

THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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Address Business letters simply, The Word and Work, Louisville, Ky.

(Office, 1045 Everett Avenue)

Subscription One Dollar a Year
 In Clubs of Four or More Seventy-five Cents Each

VOL. XXII

OCTOBER, 1929.

No. 10.

NEWS AND NOTES

"Shawnee Church of Christ, Louisville, is receiving donations on its new building now under construction at Forty-first street and Michigan Avenue. We invite you to have fellowship with us in our efforts to establish a permanent congregation in one of the very best and most convenient locations in the city of Louisville. We believe you will be making an investment that will yield large returns for the Lord in the future. We hope and pray to that end." Claude Neal, 4035 Michigan Ave.

From Portland, Maine: "Our two-weeks' meeting closed September 1, with very good results. Three were baptized into Christ Jesus, and four others came to be Christians only. Brother Carter, very kindly, yet with the power of God, proclaimed the truth of God. We are expecting more fruit from this special effort." Philip Bornwasser.

"I think we had a good meeting at Blackwater, Mo. Outsiders did not hear us so well on account of prejudice, but some of them came and left with a favorable impression. The brethren felt that they had had a feast."

"I find that the world is generally as ready to obey the gospel as the church is to yield to consecration teaching. But I believe there is a better day for the church. Let us pray for a spiritual revival." Earl C. Smith.

From Linton, Ind.: "The writer enjoyed a visit with the church at Pikeville, Ind., in a two-weeks' meeting. I made my home with Brother and Sister Collins. Our associations were very pleasant. As to the meeting, there were ten baptisms, one restored, and one took membership. One sister 86 years old attended every service. She lived over three miles away from the church. She seemed very happy in her faith and hope. May the Lord bless her and them." E. E. Kranz.

"Brother D. H. Friend held a two-weeks' meeting at the East View church of Christ with four baptisms and one restoration. Interest and attendance beyond all expectations. On Sunday night every available seat in the big 3-pole tent was taken, with many outside. A really great meeting and exceptional preaching." Wm. L. Greenaway.

Brother Boll is in a great meeting at Gallatin, Tenn. He is principal speaker in the Fall Meeting of Toronto churches of Christ, to be held at

Danforth Technical School in Toronto on Lord's Day, Oct. 6. Following this, Brother Boll is to engage in a protracted meeting with the Strathmore Blvd., church in Toronto.

"Wanted—'Eunice Lloyd.' Mrs. S. M. Stevens of Holton, La., is in a mission field and wishes to have copies of the book 'Eunice Lloyd' for circulation. Those having used copies or any wishing to donate the price of a copy, please communicate with Sister Stevens." Don Carlos Janes.

From Franklin, Ky.: "I had a great 8-day meeting at Mooresville, Tenn. Fine co-operation on the part of that church and surrounding congregations. Eleven baptized. We also had a fine meeting at Locust Grove. Big crowds and several baptisms." H. L. Olmstead.

"The book, 'Great Songs of The Church', was received last night in fine condition, and I am greatly pleased with it." Clarence E. Eaton, Portland, Me.

"I received the copy of 'Great Songs of The Church'. I like the book fine." E. D. Sutherland, Owensburg, Ind.

From Glenmora, La.: "Brother Mayeux has left us—a heavy loss to the work in this section. He joins Brother C. T. Netterville in his work in Mississippi. He closed his work in Louisiana with a short meeting at Pine Prairie—6 added, 4 being by primary obedience." J. Edward Boyd.

Brother Boyd promises to complete his valuable series of articles on Romans, sending in the next essay soon.

From Chattanooga, Tenn.: "I have just closed a good meeting at Ashland City, Tenn. Three were baptized. I begin a meeting at Doyle, Tenn., September 22.

"Fine crowd here (Central church) last Sunday. Three placed membership with us. On last Wednesday evening a Baptist preacher took his stand with us. He desires to be just a plain and simple New Testament Christian. His name is W. Frank Moore.

"G. C. Brewer begins a meeting with us here Oct. 20."—E. H. Hoover.

Brother Leslie G. Thomas, who has been laboring at Birmingham, Ala., begins work with the church at Lewisburg, Tenn., on October 1. Brother Thomas recently baptized 11 in a good meeting at Munford, Ala.

The church at Parksville, Ky., is completing a beautiful brick veneer structure, and they hope to be in the new building by October 20.

Earl C. Smith was preaching at Weatherford, Okla., at last report, and is to locate with the church there.

E. L. Jorgenson is to be with Brother Norred in a two-weeks' meeting at Oklahoma City, beginning Oct. 20.

The brethren at High View, near Buechel, Ky., have recently built a new house for worship. Brother Glenn, of Louisville, preached the so-called "dedication sermon," and was followed by Brother Friend in a protracted meeting in which 12 or 14 were baptized. Brother Friend is now in a meeting at Mt. Pleasant, Tenn.

"The session of 1929-1930 of the University of Oklahoma opened on September 16, with five thousand and thirty-one students. The church of Christ in Norman has been assigned the task of teaching the Old Testament to all of this group who are applying for it. We have two courses in Old Testament, one of them an introduction course and the other a course on the prophets of the Old Testament. This work, with the regular church work in Norman, is certainly a great task for one man to undertake.

"The church is planning, beginning in January, 1930, to maintain a special course for preachers and others who want an intensive study of the Bible. This course will continue for six weeks.

"May we ask that if you know of students who are here, will you please write us in reference to them." A. R. Holton.

THE FAITH OF THE GREATEST SCIENTISTS

(From Christabel Pankhurst's book, "Seeing the Future.")

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In the learned world there have not been greater figures than Newton and Pascal and none whose influence has been so long lasting, for both are as though they still lived among us. The celebration of Newton's bicentenary gave new occasion to extol his scientific grandeur, his unchallenged supremacy of genius. Newton's universal mind moved far beyond the borders of his specialized scientific intertests, vast as these were, and brought him to the veiled realm of the future. Recognizing the limitations of human experimental science, in which he was yet so mighty a master, he went to the only other possible source of knowledge, the Bible, and there, in its prophecies, he discovered the future. When Newton lived, the signs of the times were not what they are in our day, and he was therefore dependent upon long past fulfilments of prophecy, but these were enough to convince him that the rest would follow, and that a future generation would see the promised return of Christ to set up the kingdom of God.* Of things as they stood in his own time, he wrote:

"There is already so much of the prophecy fulfilled that as many as will take the pains may see sufficient evidence of God's providence."

Looking onward to the future crisis of history he added:

"But then the signal revolutions predicted by all the holy prophets will at once turn men's eyes upon considering the predictions and plainly interpreting them."

Consider who and what he was who wrote thus! "Newton was the greatest man of science the world has ever seen," says Sir J. J. Thomson, Master of Trinity College, Cambridge, and Professor of Physics in the University. The secretary of the Royal Society, Dr. J. H. Jeans, calls Newton "the greatest man of science, perhaps the greatest intellect the human race has seen," and quotes Laplace as saying that Newton's Principia has assured it for all time "a pre-eminence above all other productions of the human intellect." This Newton, the man whom past and present generations of men of scientific genius have delighted to honor as greater than them all, affirmed as a scientific fact of the future that the Lord Jesus Christ will come again in his kingdom. Newton, says Dr. J. H. Jeans, was not only "the greatest genius that ever was," but also "the most fortunate, for as there is but one universe there can be but one man in the world's history to be the interpreter of its laws." Too narrow for Newton was any theory of the universe which neglected its Creator. Incomplete and therefore false, thought the great scientist, was any interpretation of the laws by which

*The Editor of The Word and Work holds that the Kingdom is already in existence but will come in power and open manifestation at our Lord's Return.

God governs the universe, if it neglected His purpose to bring into one all things in Christ and to reduce chaos—whether in Nature, nations or human hearts—to order, by making Christ regnant in His visible, majestic, glorious appearing. The fall of an apple or the fulfilment of a prophecy—evidence was evidence to Newton, “with his stupendous mental grasp and breadth, his capacity for seeing all aspects of a question and so making unerringly the choice between alternatives which have seemed equally probable to a lesser mind.” This prince of scientists has answered the question that finds so many dumb—what the world is coming to is, according to Newton, the return of Christ and the Kingdom of God.

“Distinguished among distinguished men of all times, rises the figure of Pascal.” To his compatriots, Pascal is as a modern among moderns. The *Societe des Amis de Pascal*, whose president is M. Paul Bourget of the *Academie Francaise*, holds periodical gatherings in Paris, and at one of these M. Bouget paid tribute to Pascal, remarking that writings about him are multiplying and by their ardor attesting that the author of the *Pensees* is still as modern and as living in his influence now as when Voltaire wrote his *Remarques sur les Pensees*, “with a passion which proved how fully his destructive genius recognized the conservating and creative power of the Pascalian argument.” The very foundation of this *Societe des Amis de Pascal*, the speaker went on, proves his actuality. “Pascal, it has been said, still stands erect among the ruins of his century,” but, declared M. Bouget, “he also stands erect among the ruins of the scientism (as distinct from science) of the nineteenth century,” for two reasons, “among so many others,” which explain his “persistent prestige” and “enable us to affirm that its action is not near to being exhausted.” The first of these reasons, according to M. Bourget, is that Pascal has stated “with singular force and precision the problem of science of which scientism so proudly claimed to give the solution. There are in man two needs, to know and to understand. Pascal saw that to know does not mean to understand. The error of scientism consists in believing that there is only one method of arriving at certitude. The stroke of genius of Pascal was to recognize that there are several, because reality includes phenomena irreducible the one to the other.” . . . The word science ought not, on Pascalian principles, continued M. Bourget, and how sound is his word—to be used in the singular unless immediately followed by another word showing precisely what science is in question, for we cannot speak of Science with a capital S, but only of sciences. “The biological world exists and its study requires a method distinct from that which concerns the physico-chemical world. . . . The division of the orders of knowledge is the doctrine of Pascal.” Again, Pascal is “actual,” says M. Bourget, because he knew and described human nature as it is and “denounced with a striking realism the inconsequences of utopists who do not see, as said

another great observer of the same line, 'that the most civilized people is as near to barbarism as the most polished steel is to rust.'" Another present-day writer, in praise of Pascal's modernity, says: "It is related that Bismarck had the works of Bonald as his bedside book. I do not believe that I am the dupe of my admiration for Pascal in saying that the *Pensees* ought to be the bedside book of every statesman worthy of that name, as of every legislator, of every educator and, I will add, of every writer."

Good! Because that great book, so up to date and indispensable to the world's leaders, foretells the future, arguing and proving that Christ is coming back visibly, powerfully, gloriously to reign. This great mathematician-philosopher, this man who, as another modern writer admiringly observes, "lived in a perpetual state of research and discovery," discovered the future exactly where Newton did, in the prophecies of the Bible. His scientific mind appreciated at its true value the verification, in historic experience, of a large part of prophecy, and he drew therefrom the reasoned conclusion that all the rest would be fulfilled. "The heart has its reasons that reason knoweth not," as Pascal believed, but he believed that reason has its reasons too, and that both point forward to the goal of prophecy fulfilled. The nephew of Pascal reported thus the great man's way of expounding matters:

"He undertook to prove the truth of religion by the prophecies: on this subject he dwelt very much more extensively than upon the others . . . He explained them in a highly intelligible manner: made evident their sense and sequence with a marvellous facility: he brought to light all their meaning and all their force."

"The prophecies," says Pascal, "are the strongest proofs of Jesus Christ." Showing how strong this proof is, he, as a mathematician, adds that if one man alone had made a book of predictions concerning Jesus Christ and "Jesus Christ had come in agreement with these prophecies, the fact would have had infinite force." But, Pascal urges, in this case there is much more, for here is a succession of prophets who, without interruption or variation, follow one another in foretelling the same event, and here is a whole people announcing it, existing to testify in a body their certainty from which they cannot be divided. This, as he points out, is "in a far greater degree important."

Apart from the revelation of the Bible, authenticated for us as it is by the historic proofs of fulfilled prediction, Pascal sees mankind as ignorant of essential truths, and pictures the whole dumb universe and man without light, left to himself, and lost as it were in this corner of the universe, not knowing who placed him there, what he has come to do, what will become of him when he dies, and incapable of any knowledge. . . . How

many see the same picture in crises of their lives, and above all in the times of world uncertainty, when illusion wears thin and the mere *joie de vivre* tends to fail! "I see others about me," says Pascal, "and I ask them if they are better informed than I am and they say they are not. . . . I seek to discover whether there is not something more than is visible to me, whether God has not left some impress on Himself." Pascal pursues his quest, and we read on. "I see many contrary religions and consequently all false but one:"—here speaks the mathematician-Philosopher—"each wishes to be believed on its own authority, but I do not therefore believe them. Everyone can say the same and everyone can call himself a prophet. But I see the Christian religion fulfilling prophecy, and that is what everyone cannot do."

Israel's prophets heralded the Messiah who should visit Jew and Gentile both. The prophets, Pascal reminds us, bore witness to Him, at the same time foretelling other things which, being from time to time fulfilled in the eyes of all, demonstrated the truth of their mission, and consequently that of their greater and more distant promises touching Messiah. In the fulness of time Jesus Christ came and, the prophecies being so far accomplished, the Messiah is forever proved—so says the reason of Pascal. Then from his heart springs this word:

"So I stretch out my arms to my Redeemer, who having been foretold for four thousand years, came to suffer and to die for me on earth as foretold."

And as surely and as really as He came that first time, He will come again, asserts Pascal, upon the same evidence. Of this, His second advent, he says:

"It is to be glorious and so manifest that even His enemies will recognize it."

The Middle Ages, it has been said, had a philosophy, but had not science, while this modern day has science but no longer a philosophy. Pascal and Newton were pre-eminent in having both. It is from these two high watch-towers that shines forth the signal: Christ will come again.

THE CHRISTIAN AND CIVIL GOVERNMENT

Although ordained of God, the kingdoms of the world are in the grasp of Satan, who is himself an unwitting, unwilling servant of God, though chief of rebels. What he said to Christ about his jurisdiction over the kingdoms (Luke 4:5, 6) was true. The Lord Jesus Himself refers to Satan three times as "the prince of the world" (John 12:31; 14:30; 16:11). Paul tells us that he is the god of this age (2 Cor. 4:4), the "prince of the powers of the air," "the spirit that now worketh in the sons of disobedience" (Eph. 2:2). Thus will it continue until the Lord Jesus Christ will take His great power and reign, and the kingdom of this world shall have become the kingdom of the Lord and of His Christ, and Satan is bound and imprisoned. (Rev. 11:15, 17; 20:1-3). But though Satan rules, God overrules in the kingdoms of men and setteth over them whom He pleases. God never charged His people to climb into Cesar's throne and to seize the reins of government, but He did tell us to live acceptably and obediently in this present world and to pray for kings and rulers and all that are in high place.

R. H. B.

WORLD JUDGMENTS

(Sixth in The Revelation Series)

R. H. B.

(Rev. 6, 7, and 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 meed 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). As these lines are being written already the clouds—such clouds as have not been heretofore—have gathered thick upon the horizon. The evening air is sultry and surcharged with heavy foreboding of the coming storm. 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 sweeping tempest: 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 a 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." 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 balances 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

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

of Zechariah we find the same kind of symbol used, and there they are 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. At the signal given in heaven these four 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 respective 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 they are not 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 always used in 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 may see 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 fulfillment, nor afterward, either. Then it would take as much faith to believe in the alleged fulfillment 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 fulfillment. Let who will take such a view; but we do not 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 also) 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 until these heavenly portents which precede "the great and terrible day of the Lord" shall come to a climax; for an even greater shaking up is destined to occur at the seventh Bowl (16:18, 20). 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 the 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 seals—as though God would reassure us as to the success of His work 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, on the other hand, 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 learn 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. These are distinguished by their nature and origin, and their spiritual significance. 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 has not been wrought 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 riseth 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 pro-

phets 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 He moves steadily forward to the accomplishment of 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 only at His command. "Whatesoever 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 sure ground of their salvation and 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 any 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 are they compensated and comforted for ever. May not we also have white robes through the blood of the Lamb?

SOME THOUGHTS IN PARAGRAPHS

• J. F. Smith.

"And they troubled the multitude and the rulers of the city when they heard these things." (Read Acts 17:1-9). Wherever Paul and his companions went they turned things upside down. They were wrong side up before, and the only way to set them right was to upset them. Therefore the faithful workers made trouble, because they were seeking to save people from a terrible endless trouble; and there is no easy way to do that.

The Gospel of Jesus Christ is not intended to gloss over the iniquities of men. "Woe unto you," said Christ, "when all men speak well of you." The Gospel often sets fathers against sons and sons against fathers, a man's foes being those of his own household. Distrust your own fidelity to truth where there is no troubling of the waters. Distrust the preaching where the Gospel finds easy going; the Spirit of Christ may not be there.

"He walked in the way of the Kings of Israel, yea, and made his sons to pass through the fire." (Read 2 Kings 16:14).

Ahaz was by no means the only king of the Jews who was so far carried away by heathen superstitions as to offer his own son by fire in sacrifice to an idol. It is hard for us to realize how easily these abominable practices seize hold of man. Were it not for the influence of Christ we ourselves would be in heathenism.

Note what Christianity has done for India. It has abolished the murder of parents by suttee, by exposure, by burying alive. It has abolished the murder of children by throwing them to the crocodiles. It has put an end to human sacrifices, to slavery, to religious persecutions supported by law.

We take too much for granted; our peace and safety and happiness has come to us through the teaching of Jesus Christ.

MOSES E. LARD ON THE MILLENNIUM

In the *Gospel Advocate* of September 5, 1929, there occurred an interesting biographical sketch of Moses E. Lard, written by Brother H. Leo Boles. In the same issue there appeared also, from Brother F. W. Smith, a highly commendatory article concerning Brother Lard, from which we take the following extracts:

"For a long time I have regarded Moses E. Lard as one of the ablest men whose writings I have read and studied. . . . Brother Lipscomb wrote of Moses E. Lard as a preacher, describing him as follows: 'With his close and clear analysis and elucidation of his subject, and his power to touch the sympathy and stir the feelings with his tender pathos—.' Brother J. W. McGarvey said to me once, 'There was but one Moses E. Lard,' thus expressing his estimate of the greatness of Lard as a teacher of God's word."

"His 'Commentary' on the book of Romans is a profound work, which has been of incalculable help to many a preacher in the study of Paul's letter to the church in Rome. Moses E. Lard could state a proposition with more clearness and reach a more definite conclusion than any one after whom I have ever read.

"Brother James A. Harding once said to me: 'Moses E. Lard could take a passage of Scripture, break it down into its several parts, analyze each part, and arrive at its full meaning as no other man I ever heard preach.' Such testimonials as to the logical powers and profound knowledge of God's word possessed by that man of God could be many times multiplied, but enough has been given for the purpose here intended. . . ."

"The unanimity of sentiment among the disciples, not only to have a Quarterly, but that Moses E. Lard should be its editor and that it should bear his own name, shows the esteem in which he was generally held as an able teacher of God's Word, and his ability to set forth and maintain 'Primitive Christianity.'"

Brother Boles' article was also full of praise, after the tenor of this extract:

"Among preachers of the church of Christ for the last century, there has not arisen one greater than Moses E. Lard."

In connection with these interesting and well-deserved encomia we believe it will be timely and helpful to reproduce for our readers the following extract from Lard's writings on The Millennium mentioned by Brother Boles as one of the famous preacher's "favorite themes."

"The millennium will commence in the precise instant in which Satan is bound and locked up in prison. The battle in which all the wicked die, will end. Immediately thereafter, Satan will be seized, and bound for a thousand years. This binding will consist in divesting him completely of all power over the human family. At the moment when he falls, the moment when his great bad power is wrested from him, at that moment the millennium will be inaugurated. From that time it will stretch forward and include, in our opinion, a period of a thousand years precisely. It will not consist of an indefinite number of years, or be merely a long time; but of a thousand years, neither more or less. Of the events which are further to characterize its commencement we shall now speak more particularly.

"1. All the living saints will be changed. . . .

"2. The sleeping saints will be raised. . . .

"3. The actual personal and literal re-appearance of the Saviour. We confidently expect this event to take place in the commencement moment of the millennium. That Christ is to revisit the earth one day, as literally as He left it, is what we think no Bible student can deny without, in the act, avowing a principle, which, if sound, at once extinguishes the truth of Christianity. . . . The descent of the Lord is described in language as unfigurative as that in which the resurrection of the dead is described. If we take the one event literally, so also must we take the other. The whole piece of information was communicated to comfort the disciples; besides, it is upon a subject of great intricacy to them. It is hardly natural, therefore, to suppose that it has been expressed in other than in very plain language. Certain of the disciples are represented as being alive, as remaining to *the coming of the Lord*; then the dead arise, the living are changed, and all are caught up together with the Lord in the air. This does not sound like anything else than strictly literal detail of facts. Accordingly, I cannot look upon it in any other light. I hence conclude that Christ will literally come in person at the commencement of the millennium, and literally remain here on earth during the entire thousand years. . . .

"It does not appear, from the record before us, that any change will take place in the earth itself at the commencement of the millennium. It seems that it is to remain in all respects as it is now till the end of that time. Then, and not till then, will the new heavens and the new earth appear. Here, at least, the narrative seems to locate that great change. Now this jars not a little on our feelings. We are so accustomed to associate the resurrection of the just and the new earth together, that we find it difficult to separate them. . . . With sin, with death, with the infirmities of the body, all that makes this world bitter will pass away. When such is the case, we can well afford to be content with the present earth till the time comes to change it. As long as the wicked dead lie in it, it seems not to be the purpose of the Heavenly Father to disturb it. Not until they arise will it be touched. The dust of the dead, though they be the wicked dead, must not be disquieted to provide a home even for the millennial saints. The bed of God's unransomed children is sacred in His sight. For those degenerate ashes he has a mournful regard. Their deep and awful repose he will not break till the time of the waking comes. That time will not be till the thousand years are past. Thus long, then, must those who shall be accounted worthy of a part in the first resurrection wait before they enter into the full measure of their honors."—Lard's Quarterly, October, 1864.

We can still start subscriptions with the September issue.

THE HEAVENLY VISION

HARRY R. FOX

“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed saying, Come over into Macedonia and help us.” (Acts 16:9).

For this vision, and especially because Paul was “not disobedient” to it, we American Christians may well bow our knees unto the Father in thanksgiving. For had it not been for this westward or European turn in Paul’s missionary labors, we might have still been the “heathen” nation along with England and others, while China, India, Japan and other Asiatics would have been blessed with the gospel in our stead.

This was not Paul’s first Heavenly vision, nor his last. He was ever having visions of “the regions beyond” and his noble response to them was what has made him the greatest missionary hero of the Christian era. How grateful we should be indeed for his faithfulness in “minding the things of God” even when he knew that bonds and afflictions, perils of many kinds awaited him at every new city. It was such Heavenly visions as the Macedonian Call which enabled him to say “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God.” It was these visions that pushed him on through persecution and moved him out into an ever widening field, from Jew to Gentile, from Asia Minor across Southern Europe to far-off Rome, and perhaps as far even as Spain, for that was the long-cherished goal of his missionary vision. Without such Heavenly visions as he frequently had of the multitudes without the gospel, he would perhaps have been unable to record that “from Jerusalem, and round about unto Illyricum (W. Greece), I have fully preached the gospel of Christ.” The vision that inspired him to accomplish such a tremendous undertaking he tells us in the next verse: “As it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.” Thus he rendered obedience to the heavenly vision, and discharged faithfully his debt of love to His Savior.

The heavenly vision that inspired Paul in the task of evangelizing the world was but the echo of the same divine vision that brought Jesus into this world and led Him to the cross.

Oh, that we might have such visions as Jesus and Paul had, after them—visions that would inspire us and vitalize us, raising us out of our small, sordid, narrow ideas of the missionary need today. Oh, that we might have visions which would move us out of our complacency and indifference into a new interest and obedience in praying, giving, and sacrificing for missions as never before!

Can you say, “I was *not* disobedient to the Heavenly vision”?

Iwaki-Tanakura, Japan.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

What is the first command in the Great Commission? ** "The white ants (in Africa) are my only trouble."—*J. M. McCaleb*. ** "We surely miss the Boyers here, but they are doing a fine work in Pedra."—*Dallas Johnson*.

Missionary work inheres in the gospel like heat in fire and cold in ice. Apostolic churches are missionary. ** Herman Fox and family sailed for Japan September 11. They probably landed September 27. ** There are 58 Nyassaland members in the church in Salisbury."—*John Sherriff*. ** Bro. Sherriff has long needed a helper and this new work rather calls for two helpers this year. ** "We like our work fine."—*Geo. Johnson*. ** Editor wishes to see recruits to the Philippines and each of the three stations in China this year; also to Brazil. ** "Parcels from America have kept us well clothed except shoes and some garments for Bro. Scott."—*Ottis Scott*.

Scriptural missionary work is growing considerably among the disciples, the chief need is that there be more persons to take active part in assisting the churches to get definitely started. Let elders, preachers and others inform the churches of the needs and start them to *regular* giving to *definite* ends. ** "Leslie made several pieces of furniture for me, mostly out of boxes."—*Addie Brown*. ** The writer of this page has recently visited Blue Creek, Portsmouth, Huntington, Athalia, Hamden, Parkersburg, Rosseau, Pennsville, Zanesville, McConnelsville, Hemlock, Marietta, Rich Fork, Barnesville, Cambridge, Fairview, and Bates Hill in the interest of foreign missions and with fine success. These points are in Ohio and West Virginia. ** "The American consul sent us one letter telling us to be on the lookout for what might happen."—*Ethel Mattley*. ** A printer missionary is needed in Africa; also one who can take up translation of scripture and songs. ** Bro. McCaleb will soon be completing a wonderful missionary tour among our stations and others in China, Philippines, India, and Africa with a short stop in Palestine and journey home via England. We suggest that he be given a post card shower with calls for lectures. Address, 1045 Everett Ave., Louisville, Ky. ** Since a penny a day would support 1,000 missionaries better than our present small force is paid, we cannot argue against the work on the basis of expense. We could not anyhow as it is the Lord's own work.

Churches wishing to make gifts to the missionaries, clothing or other articles, can get measurements, preferences, etc., from the writer of this page at 2229 Dearing Court, Louisville, Ky., as he has made inquiry of the brethren on the fields. Tariffs are prohibitive in some lines and especially in Brazil, but there are some things which can be sent. Write. ** Sister Andrews was improving at last account.

THE BLESSING OF PAIN

(Found on a hospital wall in Japan.)

The cry of man's anguish went up unto God
 Lord take away pain!
 The shadows that darken the world thou hast made,
 The close coiling chain
 That strangles the heart; the burden that weighs
 On the wings that would soar—
 Lord take away pain from the world thou hast made
 That it love Thee the more.

Then answered the Lord to the cry of his world,
 Shall I take away pain
 And with it the power of the soul to endure
 Made strong by the strain?
 Shall I take away pity that knits heart to heart
 And sacrifice high?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky?
 Shall I take away love that redeems with a price
 And smiles at its loss?
 Can you spare from your lives that would climb unto mine
 The Christ on his cross?

REPORT OF SHERRIFF FUNDS

W. J. JOHNSON

The following is a report of funds received for Brother Sherriff since April 5:

House Funds: Church, Corsicana, Texas, \$20; church, Dickson, Tenn., \$5; Mrs. H. G. Starlings, Tennessee, \$5; Mrs. W. S. Gray, Mississippi, \$1; A Sister, \$2.19.

Personal Support: Church, Jennings, La., \$10; Church, Esterwood, La., \$6; Church, New Castle, Ohio, \$20; Brother and Sister Lit Colyer, Ohio, \$1; J. L. Rutherford, Texas, \$10; Mrs. Geo. Thom, Tennessee, \$5; Mrs. A. B. Saper, Missouri, \$5; Mrs. Alice Bradley, Oklahoma, \$5; Mrs. Bert Kincaid, Texas, \$5; Mrs. T. O. Brunson, Texas, \$1; Mrs. W. T. Bock, Texas, \$1.

Forwarded through Bro. Janes, \$90; Balance on hand, August 19, \$12.19.

Having examined W. J. Johnson's books we the undersigned certify that the above report is correct.

W. F. WEATHERY, C. E. COMTES.

A DESK-BOOK OF ERRORS IN ENGLISH

The purpose of this volume, by Frank H. Vizetelly, is to point out common errors which many speakers and writers unconsciously commit. It is designed primarily as a quick-reference book, to decide mooted points, and show the best usage; as such it is arranged alphabetically. Cloth 12mo, 232 pages, \$1.50. Order from The Word and Work.

The Lord's Day Lessons

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons

FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 6, 1929.

RECOGNIZING OUR DEBT TO OTHERS.

Golden Text: Not looking each of you to his own things, but each of you also to the things of others.—Phil. 2:4.

Lesson Text: Mark 12:28-34; Jas. 2:14-17.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Jas. 2:14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15 If a brother or sister be naked and in lack of daily food, 16 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17 Even so faith, if it have not works, is dead in itself.

Study Questions and Brief Comments.
I. The Two Greatest Commandments. Verse 28. Who asked a question of the Lord? In what spirit was it asked—friendly or faultfinding? (Friendly, it seems).

Verses 29, 30. What is the greatest and first commandment? Who said so? Did the Lord Jesus know? How much are we to love God?

Verse 31. Which comes second? Do you think that the second commandment would or could be obeyed if the first were not? How much are we to love our neighbor? How do you love yourself? There is an even higher standard. John 13:34.

Verses 32-34. What answer did the scribe return? Did the Lord appreciate the answer? In what sense was he not far from the kingdom of God? (He had a vision of the true righteousness, without which no man can enter. Matt. 5:20).

James 2:14. What two questions are asked here? What is the answer to the first? If a man professes faith but has no corresponding works is it any profit to him? to anyone else? What is it that counts in Christ Jesus? Gal. 5:6. (In the second question in this verse emphasize the word "that"—thus: "Can that faith save him?")

Verses 15, 16. Does mere sympathy and well-wishing, or mere feeling and words, supply anyone's need? If the sympathy and good will is genuine, what will it produce?

Verse 17. In what way is faith without works dead? (It is inert and inactive: it does nothing and moves nothing). Is dead faith really faith? (No more than a dead horse is a horse). If faith without works is worthless, how about works without faith?

NOTES ON THE LESSON.

I. THE GREAT COMMANDMENTS.

The first scripture-portion of this lesson brings out the two essential requirements of God—the essence of the Law, and the final fruit of the Gospel: (1) Supreme and wholehearted love toward God; (2) Unselfish love toward our fellowman. "On these two commandments the whole law hangeth and the prophets." (Matt. 22:40). The first is the greatest. It is fundamental. Rightly understood it includes the second, though the second is separately stated. The second, which naturally follows from the first, is of next importance. In one word then, the whole requirement is love. The law demands it, the gospel bestows it; but love is the whole aim and object in either case. "The end of the charge is love out of a pure heart and [out of] a good conscience and [out of] love unfeigned." (1 Tim. 1:5) And what love is and does can be seen in 1 Cor. 13.

2. THE FIRST AND GREATEST COMMANDMENT.

To love God above all and with every power and faculty of our being—that is a human being's only right and normal state. God wants to be loved by us in that way.

In order that we may love God we must know God. To know Him is to love Him, for He is supremely lovely and loveable. Therefore "this is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

It is especially the love of God we need to know, for it is the love of God that kindles the true love in our hearts. "We love because he first loved us." 1 John 4:19. His love is always first. No man ever loved God first and won the love of God for himself. "Herein is love, not that we loved God, but that God loved us and sent his Son to be the propitiation for our sins." (1 John 4:10). Some think that God loved us for Christ's sake—but, no—He sent Christ for our sake. Some think that God loved us for the good that was in us; but we were "dead in trespasses and in sins," and "enemies by evil works." "God commendeth his own love toward us in that, while we were yet sinners, Christ died for us." (Rom. 5:8). Upon our real knowledge of this free, good love of God depends our ability to love truly, either God or man. (1 John :416, 19).

3. THE SECOND COMMANDMENT.

The love God bestows upon me makes me a debtor. I must hand it on. "Beloved if God so loved us we ought also to love one another." (1 John 4:11). In its very nature love is opposed to selfishness. It cannot be selfishly enjoyed and kept. Once my heart is opened to receive the love of God, that love must thenceforth flow on and out to others. This is the inevitable law. If I know that God loves me, I also know that He loves my brother as dearly, and that all men, even as myself, are the object of God's love and mercy. (1 Thess. 3:12). That at once puts me in position, yea, under obligation, to love my brother and my fellow-man. "Owe no man anything, save to love one another." That is our debt to others.

4. FAITH AND WORKS.

The passage from James 2 is added to the Scriptures lesson in order to remind us that true faith, and true love, are always manifested in "works of faith and labor of love." We cannot discharge the debt by mere sentiment and professions—if the faith is real it will result in suitable action. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working by love." (Gal. 5:6).

QUESTIONS FOR CLASS.

1. What is the title of the lesson?
2. What is the Golden Text?
3. What has the Golden Text to do with the subject?
4. What is the greatest and first commandment?
5. Why is it first? Notes, ¶1.
6. What is the second?
7. How can we love God so? ¶2.
8. How are we enabled to love God or man? (1 John 4:19).
9. What can you tell about the love of God toward us?
10. If God so loved us, what is our debt to others? (1 John 4:11).
11. What will make me want to love

- my brother? ¶3.
 12. Ought my love to stop in the church or ought it go further? 1 Thess. 3:12.
 13. What sort of faith is profitless?
 14. Can that kind of faith save?
 15. What does real faith do? Gal. 5:6.
 16. Can we discharge our debt to others by mere words and sentiments? ¶4.

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2. .

October 13, 1929.

KEEPING FIT FOR THE SAKE OF OTHERS.

(Temperance Lesson.)

Golden Text: Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.—1 Cor. 1:8-20.

Lesson Text: Dan. 1:8-20.

8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Aazriah:

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14 So he hearkened unto them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

—o—

NOTES ON THE LESSON.

1. THE TITLE AND THE LESSON.

The title of this lesson has nothing to do with the Scripture-lesson, and the Scripture lesson has no bearing on the subject of the title. Indeed I do not know where in all the Bible one could find any scripture bearing directly on such a subject as that. But the Scripture lesson is good; and the Golden Text brings out a great lesson on the dignity of the Christian's physical body.

2. DANIEL PURPOSED IN HIS HEART.

The Scripture-lesson is about Daniel and his three companions. The first thing to be noted is Daniel's purpose of heart. Many young men seem incapable of forming a purpose in their heart, and of pursuing a determined course. A certain teacher had a way of looking into his students' eyes saying, "Young man, are you drifting or rowing?" On the answer to this question depends the value and final hope of that life. Many—the great majority—simply drift. Of king Rehoboam it is said that his life was evil "because he set not his heart to seek Jehovah." (2 Chron. 12:14). All such lives are evil in their final sum. In this evil world if a man starts out a weak man he will wind up a bad man. If you have a feeble purpose to do right, and some one else has a strong purpose that you shall do wrong, you know what the result will be. It was distinctive of Daniel that he had a purpose of heart. Have you? See what Barnabas said to the new converts at Antioch, Acts 11:23.

3. HOW DANIEL "KEPT FIT."

What did Daniel purpose in his heart? That he would not defile himself with the kings' dainties nor with the wine which the king drank. That was neither a question of "keeping fit" nor of "temperance," but of obedience toward God. The Jews were restricted in the kinds of meat they ate (Lev. 11) and the kings of Babylon ate many dishes forbidden of God to the Jew. And as for his wines—they were offered first as libations to the idols. Daniel did not think that when you are in Babylon you must do as Babylon does. He kept himself unspotted from the world. He was determined to be true to Jehovah his God, and he saw that he could not be true to Him and eat the food of the king's table. Hence his purpose of heart. Under ordinary circumstances by a life well-pleasing to God we will "keep fit" physically also, as seen in Daniel's case. Remember also that "bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the which now is, and of that which is to come." (1 Tim. 4:7, 8).

4. WAS IT EASY TO DO RIGHT IN BABYLON?

It was not an easy thing that Daniel had purposed in his heart, from any point of view. It was high honor to be of the select number of youths, for the standards and requirements were severe. (Dan. 1:3, 4). Only the best were eligible for the king's service. Daniel and his companions were extraordinary young men—for family, for looks, for intelligence and ability. Many would have given their all for such a preferment. If the young men were sensible of the honor conferred on them, they would be strongly tempted to conform to all the ways of the court and in all things to show themselves agreeable. Besides, who wants to be "odd" and "peculiar" anywhere—especially what young boy or girl? That is one of youth's greatest dreads. The Babylonians would not understand—they would think us narrow, cranky, "goody-goody," "hypocrites," and what not. We shall be unpopular. That was not the worst of it; to refuse to eat of the king's table would be regarded as contempt and insult, and would incur the king's wrath, which, as the proverb says, is the messenger of death. And how can it be expected of mere boys, far away in captivity to hold to the standards and teachings of their home country and the law of their God, and to their parents' admonition? How many youths abandon all the old bonds and forget the lessons of their childhood once they leave the parental roof? So Daniel's loyalty and purpose was remarkable; and so was God's help and recognition. Read thoughtfully 2 Chron. 16:9.

5. GOD IS MY PORTION.

God was with Daniel and with his three companions. He gave them favor in the sight of the officers in charge. He opened a way for them that they might be true to Him and saved them from the risk they took for His sake. Moreover He prospered them in their studies, and exalted them. If God is for us, who is or can be against us? And what present gain could compensate for the loss of God's favor? Read thoughtfully, 2 Chron. 15:2; 1 Sam. 2:30, latter part; and Psalm 1. "God was with Joseph and he was a luckie fellow." (Gen. 39:2, Tyndale's translation.)

6. THE GOLDEN TEXT.

There is no mistaking of the meaning of this wonderful statement. Paul is speaking of Christians. See 1 Cor. 6:11. He tells them that their body is a temple of the Holy Spirit which they received from God, which dwelt in them. By the body he means the physical body, as the connection shows, for he warns against the misuse of the body for immoral purpose. This very body which could but must not be misused and defiled in immoralities, is the temple in which the Holy Spirit dwells. It is not ours, it is God's. It was bought with a price—the blood of Christ. Therefore the only legitimate use of it is to glorify God. Do we believe this?

QUESTIONS FOR CLASS.

1. Of whom and what does the Scripture-lesson tell?
2. How did Daniel get to Babylon? (Dan. 1:1, 2).
3. For what was Daniel selected? (Dan. 1:3-5).
4. Who were his companions selected with him? (Dan. 1:6, 7).
5. Was Daniel a drifter? Notes, ¶2.
6. What did Daniel purpose in his heart?
7. Did he do this to "keep fit"?
8. Why did he do it? Notes ¶3.
9. Was that easy for Daniel?
10. What risks did they run? ¶4.
11. What did he gain by his firm and faithful stand? ¶5.
12. What would he have lost had he conformed to Babylon's ways?
13. Are there any Divine laws about meats or drinks now? (See Heb. 9:10; 1 Tim. 4:4, 5).
14. Where is the Golden Text found?
15. To whom was it written? (See 1 Cor. 1:2).
16. Were these Corinthians Christians? (Acts 18:8; 1 Cor. 6:11).
17. What is said to them about their bodies?
18. From whom did they receive the Holy Spirit?
19. Where does the Holy Spirit dwell?
20. Does the Christians' body belong to him?
21. To whom does it belong?
22. What price did God pay for it? (Acts 20:28).
23. How is it to be used?
24. Read 1 Cor. 9:24-27.

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 20, 1929.

USEFUL WORK A CHRISTIAN DUTY.

Golden Text: If any will not work, neither let him eat.—2 Thess. 3:10.

Lesson Text: Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

I

Gen. 2:15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

II

Exod. 20:9. Six days shalt thou labor, and do all thy work;

III

Neh. 6:3. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

IV

John 5:17. But Jesus answered them, My Father worketh even until now, and I work.

V

John 9:4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

VI

Acts 20:33. I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

VII

2 Thess. 3:6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. 7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; 8 neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: 9 not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. 10 For even when we were with you, this we commanded you, If any will not work, neither let him eat. 11 For we hear of some that walk among you disorderly, that work not at all, but are busybodies. 12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

VIII

Eph. 4:28. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

 NOTES ON THE LESSON.

Eight short Scripture-portions make up the lesson-text for today's lesson. Let us study each of them in their bearing on the subject.

I

Gen. 2:15. This takes us back into the garden of Eden. We see that from the beginning God intended that man should work. Some say that work was part of the curse that was put on Adam and his posterity. But that is a mistake. This was spoken before man sinned. Not work, but the toil and weariness of galling labor was the consequence of sin. Work is not a curse, but a blessing. Idleness is always a curse. The first man was given charge of God's garden to dress and keep it, and to subdue all things and all the forces of nature under his dominion.

II

Exod. 20:6. This passage, taken from the Ten Commandments, is not a command to work, but a restriction of the working-time to six days a week—the seventh, Israel's sabbath, to be a day of absolute rest and cessation from labor for man and beast. God did not compel them to work six days a week. It is surprising how much leisure time God mapped out for his people Israel—besides the sabbath, the feasts and holy seasons, the sabbatical years, and once in 50 years the year of jubilee. It is always Pharaoh, the world's prince and god, that drives his slaves to unremitting task-work.

III

Neh. 6:3. Nehemiah, sore beset by adversaries, Tobiah, Sanballat, and other foreign enemies, was rebuilding the walls of Jerusalem. After many vain efforts to stop or hinder his work, the adversaries now proposed that he should hold conference with them in the plains of Ono. His answer is given in this verse. It has no bearing on our topic, unless it be that not to waste precious time from God's work in "conferences" with foolish and wicked men.

IV

John 5:17. The Lord Jesus, criticised by the Jews for healing a man on the Sabbath day, makes this statement in justification of His course. We learn here that God Himself is a Worker, and His Son, Jesus Christ our Lord, likewise; "for what things soever he doeth, these the Son also doeth in like manner." John 5:19. God finished His work of creation, but man's sin broke up God's sabbath-rest and He has been laboring in the higher work of redemption since.

V

John 9:4. A solemn word to us all! The Lord Jesus speaks as one of us, the Man among men, and tells us that our working time is strictly limited. The night cometh when no man can work. What we do must be done now, while it is called today.

VI

Acts 20:33-35. This is Paul speaking. He made his own living, and

that of his companions, by the labor of his own hands, while he was preaching the gospel. He did not have to do that. He had a right to forbear working and to claim support from the people among whom he preached. He declared that it was God's ordinance that they that preach the gospel should live of the gospel; and that it was rather out of the natural order of things that a soldier should go to war at his own charge, or that one should keep a flock or a vineyard and not be fed from it. Nevertheless, for the gospel's sake, to prove the sincerity of his work, and to set an example to such as thought godliness to be a way of gain, he did what he did. (1 Cor. 9:1-18). Paul was a tent-maker by trade. He always extolled the virtue of honest labor, and bound it as an obligation on the hearts of the Christians.

VII

2 Thess. 3:6-12. This is the longest of the Scripture-selections in the lesson-text. Among the Thessalonians there were idlers, busybodies and "dead beats." Such, the apostle says, must not be tolerated. They should be withdrawn from unless they repent and "with quietness they work and eat their own bread." Paul cites his own example—that of an unselfish, hardworking laborer both in the gospel and with his hands, and commands and exhorts in fatherly fashion that they should imitate his example.

VIII

Eph. 4:28. This is the glory of the gospel that it never stops at mere negative teaching. He who has been a thief in time past is not exhorted merely to steal no more, but to get clean over on the other side and, as formerly he took away from others what was theirs, now to give of his own to others who are in need. That is the true antidote for the inclination to steal! But he can do this only by faithful and honest labor.

We may say in short that every man should according to ability give back to the world in some way an equivalent for that which he and his consume. This is simple fairness and Christian honesty. No Christian can be a parasite.

QUESTIONS FOR CLASS.

With the help of the Notes go over the eight Scripture selections, discussing them in the light of the main topic, "Useful Work a Christian Duty."

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

October 27, 1929.

THE CHRISTIAN VIEW OF RECREATION.

Golden Text: I came that they may have life, and may have it abundantly.—John 10:10.

Lesson Text: Mark 2:18-28.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old,

Study Questions and Comments.

Verse 18. Who were "John's disciples"? Adherents of John the Baptist. What were they and the Pharisees doing? What question did they ask the Lord Jesus?

Verse 19. Why was that no time to fast? Comp. Eccl. 3:4. Who is the Bridegroom? (See John 3:27-30).

Verse 20. When is it time to fast? Was such a time coming? Comp. John 16:20-22.

Verses 21, 22. Did the Lord Jesus come to patch the worn out garment of Old Testament forms? Or to bring an out-and-out new garment? Could His new teaching be contained in the old system? What happens when new wine is put in old wineskins?

and a worse rent is made.

22 And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26 How he entered into the house of God when Abiathar was high priest, and ate the show bread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 so that the Son of man is lord even of the sabbath.

Verses 23, 24. What did the disciples do? Was that wrong in itself? Deut. 23:25. On what ground did the Pharisees object?

Verses 25, 26. What did David do in an emergency? Was he condemned for it? Did the Pharisees themselves condemn him?

Verses 27, 28. Was the sabbath day ordained for its own sake or to be a blessing to man? When the ordinance becomes a destruction or a grievous burden to man does it still answer its purpose? Had the Pharisees made it a burden and a torture? Who had supreme jurisdiction even over the sabbath? (Cp. Mat. 12:5, 6).

NOTES ON THE LESSON.

1. THE THEME AND THE LESSON.

A fine scripture-lesson, but it has nothing to do with the theme given in the title. At least we are at a loss to see the connection. Perhaps the idea was that the gloom and asceticism of the Old Dispensation is now past, and we may now eat, drink and be merry. Perhaps also it was in the minds of the lesson-committee that we are not living in a time when men should fast, but that this is rather a day in which to make mirth. But if so they were wrong. There was never a time that called more loudly for sackcloth and ashes. It is time to sound out again James' summons to repentance:—"Cleanse your hands ye sinners and purify your hearts ye double-minded. Be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and he will exalt you." And surely the latter part of our scripture-lesson will not be taken to mean that we may break over God's ordinances in order to get "recreation"! That would be a serious error indeed!

THE GOLDEN TEXT.

Neither has the Golden Text any evident relation to the subject of "recreation." The life more abundant we receive from our Lord Jesus Christ is that spiritual life which comes to us through His death on the cross, and by His resurrection.

2. ABOUT RECREATION.

There is teaching on recreation in God's word. The Lord Jesus said to His disciples: "Come ye yourselves apart into a desert place and rest awhile." (Mark 6:31). That bears directly on the subject of "recreation." The Lord recognized their need for rest and relaxation. He still recognizes that need and provides for it. In the high tension of our modern times the need for rest, relaxation, and recreation is perhaps greater than ever before. It is imperative sometimes that the servant of God should take time off for retirement, quiet, and recovery from constant strain.

3. CONCERNING PLEASURES AND AMUSEMENTS.

Human pleasures, if not tainted with sin, are countenanced in God's word. The first miracle the Lord Jesus wrought was at a wedding, which in that time and country meant a prolonged picnic and merry-making. (John

2). He went there because He was invited. His presence threw no damper on the happy gaiety of the occasion. Indeed it was He who kept the party from ending in embarrassment and disgrace. He still goes with us to places and occasions to which He can go, if we invite Him; and His presence will detract nothing from clean, innocent joys, but will rather enhance them. To some things and places we cannot invite Him. He will not go to the mixed swimming pool, nor to the "movies" where wicked men and women enact scenes of sin and folly to please a foolish and lustful world; He will not lend the sanction of His presence to ball-room or dance-hall, nor to anything that in any wise degrades or defiles. But there are still pleasures and amusements in which the Lord Himself will abet us and which leave no doubt or sting behind. However, when all is said, amusements and pleasures are not the main thing in life, though many seem to think so; but are rather incidental, and the most innocent sports and pleasures are wrong and harmful when they become an object in themselves, when they absorb men's minds and interest and time. Life is far too important and serious, as well as too short, to be turned into a heyday and pleasure-trip. Those who have no hope say, "Let us eat and drink for tomorrow we die." But those who are Christ's are here on business for their King. Our great rest and joy comes by and by.

QUESTIONS FOR CLASS.

- | | |
|--|---|
| 1. What is the theme of the lesson? | criticism? |
| 2. What is the Golden Text? | 11. What was the Lord's answer? |
| 3. Where is it found? (See the connection in John 10). | 12. Did He come to patch up and to impose the old Order? |
| 4. Has it any bearing on the subject of the lesson? See Notes, ¶1. | 13. Did He intend to put the new wine into the old bottles? |
| 5. Has the scripture-text anything to do with the title of the lesson? | 14. What teaching have we on rest and relaxation? ¶2. |
| 6. What is the first part of the Scripture-lesson about? (Vs. 18-22). | 15. What about pleasures and amusements? ¶3. |
| 7. Why did the disciples not fast? | 16. What are some of the things the Lord would have nothing to do with? |
| 8. Did the Lord say they should never fast again? | 17. What recreations and pleasures can you think of to which the Lord Jesus would accept an invitation? |
| 9. What is the second part of the Scripture-lesson? (Vs. 23-28). | |
| 10. What provoked the Pharisees? | |

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THE WORD AND WORK

COUNT IT ALL JOY

(James 1)

CHARLES E. GRUVER

Count it all joy when tempted
By patience the vict'ry's won,
For whom the Lord loveth He scourgeth
And chasteneth every son.

Let him who is troubled ask wisdom
Of God, for He knoweth the best;
And he that o'ercometh grows stronger
For patience grows out of the test.

Sin is but lust that matureth
For lust when conceived becomes sin;
But blessed is he that endureth,
For the crown is promised to him.

Be patient when men seek your ruin
Conspiring to injure your name:
God changes their curse to a blessing,
Your glory recoils to their shame.

WORDS IN SEASON

R. H. B.

NOT PLAYING

Said good old John Bunyan:

"I could also have stepped into a style much higher than this in which I have discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play in convincing of me; the Devil did not play in tempting of me; neither did I play when I sank as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better. Farewell."—

In line with this, as to the hearer's part, we commend the following faithful words of a true Christian woman in a letter to her husband who was attending a series of meetings:

"Listen as for Eternity and not for fine points, or good logic or grammar. It is more important to learn the truth than to hear a beautiful sermon."

HOLDING A STRAIGHT COURSE

Is it not difficult to keep the middle of the road? On the one side yawns the gulf of rationalism and secularism; and he that flees from it may flee too far. Some who have discerned the necessity of obedience and have emphasized the form and first principles of the doctrine of Christ have lost sight of the power and the spiritual truth that builds up the Christ-life within; and

others, perceiving the incomparable value of the latter have come to despise the former, and have forgotten that "to obey is better than sacrifice, and to hearken than the fat of rams."

ABOUT BAPTISM

From two places at once I received communications, news of some denying the value and need of "water-baptism"—one on the ground that water-baptism was for the Jews, not for Gentile believers; the other on the ground that there is but one baptism, and that is the baptism of the Holy Spirit.

It is one of the proofs of the importance of baptism that the devil has raised such manifold objection and opposition to it. He has changed it, perverted it, misrepresented it, hooted at it, and in every possible way endeavored to discredit it and to get rid of it. Wherefore it is certain that in Satan's eyes at least baptism is a matter of serious importance. It would not be strange if some of God's people had been confused on this subject by the wiles of the devil. It behooves us again to see what God has said on the subject.

CHRIST AND BAPTISM

First of all, baptism stands or falls with the authority of Christ. "All authority in heaven and on earth is given unto me: go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20). On the ground of His authority the Lord Jesus commissions His apostles (and through them others—for even in the apostolic age the bulk of this work was not done by the apostles but by Christians generally) to make disciples everywhere among all nations—and that they should baptize these instructed ones in the name of the Father, the Son, the Holy Spirit. This manifestly is "water-baptism," for these men were commanded to perform it, and men cannot baptize men in the Holy Spirit. The command was that this should be done among all nations—not, therefore, among Jews only. And that order of things was not to be temporary, but (as Christ's presence with them while they were fulfilling it) to "the end of the world" (Mg. "the consummation of the age"). Here then are the orders, and back of it the universal Lordship and authority of Jesus Christ. No consideration however forceful, no theological reasoning however plausible, must be permitted to nullify this solemn commission.

THE IMPORTANCE OF BAPTISM

When the gospel was first preached, "by the Holy Spirit sent down from heaven," on Pentecost (Acts 2) the command to be baptized was proclaimed by the inspired apostle. "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38). This in answer to the sinners' question, "What shall we do?", and spoken by the apostle to whom

the Lord Jesus had specifically said that what he should bind on earth should be bound in heaven, and what he should loose on earth should be loosed in heaven. (Matt. 16:19). Now what is settled in heaven is not affected by the changes of earthly times and seasons or the fluctuations of human thoughts.—Here then we have again the authority of Christ; and here again we have “water baptism,” for this baptism was a *command*. The baptism of the Holy Spirit was a *promise*, not a command. Moreover the promise of the Holy Spirit is specifically mentioned afterward as subsequent. As many as “received the word” were baptized. So it is still. To refuse baptism is, as ever, to reject the word of God. (Luke 7:29).

HOW BAPTISM WAS COMPLIED WITH

This command was always performed with promptness by the servants of God from the beginning. Under Philip’s preaching those who believed “were baptized, both men and women.” (Acts 8:12). When afterward the apostles came from Jerusalem (and by the laying on of their hands imparted the Holy Spirit—in miraculous gifts) we are told specifically that He (the Spirit) had as yet fallen upon none of them only they had been baptized into the name of the Lord Jesus—which shows that *baptism into the name of the Lord Jesus is “water baptism.”* (Acts 8:16).*

In the case of Cornelius’ household, also though they had been baptized with the Holy Spirit, the apostle *immediately* commanded that they be baptized in the name of Jesus Christ. (Acts 10:48). (And those were Gentiles.) It is evident then that baptism in Christ’s name is always “water-baptism.” (Compare also Acts 19:5).

BAPTISM AMONG THE GENTILES

We trace further the importance that was attached to baptism in the fact that Philip’s special mission to the Eunuch was not fulfilled until the latter was baptized. Then (not until then) was Philip caught away. (Acts 8:36-39). Saul of Tarsus, though he had seen the Lord and talked with Him by the way, was commanded the thing he “must do” (Acts 9:6) in these words: “And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.” (Acts 22:16). The casual mention of Lydia’s baptism, as a matter of course (Acts 16:15) again shows the constant practice of the apostles and the common obedience of the converts. The Jailor

*The term “water-baptism” is not in the Scriptures. It is objectionable, because it implies that the simple word baptism needs a qualifying term to distinguish it from other baptisms. That is not the case. When I say “shoe” I do not mean a horse-shoe and I do not have to say a “human shoe” to make my meaning clear. When I say “milk” I do not mean “milk of magnesia.” When I say “table” I do not mean a table of logarithms. Whatever figurative adaptation a word may have, standing by itself it has one standard meaning. Whenever the Bible speaks of “baptism” simply it is always the baptism in water which the Lord Jesus commanded. To say such and such another baptism is meant is arbitrary. The faithful servant of God will guard against reading assumptions into His word.

and his household were baptized straightway—the same hour of the night. (Acts 16:33). And they were Gentiles, as were also the many in Corinth, who “hearing, believed and were baptized.” (Acts 18:8).

THE DISCIPLES AT EPHEBUS

One instance deserves special mention—that of the company of disciples at Ephesus who had been baptized into John’s baptism. (Acts 19:1-7). This baptism was worthless, not, as some think, because John’s baptism was “merely water baptism”; but because John had baptized with a view to a Savior who was yet to come. (Acts 19:4). If such a baptism was practiced after the Saviour had come, and upon men all ignorant of the fact that *Jesus* was Christ, that He had died and risen, and that by Him a new covenant had been inaugurated, it was plainly an invalid baptism. So, when they learned this they were baptized “into the name of the Lord Jesus,” which, as we have seen, is baptism in water; after which by the laying on of the apostle’s hands they also received the miraculous gifts of the Spirit.

Now it is itself a comment on the importance of baptism, that the apostle at once baptized again those misinformed disciples. Had he looked at it as some do today he would have said, “Well—let it pass. It does not matter anyway. Mere water has nothing to do with it. Just see to it that you believe in Jesus now and receive the Spirit.” But, no—forthwith Paul took them and they were baptized aright, “into the name of the Lord Jesus.”

BURIED AND RAISED

Now for additional teaching in the epistles. The passage of Rom. 6:3, 4 states definitely that those Roman brethren had been “baptized into Jesus Christ,” had been buried with Him through baptism into death, and had been raised with Him unto newness of life (See Col. 2:12 likewise). This was the mould, the form, the pattern of the gospel (Rom. 6:17; compare 1 Cor. 15:1-4). Arbitrarily and high-handedly some teachers have declared that this is “the baptism of the Holy Spirit.” (The same has been done in connection with Gal. 3:26, 27). They offer what to their minds seem as reasons for such a sweeping dictum, but proof they have none, and cannot have, for there is none. And have some good people been foolish enough to accept such arbitrary human verdict and opinion and to set aside the plain commandment of the Lord on the strength of it? But, as a matter of fact this is not only not said to be the baptism of the Holy Spirit, but it cannot be. Even if we were “buried” (submerged) in the Spirit, do we also emerge out of such burial after the likeness of the resurrection? And is it not said that they *obeyed* this pattern from the heart? Men indeed *received*, but are never said to have *obeyed*, the baptism of the Holy Spirit.

IS IT FROM HEAVEN OR FROM MEN?

The attitude taken toward baptism by many professed be-

lievers is hardly short of contempt, and it is with an air of mingled pity and disgust that they regard one who contends for it. This may be a reaction against Romish sacramentalism and the doctrine of "baptismal regeneration." But the Lord Jesus asked in regard to even that preparatory baptism of John—"The baptism of John, whence is it? Is it from heaven or from men?" This question needs to be pressed again:—The baptism commanded by Christ, is it from heaven or from men? Baptism is not a device of man, a thing conceived and hatched by some ecclesiastical council: it is from heaven, and the authority of our Lord is back of it. Therefore it must not be despised but received and obeyed with fear and trembling, as from the Lord. Few outside the pale of Rome (which has perverted baptism entirely and in every way) believe in "water-salvation," or imagine that the water has magic virtue to take away sin, or that baptism is a meritorious performance which sets aside the grace of God. No more than the waters of Jordan had power to cleanse Naaman from leprosy (2 Kings 5), no more than the waters of Siloam could open the blind man's eyes (John 9), does the baptismal water save the soul. And no more than the condition imposed in the above cases made void the grace of God, does baptism make it void. It is a test, a condition that tests the faith; and those who reject it on whatever plea, have refused to render the "obedience of faith" to their great and utter loss. How foolish it is that any should on any theological pretext, take the risk of ignoring and opposing the plainly revealed will of God, with no hope or chance of gaining anything whatever by such attitude! But let us who truly believe respect the word of Christ and express our faith in Him in the way He has appointed, by unquestioning, prompt, and obedient surrender to this command of the unalterable gospel of our salvation, and exhort others to do likewise. To obey is better than sacrifice and to hearken than the fat of rams.

FINANCIAL STATEMENT

It has been our custom through preceding years to inform readers of The Word and Work of our financial standing from time to time, and to announce at this season of the year the accumulated amount of deficits due to the yearly "summer slump." We feel that this policy is in harmony with God's will; and that we have many interested friends who desire to be informed that they may have opportunity of fellowship in giving and in prayer.

Our need at this time—and it is an urgent need—is about \$400. We ask you to join us in earnest prayer to God that from this quarter or that, He may send it in. And He has never failed us in this annual shortage.

Besides this, we ask you to pray that the larger field of which we have been speaking in recent issues may be opened for 1930, that we may enlarge the magazine or greatly increase its circulation. "Prayer changes things."

E. L. J.