

MAY, 1923.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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WORD AND WORK

ESAU.

He wept, but tears could not undo
The evil in one hour of folly wrought;
Alas! for one brief morsel to have scorned
The birthright blessing as a thing of nought!

Abraham's seed, and yet profane!
Heathen at heart, and blinded to the worth
Of life set free from chains of appetite,
And from the witchery of things of earth.

Where, free to seek the world unseen,
On eagles' wings we rise above the clod,
Unresting, till faith lets her anchor down
In Love's deep ocean in the heart of God.

O madness thus to fling away
The future for mere passing appetite,
Leave life unfenced, sport of each changing mood,
Without the guidance of the inward light!

O wretched choice, grasping one hour
With greedy hands, and risk the endless bliss;
Turn from the Spirit's inward call, and heed
The deadly teaching of the serpent's hiss!

—*M. I. Reich.*

WORDS IN SEASON.

R. H. R.

"GOD'S FOURFOLD JUDGMENT CALL TO PRAYER."

Below we print, in part, a remarkable appeal to prayer which has recently appeared as an advertisement in several religious magazines and papers. It is, in our judgment, worthy of serious consideration.

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ's prophecy of wars, and earthquakes, and famines, and pestilences (Luke 21:10, 11); but in not one of these 188 decades had occurred, all in the same decade, the worst in history of each of these four terrible scourges. Then came the 189th decade. and with it—

1. The worst war the world has ever seen, costing 10,000,000 lives and over \$200,000,000,000.

2. The worst earthquake in human history, the one in China during December, 1920, "which literally shook the globe," and carried suddenly into eternity a quarter of a million lives. (Some authorities place the estimate far higher).

3. The worst famine the world has hitherto known, that of Russia, in which millions perished miserably through starvation, and "added millions through starvation plus disease."

4. The worst pestilence, in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, in their worst form, should occur in the same decade?

"So is the Most High thundering at the conscience of mankind." It is not man, but God, who in Scripture (Luke 21:36) and in history (fulfilled prophecy) is calling to prayer.

"It is a mystery," says D. M. Panton, "that the church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger.

"If these are but preliminary travail-shudders—and they can be no more—what will be the birth agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way."

Must God plead in vain? When He pleads, is it not time for the Church to answer? Yea, to cry mightily for revival, that it may be girded for the things that lie yet ahead? Ought there not to be prayer bands in every Christian community throughout the world, pleading with God for revival of the Church?

Thou, Thou who readeest these lines, "Thou art the man"—the man to bow in heart-broken contrition before God, the man to call together for united supplication the faithful few in your community, the man through whose utterly yielded life God would begin a mighty work—in that one community for which under God you are directly and immediately responsible. God "now commandeth all men everywhere to repent" (Acts 17:30), but "judgment must begin at the house of God." (1 Pet. 4:17).

It is well for Christians to note the startling facts and events of our day. "How is it ye know not this time?" said the Lord to Israel. "Jehovah, thy hand is lifted up, yet they see not!" The unprecedented conditions which prevail in the world in our times should be an added exhortation to every Christian to *watch and pray*. "But watch ye at every season making supplication that ye may prevail to escape all these things that shall come to pass and to stand before the Son of man." Luke 21:36.

"LORD HOW LONG?"

It seems that the Bolshevik rabble in Russia have put over a thing that surpasses anything of its kind that has ever been perpetrated, so far as known, since there were men on the earth. On January the 6th, last, which is the Russian Christmas, they paraded through the streets of Moscow, the images of about thirty different gods and prophets of religion, one of which was intended to represent the God of Israel, the Father of the Lord Jesus Christ, with much insult and blasphemy, and finally burned them all, "as a protest against all religious faith." So they burned the Almighty in effigy! Just exactly that thing has never been done to anybody's knowledge. They were not far from it at the French Revolution, for awhile; but in Russia the spirit of that French Revolution has come to a fuller manifestation.

Speaking of this, the "Moody Monthly" magazine says:

"The whole proceeding was spoken of as a war against heaven, and it seemed to be an advance step by a seething, sinful, lawless world to throw

off all restraint and control, either by God or man. Surely Satan is preparing the world for his superman, the Antichrist, with all his reign of hate, terror, and anarchy. It is the red star of bolshevism flaunting its challenge against the white star of Bethlehem."

This spirit exists not only in Russia but more or less throughout Europe, and, we fear, in much larger degree than most people know, even in this country. It is the slogan of the Kings of the earth and its rulers, in their rebellion against "Jehovah and his Anointed:"—"Let us break their bonds asunder and cast away their cords from us." But "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his *wrath* and vex them in his sore displeasure." (Ps. 2:2-5). And surely the great day of His *wrath* is not far behind.

WHERE SATAN DOES HIS WORST AND GOD HIS BEST.

It is often that Satan's worst raging opens the greatest door of opportunity for the work of God. The above-named magazine goes on to say the following on the Russian situation:

"Our correspondent assures us, however, that the people of Russia are by no means all in sympathy with this red propaganda, but that many of them are eager to hear and to receive the Word of God. It is a strategic center, and the enemy presses hard against it, for he well knows its importance. Will God's people be equally alert to press the battle to the gate in getting in the Scriptures to Russia and aiding in the evangelizing of that great land? Material aid for the suffering is certainly a pressing need, but hundreds are interested in its supply where one thinks of the Bible and the gospel and the deeper needs, both present and future, of human souls. We will continue to forward any means placed in our hands for that purpose.

The Word and Work has forwarded several hundred dollars for Russian Bibles. There is a very great demand, a need and cry for Bibles in Russia and this opportunity for placing the Word of God into the hands of an oppressed, afflicted and eager people is a wonderful one.

YOUR FAITH IS VAIN.

We hear much in these days of the benefits of having *faith*. Various New-Thought cults; the cult called "Christian Science"; the Coue fad that recently swept over the country—all are based on the supposed wonderful virtues of "*faith*." Believe a certain thing strongly and it shall become a fact to you, they say.

That there are certain reflex effects in any strong belief nobody needs to doubt. That is not a new discovery at all, but has been observed in all humanity from immemorial times. It is especially true in regard to one's own physical and mental condition. A man can believe himself sick, weak, disabled until he becomes so. Again hopefulness and confidence aids recovery and can even bring health where the trouble has been caused by wrong mental attitude. "A cheerful heart is a good medicine," says the wisdom of Proverbs; and again: "The spirit of a man will sustain his infirmity; but a broken spirit who can bear?" (Prov. 17:22; 18:14). Also, in reference to his environment, a man's confidence and cheerful expectation of good is likely to prove contagious and to cause a favorable atmosphere. All this

is conceded. Within certain limits a hopeful, cheerful, confident attitude is right, good, and helpful.

But there must always be a basis for such confidence. The upright man shrinks from self-delusion, and esteems it preferable to face unpleasant truth rather than to lull his mind into optimistic opium-dreams. He feels intuitively that there is something depraved and degrading in working upon one's own susceptibility in order to create happy sensations. The honest soul demands fact and valid testimony as ground of faith. He must have a better reason than merely that it is "helpful," and advisable to believe such and such things. A beneficial falsehood is as repulsive to him as the other sort. If he is to have faith it must be well-founded, conviction.

THE ROCK OF TRUTH.

Now God is the God of *truth*. For a "faith" that does not rest upon objective reality He has no place nor use. I should say that even if there were no realities back of the Christian faith, the Christian life would be a happier and more useful life than that of the men who are without God and without hope in the world. But such a faith would be hateful to God. He stands by no sort of lie. "If Christ hath not been raised," says the apostle, "*your faith is vain: ye are yet in your sins.*" If there is no crucified and risen Lord behind it all, our faith is worthless and false; and we, who have committed ourselves to it, are of all men most pitiable: for in proportion to the greatness of the delusion is the pitiableness of the deluded. Let them know who have eliminated from their doctrine the virgin birth, the atoning death, the resurrection of the body, of our Lord Jesus Christ, that whatever they may choose to call their cult, it is not Christianity; and what they call faith is a vain and worthless make-believe.

"But now hath Christ keen raised from the dead; the first-fruit of them that are asleep!" So runs the joyful word of assurance of the gospel, the testimony of fact and truth. And whoso believes in it rests his soul upon the eternal Rock. Four-square stands the Gospel upon the firm foundation of fact and testimony unshaken and unshakable. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice the line and righteousness the plummet."

TRUE RELIGION.

There are a few simple tests by which true religion can be distinguished from false.

1. The true religion gets its light and direction wholly from God's word—never from any "inner consciousness" or feeling or inward list and impulse. "*It is not in man that walketh to direct his steps.*" Jer. 170:23. As in the Tabernacle no light of nature was admitted, but all was illuminated by the seven-armed candlestick; so he who would serve God today must

draw all his illumination from the Spirit, through the Word. "Thy word is a lamp to my feet and a light to my path." Ps. 119:105. Any religion that follows other direction is false.

2. The true faith holds the Christ of the Bible. Whoso denies the Son denies the Father also; who has the Son has the Father. If any man denies that *Jesus (the Man Jesus)* is the Christ; (1 John 2:22, 23) or that "Christ is come in the flesh;" that He is the Son of God, only-begotten; in His own being and nature, God (John 1:1); that He is Lord of all—whoever cannot accept the Bible teaching of His Divine Person, or any Bible statement concerning Him, or His death or His Resurrection is *fundamentally* wrong. For Christianity is *Christ-ianity*; and what affects one's belief concerning Christ affects all else. A false Christ cannot save.

3. The religion that rests not upon *faith*; or that stands in aught but *grace*; or that plays fast and loose with *obedience*; or bears no fruit in good works—"faith working by love"; is thereby proved to be false and worthless.

4. Any religion that is not set in antagonism against *sin* in every form, though it boast of correct doctrine, and in the true pattern of worship—that is a false religion that cannot save. There is mercy with the Lord and plenteous redemption; free forgiveness and continuous cleansing, all help and grace and uplifting—but no compromise with sin. (Isa. 1:10-18).

THE HAPPIEST PEOPLE IN THE WORLD.

"Be glad in Jehovah and rejoice ye righteous and shout for joy all ye that are upright in heart." (Ps. 32:11). The *righteous* and *the upright in heart*. But here he speaks, not of those who are righteous by established character and long walk of integrity, but those whom God has made righteous by freely forgiving them all their trespasses. For this psalm begins thus: "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." The apostle Paul quotes this passage in Rom. 4 as an illustration, a "case in point," of God's free forgiveness, by grace through faith, of *righteousness imputed* to a sinner apart from works; that is to say, for no desert or worth or merit of the sinner's—for God "justifieth *the ungodly*." That is the justification, we receive, and such the happiness which comes to us in Christ Jesus.

"If ye love me ye will keep my commandments, and I will pray the Father and he will send you another Comforter that he may abide with you for ever." *Ye will keep—I will pray—He will send*. The Holy Spirit still comes by the way of the obedience of faith—not only in the first obedience of the gospel when we become children of God, but increasingly with every act of faith and love. Be ye filled with the Spirit.

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R. H. Boll, *Editor-in-chief.*

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NEWS AND NOTES.

A brother in the Lord wishes to use a sum of money in the way that will bring the most good to humanity and the greatest glory to God. He has instructed The Word and Work to pay \$25 for the best, most suggestive article; and \$10 for the second best. He has asked us to judge the articles, which, in co-operation with the brother himself, we agree to do. The articles must be submitted in typewriting, must reach this office not later than June 30, and must not exceed eleven hundred words in length. The best article will be published in the first possible issue of this magazine.

Stanford Chambers reports the baptism of two young ladies, formerly Catholics, at Seventh and Camp, New Orleans, in March. Brother Chambers has been down near the mouth of the Mississippi, preaching in a dance hall, in a French Catholic district.

Schools wishing to start in now with our Lesson Quarterly can still be supplied. 6c each; picture cards, 4c per quarter.

Frank L. Wheeler sends a paid up club of 64 names from Amite, La. "Be a Doubler!"

From Graton, Calif.: "School is fine, many enquiries for next year. Six graduate from our High School department."—A. B. Reese.

Brother Loomis O. Hinton, of Spencer, Ind., writes: "I have a harmless remedy for the tobacco habit that I want every tobacco user to try. I guarantee that it will stop all craving for tobacco in any form no matter how long a person has been using tobacco. Write to me and I will tell you about it."

From Lebanon, Tenn.: "Our Father is blessing us in His work. Let us work and pray that great good may be done for Jesus and that men may be persuaded to live for Him."—Morgan H. Carter.

From Paris, Texas: "One baptism yesterday. Our meeting with F. B. Shepherd, begins June 24."—F. L. Young.

E. L. Jorgenson came in from Toronto for a week's work in the office and to preach a Baccalaureate Sermon at Borden Institute, Borden, Ind.

From Washington, D. C.: "Congratulations! We opened the song books for the first time yesterday and the whole congregation was highly pleased. Such singing as you have never heard! Brother Long is in a meeting at Sistersville, W. Va., with fine results. He closed at New Martinsville, W. Va., with 52 additions. Will open our tent meeting here as soon as he gets back."—O. B. Curtis.

Announcement: "If you are coming to Washington, D. C., for the Shrine convention in June, don't forget to attend the series of meetings beginning May 20, Brother T. B. Larimore doing the preaching. The Shrine convention makes possible an opportunity for us to "Preach the Word" and this we intend to do, so you will consider this a special invitation for everybody to be with us. Remember the place, 14th & Meridian St., N. W. Take 14th and Decatur, 14th and Colorado Ave., Takoma Park or 14th and Park cars, get off at Meridian Street."

From Frank Grammer: "Brother Gardenhar, of Pottsboro, Texas, preached at Pearson Church of Christ near Hendrix, Okla., Saturday night, Sunday and Sunday night. Many were present at each service; two were added to the one fold and one restored to fellowship. The writer will begin a singing school for the brethren at Pearson tonight. He will also teach three 18-day Normal Singing Schools this summer, beginning June 25. Congregations would do well to send one or two pupils. For particulars write Frank Grammer, Mena, Arkansas."

R. H. Boll is preaching in special meetings in the Shawnee Church, Louisville.

C. C. McQuiddy writes from Forest Hill, La.: "I spent four days during the cold and sleet of February at Neami, La. One lady took her stand as a Christian only and one man said he intended doing more for the Lord financially than he had ever done! Neami is a sawmill town of no mean dimensions. April 4 to 12 found me at a school-house near Pine Prairie, La. Visible results of this meeting, 32 additions including 6 restored to their first love, 6 who had been Baptists, 5 from the Roman Church."

Word and Work keeps on growing—in numbers and in favor. "Be a Doubler."

From Glenmora, La.: "The Glenmora work felt the effects of a hard sieze during March. Cold, excessive rains, flu, whoop-

ing cough, were some of the hindrances. I conducted eighteen services; made seventeen visits; conducted two funerals, one of an infant, the other a man within a few months of his 105th birthday. He had been a servant of the Lord about 30 years. A short meeting in a school-house in April almost rained out daily. We have a splendid brother of unimpeachable character, of the French tongue, who is inclined to be a teacher among his own people."—A. K. Ramsey.

An article in this month's magazine will introduce D. H. Jackson to our readers. Brother Jackson has been the evangelist of Fern Ave. Church, Toronto, for some years. There have been 22 accessions to that church, by baptism, within the last three weeks. Brother Jackson is a true proclaimer of the Gospel of God, kind, yet courageous and convincing.

"What the Salem church thinks of the Word and Work Lesson Quarterlies is manifest. After using them the first quarter they have re-ordered them for the second. Some said they were the best they have seen. Others said they have taught them how to study the Bible. I preach for these brethren twice a month. Bro. Olmstead will hold our meeting in August. Pray for us."—Edward E. Kranz.

We have received a copy of Morgan H. Carter's little booklet, "Bible Questions." The outstanding features are the two articles in the beginning, the three hundred and six questions and answers chronologically arranged, and the list of persons at the back with Bible references showing where to read. It is suggested that one character be taken each lesson and the question material be used for drill work. They should serve well in week-day work for children and young people, and as supplementary work, or for regular work on Lord's Day. We can supply them at 10c a copy, \$1.00 a dozen, or \$7.00 a hundred.

Best reports come from the Hardeman-Smith meeting in the Ryman Auditorium, Nashville, Constant stream of additions, large crowds and excellent preaching. We are glad.

"Of the newspapers called religious, most are organs of sects or parties, and play a chief part in perpetuating the divisions of the Church. As their pecuniary success depends on the maintenance of the sectarian spirit, their readers learn from them very little of truth in regard to other sects, and often have their minds set against their brethren by misrepresentation of their principles and action. There is thus fostered in the readers of these journals a narrowness of spirit which forbids that unity of doctrine, of action, and of worship, which is the duty of the Church as Catholic (i. e., universal) under one Head."

—"*Christianity and Antichristianity in their Final Conflict.*"

Self-will is restlessness. What calm and peace comes to us in the doing of the will of God!

THE NEW TESTAMENT CHURCH.

STANFORD CHAMBERS.

Can we find simple New Testament churches in the world today? We think so. And how are they to be identified in the midst of this confusedly divided christendom? Just as sects and denominations have each certain ear-marks by which they are distinguished, so New Testament churches have certain characteristics by which they may be known, such as Founder, Foundation, Name, Creed, Rules, Membership, Order of Worship, Organization, Propaganda. Shall we investigate?

FOUNDER. Christ. Matt. 16:18. "I will build." He is the founder of no denomination. His church began at Pentecost in Jerusalem. (Acts 2. See also Luke 24:47). Jerusalem is the "Mother Church," and the model. It was many, many years after Pentecost before we ever hear of either Roman Catholic, Greek Catholic or Protestant denomination at all. They are each of human origin.

FOUNDATION. Christ. See I Cor. 3:11. Christ, as to His deity, is the Rock. I Cor. 10:4. Other foundation is no man authorized to lay.

CREED. Christ, whom Peter confessed. Matt. 16:16. See John 20:30, 31; Acts 8:37; Rom. 10:9-10. This platform is broad enough to include every Christian and narrow enough to exclude every one else. Back to Christ as the alone Creed.

HEAD. Christ. Col. 1:18; Eph. 1:22. God gave Him to be head. He has never resigned and He has no substitute. Back to Christ as the alone Head.

NAME. Christ's name is given His church and people. "My church." Matt. 16:18. "Churches of Christ." Rom. 16:16. "Church of God." 1 Cor. 1:1 and others. Individual members called Christians after Him who is the Head. New Testament Christians wore no human religious names. 1 Pet. 4:16 and others. Back to the divinely given name.

RULES. Christ's Word. See 2 Tim. 3:16, 17; Heb. 8:8-13. Back to the Bible and the Bible alone as our rule of life and service. Human rules belong to human systems.

MEMBERSHIP. Christians. Repentant believers baptized in Christ's name. Acts 2:38, 41:8-12, 38. The Lord does the adding to His church. Acts 2:47.

WORSHIP. Teaching, fellowship, breaking of bread, prayer. Acts 2:42. Teaching embraces spiritual singing. Col. 3:16; Eph. 5:19. Breaking of bread means the Lord's Supper. 1 Cor. 11:23; Acts 20:7 and others. What to avoid. Mark 7:7.

ORGANIZATION. Local. Purely and altogether so. Phil. 1:1; Acts 14:23, 1 Tim. 3 and Titus 1. Over-organizations, such as Synods, Conferences and such like are of human origin also.

PROPAGANDA. To fill the world with a pure and full Gospel and with simple churches of Christ of the New Testa-

ment type, themselves consisting of born-again Christians living consecrated lives, serving, and waiting for the return of their Lord. To this end New Testament missionaries labored exclusively. Denominational missionaries labor to increase the denomination supporting them. The Lord sees some difference. Back to the New Testament way.

Yes, friendly reader, there are to be found churches today possessing the above mentioned characteristics. They are un-denominational. They are independent of human ecclesiasticism. They have no head but Christ. They wear no name but His. They recognize no creed-book but His. They consist of baptized believers desiring to be known as Christians only, living in His Spirit, worshipping in the simplicity of His Word and striving to save others that the Lord may add them to His church. You should help form such a church.

OUR PLEA HINDERED BY DIVISION.

D. H. JACKSON.

(It is more or less generally known that for two or three years there have been conferences looking toward the re-union of some Ontario congregations, which, on account of certain differences, have not officially co-operated. This paper is an address delivered to a large gathering, representative of both sides, in the meeting house of the Bathurst Street Church, Toronto, on April 9. Whether all the differences in question are, or are not (as styled in the extract from Peter Ainslie) "Secondary"; and whether, considering the remarkable admissions made in regard to the absence of authority, the practices that separated disciples should now be *tolerated* in order to union, as intimated by Brother Ainslie, or that they should be *yielded* in order to union, as set forth by Campbell—these things we are willing to leave to the decision of our readers. Apparently, Brother Jackson also was willing to trust his hearers to a fair conclusion)—Editor.

I want it distinctly understood that I am not here as a partisan or to represent any side. I am here to place before you the truth as I find it in Christ Jesus. I find this a very difficult topic to discuss. For years I have been opposing sectarianism, but when I came to study the subject for this evening, "Our Plea Hindered By Our Division," I found that I must look into my own heart, into our own conditions and prepare, if I could, material that would help us out of this difficulty, out of this great sin. So what I shall say tonight will be simply as a Christian, as a child of God, as a servant of Jesus Christ. I shall say it firmly yet I trust in the spirit of Christ.

If we would know the policy of a man we must refer to his written or spoken words; but if we wish to know the desires of his heart, we must listen to him pray. Jesus prayed: "Father, the hour is come; glorify thou me with thine own self with the glory which I had with thee before the foundation of the world."

The shadow of the cross lies athwart his pathway; the light of eternity is upon his upturned face; a passion for a lost world's redemption is in his heart and he prays for the unity of his disciples. He prays that his disciples may be kept. He prays that they may be consecrated. He prays that they may be united.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Three times in that prayer this petition for the unity of the disciples of Christ is repeated. First, that his disciples might have fellowship the one with the other, that they might work together, that they might plan together, that they might pray together and strengthen one another, and build one another up in the most holy faith. And second, that the world might believe that he was sent of God.

After nineteen centuries the echoes of his voice should shame the divided church which mocks her Lord and leaves that prayer unanswered. Our division crucifies the Son of God afresh and puts him to an open shame. We expose him to derision and contempt. With this heart-searching petition sounding in our ears, with a vision of the suffering, dying Savior, how can we justify the wreck we have made of the body of Christ, which is his Church? See Him there pouring out His heart to God: Three times in that short prayer—"Father keep them, Father consecrate them, Father unite them." Have we, beloved, any reason to expect larger success in world-evangelization while the church through which Jesus Christ works is torn, divided, wrecked and discouraged, standing in a degree helpless before the onslaughts of Satan and his hosts? We cannot treat this subject lightly. Too long have we gone along in our well-beaten path of "All is well," but we must answer to God for the division we have made in the church of Jesus Christ.

Let us go back to the Church in the beginning. In answer to the great confession made by Peter, Jesus said: "I will build my church and the gates of hades shall not prevail against it." "The heathen raged, the people imagined vain things, and the kings of the earth set themselves against the Lord and against his Anointed;" but on the first Pentecost after the glorious resurrection, amidst wonders and greater joy than attended the Incarnation, the Church of Jesus Christ was established as fair as the morning, as pure as an angel's dream, as resistless as God and as deathless as eternity. "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all men as every man had need." "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things

in common." Prevailing among them was a helpful fraternity, a heavenly hope and a wonderful peace.

The command to evangelize the world was in process of rapid fulfillment, "so mightily grew the word of God and prevailed." During the first one hundred years the whole world was evangelized; the gospel was preached to every creature. For three hundred years there was one united body; the unity for which the Master prayed in the Garden was obtained and the verdict of the world was: "Behold how these brethren love one another!" The church was aflame with evangelism. "Therefore they that were scattered abroad went everywhere preaching the word." Notwithstanding persecution, imprisonment, and martyrdom, God's people moved forward to mighty conquests under Christian banners and sanctified the earth as they passed.

THE CAUSE OF DISCORD.

There was a tendency towards division at Corinth, which Paul rebuked sternly in this chapter. Then in the third chapter: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

I say again, too long have we regarded our division as a necessary evil. Paul would say, "You are carnal. You walk as men." Carnality is the rock which wrecks the unity of the Church. Our plea for unity had its beginning in the conviction that a divided Church was sinful; that the people of God should be one. Over one hundred years ago, the great reformers and restorers pleaded for the union and the unity of all children of God upon the basis of complete submission to the authority of Jesus the Christ, the Son of the living God as revealed in the New Testament Scriptures in order to the salvation of the whole world; the basis (using the words of one of the greatest men among disciples today) of the supreme Lordship of Jesus Christ, and the New Testament the all-sufficient, the alone-sufficient rule of faith and practice for all Christians. Jesus, "head over all things to his Church;" "This is my beloved Son, hear ye him;" "All authority hath been given unto me in Heaven and on earth." Or, shall I put it in a more popular way?—the restoration of primitive Christianity with its doctrines, its ordinances and its fruits. What an appeal to bring to our sectarian neighbors! To bring to men who know not the Christ, "Come and accept Jesus as the Christ, the Son of the living God; come and be governed by his Holy Word, the New Testament." For one hundred years the disciples of Christ went up and down the land with this plea, establishing churches everywhere.

"HOW DOES IT WORK?"

I want to read just now the statement made at the Interna-

tional Convention of the Disciples of Christ at Winona Lake. Some of you who are here tonight heard the great apostle of union, Peter Ainslie, deliver this speech:

In the Geneva Conference of 1920 the statement of the Disciples was made and interpreted into French and German and Modern Greek. At the close of the meeting a multitude of questions was asked—perhaps more than to any other statement that had been made. Dr. Lang of one of the European universities, followed one question right after the other, until, prefacing his last question with the remark, 'I am pleased with all of your answers,' he asked, 'But tell me, does it work? Have the Disciples kept together through the one hundred years?' I had to be frank and I said, 'No, we have had a slight division.' 'Over what?' came the quick reply. 'Over instrumental music in Churches, and missionary methods,' was my answer. And if I had thrown a glass of water into the face of those dozen inquirers they could not have left me more quickly. The next day Dr. Lang said to me, 'I don't know when I have been so disappointed as when you told us yesterday that the Disciples divided over the organ and missionary methods. As you told the story of the Disciples, I thought that it appeared to have in it the promise of the unity of the Church; but if you are so intolerant as to divide over such secondary matters, you are no better than the rest of us who divide over creedal definitions.' Then turning away with a sigh, he said, 'I would to God some help would come for the healing of our divisions, but I don't see any.' And this is the sigh of the world.

"Once our motto was, 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' It is a beautiful idea, but Disciple history denies the idealism in it. There is nothing said in the New Testament about organs in churches, but we are divided over organs and, therefore, have denied the workableness of our motto. There is nothing very definite in the New Testament about missionary methods, but we are divided over missionary methods, and again have denied the workableness of our motto. Some tell me that we will divide over open membership, although there is nothing in the New Testament about open membership, for there was no such issue as a divided Church with a plurality of Baptisms in New Testament times, but if we are so intolerant as to divide over open membership in these times of the world's tragedy, it is altogether possible that the judgment of future generations will be to classify us among the most sectarian of the sects!

"Other communions can divide over what they please, but the Disciples have not the moral right by virtue of their origin or by the challenge of these times to divide over anything except whether Jesus is the Christ. An intolerant religion, be it one of the divisions of Christendom or all Christendom combined, but an intolerant religion that persistently quarrels about the law and the letter of the Gospel, is destined to perish out of the earth. I do not doubt the seriousness of divisive attitudes. It was a serious time when we divided over the organ. It must be said to the credit of the anti-organ brethren that they had the better of the argument, for instrumental music was not used in Christian worship for 600 years after the birth of Christ, and the Eastern Orthodox Church, the oldest Church in Christendom, with its 130,000,000 members, does not to this day use instrumental music in its public worship. Over against the better argument the challenge of the organ advocates was to show the better spirit. People outside of the Disciples—and I have taken pains to gather opinions in some of these communities where the controversy raged—regard the fault as much on one side as on the other. They both quarrelled; they both were intolerant; and in some instances even held public debates with police court language, thereby publicly scandalizing the Disciples in particular and Christianity in general. The same thing was true regarding missionary methods. We cannot settle our misunderstanding in the atmosphere of quarrels. It is opposed to the method of Jesus. Long ago, the word of the Lord came unto Ezekiel, saying, 'What mean ye, that ye use this proverb, concerning the land of Israel, say-

ing, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel.' The same may be said of the Disciples. So long as we divide over such secondary matters, and are at ease in remaining divided, we shall not have occasion any more to use our erstwhile motto: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.'"

But let me read one more statement, this time from Thomas Campbell in his great "Declaration and Address":

"It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the Gospel institution; so that our differences at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might thus be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for this happy purpose? Our dear brethren of all denominations will consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish that so we might return to the original constitutional unity of the Christian Church; and, in this happy unity, enjoy full communion with all our brethren, in peace and charity."

Our division is a sin because it results in the weakness and impotency of the Church of Jesus Christ. It results in the weakness of the Church Socially, Financially, Spiritually, and Intellectually. I have not time tonight to speak of these four weaknesses of ours. We ask in love, "What is the remedy for this lamentable condition?" "Is there no balm in Gilead? Is there no physician there?" The remedy for this lamentable condition is to be found only in the re-union of God's people, and there can be but one possible basis for this re-union; namely, the basis of the original union, which was Christ himself. There are two fundamentals to which we must hold and insist; these all Christians should hold with all possible devotion: namely, the Lordship of Jesus, and the supreme authority of His will as revealed in the New Testament. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." "Therefore we ought to give the more earnest heed to the things which we have heard." If these are allowed to have the right of way in our hearts, and to work out their final results in our lives, we will be brought so cosely under the dominion and power of the divine Redeemer that we shall be one in Him and all glorious consequences will follow, reaching, saving and uplifting all the races of men for whom Christ died. Let us walk by the same rule, let us mind and speak the same things and be perfectly joined together in the same mind and in the same judgment.

THE REVELATION.

R. H. B.

THE WORLD JUDGMENTS.

Rev. 6-8.

Out of the fateful book which the Lamb took from the right hand of the Almighty come three series of judgments—the Seven Seals, the Seven Trumpets, the Seven Bowls of wrath. In reality the Seven Seals sum up all these judgments, for the Trumpets and Bowls are but the extension of the seventh Seal. Out of the seventh Seal proceed the Seven Trumpets; and the sounding of the seventh Trumpet involves the Seven Bowls of wrath, “which are the last, for in them is finished the wrath of God.”

These three judgment-series are the backbone of the book of Revelation; and with the connected and supplementary visions they form the bulk and body of it. It is well, therefore, to take a wide outlook upon the meaning and purpose of these staggering calamities.

First of all, these judgments are not only just, but they do not come till due and overdue. Our attention is called to the fact that men have filled up their cup of iniquity to overflowing. (Comp. Gen. 15:16). So long has God waited and kept silence, bearing and forbearing that many have come to think Him slack (2 Pet. 3:9) and others assured themselves that *God* would never *do* anything, one way or the other. (Zeph. 1:12). Not till the grain is dry (Rev. 14:15, margin) does He rise up to the harvest; and the grapes are dead ripe before they are gathered into the winepress of the wrath of God. (Rev. 14:18-20). Patience and grace has had its full day: now dawns the Day of Vengeance blood-red, and all the more terrible for the long delay. Upon that generation will fall the full need of judgment; for they are heirs of all the light and lessons of the past, heirs also to the accumulated accounts of generations gone by. (Comp. Matt. 23:35, 36). The clouds have gathered thick upon the horizon, and the evening air is sultry and surcharged with heavy foreboding of the coming storm even in our present time. When the tempest breaks it will break suddenly.

Secondly, the judgments are for a stated purpose—“*to destroy them that destroy the earth.*” That purpose will be fully accomplished. God will finish His work, His strange work, and cut it short in righteousness. “Behold the tempest of Jehovah, even his wrath is gone forth, a sweepin gtempest: it shall burst upon the head of the wicked. The fierce anger of Jehovah will not return until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it perfectly.” (Jer. 23:21, 22). Once begun, the searching vengeance will not cease until the forces of evil are subdued, and man who is of the earth shall be terrible no more, and Jehovah alone is exalted in the earth. When we reach the twentieth chapter God has set righteousness in the earth. The settlement

is thoroughgoing and terrible; but beyond the smoke and din of it shines a fairer sun, and the whole earth breaks forth into singing.

Lastly, the judgments are mingled with mercy. (Hab. 2:3). They do not come in one fell swoop, but step-wise and progressively till the climax is reached. There are lulls in the storm in which men may have time to collect themselves and think. There are even voices calling men to belated repentance, for that "the great hour of his judgment is come," and regret over those who "repented not." What can be salvaged will be salvaged. As a matter of fact many will avail themselves, and amid terrific sufferings and persecutions will wash their robes and make them white in the blood of the Lamb—of Israel a great company, and of the nations an innumerable multitude. "When thy judgments are in the earth the inhabitants of the world learn righteousness." (Isa. 26:9) The rest, by the very mercy of the judgments are hardened, as in the plagues of Egypt.

We turn now to the

OPENING OF THE SEVEN SEALS.

The Lamb proceeds to break the seals. The first four seals are distinguished from the rest, as we shall see; two follow in succession; and the last, the seventh, after an intermediate vision. (6:1—8:2).

"*And I saw when the Lamb opened one of the seven seals, I heard one of the living creatures saying as with a voice of thunder COME.*"* At this summon there comes forth a *white horse*. He that sits upon it has a bow; a conqueror's crown is given him, and he comes conquering and to conquer.

At the opening of the *second seal*, and at the challenge of the second Living Creature, proceeds a *red horse*. Its rider is empowered to take peace from the earth, "that they should slay one another with the sword." There "was given unto him a great sword."

The third seal is opened, the third Living Creature cries, Come! and a third, a *black horse* appears, whose rider holds scales in his hand. From amidst the four Living Creatures a voice announces famine-prices of the staples of life.

When the Lamb breaks *the fourth seal*, the fourth Living Creature cries Come! and, behold, a *pale horse* of ghastly greenish hue (Greek, "chloros," green). He that sits upon it is Death; and Hades (which "swallows up what Death destroys") follows with him. To these two authority is given (but limited to the fourth part of the earth) "to kill with sword and with famine and with death (i. e., pestilence), and with the wild beasts of the earth"—which are God's "*four sore judgments.*" (Ezek. 14:21).

THE FOUR HORSEMEN OF THE APOCALYPSE.

What then are these strange horses and horsemen? What is meant by their going forth into the earth? In the prophecy of Zechariah we find the same symbol used, and there they are

*Not, "Come and see," as in the King James Version.

seen to be Jehovah's messengers going forth on missions of judgment. (Zech. 1:8-11; 6:1-8). They are called "the four winds (or, spirits) of heaven which go forth from standing before the Lord of all the earth." (Zech. 6:5. Compare Dan. 7:2; Rev. 7:1). They have no other meaning here. The symbology of the Bible is *one* and self-consistent. The signal is given in heaven; and they go forth on the earth to execute the righteous decrees of God.

The first, the white horse and its rider, has occasioned some dispute. Some (influenced by Rev. 19:11-14) are quite certain that this is Christ Himself; others aver that here we see the Antichrist. One surmises that this is the Roman general Titus pushing forth to destroy Jerusalem (though by general consensus of scholarship Revelation was written 25 years after the fall of Jerusalem, and this was a thing yet *future* to John, Rev. 4:1). Some can *make it fit* beautifully to the history of Rome which had five good emperors soon after John's time, and grew and prospered. Others think that the triumphant progress of the white horse represents the success and spread of the gospel. Upon the merits of these views we have no time to enter; nor do we feel obligated to make this fit to anything whatever, but rather to get the force and meaning of what John here tells us. It is not the Christ that rides the white horse. How incongruous that He should open the seal and be represented as Himself proceeding from it, seated on a white horse. Or with what fitness could *He* be lined up with the other three, frightful and hideous figures of judgment, as one of them and parallel with their sort? And why should the first rider be an actual *person*, while the other three are but *personifications*, symbolic representations of the spirits of judgment sent forth from God?

Nor have we here a picture of the gospel's victorious progress. When John wrote the gospel had long since gone forth and overspread the known world; but this, as we are distinctly told at the outset (4:1), belongs to the *future* things.

Yet this horse is *white*, which, in the Bible is always a symbol of purity and righteousness. His bow betokens far-reaching conquest, and the crown ("stephanos," the conqueror's crown) signifies victory. In keeping with the obvious meaning of the other three horsemen, this one then is to be regarded as a *potent force*, for righteousness—as though some awful event had broken in upon the earth, and many far and near are humbling themselves before God. (Comp. Isa. 26:9; Dan. 12:10).

The other three horses are also spirits ("winds") and forces sent forth into the earth—the one stirring up war and vast bloodshed; the other breaking the staff of bread and bringing in famine; the third representing all powers of death and destruction, and sweeping the fourth part of the earth with every plague.

THE SOULS UNDER THE ALTAR.

The fifth seal is very different from the first four. Here

John beholds in the heavenly sanctuary the *altar* (at the *base* of which, in the Old Testament type, the blood—"which is the life"—of the sacrificial victims is poured out, Lev. 4:7); and *under the altar* John sees the souls of some who had been martyred "for the word of God and the testimony which they held." These cried with a great voice saying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" A strange cry, indeed—for had not their Lord prayed, "Father forgive them" when they nailed Him to the cross? So did Stephen also—"Lord, lay not this sin to their charge." But these cry for *vengeance*. Yet vengeance is not revenge. The sense of justice lies deep in the heart of man and it is also the unchangeable attribute of God. Even the Lord Jesus "committed Himself to Him that judgeth righteously" (1 Pet. 2:23) even while He "bore our sins in His own body on the tree." Justice finally must intervene, and the whole creation will experience a relief and joy in God's righteous judgments. (Ps. 96:11-13). For judgment do these souls pray. And it is not certain that they are so much concerned for their own satisfaction as for the honor of God—for judgment-time at last has come. (Comp. Luke 18:7, 8). But they must bide a little longer in rest (cp. 14:13) until another contingent of martyred ones should be added to their number. "The white robe assigned each of these martyr-spirits is a pledge of future and final glory, and a consoling proof that no judgment awaited them."

THE GREAT DAY OF WRATH.

The opening of the sixth seal shakes the whole world. The earth rocks in convulsions; the sun turns black as sackcloth; the moon red as blood; the stars falling; the heaven removed as a scroll; and every mountain and island is moved out of its place. Among men reigns the wildest consternation. Even those who "dwell upon the earth" (a term of bad significance in this book) are startled out of their composure. In frantic fear all classes of people, high and low, great and small, now fully convinced that this is the hand of God, flee to the rocks and caverns for refuge (comp. Isa. 2:10, 11, 19-21) and, terror-crazed they entreat the mountains and rocks to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb." For (say they) "the great day of their wrath is come and who shall be able to stand?"

To some this sublime scene of terror is merely "highly figurative and symbolic language" without specific or definite meaning, except such as the commentator sees fit to give to it; as when some, for example, refer it to "the politico-religious revolution under Constantine at the beginning of the 4th century, when Christianity became the State religion;" others to "the dissolution of the Roman empire"; others to the French Revolution—a mere "tempest in a teapot" in comparison with the vast scope of this prophecy. If any of us will make fit *applications*

of scriptures to any analogous thing, it is well: that is legitimate and helpful, for the word of God is of perpetual significance and application. But *application is not interpretation*. If the various apt or inapt applications of this book offered us by the historical interpreters constitute the final *meaning* of this book, every man is excusable for giving up the study of it in despair. Then we could indeed not tell what a prophecy means before its fulfilment, nor afterward either. Then it would take as much faith to believe in the alleged fulfilment as in the original prophecy. Then too, would we be at the mercy of the secular historian for the truth of God's book. Then also would the grandeur of the prediction be lost in the pitiful meagreness and tameness of the fulfilment. Let who will take such a view; but we do not want to so discount the prophecies of this book.

Others, however, in stricter acceptance of this prophetic vision, are convinced that it marks the end of all things; and to account for what follows after they regard the other judgments as a reiteration of the things covered by these six seals—an exegetical device to evade a serious difficulty. But this is not the end. We are not to take the expression, “the stars of the heaven fell to the earth,” or, “the heaven was removed as a scroll” in an astronomical sense; but, as always in the Bible and in common human speech also, in a *phenomenal* sense—that is, describing the appearance as it strikes the eye—just as we say, for example, “the sun rose out of the sea and set behind the hills.” This is simply such an awful convulsion of nature (not necessarily excluding similar convulsions in the social and spiritual world) as here described, and as foretold by the Lord Jesus: “signs in sun and moon and stars and upon the earth distress of nations in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of the things which are coming on the world; for the power of the heavens shall be shaken.” (Luke 21:25, 26). But it is not the terminus: things move right on, and an even greater shaking up is destined to occur at the seventh Bowl (16:18, 20) which we shall show, cannot be contemporaneous with this. Fearful as was this catastrophe, and great the destruction and toll of life, when it is past men's fears shall soon subside, and as in Egypt's plagues, leave them more hardened.

THE 144,000 AND THE INNUMERABLE MULTITUDE.

Between the sixth and seventh seals stands a vision of two redeemed companies—the one *out of Israel*, 12,000 of each tribe, who previous to the letting loose of some great trouble are sealed *for preservation*; the other company, an innumerable multitude “*out of every nation and of all tribes and peoples and tongues*” who have come out of THE GREAT TRIBULATION. They stand before the throne of God and the Lamb, clothed in white robes and palms in their hands. In wonderful words their eternal bliss is described. This vision of the two companies is independent, a parenthetical insertion between the sixth and seventh seal—as

though God would reassure us as to His triumph in the midst of apparent universal failure. The 144,000 sealed ones are simply Israelites:—the day of Israel's turning, as long foretold, has evidently come. (Hos. 14; Rom. 11:12, 15, 25, 26). The vast gathering of redeemed Gentiles has come out of "the Great Tribulation"—not merely great tribulation (as in Acts 14:22) but out of that great prophetic period of unexampled trouble, of which we shall speak more particularly at another time.

THE LAST OF THE SEALS.

The seventh seal is opened:—there follows a silence in heaven for the space of half an hour. Nothing transpires under this seal except the preparation for the sounding of the seven Trumpets. "And I saw the seven angels that stand before God; and there were given unto them seven trumpets." The seven trumpets issue out of the seventh seal.

* * * * *

PERSONAL AND HELPFUL THOUGHTS.

The Outlook presented in this book is not at all flattering to man's pride. Where now is man's boasted progress and advancement and all his goodness and greatness? The age must end in judgment because it ends in human failure.

These seal-judgments are not common afflictions, such as come to nations in the natural course of things, and as have always occurred from time to time since there were people on earth. They are distinguished both by their extent and magnitude, and their severity, and because they are specifically designed and sent forth from God—not merely in a providential way, but by His special interposition, and for a particular end. The opening of the seven-sealed book marks a new step, and the beginning of something different from what had been happening before.

The Value of Things. By the light of prophecy we learn how to estimate the relative value and importance of things, so that we may not be imposed upon by the pretentious glory of man's great works and achievements. "Teacher, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down." (Mark 13:1, 2). So will it be with every work of man which was not done in God.

"For there shall be a day of Jehovah of hosts upon all that is proud and haughty and upon all that is lifted up; and it shall be brought low . . . upon all the high mountains and upon all the hills that are lifted up, and upon every lofty tower, and upon every fortified wall, and upon all the ships of Tarshish, and upon all pleasant imagery. And the loftiness of man shall be bowed down and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted in that day . . . when he ariseth to shake mightily the earth." (Isa. 2:12-19).

"Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of the things that are shaken . . . that those things which are not shaken may remain. Wherefore, receiving a Kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12:26-29). That is the weighty lesson—and how greatly needed in our day!

Worldly Optimism. I wonder does God think better of those "Peace-peace-when-there-is-no-peace" criers today than He did of those false prophets who cried the same in Jeremiah's and Ezekiel's time. When God has announced judgment shall man proclaim peace and blessedness?

The Bible is pessimistic as to man—the fallen human nature, its works

and progress, which is downward and away from God. It is optimistic in reference to God: for through cloud and sunshine, through judgments fierce upon sinners and mercies mild toward those who trust Him will He proceed to accomplish His work, until at last the earth is purified and full of His glory.

"Seeing then that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" For "the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." (2 Pet. 3:11; 1 John 2:17).

Terrible as these judgments are they are under the absolute control of perfect wisdom and righteousness and fully-tested love. For it is the Lamb that unfolds those seals, and it is He that holds the book in His hand. The justice and goodness of His administration is not subject to question.

All the forces of nature, things visible and invisible, move at His command. "Whatsoever Jehovah pleased that hath he done, in heaven, and in earth, and in all the seas." (Ps. 135:6). "For all things are thy servants." (Ps. 119:91).

"They washed their robes and made them white in the blood of the Lamb." This is said of that great white-robed multitude of Rev. 7. Their robes had not always been white, but were made white in the Blood. (Isa. 1:18). That is the basis of their endless bliss. "Therefore are they before the throne of God and serve him day and night in his temple." What matters it now if they did pass through that great tribulation? No tribulation shall touch them henceforth for ever; nor shall a wave of trouble roll across their peaceful breasts. "They shall hunger no more, neither thirst any more, neither shall the sun strike upon them nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto living fountains of water; and God shall wipe away every tear from their eyes." So they are compensated and comforted for ever. May we also have white robes through the blood of the Lamb?

"FOLLOWING APOSTOLIC EXAMPLE."

More than a year ago the Church at Harper, Kansas, endorsed and sent W. N. Short with his wife and baby to Bulawayo, South Africa, as their missionary. The venture has proven very profitable and this church now is anxious to send another couple to the assistance of these pioneers but their present rather large obligation at home and abroad will not allow them to assume full financial responsibility for both couples. Believing, however, that there are many congregations who, if they knew the circumstances, would be happy to have part in this great work the Church at Harper has secured the co-operation of the saints at Amarillo, Texas, and these two congregations have placed F. B. Shepherd who has been with the Amarillo congregation more than four years, in the field as their "Messenger" under Corinthians 8:19 to inform the brethren respecting this very promising work. It is not planned to generalize but to have a number of visits made on behalf of these churches, the address being illustrated with Stereopticon views made from actual photos taken by the men on the field and showing the actual working conditions with the hopes and ambitions for future progress.

The following is a copy of the letter of appointment and endorsement bearing the signatures of the Elders of the two co-operating churches.

TO THE CHURCHES OF CHRIST GREETINGS:—

This is to certify that the bearer, F. B. Shepherd, of Amarillo, Texas, a faithful evangelist of the Church of Christ, is hereby appointed as a messenger to go among the churches to solicit funds for the support and traveling expenses of Bro. Ray Lawyer and wife whom we are arranging to send to the South African Mission field to assist Bro. Short and wife in the work of the Gospel which they are now engaged in.

And that we the Elders of the Church of Christ at Harper, Kan., and Amarillo, Tex., do heartily endorse Bro. Shepherd to this work.

Z. C. Thompson, L. W. Babcock, (Harper). W. A. Fowler, C. C. Lov-
ing, Dave Wallace, W. S. Roberts, (Amarillo). Elders.

Churches that may be interested in receiving this information respecting the actual conditions and who would like to fellowship these two congregations in such a worthy work and in the simple New Testament way should address the elders of either congregation, or write direct to F. B. Shepherd, 1619 A. Washington, Amarillo, Texas, arranging a date suitable to all. The message is clear and instructive as well as interesting, showing actual conditions and needs of the field.

IN OLD JERUSALEM.

DON CARLOS JANES.

Would you like to look upon the city of David and Solomon, of Christ and the Crusades? The place where Abraham in a supreme test of faith demonstrated his belief in God when told to sacrifice the son of promise and of hope; the spot where the various temples of Jehovah successively stood; the place where the unspeakable Turk sat in power so many centuries until routed by General Allenby's troops is indeed a place of rare interest. Where else beneath the canopy of heaven do followers of three religions, Jewish, Mohammedan and Christian, find common interest in one city? After some preparation, I visited there in 1904 and have lectured on Jerusalem with lantern slides many times since. As we moved along on the great journey the thought of *Jerusalem* would come to mind, but I did not allow myself to bank heavily upon it lest something might prevent reaching it, but now we have left Japan, China, and India behind. Egypt also. The iron horse of the west has drawn us up through the desert, through the rocky gorge of the rock Etam and into the station at Jerusalem! What an experience to be here the second time!

About the first thing upon arrival in a new and strange place is to find lodgings. The inquiries made previously by mail had not created a very bright outlook in this matter, but, praise the Lord, the story condensed to small proportions is that we were received by Mrs. Thompson at the American church, occupying quarters belonging to her own daughters, in the good, modern home connected with the church—all of which have been erected since I spoke in the sheet iron tabernacle, now used for a school, on the other journey. Then I did not meet the Thomp-
sons; now we are guests at their table—due to the fact that

"some people from America" as Mr. T. humorously remarked, had gone elsewhere upon their arrival and *we* were given the room which had been vacated for them.

If you will examine the maps of this city in the back of the Bible you will find an irregular rectangle which is surrounded by a high stone wall and pierced by numerous gates which anciently could be closed to keep out the traders on the Sabbath and prevent the entrance of enemies in war-time. Jerusalem is founded upon the mountain tops, the four summits, Zion, Moriah, Acra and Bezetha being occupied. Note the "Armenian Quarter" in the southwest corner; the "Jewish Quarter" just east of it; and the Christian and Mohammedan "Quarters" on the north side. Then there is the Temple Area—interesting spot—in the southeastern corner. Our map shows the railway station a little southwest of the city, and when you alight from the train, you can not see the city to which you have come because of some rising ground near by. However, this little map shows the carriage road which leads along the lower end of the *Borwet es Sultan* (Sultan's Pool) and diagonally up the slope of Mount Zion to the Jaffa (Joppa) gate, the one entrance through the walls on the western side. This great stone structure is the Tower of David, anciently designated the Tower of Hippicus and Herod's Palace. Observe the deep, protective ditch around it—now partly filled in. The gateway has been altered, the wall being torn out here to make a grand entrance for the former Kaiser, William II, and the modern clock up there was erected by the Turks and is, I hear, to be taken down. That is David Street running straight inward from the gate, but we may as well go on (northwest) along the outside which is in these days a closely built up street. Do you see the Russian Mission near the corner of the city wall? Well, the Christian and Missionary Alliance has its headquarters on out the street beyond these great buildings where the Greek Catholic church with its headquarters in St. Petersburg, Russia, used to hold forth, but since the war, the fine properties are serving for court-house, barracks, and other public uses. It is in the Alliance Mission that Mrs. Janes and I have our lodgings, so you can see about where we have put down our baggage. Now let us further reconnoitre. The map shows clearly a road running across the northern end of the city, without the wall which is pierced by the Damascus Gate (the place to start driving for that city) and Herod's Gate. On the modern map is marked "Mohammedan Cemetery" near this last gate and on the outline of ancient Jerusalem it reads "Calvary." Now that is the reputed spot of our Lord's crucifixion and may be the place of Stephen's martyrdom, but we can't tarry longer on this preliminary walk.

When you reach the corner and turn south you have the city on your right hand and the Mt. of Olives on the left. Proceeding to the south corner you pass the one open gate bearing Stephen's name and a walled-up entrance, "the Golden Gate." At the cor-

ner you must turn your head well back to look up to the top of the wall for it is about 75 feet high. If the earth were removed to the bottom, we would have to look down 75 feet to where the first stone lies in a place cut for it in the solid rock of Mt. Moriah. That's the "corner stone." Christ is our "chief corner stone." The temples stood just inside this wall and to describe that interesting area would take a good deal of space, but we mean to come back to it. Over the rocky ground here used for raising the finest cauliflower I ever saw, we make our way across the southern end in which are the Dung Gate, and the Zion Gate up at the top of the hill. Locate them on the map. Now, please observe how the wall runs here on the diagram of ancient Jerusalem (same page). It was much farther down the hill. I went down there and saw where portions of the old wall have been excavated. Now we soon reach the corner and turn north along the western wall and get back to the Jaffa Gate again.

While using our maps, let us look at the Church of the Holy Sepulchre about the middle of the Christian Quarter. This is perhaps an incorrect location of the Lord's tomb (See Calvary again), but we need to know the place as it is to be described in another article. And note the temple area again. The valley of the Kedron (valley of Jehoshaphat) runs southward on the eastern side; the valley of Hinnom goes down the western border and joins the Kidron. Next locate the Tropean Valley which went down between Zion and Moriah. It is well nigh filled in now with the accumulation of ages. On the outside of the wall of the Temple Area has been discovered the beginning (spring) of an arch which led across this valley to Mt. Zion, the king's residence—supposedly the passage way for the sovereign across to the temple.

If you will preserve your magazine to read along with subsequent articles on this most interesting city, and will frequently refer to these maps in the back of your (Revised) Bible, I believe you will be better prepared to travel with us and enjoy in some measure what had so great a charm for the writer.

"Well, my very first counsel is that supplications, prayers, petitions, and thanksgiving, are to be offered for all men—for kings and all in authority, that we may lead a tranquil life in all piety and gravity; it is good to pray thus, it is acceptable to our Savior, to the God who desires all men to be saved and to attain the knowledge of the Truth." (Moffat's rendering of 1 Tim. 2:1-4).

There are men who know much scripture but they don't know God. He is a Stranger to them. They know things *about* Him, but Himself they know not. They have never comprehended Him, nor have they sympathetic understanding of His thoughts and ways. "They that handle the law knew me not." (Jer. 2:8).

JAMES K. DAVIDSON.

Unexpectedly, on the morning of March 28th, himself the only one of us who was prepared for it, James K. Davidson, honored Elder in the Highland Church of Christ, went to his rest. He fell asleep under the influence of ether preparatory to a minor operation, in the full expectation of awaking on earth, only to waken—in glory!

Brother Davidson's age was 67 years and 25 days. For a long time he had served faithfully, wisely and well as one of our Elders. He "belonged" to nothing but the Church; but to her he truly "belonged"—his time, his means, his service. For her his tears fell, for her his prayers ascended, to her his cares and toils were given. Beyond his highest joy he prized her heavenly ways; her sweet communion, solemn vows, her hymns of love and praise. How we shall miss him in the assembly! He was always there, always early, always happy, always willing and ready. The writer, to whom Brother David's home-going comes as a great personal loss, tried to render that honor which was due at the funeral service in the Highland Church, but in this both tongue and pen are all too weak. It will be one of the joys of that day when through riches of grace we shall be gathered home to see our brother again.

E. L. JORGENSON.

MRS. IDA M. SCOTT.

In the departure of our beloved and faithful Sister Scott, the Church of the Lord at Lynnville and all her friends everywhere sustain a great loss. I find my own words inadequate to speak of the worth of this woman, although I need not speak anything for the fruit of her hands and her works praise her in the gates.

She was always faithful to the Lord; she loved the assembly of His people and the fellowship of the saints. In her last letter to me she spoke of the beautiful songs and prayers and exhortations in the midst of the congregation, lifting her soul above the sorrows and trials of this life; she loved to sit at the Lord's feet to hear His Word, and like Mary, she hath chosen the good part which shall not be taken away from her. Sister Scott was a lover of good, kind-hearted, humble-minded and withal a helper of many and our own selves. How many afflicted hath she relieved! How rich in good works she was!

"She hath done what she could;" "She rests from her labors and her works follow with her." As she had lived she died, "looking for the mercy of our Lord Jesus Christ unto eternal life." Now she has fallen asleep in Jesus, all sufferings and conflicts past. The roll of them that have fallen asleep is increasing fast, and we miss them keenly. But we all—they over there, we here—are waiting His Coming, Whose reward is with Him, to render to each man according to his works.

H. N. RUTHERFORD.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF MAY.

Lesson 6.

May 6, 1923.

SAMUEL: JUDGE AND PROPHET. (A Survey of Samuel's Life.)

Golden Text: Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12:24.

Lesson Text: 1 Sam. 12:1-5, 20-25.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. 3 Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. 4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. 5 And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness. 20 And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart: 21 and turn ye not aside; for then would ye go after vain things which cannot profit nor deliver, for they are vain. 22 For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. 23 Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way. 24 Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

Verse 1. When and where was this? (At Gilgal, at the final public inauguration of Saul as King). When and why did Israel ask for a king? (1 Sam. 8:1-5).

Verses 2-5. Had all Israel known all Samuel's life and conduct? Of what does he call on them to witness? What testimony were they bound to give?

Verses 20-22. Was their rejection of Jehovah (in their asking for a king) a great sin? Yet was all hope lost for them? What course should they now pursue? What assurance did he give them regarding Jehovah? (Cp. "Yet even now." Joel 2:12).

Verses 23-25. Would it have been sin against Jehovah, had Samuel ceased to pray for Israel? Have we any obligation to pray for God's people, one for another and for all? What more would he do besides? On what ground should they fear and serve Jehovah? How great things has He done for us? But what if they still continued in evil? Where will continuance in sin lead any man or people?

A SURVEY OF SAMUEL'S LIFE.

1. Samuel, the child of prayer. The prayer and vow of Samuel's mother; and her psalm of thanksgiving. (1 Sam. 1:1-2:10).

2. The boy Samuel called to the prophetic office. (1 Sam. 3). Mark his ready, obedient response to the repeated calls.

3. **Israel ask for a King.** (1 Sam. 8). From his boyhood till he is "old" we hear almost nothing of Samuel. Read the story of "Ebenezer" in 1 Sam. 7. 1 Sam. 8:1 was perhaps the only blunder on record against Samuel. But that gave occasion for the request (a request long in their hearts) for a king that they might be like all the nations. Samuel carried the matter to God, and God instructed him to accede to their request. In chapters 9 and 10 is the story of the anointing of Saul. After Saul's first victory (Chapt. 11) Saul's appointment as king received a last and public confirmation. Our printed lesson begins at that point.

4. **Later Events of Samuel's life.** Samuel's announcement to Saul of God's condemnation and rejection of him; his long mourning over Saul; and the anointing of David the son of Jesse to be king in Saul's stead are told in Chapters 15 and 16.

5. **An Estimate of Samuel.** He grew up before Jehovah (2:21) and to Jehovah he was true all his life. This great man was given to Israel in a time of crisis. He was the last of the "Judges" and the first of the "Prophets." He lived in a day of transition; and under his hand Israel became a kingdom of the earthly type, with a human king administering the rule of Jehovah. Samuel was a man of prayer. (7:5, 9; 8:6; 12:17, 23; 15:11). The word of God which so faithfully and impartially portrays both the faults and virtues of God's people, records no evil of Samuel. His name is written among the heroes of faith in Heb. 11.

HELPFUL QUESTIONS.

Who was Samuel's mother? Where did he grow up? Tell of his call to the prophetic office. What was the occasion of Israel's asking for a king? (1 Sam. 8:1, etc.) Do we know much of his life between childhood and old age? What was "Ebenezer"? What were the most important events connected with Samuel's career? What can you say of Samuel's character? Was he a man of faith? A man of prayer? A man of untarnished honor and integrity? What trait of his character seems greatest to you?

SECOND LORD'S DAY LESSON OF MAY.

Lesson 7.

May 13, 1923.

DAVID, THE POET-KING.

(A Survey of David's Life.)

Golden Text: Surely goodness and lovingkindness shall follow me all the days of my life.—Psalm 23:6.

Lesson Text: 1 Sam. 16:1-13.

1. And Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go: I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. 2 And Samuel said, How can I go? if Saul hear it, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah. 3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. 4 And Samuel did that which Jehovah

Verse 1. What had Samuel been doing all this time? Should a man mourn always over what cannot be remedied? What orders did Jehovah now give him?

Verses 2, 3. How was he to avoid Saul's vengeance? Was he to make a public occasion of the anointing? How much of his business was he to tell? Who would direct his every move and step, and make the selection of the King?

Verses 4, 5. How did he carry it out? Verses 6-10. How many of Jesse's sons were there? When Samuel saw the oldest, what did he think? By what was he judging? Does God

spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? 5 And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. 6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. 10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

A SURVEY OF DAVID'S LIFE.

I. FROM THE ANOINTING TO THE BATTLE WITH GOLIATH.

David the shepherd-lad, the Spirit of God resting upon him. Great deeds he did even then: 1 Sam. 17:34, 35. Such psalms as Psalm 8, 19, 29, probably date from that period; and Psalm 23 is certainly a reminiscence of those early shepherd days. His first contact with court-life came in God's providence when he was called to play before Saul who, God-forsaken and despondent and troubled by an evil spirit, was quieted and cheered by David's skillful playing upon the harp. David went back and forth from his home to Saul's court. The climax came when, during a conflict with the Philistines, David was sent on an errand to his brothers who were serving in the army; and there he saw Goliath and heard him defy and blaspheme, and challenge any man of Israel to single-combat. David accepted the challenge and by faith won the victory. This brought him into public notice and fame and favor. From thenceforth he abode at Saul's court. But from the first almost he incurred Saul's jealousy and suspicion. (1 Sam. 17 and 18).

II. IN SAUL'S COURT AND ARMY.

This was part of David's training and preparation. Again and again we are told that David behaved himself wisely and yet more wisely, so that even Saul stood in awe of him. This wisdom was the gift of God, and due to the Holy Spirit; but, as true wisdom always is, rooted in David's personal "fear of Jehovah." (Prov. 1:7). Saul's growing enmity and treacherous dealings with David (twice he attempted to kill David with his own hands); Jonathan's marvellous love and friendship; and David's increasing influence and favor with the people most notably mark this period. (1 Sam. 18 and 19).

III. OUTLAWED AND PERSECUTED.

How the final breach came; David's parting from Jonathan and his flight from Saul; Saul's relentless, merciless persecution of David; and how David twice had opportunity to kill Saul, but would not put forth his hand

against the Lord's anointed; and the incidents of David's exile to the day of Saul's death are narrated in the remaining part of 1 Samuel (chaps. 20-31).

IV. DAVID ESTABLISHED IN HIS KINGDOM.

After Saul's death the tribe of Judah made David king over them, and he reigned over them seven years in Hebron. During that time there was clash and civil-war; but at last Abner, general of the forces of the house of Saul, accepted David's sovereignty; and soon after David's residence and capital was established in Jerusalem, from whence he reigned over all Israel for 33 years. In 2 Samuel, chaps. 1-10 the story of the struggles and establishment of David's rule is recorded.

V. DAVID'S GREAT SIN AND LATTER LIFE.

The wonderful career of David is marred by one dark and awful blot, his sin in the matter of Uriah's wife. How bitterly he repented; how perfectly God forgave him; how severe his chastisement may be seen in 2 Sam. 12, in Ps. 51 and 32, and in the sequel of his history in 2 Samuel.

TEACHING POINTS.

1. The five epochs of David's life as given above.
2. In what respects was David "a man after God's own heart?"
3. How does David's life show that nothing and nobody can prevent a man from coming into his own, if he will simply "trust and obey"?
4. "A man who shall do all my will." Did many tests come to David? Did he have many opportunities to take matters into his own hands? But what did he do?
5. David foreshadowing Christ. God's chosen King—lowly and disregarded—anoined with the Holy Spirit and with power—meeting the champion of the enemy (cp. Matt. 4)—does not assume his reign till God's time, nor without the will of the people—the true shepherd of his people. (Ps. 78:70-72).

THIRD LORD'S DAY LESSON OF MAY.

Lesson 8.

May 20, 1923.

ELIJAH, THE BRAVE REFORMER.

(A Survey of Elijah's Life.)

Golden Text: Choose you this day whom ye will serve.—Josh. 24:15.

Lesson Text: 1 Kings 18:30-39.

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time. And he said, Do it the third time; and they did it

(As to the when and where of this, see in Notes below).

Verse 30. In the midst of what test was this? (The priests of Baal and Elijah, testing the power of Baal and of Jehovah. Baal had utterly failed). What invitation did Elijah extend to the people? Did he want them to observe closely what he was doing?

Verses 31, 32. How did Elijah prepare the altar?

Verses 33-35. What special thing did he order done that the people might see and know that the fire could be no accident?

Verses 36, 37. Elijah's Prayer. How does it contrast with the prayers of the priests of Baal? (1 Kings 18:26-29). Does God hear his servants for the great noise they make, or because the prayer is accompanied with much ado and excitement? What was

the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

the deepest desire in Elijah's petition? At whose word of command did he do all he had done? What is meant by "turned their heart back again"? (Having understood the truth, they might will and obey accordingly). Verses 38, 39. What was the immediate response of God? What showed that this was not common fire? How did this manifestation affect the people? A people convinced of this truth—what ought they do?

A SURVEY OF ELIJAH'S LIFE.

1. ELIJAH'S FIRST APPEARANCE.

Unannounced, unexpected, previously unheard of, Elijah steps upon the scene with a message of judgment to Ahab and Israel. A long drouth, not to be relieved by a drop of dew or rain, until the prophet himself should speak the word, was announced. Immediately Elijah leaves, and is hidden of God by the brook-Cherith, there supported by the ravens; later at Zarephath in the house of a widow; until after three and one-half years, God orders him back to Ahab. In the meanwhile Ahab has vainly searched his own and all neighboring countries for Elijah. At Elijah's second meeting with Ahab, he orders the latter to gather the people to Carmel, promising rain. Elijah meets the great concourse at Carmel with the challenging question: "How long halt ye between two opinions? If Jehovah be God follow him; if Baal be God follow him." And when the people answer him never a word, Elijah proposes a test, by which it might be known which is the true God. It is in the midst of this test that our printed lesson begins; and the sequel is told in 1 Kings 18:40-46.

2. ELIJAH'S FLIGHT.

Once only did Elijah show anything resembling cowardice and discouragement—when he fled from Jezebel, and went to Horeb. How God met this, and gently taught, rebuked, and encouraged His faithful prophet is a beautiful and impressive story told in 1 Kings 19.

3. THE SENTENCE ON AHAB'S HOUSE.

The incident of Naboth's vineyard, and Ahab's and Jezebel's wicked deed, is well known. To Jezebel direct, the Lord had nothing to say; but to Ahab God sends a heavy message by the fearless messenger Elijah. Ahab actually humbled himself before the Lord at the fearful words of the prophet, so boldly spoken; and God regarded Ahab's repentance. But the full judgment was executed after Ahab's death. (1 Kings 21).

4. ELIJAH'S ASCENSION.

Two persons passed out of this world without dying: Enoch and Elijah; and the latter certainly on the same ground as the former. (Heb. 11:5). Very impressively is told the story of his last day on earth, and his ascension in a whirlwind and chariot of fire, Elisha witnessing. We see him again with Moses, in company with our Lord Jesus on the mount of the Transfiguration. (Matt. 17). The Old Testament closes with the promise of Elijah's return before the great and terrible day of the Lord. (Mal. 4.) John the Baptist came in "the spirit and power of Elijah." (Luke 1:17).

HELPFUL QUESTIONS.

Do we know anything of Elijah's descent, home, or parentage? (Nothing, except that he was "a Tishbite," and "of the sojourners of Gilead.") Tell the story of the great Drouth. Where was Elijah in meantime? What did

Elijah do at Carmel? What marks all Elijah's conduct? Did he always manifest such faith and boldness? When and how did he fail once? How did God meet that failure? Was he afraid (after that) to deliver God's heavy sentence and denunciation to Ahab, in the matter of Naboth's vineyard? How did Ahab take that message? Why did God regard Ahab's self-abasement? (Ps. 51:17). How did Elijah leave this world? Who saw it? Who was Elisha?

What do you think of Elijah as a man of prayer? (1 Kings 18:41-46; Jas. 5:17, 18).

How does the Golden Text apply to this lesson? (See 1 Kings 18:21). How does it apply to US?

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 27, 1923.

ISAIAH, THE STATESMAN-PROPHET.

(A Survey of Isaiah's Life).

Golden Text: Here am I; send me.—Isa. 6:8.

Lesson Text: Isa. 6:1-8.

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, Holy, Holy, is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. 6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

A SURVEY OF ISAIAH'S LIFE.

ISAIAH'S TIMES.

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, king of Judah." (Isa. 1:1).

This is the superscription of the whole great prophecy of Isaiah. It tells us all we know of Isaiah's parentage; it shows to whom and about whom the prophecy was; and it defines the time of his ministry. Uzziah was the last great king of Judah in point of power and prosperity. He reigned 52 years and prospered marvellously by the help of God. But like many others, he was not able to stand prosperity. He marred the latter end of his life by an act of pride, presumption, and folly. It was in the year that King Uzziah died that Isaiah received his formal call from God. (See printed text above). No prophecy of Isaiah's is dated in the reign of Jotham; but in Isa. 7 begins a prophecy of the days of Ahaz, who was one of the worst of Judah's kings, a veritable paragon of unbelief. In Ahaz' days the kingdom of Israel went into combine with the kingdom of Syria, to conquer Judah, depose her king, break up the Davidic dynasty, and put another king on Judah's throne. Judah was panic-stricken. But God sent word by Isaiah that they need not fear—He would not permit it. Ahaz, however, believed in any other help more than in God's, and had it in his heart to make

a league with the mighty king of Assyria. Against this reliance upon the heathen nations for help, this league-making with Assyria on the one hand, and with Egypt on the other, Isaiah pleaded, protested, warned, threatened. --Probably most of Isaiah's prophecy dates in Hezekiah's reign.

In the first of Isaiah's time Judah was very prosperous, and also very disobedient, careless, immoral. He lived to see his people's glory wane and die, and to see Assyria carry Israel (the Ten-Tribe kingdom) away captive.

ISAIAH'S CALL. (SEE PRINTED LESSON).

"Note the progress of thought as follows: (1) A vision of God; (2) A vision of self and other people; (3) A confession of sin; (4) A cleansing from sin; (5) A call heard; (6) A response signifying readiness to do whatever might be required; (7) A commission to perform a difficult work."

This chapter (Isa. 6) explains much and teaches much. It throws a light on all Isaiah's work. He had got a glimpse of God's holiness, the soul-shaking impression of which he never lost. "The Holy One of Israel" is a name which occurs almost exclusively in Isaiah's prophecy. How the doings of his people must have looked to this man after he had viewed the glory of the King! (John boldly tells us it was the glory of Christ. John 12:39-41). Having had the vision of God's majesty and holiness; and through it the realization of his own ruined and undone condition; and having tasted the lovingkindness of God in the full assurance and blessedness of sins forgiven, he was indeed fitted to carry God's message to his fellow-men, in all its stern authority and tender grace.

ISAIAH'S PROPHECY.

Like the Bible, which has sixty-six books, Isaiah has sixty-six chapters. As in the Bible 39 books comprise the first part, the Old Testament; and 27 the second part, the New Testament—so Isaiah's prophecy is divided into two sharply distinguished parts, the former containing 39, the latter 27 chapters. Some critics, struck by the difference of tone, style, and theme, between the two parts, concluded that these were the work of two different authors, calling the latter "Deutero-Isaiah." But our Lord Jesus Christ and His apostles, in the New Testament, quote from all parts of Isaiah indiscriminately, ascribing all to "Isaiah the prophet." And we are willing to take their authority on that point rather than that of the super-smart critics.

Isaiah prophesied to his people, but his vision ranged far into the future. He foresaw and foretold the captivity in Babylon; and Babylon's downfall and return of the remnant—yea, and of the final great Babylon (Rev. 17, 18) and of Israel's great final national restoration and glory under the reign of their Messiah-King.

Prophecies of Christ, His humiliation and sufferings, His exaltedness and glory (1 Pet. 1:10-12) run throughout the book of Isaiah. Isa. 53 is the most graphic and wonderful picture of Christ's atoning death in all prophecy.

HELPFUL QUESTIONS.

When did Isaiah prophesy? What do we know of the reign of King Uzziah? What were the conditions in Judah at the end of that long reign? What do we know of Ahaz? Have you read the story of the wonderful deliverance of Jerusalem in Hezekiah's day? (Isa. 36-38). In what year was Isaiah called to the exercise of the prophetic office? Whom did he see? How do you reconcile that with John 1:18? Whom does John say Isaiah saw? (John 12:39-41). What was the first effect of the vision on Isaiah? In what symbolic way was he assured of complete and free forgiveness? Try to realize in your heart the unspeakable peace and joy that must have come to Isaiah with this assurance of sins forgiven. Is it any wonder that he then so readily and gladly offered himself to God's service? Have I ever tasted the joyful assurance of forgiveness and acceptance with God? What then ought I do? Rom. 12:1. Trace the seven steps in Isaiah's vision given above.—What notable fact about the structure of Isaiah's prophecy? Of whom did Isaiah have much to say? What do you know of Isa. 53?

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