “them” and “the Israel of God.” We conclude that the Israel of God are the *Israelites* who have been converted to God—not the whole church, nor the Gentiles.

In Romans 2:28 we read: “For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; . . .” The point of the context of this whole passage is that, first, the Gentiles are under sin (Romans 1); next, knowing that the Jews would feel that they were in a different category from the Gentiles in this regard, Paul proceeds in Romans 2 to deflate them to their normal size, showing that they too were under sin. Their Jewish birth and mark of circumcision alone did not render them acceptable to God. If he would be a real Jew, as God intended for a Jew to be, he must match his outward circumcision with inward circumcision of the heart. From the Old Testament viewpoint such must be a doer of the law and not a transgressor (2:25); or from a New Covenant view, inward circumcision comes with accepting Christ as Savior, to either Jew or Gentile. While Gentiles thereby become spiritual, they do not become “spiritual Israel.” Only Jews can be spiritual Jews.

Let us look now at Romans 9:6: “But it is not as though the word of God hath come to nought. For they are not all Israel that are of Israel:” In his message to the Romans Paul was putting the Gentiles on an equal footing with the Jews as to the Gospel. This bewildered the Jews. Were not they the chosen people of God, and had not He made certain specific promises to them? And now God was receiving the Gentiles as their equals. Had the word of God come to nought? Paul assures them to the contrary. Then he proceeds to show them that they are not all Israel, that are of Israel. Beginning with Abraham he narrows true Israel down step by step. First he shows that Ishmael was rejected and Isaac and his descendant ac-

cepted; next, Esau is seen to be rejected and Jacob called. As he continues he declares the absolute sovereignty of God to accept and reject at His pleasure: "So then he hath mercy on whom he will, and whom he will he hardeneth" (v. 18). "And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved:" (v. 27). In fulfilling His promises to the remnant, God fulfills His promises to true Israel—it is not as though they come to nought. Thus "they are not all Israel, that are of Israel" does not mean that the Gentiles are "spiritual Israel".

While the Gentiles are reckoned for a seed of Abraham, the father of the faithful, yet they are not thereby "spiritual Israel."

Romans 11 pursues this thought further. Paul begins this chapter by declaring that God did not cast off His people—the Jews. First, He shows that their rejection is *not total*, for always there was a remnant: even in Paul's day there was a remnant according to the election of grace (11:1-10). In the remainder of the chapter he points out that their rejection is *not final*. Their temporary fall opened the way for the Gentiles to be saved. He argues that if their *fall* (their relapse) brought blessing to the Gentile world, then what will the receiving of them be but life from the dead?—a veritable revival! (Vs. 12, 15).

To the grafted in Gentiles he says, "Be not highminded, but fear." The God who could cut off the natural branches (the Jews) and graft in wild branches, could certainly cut off the wild branches and graft the natural branches back into their own olive tree. So says Paul.

Then in verses 25 to 27 he tells them plainly: 1. that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in, 2. that then all Israel shall be saved (the remnant nation that is living when Jesus comes), 3. that this will be when the Deliverer comes out of Zion and turns away ungodliness from Jacob and takes away their sins. The "all Israel" which shall be saved (v. 26), is thought by some simply to refer to the church or "spiritual Israel." This is out of harmony with the whole context. The chapter is contrasting the Jews and Gentiles, showing what is happening to the Jews, how the Gentiles are coming into blessing, and how it will all turn out in the end to the Jews.

To call the church "spiritual Israel" robs Israel of their future heritage, which is not being honest with God's word, nor fair to His chosen people. God promised that it shall come to pass in that day, that the Lord will set His hand again *the second time* to recover the remnant of His people ...the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). This is not the restoration that took place after the seventy years captivity, but it is a "second" restoration "in that day". Jeremiah (23:5-8) says that this gathering of the Jews will be when the Righteous Branch is raised up to reign as king—at this time Judah shall be saved and Israel shall dwell safely. Amos (9:15) says they shall be no more plucked up out of their land.

In the first restoration only a few of Judah were restored to Palestine, but in this gathering both Israel and Judah will be restored to

their land (Ezk. 37:15-23). This has not taken place. They are yet scattered; they have never dwelt safely or permanently in their land. Also "all Israel" have not been saved. And this restoration is to be in the day that the righteous Branch reigns as king—thus it couldn't refer to the restoration under Nehemiah. Christ is now at the right hand of God on God's throne. Thus Christ is not now on David's throne (which is rule over Israel from Dan to Beersheba). Since when did the Father's throne become David's throne?

Thus we conclude that "the Israel of God" is not the church, but Jews who have turned to the Lord for salvation.

EVERLASTING GOSPEL

"The Christian religion and the true church have been always oppressed . . . There never has been a genuine follower of the Lord Jesus Christ that was not an afflicted and oppressed man, either in person, property, or character; and while the dragon's head has life in it, it will not, it cannot otherwise be . . . All that is wanting for Christians to be more hated, and to be more slandered and persecuted, is more similarity to Jesus in character, or a little more power on the part of those who surround the throne of political power. No kingdom of this world has yet become the kingdom of Jesus Christ.' —Alexander Campbell, *Millennial Harbinger*, 1833, p. 71f.

The angel of this everlasting gospel announces the good news that the suffering days of Christians are numbered—that the hour of judgment has come—the the Lord is about to recompense his enemies, and to commence His reign over all the kingdoms of the world. We closed our first essay on this subject, saying that not one of the kingdoms of this world had become a Christian kingdom—no kingdom of this world has yet become a kingdom of Jesus Christ. Let us now examine this assertion with all attention.

Christians there are in many of the kingdoms of this world. In all the American states, in all the European kingdoms, in some of the Asiatic and African nations; but not one of these states, nations, or tribes, as such, is a kingdom of Jesus Christ: for one of the very plainest reasons of the world—not one of them is governed in person by Jesus Christ; not one of them acknowledges Him as its king and administers His laws. Not one of them became a kingdom by adopting His constitution, and avowing allegiance to Him as governor in all things.

Says one well versed in the policies of the nations, and in the laws of Christian ethics, and all the writings of the Christian teachers, "No nation can be governed by the New Testament alone, nor by the principles which it inculcates; for were we to take Jesus for our King, the Romans or some unchristian kingdom would come and destroy our country and government; for Jesus would not allow us to have a sword or a cannon by which to avenge our wrongs—nay, He would have us to turn the other cheek when smitten in the face; and when compelled to go one mile, to make it two." Grant it in all its force; and what follows? That no one kingdom can become a kingdom of Jesus Christ until all kingdoms become His; and then it follows that the New Testament is only adapted to Christians while

citizens of other kingdoms, being under the governments of those who know not God, and obey not the gospel of His Son. Hence the New Testament is only written and adapted to Christians in a suffering state—not as triumphant, not as having the reins of government in their hands.

But the time will come and that very soon (sooner than many can be persuaded) when “the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions (kingdoms) shall serve and obey Him.” But this is not until one like the Son of man shall come on the clouds of heaven, and come to the Ancient of Days, and be brought near before Him; and there be given Him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve Him.

The government of no nation is now in the hands of those who acknowledge the rights of Messiah—nay, the best government of this world (our own) may be in the hands of a Turk, a Jew, or an atheist, for aught our constitution cares. And this very government is indebted for its comparative excellency to the follies of other governments in making a court religion, and in causing all, both small and great, to bow to the idol or creed which those in power prefer. The New Testament being only adapted to Christians in a suffering state, it never can mount the throne, not become a court religion; and, therefore, any religion called Christian, which has been by law established, has been an impudent imposition or base counterfeit, and not the religion of Jesus Christ. When Christianity gains the throne, Jesus Christ will place it there Himself; and wherever He sets up His throne, from that place shall go forth the law adapted to His subjects in their triumphal state.

We again repeat it, from the sermon on the Mount, to the 4th verse of the twentieth chapter of Revelation, every address delivered to Christians contemplated them as suffering adversity. At different periods of the prophecy we have the anticipated triumph spoken of; we hear the echo from afar, saying, “Alleluiah! for the Lord God omnipotent reigns!” “Rejoice over her, ye saints, and apostles, and prophets, for God has avenged you on her.” “The kingdoms of this world have become the kingdoms of our Lord and of His anointed, and He shall reign for ever and ever.” But till Jesus appears in the clouds of heaven, His cause and people can never gain the ascendant. Now is the time for fighting the good fight, the time that tries men’s souls, the time for the perseverance of saints, the time for suffering with Him, that with Him we may reign.

No kingdom now on earth can be regarded as a kingdom of our Lord, because they were all founded by the sword. Ambitious aspirants, political demagogues, successful warriors, triumphant military chieftains laid the foundations of them all. Although revolution may have in some instances changed the sceptre, still they were all founded of our ancestors; of institutions founded by the valor and sealed by the lives of our fathers. A seven years’ war was the price of our political redemption, and fifty years’ taxation the expense of our liberties. The groans of the dying and wounded, the tears of widows and orphans, the millions of dollars, and the years of travail

are yet remembered, at which our political birthrights were valued. But do we forget, or do we not believe that "all who take the sword shall perish by the sword"? Is not this the universal fate of all the nations of the world? And can we expect an exemption from this unchangeable law? We cannot. The injustice, cupidity, ambition, oppression, which are found in our political institutions, will doom this nation to the vials of vengeance, and cause it to go the way of all earth, before the triumphant day of the Lord come. How rapid is the progress of corruption, and how certain its consummation!

This is the age of improvement in every thing—but morals. Labor-saving expedients spring up like the grass that grows upon the field: but is human labor lessened? Are the toils and drudgery of life diminished by it? Not in the least: for as soon as one invention is adopted, it opens a new field for speculation, new objects of enterprise, and the ever active passions in the human breast impel the children of the flesh into everlasting toils. There can be no radical amelioration of society under the influences which now govern the world. The bonds of friendship, the leagues of society are founded in cupidity or ambition, or in family pride. The social qualities of our nature are all touched with this political magnet, and all our affections move on the hinges of time and sense.

Our religion, if from it were subtracted the cupidity of its teachers, the pride of party, the rage of proselytism, and all the machinery which these propel, would be fritted down to dimensions which would make the humblest Christian in the land hang his head and be ashamed of himself.

But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed.

Let it be noted, then, that the first and capital item in the everlasting good news, is, that the hour of God's judgment has arrived; that the day of vengeance has come, and that every nation, and kindred, and tongue, and people are concerned in it, and to share in its terrors. —Alexander Campbell, in *Millennial Harbinger*, 1833, pp. 119-122.

PROPHECY ESSENTIALLY INTELLIGENT

"Prophecy is not only essential to the Word of God and to its interpretation, but is inseparable from intelligent living, intelligent preaching, and intelligent stewardship and service. It is noteworthy that the prophetic portions of the Word were written for the most part in times of great distress and of apostasy, and in times when judgment of God was impending. The prophetic word is peculiarly the message for the hour of the present world crisis. It is not only the privilege but the solemn duty of every one to whom the testimony of God is committed to give voice to the certainties to come." —John F. Walvoord.

LESSONS ON THE FIRST EPISTLE OF PETER

R. H. B.

Woven all through Peter's first epistle, if we are acquainted with his personal history as recorded by bits in the four gospels, we shall find allusions and reminiscences of his association with the Lord Jesus Christ during His earthly ministry. There also we get a picture of the man Simon Peter—a man brave and bold and outspoken, deeply devoted to his Lord, of a strong and decided character, a natural leader of men, though faulty withal, yet simple and natural and delightfully human. There also we get object lessons of the Lord's dealing with His own in mercy and in grace.

It would not be possible to give even a sketch of this background here; but it would pay the reader to review the highlights of Simon Peter's career.

1. His first acquaintance with Jesus (John 1:40-42).
2. His call to become a fisher of men (Matt. 4:18-20; Lk. 5:1-10).
3. His walk on the water (Matt. 14:25-31).
4. His first confession of Jesus (John 6:66-69).
5. The full confession at Caesarea Philippi, and sequel (Matt. 16:13-23).
6. His presence at the Transfiguration (Matt. 17:1-8).
7. At the foot-washing (John 13:1-10).
8. His threefold denial of the Lord (Matt. 26:69-75).
9. His re-instatement and final commission (John 21).

No man's life-story is of importance except as it is related to Christ. But for his contact with the Lord we would never have heard of "Simon Bar-Jonah." He would just have been another one of the many nameless and forgotten fishermen of Galilee. It was his relation to Jesus Christ that gave lasting significance and importance to Simon's life. (The same is true of our lives also.) At the first meeting the Lord called him by a new name, "Cephas", by interpretation "Peter", a "Rock" or "Stone"; and more fully confirmed that name to him on the occasion of his great confession (Matt. 16:13-20).

TO STRANGERS AND SOJOURNERS

In this epistle Simon Peter, as Christ's inspired apostle, fulfills his Lord's injunction: "Feed my lambs"; "Tend my sheep"; and establish thy brethren (John 21:15-16; Luke 22:32). He addresses his epistle to "*to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia*".

The words, "sojourners of the dispersion," require a bit of explanation. "The Dispersion" was a title applied to the whole scattered contingent of Jews that lived away from the home-land of Palestine. By captivity and exile at first, or later by the tides of fortune and circumstance, these children of Israel were carried away into other lands and detained there. But however long they may have lived in those countries, even though they may have held citizenships there, they never counted themselves as belonging to those nations or countries. They regarded themselves as "sojourners of the Dispersion."

Deeply enshrined in their hearts was their love and longing for their home-country, the land which God by oath and covenant had given to their fathers, to Abraham, Isaac, and Jacob, for an everlasting possession. When in the first captivity they were carried away to the enemy's land their grief found voice (as in Psalm 137):

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion
If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy."

And so it was evermore during all their exile, and through the centuries after. Wherever the Jew went—the countries where he abode were but the lands of his sojourning: his real home was the land of his fathers. Theirs was a sacred homesickness. Never could they forget the land—their land which Jehovah had given them. As a poet said:

"Take the bright shell from its home on the lea,
And wherever it goes it will sing of the sea.
So take the fond heart from its home and its hearth,
And 'twill sing of its home to the ends of the earth."

But it is not to sojourners of the Dispersion in general that the apostle writes, but "*to the elect* who are sojourners of the Dispersion" — that is to those Jews of the Dispersion who had received the name "Christians": some of whom were converted under Peter's first preaching (see Acts 2:5-14, 36-41). Peter attaches a deeper meaning to the words "sojourners of the Dispersion". After the like pattern of Abraham and Isaac and Jacob, they had become pilgrims, strangers, and sojourners by faith.

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went. By faith he became a sojourner in the land of promise, dwelling in tents with Isaac and Jacob the heirs with him of the same promise . . . These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth" (Heb. 11:8-13).

This thought runs through the entire epistle. The apostle writes to them as to sojourners, strangers, and pilgrims on the earth. As in Abraham's case three things enter into this pilgrimage: (1) The Call; (2) The Sojourn; (3) The Inheritance. These three recur again and again throughout the epistle. For them, too, as for Abraham, there was an inheritance (1:4, an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.") There is the sojourning, twice called "a little while" (1:6, 5:10). Then the call by which they entered into this wonderful life, 1:15; 2:21; 3:9; 5:10. Much of the epistle concerns the life and conduct of these so-

journers during the time of their sojourning (1:17f; 2:11f; 2:21-24). Read the epistle through with this thought in mind. For we, too, are but sojourners on the earth, strangers and pilgrims as Abraham was. We, too, like him, became such by the call of God, which to us came through the gospel. The greatest stranger was the Lord Jesus Himself, who has called us to follow in His steps. As one of our songs says:

“The sands have been washed in the footprints
Of the Stranger on Galilee’s shore,
And the voice that subdued the rough billows
Is heard in Judea no more;
But the path of that lone Galilean
With joy I will follow to-day;
And the toils of the road will seem nothing
When I get to the end of the way.”

“For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow his steps.” (1 Pet. 2:21.)

GOD’S ELECT

Let us now look again at the opening words of the epistle:

Peter an apostle of Jesus Christ to the elect who are sojourners of the Dispersion... according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. (1 Pet. 1:1, 2.)

These “sojourners of the Dispersion” were elect according to the foreknowledge of God the Father.” The doctrine of Divine election is clearly taught in the scriptures. If it is one of the deep things of God, we must observe the more carefully just what God says to us about it, refraining from unwarranted conclusions (for the word of God is inspired: our conclusions are not: they must always be tested by scriptures)—on the one hand avoiding “explanations” which would practically nullify what the Book says on the subject; on the other the extreme positions which would reduce it all to a fatalism. There is nothing in the doctrines of election, predestination, fore-ordination, that would release any man from responsibility toward God. Above all things we must repudiate the view that God has ever predestinated any one to be lost. It is God’s primary will that all men be saved and come to the knowledge of the truth (1 Tim. 2:4). If such is God’s will, He could not have *willed beforehand* (for that is the meaning of “predestinating”) that any man be lost. The question of God’s sovereignty and man’s free agency may to us be impossible of solution; but we can be assured of this that there is no unrighteousness with God. And on our part—we are never to regard any man as “non-elect” unless he has finally renounced the Lord; nor may Christ’s elect presume on their election, but are admonished to make their calling and election sure. In fact, election carries its own special responsibility with it. These elect ones who were “sojourners of the Dispersion” were “elect... unto obedience.” It behooves them therefore to “work out” their salvation, so freely received, “with fear and trembling,” seeing “it is God that worketh in you both to will and to work for his good pleasure” (Phil. 2:12, 13. See also 1 Pet. 1:17).

Nevertheless there is election. From among the many God chooses out for Himself some whom He blesses in a special way, never for their own sake alone, but always that they in turn may become a blessing to the many. Their election is "according to *the foreknowledge of God the Father.*" Peter alone uses this term, and he only twice. The first time in his sermon on Pentecost, when he told his hearers that Jesus of Nazareth was "delivered up by the determinate counsel and foreknowledge of God." This does not mean merely that God knew before what was going to happen, but in this case it means that God had afore purposed it. Thus he speaks also of Christ's coming "who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake" (1 Peter 1:20).

They were elect "unto obedience"—that is, God chose them in order that they might obey. The election is God's, the obedience man's response. "Seeing ye have purified your souls in your obedience to the truth, unto unfeigned love of the brethren . . . Peter says in this same chapter. Also they were elect unto the "sprinkling of the blood of Jesus Christ"—a word full of meaning to the Jew. There was the historic event of the passover (kept perpetually before their minds by its annual celebration) when the salvation of the firstborn and the deliverance of all the people from Egyptian bondage was effected through the sprinkling of blood. There was the dedication of the Mosaic covenant, when Moses sprinkled with blood both the book and all the people (Heb. 9:19-21). There was the great Day of Atonement (Lev. 16) when the highpriest entered within the veil and sprinkled atoning blood before the mercy-seat. And now in the sprinkling of the blood of Jesus Christ all the meaning of the O. T. blood-sprinkling—the cleansing, redemption, deliverance, remission of sin, finds the full fulfillment. To this unspeakable gift were they "elect according to the foreknowledge of God in sanctification of the Spirit," and (as Paul adds elsewhere) "and belief of the truth" (2 Thess. 2:13).

PERSONAL THOUGHTS

After the pattern of Abraham so are we, pilgrims and strangers on the earth. Let us not forget it. Much depends on how we consider ourselves in relation to the world and our place in it. We are "not of the world." Our hope and home is not here. Our citizenship is in heaven, whence also we look for a saviour . . ." (Phil. 3:20, 21).

There are just two kinds of people. The one sort is mentioned in Ps. 17:14—"men of the world, whose portion is in this life." Their whole aim and desire consists in their possessions and in earthly good. (The psalmist quickly distinguishes himself from this kind. See Ps. 17:15.) The other sort are the strangers, the sojourners and pilgrims on the earth. Have I realized that this is my place in the world?

When on a camping trip we are content to travel light. We don't want to be burdened with all the paraphernalia of the home comforts we have left behind. So the pilgrim and stranger in the earth can afford to get along with little: he is just passing through, camping out as it were. His good things—his inheritance and home is yet before. He is more concerned for it than for anything he may have here.

"*The dwellers on the earth*" mentioned in Luke 21:35, and seven times in the book of Revelation, are not just people who live on earth as we all do, but dwellers who are settlers here—who live in and for the world, as distinguished from those who are sojourners and pilgrims by faith.

Do not envy the people of the world for what they have and enjoy. That is all they have. That is all they are ever going to have. But you, if you are Christ's elect, have the prospect of the eternal inheritance. Your home is with God. "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." (Ps 16:11.)

"*Am I one of God's elect?*" If you knew that you were—how would it affect your life? Would it make you proud—or humble? Would it make you careless—or very earnest to be fit for the high destiny set before you? (1 John 3:3.) Would it make you feel above the common lot of mankind—their need, their trials, their lost estate? (Col. 3:12, 13.) Live as you would if you knew of a certainty that you are one of God's elect, and you will find it to be even so at last.

"*Elect unto obedience.*" Peter stresses obedience. "As children of obedience, not fashioning yourselves according to your former lusts..." (1:14). "Seeing ye have purified your souls in your obedience to the truth..." (1:22.) "They stumble at the word, being disobedient" (2:8). "What shall be the end of them that obey not the gospel of God?" (4:17.)

"*Grace to you and peace be multiplied.*" Grace first, before there can be peace. Why? See Eph. 1:7. What is "grace"? With what is it contrasted? (Rom. 4:4, 5; 11:6; Eph. 2:8, 9.)

In studying First Peter keep in mind that here Peter is fulfilling his Lord's commission to us: "Strengthen thy brethren"; "Feed my sheep" (Luke 22:32; John 21:17.)

Read the whole epistle in the light of chapter 5 verse 12.

WHO IS HE?

Who Was it that spoke to the slave-woman Hagar in the wilderness? (Gen. 16.)

Who was "Jehovah" that talked with Abraham in Gen. 18 and 22?

Who was the Angel that wrestled with Jacob?

Who was it that spoke to Moses out of the midst of the burning bush?

Who was the Captain of the Lord's host, before whom Joshua bowed in worship?

Who was "the Angel of His Presence" that went before Israel in the pillar of the cloud?

Who was it that spoke to Gideon in Judges 6, and the One whose name was "Wonderful" that spoke to Manoah? (Judges 13.)

Who was it that reproved Israel at Bochim? (Judges 2.)

Who was "the King, high and lifted up" whom Isaiah saw in his vision? (Isa. 6.)

Who is "Jehovah" that was sent by Jehovah in Zech. 2?

Who is the Messenger of the Covenant" in Mal. 3?

WHO IS HE? Can you tell?



Seed Thoughts

J. R. C.

A TRACT

A tract slipped in a letter
And backed with fervent prayer,
Can be the means of winning
A soul! a gem most rare!

To ev'ry class of people,
God's truth should now be given;
Good tracts are God's evangels—
Are sign-posts unto heaven!

O who will help distribute
The seed in every field?
God's promise is most precious—
He'll multiply the yield

Some day we'll come rejoicing,
When bringing in the sheaves;
But NOW'S the time for sowing
For fruit instead of leaves.

—Selected.

The Schoolmaster's Dream

I once read of a schoolmaster who, having helped many persons, trusted for salvation to his good works. One night he dreamed that he was climbing to heaven on a shining ladder, like Jacob's at Bethel. He mounted far up toward the sky, when he came to a place where the rounds were gone. Above him rose the ladder to heaven, but he could go no farther. He saw in this ladder his own good works, but saw that there were great deficiencies in them—sins of omission which he could not span. There was no hope of heaven in this way.

THREE INSCRIPTIONS

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, "All that which **pleases** is but for a moment."

Over the other is sculptured a cross, and there are the words, "All that which **troubles** us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "**That only is important which is eternal.**" If we realize the latter, we will not live for the passing pageants of the hour. —Christian Age.

WHAT IS HOME?

London Tid-Bits offered a prize for the best answer to the question, "What is home?" Here are a few of the bright answers which were received:

"The golden setting in which the brightest jewel is 'mother'."

"Home is the blossom of which heaven is the fruit."

"The father's kingdom, the children's, paradise, the mother's world."

"The jeweled casket containing the most precious of all jewels—domestic happiness."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus."

— o —

No glory of the Eternal One is higher than this, "**Mighty to save**"; no name of God more adorable than that of "**Saviour**," no place among the servants of God can be so glorious as that of an instrument of salvation.—Wm. Arthur.

— o —

I thank God that the Gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him.—D. L. Moody.

— o —

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Psalm 107:43).

— o —

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."
—R. C. Chapman.

WORTH REPEATING

A sour-faced churchman said to a little boy, "Don't you want to be a Christian?" "No," answered the boy, "not if it makes me feel as you look."

FAITH OF OUR FATHERS

E. L. J.

For the past five months, we have offered our readers these short but wonderful extracts from the great religious leaders of the past 200 years. A few more are given here; and a very fine summing up of their value, written by the compiler and editor of the century-old book, "The Time of the End." —E. L. J.

FROM JOHN RICHARDS, D. D.

(Congregational Minister in Hanover, N. H.)

"In every case of preaching the Gospel to a nation or tribe, it is a witness—sometimes only a witness for evil, but usually a witness for evil and a witness for good. Yet in no instance in the history of the world has it been the saving instrument to the many of such a nation or tribe, but only to the few.

"We reach, then, this conclusion. The Gospel has been preached in the world for eighteen hundred years, with just such results as our Saviour implied in Matthew 24, and in the great commission—for a witness; a witness resulting only in evil to the many, a saving instrument but to the few. There have been great fluctuations indeed, alternations of hope and disappointment, success and its absence. In Europe, ten centuries of dark ages, and then the Reformation; in New England, a great revival in the eighteenth century, and then forty years of adversity; in the nineteenth century, several seasons of general refreshing, with corresponding depression succeeding. But through all these ages God has been gathering in His elect, while the Gospel has been chiefly a witness in them that are lost. How long will this state of things, this general aspect of the church and the world continue? We answer, until the end; for that is what Christ declares: 'This Gospel of the kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come.'"

FROM DAVID N. LORD

(Editor of the Theological and Literary Journal)

"It is expressly revealed that Christ is . . . to descend visibly and assume the dominion of the race . . . He is to raise the holy dead from their graves; invest them with the offices of kings and priests; and cause them to reign with Him on the earth. He is to judge and accept the living saints and change them from mortal to immortal, and give them to live in unspotted rectitude and blessedness under His reign. We are explicitly assured, by the voice of the Redeemer himself, that they are then to be freed from the curse, want, toil, sorrow, death, brought on the race by Adam, and enter on a life, in that respect, wholly new."

IS SUCH TESTIMONY OF NO VALUE?

"The foregoing extracts demonstrate conclusively that the doctrines of the premillennial advent, the restoration of the earth to its Eden state, the reign of Christ with the saints on earth, and the duty of living in constant expectation of those events, are not novelties, but are sustained by venerable fathers, as well as by others in the church. There is the testimony of Gentile and Jew, of bishop, priest,

and layman, of prince and people, of churchman and dissenter, of Calvinist and Arminian, of reformer and martyr, of pastors of churches and missionaries of the cross of heathen lands. And, though the opinion of no man—whether he be “in surplice or in gown, in ermine or in lawn, or in royal robe,” or if he be arrayed in plain attire—is of any authority, except as it accords with the word of God, yet such testimonies from such witnesses are worthy of consideration by intelligent and pious minds. The fact that “so great a cloud of witnesses,” and men of such distinguished intellectual and moral worth, have found—some of them one, and some of them all—those doctrines in the Word of God, and have rested on them with comfort and hope, not only in the palace, but in the dungeon and at the stake—“not accepting deliverance, that they might obtain a better resurrection—this fact should lead all who venerate the Word to study well its teachings before they declare their indifference to such doctrines, or reject them as the vagaries of fanatical and unsanctified imaginations. What saith the Scriptures? If these witnesses speak not in accordance with God’s Word, there is no light in them. But if they do thus speak, how important is their testimony, or rather the testimony of the prophetic oracles, in the words of which they express their faith respecting the times in which we live!

Professed ambassadors of Christ may refuse to note the signs of the times or to return an answer to the question so oft and so earnestly put to them, “Watchman, what of the night?” they may select texts of scriptures as mottoes and annex to them brilliantly-framed human compositions which delight the intellect, and carry no disquiet to the unsanctified heart—amusing their hearers with fancifully-drawn theories of human perfectibility, and long years of peace before the judgment; but are they “faithful and wise servants,” who are giving the Lord’s household meat in due season? Are they obeying the injunction which the Lord has given to all, to “watch”?

Surely the path to safety is that in which the apostles trod. Ministers of the Gospel should preach as they preached, and Christians should believe as they believed; and then sinners now, as then, would turn “from idols to serve the living and true God, and to wait for His Son from heaven,”—not as an event in the distant future, not as one the day and hour or year of which is known, but one which may come at any moment, and which may be regarded as now emphatically nigh, even at the doors.

Said Hugh McNeile, in his Address to the Clergy: “My Brethren, watch, preach the coming of Jesus—I charge you, in the name of our coming Master, preach the coming of Jesus. Solemnly and affectionately, in the name of God, I charge you preach the coming of Jesus. ‘Watch ye, therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest, coming suddenly, He find you sleeping.’ Take care! ‘What I say unto you, I say unto all, watch.’”

NAME OF CHRIST

“Christ! I am Christ’s. And let the name suffice you,
Aye, for me, too, He greatly hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning for the end is Christ.”

NEWS AND NOTES

Miami Beach, Fla.: We had good meetings with the Hapeville (Atlanta) church last Sunday; spoke both times: They are fortunate in having not one, but two, fine preaching men living among them: Kitzmiller and Cook—not to mention the blessing that Salome Ogdon has been wherever she has lived and worshipped. —E. L. Jorgenson.

Meetings In and Around Louisville

A Gospel meeting and Vacation Bible School is to begin at Fishersville, Ky., on July 4, with Elmer Ringer as evangelist. Jack Curry is minister of this congregation.

The Highland Church, Louisville, is announcing a night Vacation Bible School, with classes for children and a class for adults. The Highland Church has had some successful evening Bible schools. Hours, 7 to 9. Vernon Lawyer, lately from Africa, has been asked to conduct a revival meeting for Highland in the fall. Watch for announcement.

H. E. Schreiner is to be at LaGrange, Ky., church in a meeting beginning July 24 and to continue for two weeks.

Elmer Ringer is to assist in a meeting at Jefferson Street Church of Christ from September 12 to 24. Plans are being made for Robert Boyd to come to Ralph Avenue church of Christ to hold a meeting in October. Hall C. Crowder is to assist Brother Marsh and the Sellersburg church in a revival from September 19 to October 2. The Shawnee church is planning an "establishing the brethren" campaign in the fall, using a different local area preacher each night for ten nights or so.

The Fall Bible Conference to be held in Louisville at Portland Avenue church is scheduled to take place from September 5 to 9. Speakers include H. E. Schreiner, N. Wilson Burks, J. R. Clark, Frank M. Mullins, Stanford Chambers, R. B. Boyd, Vernon Lawyer, Winston Allen, Homer Rutherford, H. L. Olmstead, A. J. Istre, Hall C. Crowder, and R. H. Boll. We are planning a morning Bible class, a panel discussion, a prayer period and hymn sing every day from Tuesday on. On one afternoon

there will be a meeting and open forum for women only. A full program should be printed in the Word and Work next month. N. Wilson Burks, 5341 Westhall, Louisville, Ky., is in charge of accommodations for visitors. Those who wish reservations in Christian homes should contact him.

Summer Camp Time Here

Our Summer Youth Camps will convene on the Kentucky Bible College campus at Winchester, Ky., this year. Those promoted from the fifth to eighth grades should come to Winchester on Sunday afternoon, July 10. Junior camp will continue until Saturday noon, July 16. Senior camp is from Sunday afternoon, July 17, to July 23.

Word comes that Junior camp is already full up and overflowing. Senior camp had only a few reservations left. Hall C. Crowder is camp director; Howard T. Marsh is assistant director.

Closed For Two Weeks

The Word and Work office is to be closed for remodeling from July 9 to 23, Lord willing. During these two weeks Miss Betty Knecht will carry on necessary work at her home, 2727 Bank Street, Louisville. Call CY 7422. She will have Vacation School supplies in her home, and can order Bibles and other book needs from publishers. You may address letters to the Word and Work address as usual. Read details of the Word and Work remodeling story elsewhere in this issue.

Send No Adult Literature

Dennis Allen of the Philippines reports that he does not need any more adult literature, but if any have clean children's literature and pictures he might use more of that.

News From Manila, Philippines

School is now under way, so we are quite busy. We have seven students enrolled in our training classes here so far. I am teaching two classes here and two classes in the Chinese school in the afternoon. Several of the boys in the training classes are staying here with us so that has involved extra work of painting, building clothes closets, etc., getting ready for them.

Yesterday we were privileged to witness a truly wonderful sight—a total eclipse of the sun. It was quite cloudy and even rained less than an hour before it became total. Yet the clouds broke enough that we could see it in all phases and we got a wonderful view of it totally eclipsed when only the corona was showing. It occurred at noon and we could even see stars in the sky. It lasted seven minutes. Then the first ray of light shot out. There was enough haze in the sky to make a beautiful rainbow around the sun. We were very thankful the Lord permitted us to see it.

Sunday, two from the T. B. hospital were baptized. They both were so happy and tried to express their appreciation in broken English.

Jim and Lucita Archer will be leaving by plane for the States this week. We will certainly miss them. —Dennis L. Allen.

MEETING AT NEW ALBANY

Brother Maurice Clymore closed a meeting at New Albany with the Cherry Street Church on June 26. Brother Bruce Chowning, the local minister, says Brother Clymore was well liked by the brethren. Five were baptized into Christ, one came for membership and two rededicated their lives to the Lord. Also on the last night nine of the leading brethren came forward to rededicate their lives, expressing a desire to do more in the Lord's work. During the meeting fourteen ministers were present.

Linton, Ind.: Things are about as usual around Dugger and Linton. The young people from the various churches of Christ in this area met Monday night at Worthington. It was our first time there. We had a good meeting with eighty present. We regretted so much that Brother Hines could not be with us. He had a bad accident Saturday on his tractor, which turned over with him. They rushed him to Indianapolis to the hospital and he is in fair condition. He has several ribs broken and one lung punctured.

We really appreciate the Kentucky Bible College Chorus. Their program was good and Paul Clark has done well with them. My wife said that there was just one thing wrong—Paul didn't sing enough himself. —Eugene Pound.

DALLAS, TEXAS

The Lord has blessed us in setting several records in Sunday School attendance at Mt. Auburn, lately. Had the best average attendance in June we've ever had. Three were baptized into Christ several weeks ago, and two placed membership recently. Bro. Lowell DeDoux is working with us this summer, and is a big help in many ways, and is in charge of all our congregational singing. He hopes to go to Kentucky Bible College this fall. —R. B. Boyd.

Kansas City, Kansas. I enjoy the Word and Work so much and find the Quarterly most helpful in my lessons. —Mr. Fred Kresin.

Geuda Springs, Kan. We are now at Geuda Springs, where Dollie's mother lives. This afternoon we go to Cunningham, where her oldest brother lives, and then tomorrow on west to Oregon to see my oldest sister for the first time since 1919. We will likely be back at Sellersburg the first of July. —S. D. Garrett.

Amite, La.: We are happy in our new work at Hayden's Grove. So far this month one man has obeyed the Lord and a man and woman have come back to repent.

Ken Istre is in a meeting in Crowley. His messages are rich, yet spoken so plainly that a twelve-year-old child can get it fully. I am sure he has the right approach.

The Word and Work continues to be above reproach. It surely is good to find it explaining God's Word and exhorting Christians rather than tearing down someone's work or character. May it ever so continue. —Antoine Valde-tero.

Alexandria, La.: We are planning our vacation school in conjunction with a meeting from June 20 to 29, in which we shall have Brother May of Sulphur, La., with us. We are looking forward to ten days of real revival.

The month of May was a good month for the work here at MacArthur Drive. One man placed membership with us and a younger man was baptized into Christ last Sunday. —A. J. Istre.

Ross Point Church, Baxter, Ky.: The work here is going along just fine. Attendance is on the increase, and interest high. Last Sunday was

a fine day with us: The Lord blessed us with one baptism and one reconsecration. Never in my life have I enjoyed a work as I am enjoying the work here, and my soul is truly feasting upon every issue of "Word and Work." I thank God for a people with whom I can work in peace being free to declare the whole counsel of God. —C. H. Wiley, Minister.

Jacksonville, Fla.: You will rejoice with us to know that we are constantly receiving greater blessings of God in the new work. Our attendance last Sunday was 56, on Sunday night we had 46, and the previous Tuesday night we had 34. Brother J. E. Boyd is with us now for the summer and we begin a series of meetings with him tonight. We have asked him to teach us on the "Meaning of Worship," "Christian Life," and "Indwelling of

the Holy Spirit." We have felt a serious unawareness of the understanding of worship. I feel that no church can develop if it does not understand and appreciate more fully how to worship God. —Dan Richardson.

CHRISTIAN YOUTH ENCAMPMENT

Chicot State Park, Louisiana

July 31 to August 13, 1955

Junior Week—School grades 4 thru 8, July 31, to August 6.

Senior week—school grades 9 thru High School, August 7 thru 13.

Board and room cost \$10 for five days. You must take your own bed linens, towels, and personal items.

Pre-registration fee \$3. Send it with application. Address: Earl Mullins, Box 308, Jennings, La. Make checks or money orders payable to: Ivy J. Istre.

TO REMODEL WORD AND WORK HOUSE

The Word and Work occupies three rooms of the house at 2518 Portland Avenue, Louisville. One room is used for an office, another for books, and the third for a work room. Those who have seen our quarters know that they are very humble and are in need of improvement.

We have decided to build a rest room in the third room and throw the two front rooms together by tearing out partitions and a chimney. We plan to install an 8-foot window in the front and replace the weather-boarding. This remodeling job will require considerable plastering, a wallpaper job throughout, floor covering for the new large room, installation of a new floor furnace, an outside paint job, and necessary plumbing.

The Word and Work is a non-profit three-way partnership. The partners are, Brothers Boll, Jorgenson and Clark. ...We have decided to give our friends (and the Lord's) an opportunity to have a share in this improvement job. We do not necessarily request donations from churches, nor from those who do not have surplus funds, but we thought there might be a few who read this who have some extra money which the Lord has intrusted to them and who would like to help make our office and book room more presentable. Already we have a gift of \$200 from one who has faith in our work, and another has offered \$75. ...The Word and Work itself has about \$225. ...The full cost will be about \$1500. ...Word and Work deeply appreciates the friendship shown by so many of the folk interested in the Lord's work and desire to do a better work and a greater service. To this end we have decided to launch forth on this project at once—trusting in God to supply the means. ...We believe in this good work and trust all our friends will agree. ...However, do not give unless the Lord stirs your heart. ...The Lord loveth a cheerful giver. Address Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky.