

# THE WORD AND WORK

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

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## NEWS AND NOTES

"Shawnee Church of Christ, Louisville, expects to dedicate its new house of worship at Forty-first Street and Michigan Ave., Sunday, three o'clock, Nov. 10. We extend to our brethren in Christ and friends a cordial invitation to be with us. We expect to begin a series of meetings at that time."—Claude Neal.

"The living work of the Gospel of Jesus Christ is the only key that can open the heart, long bound in sin and idolatry, and move the heathen lips to say, 'I believe that Jesus Christ is the Son of God.'" Chas. E. Gruver.

From Columbus, Ohio: "In my meeting in Greenbriar Co., W. Va., I stumbled over a tub at night, injured my left shin, infection set in, and the three best doctors I could get joined in sending me to the hospital. Dr. Dodd, the head of the hospital and surgeon in College of Medicine here, said, 'It is going to be there a long time.'

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."

"Brethren, pray for my rapid and complete recovery." J. Madison Wright, 2816 Osceola, Ave.

E. L. Jorgenson spent a week in Dallas, with J. Frank Copeland in recording some sacred songs in the Victor studio there. He is now with Brother Norred in Oklahoma City; thence to Tulsa for a week's Song Rally.

The December issue of this magazine will list a big line of holiday books and gifts. Wait for it.

From Weatherford, Okla.: "We began a protracted meeting here Oct. 20. Our work here starts off pretty well." Earl C. Smith.

D. H. Friend's meeting at East View, near Louisville, closed with 5 baptisms and one restoration. Good attendance and interest.

Geo. A. Klingman preached at Highland church, Louisville, on his way eastward, from a good meeting at Murray, Ky. O. E. Phillips of Abilene, Texas, is to labor with Highland church for a few months.

Wilson Burks is visiting Ebenezer church, near Harrodsburg, Ky., on third Sundays.

"The Lord has bountifully blessed us in giving us a church house at Prairie Creek (Texas), with no debt except about \$250, in one of the hardest years known here for farmers and dairymen." May Lynn.

Ernest H. Hoover, with Dr. Ernest Richards, had a good meeting at Doyle, Tenn. It was at least a very "Ernest" meeting!

From Fulton, Ky.: "We are happy to be here. The work is moving along in a very fine way. The church is happy, and our faces are aglow with hope and love. I'm quite sure I shall enjoy the work with this church." R. R. Brooks.

"A brief report of three meetings held during the summer. The three were at Stiversville, Tenn., Campbellsville, Tenn., and then with the local congregation at Lynnville. In all of the meetings the interest and attention were excellent. At Stiversville five were baptized and one was restored to the service of the Lord; at Campbellsville one was baptized; at Lynnville six were baptized and one began anew to serve the Lord."

"Kindest of regards to all connected with the Word and Work." Kenneth C. Spaulding.

"I have just returned from the Bethsaida Congregation near Coal City, Ind. It was an enjoyable two weeks for me. There is a wonderful spirit of unity and love in the congregation, and they are hungering for the spiritual teaching of God's word. They receive 'the gospel of the grace of God' with open hearts. Bro. Boll has accomplished a great work there and they love him much. There were five buried with the Lord in baptism during the meeting and they are now rejoicing in our blessed hope." Frank M. Mullins.

From Hillsdale, Kan. (Belated report): "The meeting at Barada, near Fall City, Neb., closed Sept. 23. The rain hindered several nights. Brother F. S. Spaulding, of Albion, Neb., did the preaching and I directed the song services.

"My next meeting is at Eldorado Springs, Mo." J. R. Sullivan.

In a personal letter from Toronto, Brother Boll writes: "The meeting at Strathmore church is increasingly good. There have been additions by membership, by restoration and by baptism. Wallace Cauble is doing an excellent work."

Parksville, Ky., opens a beautiful, yet simple, house of worship on about Nov. 17. Brother Rose of Louisville designed it, and D. H. Friend preaches the opening sermon.

From Davenport, Ia.: "We have been meeting in this city for the past ten years, with a membership of 6 or 7 families. In this period of time have held our meetings in halls, rooms and homes. During the past two weeks, the opportunity has knocked at our door, and we have purchased a nice meeting house, on a wonderfully well-located lot, surrounded by good material to work on.

"The inside presents itself with all church fixtures, and extends a welcome invitation for worship.

"Our obligation in buying this property under a contract is in such form that we had to pay down a certain part, and carry a note of \$150 from 60 to 90 days, balance paid in monthly payments. This note of \$150 must be met at the time stated or we will lose what we paid and the property.

"Brethren, can you help us to meet this obligation by giving a small sum? Any amount you may give will be appreciated by us and used for carrying on the Lord's work.

"Address all offerings to Oliver Henneman, 1015 W. 17th St., Davenport, Iowa." H. J. Criner, Harry Henneman, Clyde Coopland, O. B. Mosley, Oliver Henneman.

Select Christmas books and Bibles from our advertisements, next month. Describe the book you need and we will make a suitable returnable selection. Every order helps us "carry on."

## WOMAN'S WORK IN THE CHURCH

R. H. B.

The "Woman Question" which seems to be occasioning some dispute here and there—the question as to woman's place and work in the church—is a very simple one. The Bible teaching on it is plain and direct. The perplexities that arise are concerning the application of the teaching rather than about the teaching itself. And, as is commonly the case in most questions, there are the "strict constructionists"—sometimes over-strict, (that is to say, stricter than God's word) and the "loose constructionists," who may sometimes be too loose. The truth does not lie with either of these extremes.

In a general way the Bible teaches that the woman can and may do anything in the service of God that a man can do, excepting only the one restriction laid down by the Holy Spirit. In every other respect her sphere is as large as the man's—yet, it may be said that there is very much she can do that the man is not at all capable of doing.

The restriction God placed upon the woman is set forth in the following passages:

"As in all the churches of the saints, let the woman keep silence in the churches : for it is not permitted unto them to speak, but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home: for it is shameful for a woman to speak in the church." 1 Cor. 14:34, 35.

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2:11-14).

This teaching bars woman from functions of leadership and dominion in the church, including that of teaching in the church.

It is not likely that after laying down these plain and emphatic restrictions the Holy Spirit would nullify them in some other parts of the Scriptures. Nor is it probable that when the Lord spoke these things He meant the opposite of what He said.

I am not writing at this time for any who oppose the word of God. I am assuming that my readers believe the Scriptures and accept them as final authority. If any call in question the authority of Paul's words (as though they were not Christs, 1 Cor. 14:37) they are outside of the circle I am addressing just now! and theirs is a deeper difficulty not to be met by argument about details. Let us note also that in these passages the apostle is not giving local and temporary regulations, as some have professed to believe. The teaching to Corinth is not of local interest only, but is given to them "as in all the churches of the saints." It is based upon the Divine ordering, seen already in the Old Testament ("the law"). The statement, "It is a shame

for a woman to speak in the church," is without modification, not for Corinth only but general and universal.

The same is true in 1 Tim. 2. Paul is there giving instruction to Timothy as to the ordering of things in the church (1 Tim. 3:15). It is not a mere statement of Paul's personal custom when he says, "I permit not a woman to teach, nor to have dominion over a man," as some have thought. Neither is it a special and local injunction for those times: the foundations of this teaching are laid in God's order in the creation and in the circumstances of the fall of man; are therefore universal. If any modifications of this teaching may appear elsewhere, they cannot nullify, but only qualify and illustrate it.

Now there are instances illustrating the scope of woman's work as a teacher. Priscilla, together with her husband Aquila, taught Apollos the way of the Lord more perfectly. (Acts 18:26). I take it she was wholly within her rights when she did that, and that the case falls outside the limits of the commandment in 1 Tim. 2 and 1 Cor. 14. She neither spoke in the assembly nor did she set herself up as a teacher over Apollos, nor usurp dominion in any way.

Phoebe was a servant ("deaconness") of the church at Cenchrea, the messenger who bore Paul's epistle to the Romans. Women are mentioned as having labored in the gospel (Phil. 4:2, 3; Rom. 16:6). Whatever the work they performed it was certainly not such as to clash with the injunction of 1 Tim. 2 and 1 Cor. 14, and to assume that it would be begging the whole question. We are continually sending forth women missionaries to foreign countries, and they have done and are doing splendid work without infringing upon God's rule.

Women are exhorted to teach that which is good—the older women to train the younger (Tit. 2:3, 4); and the teaching of children also, most fittingly falls within her sphere. (2 Tim. 1:5; 3:15). In none of these things does she violate the Divine restrictions laid down through Paul.

Again we learn that (in the times of the supernatural gifts) some women had the gift of prophecy. ("Your sons and daughters shall prophesy." Acts 2:17). Philip, the evangelist, had four virgin daughters that prophesied. (Acts 21:9). Some think that the exercise of the gift of prophecy involved the addressing of the public assembly. But why should it? Could it not be used in private conversation, in the home, in the family circle, or by the mother in the midst of her household? And so long as it *can* be exercised in the private sphere, it cannot be assumed that it was exercised in public, in contravention to the Divine regulation given in 1 Tim. 2 and 1 Cor. 14.

But (and this objection is sometimes raised) suppose the urge to speak should come upon the woman prophet in the public assembly—shall she stifle it? Shall she "quench the Spirit"? No, she needed neither to stifle it nor to quench the Spirit, but she *could* and *must* wait till the proper time and occasion for its

exercise. That is the very matter brought out in 1 Cor. 14. There we are told that the possessors of spiritual gifts were not compelled to follow blind impulse, but that "*the spirits of the prophets are subject to the prophets*"—else disorder and confusion would have resulted; that there is a time and place when they may speak—the prophets by two or three, each waiting till the other got through; the speakers in tongues, by two or, at most, by three—and if there is none present who can interpret the tongues, let them keep still. And the women must not speak at all. Everything is thus controlled by the Lord's rulings. (Read the whole passage, 1 Cor. 14:26 to close).

Some have thought that in 1 Cor. 11 the woman is spoken of as praying and prophesying in the public assembly. If so it is in contradiction to 1 Cor. 14. We are not at liberty to assume that a woman can pray in the assembly without leading the prayer; and as to her prophesying—that must be done in the private sphere.

When people desire to rid themselves of an unwelcome scripture-teaching, and cannot do so by the direct method, they sometimes employ the "*reductio ad absurdum*"—that is, they carry the injunction to extremes in order to make it ridiculous, intending to thus rob it of its force. We need not waste time with such folk; but there are honest hearts who are troubled by silly arguments. "If the woman must keep silence in the church, she shouldn't cough and she shouldn't sing. And what will she do if she has no husband? For Paul says, if she wants to learn anything let her ask her husband at home, etc." This is cavilling, and back of it is a fundamental disrespect for the word of God. Let God's children see that they refrain from that kind of argumentation.

As for singing—our sort of singing does not enter into the question. It is almost always congregational and the woman's voice is not distinguished above that of others. Moreover the songs are set and prepared beforehand. She is not assuming a teacher's role when she sings along with the rest. Even if she leads the song it is only in giving it pitch and carrying the air, and then generally at the request of brethren. She assumes no dominion or teaching-authority. The solo may give occasion for doubt and dispute, and where that is the case it ought to be omitted; but even that is under direction, the words of the song are previously determined and accepted, and she assumes no more authority under the circumstances than a phonograph would. Every right thing however shades off into debatable ground, and it is well to draw the lines safely.

Now as to the Sunday-School class—the Sunday School should never be confused with the Assembly. It is not the church met as such, but a private work; carried on in the public building only because of the greater convenience to all concerned. If it is right for a woman to teach a gathering of little children in her own home on Saturday, it is just as right to do it on Sunday

in some part of the meetinghouse if that is more practical and convenient. And if a number of boys and girls, or a company of older women may meet on a week day in the residence to be taught the Bible by some able sister, another time and place does not make it wrong. It should be understood that the Sunday school is not a public assembly, not a church-meeting, but simply the private work of brethren and sisters who are addressing themselves to the work of teaching such children, youths and adults as come desiring to be taught, exactly as if they had come to the private dwelling for the same purpose. In such a class also a woman is as free to ask questions and to speak as in her home.

Whether a woman should teach a class of men, young or old, is not so clear; to my judgment it is an infringement on the teaching in 1 Tim. 2. Let those who are in a doubtful position on this point weigh the matter and give *the Lord* the benefit of the doubt. Every God-fearing woman will rejoice to know and do the will of God concerning her sphere of work in Christ and its God-given limitations.

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## HE GAVE HIS LIFE

O. S. Boyer.

I have just finished reading the very inspirational biography of the Brazilian missionary, Fenton Hall. This very popular young British Flying Officer, back in 1921, while climbing rapidly higher and higher in fame and favor in the Royal Air Force, caught the light of Calvary that shone into his heart and, constrained by this love of Jesus Christ, resigned his commission.

One thing seemed to be his desire above all, and that to be actually the "offscouring of all things" for his blessed Savior. On May 23, 1924, he was led to set sail for Marahao, Brazil, to work among the countless numbers of Indians that have been neglected by missionaries for centuries.

On board the boat during that long voyage his heart was so full of the message of Christ that he could not contain. Even though it was necessary to clean decks and work much with his hands to gain the ears of the crew, he gladly did it to get to tell every man on board of his Lord.

The interesting story tells of his language study and his experiences among the Brazilians which shows many of the very customs we have encountered here less than 1,000 miles away, as "the crow flies."

So full of love was he for his Master that he entered the country of the Indians almost at once and even forsook most of his clothes in order to bring Christ to them.

It brings tears to the eyes to read the notes from his diary, of the way he poured out his soul for these people, finally falling asleep in Jesus, December 25, 1924.

But it brought still more tears to my eyes as I looked at the map folded in the back of the book that shows where 400 unevangelized tribes dwell in an area of 3,000,000 square miles. And the red "X" that shows where Fenton Hall died is almost at the very edge.

It is sad, but true, that had I loved my Master, my Lord, my Savior, as Fenton Hall did, I would have been either here or in the great Amazon country long before he was. It might not be wise to leave off my clothes as he did and thus expose my body to many dangers of the tropics, but it would be blessed to so love Him who loved me supremely.

And the nine pages of the poem by Fenton Hall are worth far more than the whole book costs. He writes as only one can whose heart is stirred by a real vision of Jesus Christ the "Man" who bears the crucifixion marks, the marks by which we are healed.

## THE SEVEN TRUMPETS

(Seventh in The Revelation Series)

Rev. 8-11

R. H. B.

The Lamb opens the seventh seal and a silence solemn and ominous falls in heaven. No word is spoken, no song is heard, no step nor action taken. Motionless stand the angels and the four Living Ones; still and silent sit the four and twenty elders. But it is not a silence dead and listless, but tense with expectation of tremendous things to come. It is the calm before the storm.

Now John sees the seven angels that stand before God, "and there were given unto them seven trumpets." These are the highest of the angels of God—for among angels there are ranks and degrees, thrones, dominions, principalities, powers. These are the seven that *stand before God*. (Comp. Esth. 1:14; Matt. 18:10; Luke 1:19). The fact that the trumpets are committed to angels of the highest order and dignity indicates the great importance in God's sight of these trumpet-judgments.

But before ever a trumpet is sounded "another angel" comes and performs a priestly function at the altar of incense. Out of the angel's hand the prayers of the saints—"all the saints"—rise up before God mingled with the incense of heaven. There is a relation between these prayers, now brought to remembrance, and the things that are to follow upon the earth. Who has measured the power of the prayers of God's people—Now the angel takes the censer, fills it with fire from the altar and hurls it down to the earth; "and there followed thunders, and voices, and lightnings, and an earthquake."

"And the seven angels that had the seven trumpets prepared themselves to sound."

TRUMPETS have a significance of their own. In the Old Testament they figure often and variously.

With the sound of trumpets exceeding loud God came down upon Mount Sinai.

At the blast of trumpets the camp of Israel rose up to move forward in its journey to the land of the Promise.

The trumpets sounded the alarm-call which summoned the people of God to battle.

At the blast of the trumpets of ram's horns fell the walls of Jericho, the city of the curse.

Trumpets announced the inauguration of the reign of Solomon, the "Peaceful," the glorious King; and of Jehu, the King of God's wrath and vengeance (1 Kings 1; 2 Kings 9).

With trumpet call was ushered in the seventh month, the most sacred and momentous month of Israel's religious year, (Lev. 23) calling the people to solemn convocation.

Trumpets heralded the dawn of the year of Jubilee—the

year of redemption and release, and of the restitution of all things, foreshadowing that better age to come. (Lev. 25).

These seven trumpet blasts which are to follow similarly answer to the Old Testament trumpets. They awaken the powers of heaven and hell. They sound the tocsin of God's judgment war. They signal the downfall of the whole Satanic world-system. They herald the descent and kingdom-reign on earth of the Lord and of His Christ.

#### A RAPID SURVEY OF THE TRUMPETS

As in the case of the seven Seals (and as we shall see again in the case of the seven Bowls of Wrath) between the first four of these trumpets and the last three there is a distinction. The first four form a connected series. The last three stand to themselves, being preceded by a special threefold announcement of woe (therefore may be designated as the three *woe-trumpets*). And, again as in the case of the Seals, between the sixth and the seventh there is a lengthy interlude.

Let us take a glance at the nature of these trumpet-judgments.

The first angel sounds:—judgment falls *on the earth*. Hail and fire, as in Egypt's plague, but here mingled with blood, are cast on the earth. The *third part* of the earth and of the trees are burned up and *all green grass*.

The second angel sounds:—judgment *upon the sea*. A great burning mountain, "as it were," is cast into the sea, turning the *third part* into blood, involving the death of the third part of its living creatures, and destruction of third part of the ships.

The third angel sounds:—judgment *upon the rivers and fountains of water*, again limited to the *third part* of them. A great star falls from heaven, burning as a torch, and makes bitter the waters; many men die of the waters.

The fourth angel sounds:—judgment falls *on the sun, moon, and stars*, they are darkened for the *third part* of them.

The next three judgments are prefaced by a celestial announcement. "And I saw and I heard *an eagle* flying in mid-heaven, saying with a great voice, *Woe, Woe, Woe*, for them that dwell on the earth by reason of the other voices of the trumpets of the three angels who are yet to sound."

The question will now arise whether the descriptions of these trumpet-judgments are to be taken literally or whether they are symbolical. The literal interpretation—that is the plain, grammatical sense—has always first claim to consideration. Nothing is to be taken as "symbolical" or "figurative" without valid reason.\*

\*At the sight of what the interpreters, who have sought for "fulfillments" in the annals of past history, have done with (and to) these trumpet-judgments one turns away disheartened. I will not take time to present the wonderful guesses, the innumerable, self-contradictory "interpretations" that are offered us; and which, I make free to say, would, if accepted, make the book of Revelation practically worthless. With great and learned labor, with all sorts of hermeneutical jacks and block and tackle, they make his-

It is good always to let the word of God speak for itself. If we cannot decide whether the language in any particular case is to be taken at simple face value or whether it is a case of symbolism, let us see first what the plain meaning would be; then let us ascertain, as far as possible, what the symbolic import would be. If after that we cannot decide, let the matter stand as it is until further light is available. Such a doubt may have arisen in the reader's mind as to the nature of the judgments that follow the sounding of these trumpets, whether they are literally described, or symbolically portrayed. Instead of taking a dogmatic position, let us only examine the statements of God's word in the light of either possibility and leave it at that.

The first trumpet *might* pass as literal, yet we could not deny that it may have symbolical force. Hail mingled with fire was a literal infliction upon Egypt. (Exod. 9:24). But this is also mingled with *blood*; and, stranger still, the third part of the earth, and the third part of the trees were burned up by it, and *all green grass*. There is, to say the least, something peculiar in these statements. The reader will not go astray in any case if he regards this as a stroke of devastation and destruction upon the earth, of whatever sort, affecting the third part of it.

The second trumpet also may be simply an actual event in the physical world, though we see some presumption against it. A great mountain—burning with fire—cast into the sea—the

torical events fit to the word of prophecy or vice versa. But despite all their "no doubts" and "evidentlys," and like phrases, which conveniently bridge gaps in exposition, the reader is left in painful doubt. In this strange interpretative kaleidoscope, one may behold the ghosts of long-dead conquerors, and barbaric hordes and chieftains—Alaric and Attila, Odoacer and Genseric, and Ostrogoths and Visigoths and Vandals, and Mohammed and the Saracens, and most of like sort. And what are they to us? Of what interest and profit are these ingenious interpretations and fulfillments that are too dim to discern and impossible to verify? The majesty of the prophecy terminates in some pitiful rumpus between a few obscure heathen or "Christian" potentates. "This was fulfilled when so and so did this and that," they tell us; and lest you might still doubt, they add exclaimatorily, "How wonderful! How perfectly remarkable! Who would have thought of such a thing! What can the infidel say in view of such a most marvellous fulfilment," etc. But the infidel laughs them to scorn, as well he may; while the poor believing student's wonder grows, how so glorious a mountain of prophecy has given birth to such a mouse of a fulfilment. Nor is there harmony and agreement among our "historical" friends in their interpretations. On some points there is a remarkable consensus among them; but in most of them an even more remarkable divergence. Were it not that most of the current commentaries and interpretations of Revelation were of this sort it would not be worthy of notice. Let us concede that there have been in history here and there faint outlines bearing the general shape and resemblance of some of these judgments, and events of analogous kind and nature. It is right to recognize those. But to try to find in them the true fulfilment of these extraordinary and final world-judgments is vain and misdirected labor, and the results are curious rather than edifying. It has been said, however, that even mistaken labor bestowed upon the Word of God, is of some profit. The chief profit of this, as we see it, is to warn us off the rocks on which those earnest students have landed. And that much profit we certainly mean to take.

third part of the sea becomes blood—the third part of the living creatures in the sea die—the third part of the ships is destroyed. Such a thing is not inconceivable, especially if by “the sea” (as generally or always) the Mediterranean is meant. But even if it seemed inconceivable, we are learning every day that the inconceivable is not impossible. We shall lose nothing, however, if we regard this as a stroke upon the Sea. If symbolical the burning mountain would be (as in Bible-symbolism generally) a great kingdom or government, here seen in process of destruction; and the sea, when the term is used symbolically, is the great surging mass of humanity. (Rev. 17:15).

The third trumpet-judgment again is not impossible of literal fulfilment; though here the suggestion of symbolism is even stronger than in the first two. A *star* (the natural symbol of a notable personage, as seen in chapt. 1. Comp. Isa. 14:12) falls upon the *rivers and fountains* (again the natural symbol of that which refreshes, revives, gives life). The star has a *name*: “Wormwood”—a very bitter and poisonous plant. The third part of the fountains and rivers are made bitter in consequence, and many men who drank died.

If the fourth trumpet has reference to a literal smiting of the sun, moon, and stars to “the third part” of them, so that the day and night are obscured to the third part—it may well be: for “there shall be signs in sun and moon and stars,” and “terrors and great signs from heaven” (Luke 21:11, 25); and “the sun shall be darkened, and the moon shall not give her light” (Matt. 24:29). If, on the other hand, the terms are to be taken symbolically (whether this is the case here is not clear and certain)—in symbolism, the sun, moon, and stars, are the powers of government (Gen. 1:16; 37:9, 10). And even if the symbolical meaning were true, the literal reference is not thereby excluded.

It would no doubt be of some satisfaction to us were we able to settle these and like questions here, and to make out the specific import of each one of these judgments; but it would not add much to our understanding of the book as a whole. The indications given us of the general nature and effect of the trumpet judgments affords sufficient light to follow the course of the book understandingly. It is not essential to a knowledge of the geography of a country that every pond and river be fathomed, or every forest and brushwood be explored. We need not be sidetracked over details and subordinate questions in our study of Revelation.

#### TWO PRETERNATURAL JUDGMENTS

From the fifth trumpet we find a change in the character of the judgments. The fifth trumpet stirs the forces of the supernatural. A *star* is seen—not in the act of falling, as before, but as already fallen. To this fallen star is given the key to *the abyss*—the great prisonhouse of evil spirits. (Luke 8:31; Rev. 20:13. Comp. 2 Pet. 2:4; Jude 6). He opens the lowest part

("the pit") thereof, and forth comes a smoke, as the smoke of a great furnace, darkening the air. Out of the smoke come forth "locusts"—a destroying plague. But they are not such locusts as men know. These do not feed upon vegetation; they attack *men*—but only those men who have not the seal of God upon their foreheads. (7:2, 3). They do not kill—they torment with a torment as of scorpions, so that men would fain die—yet death is for some mysterious reason impossible to them. This continues for five months. The description of the locusts is very meaningful; as is also the fact that they have a *king* (comp. Prov. 30:27) "the angel of the abyss," whose name is given in both Hebrew and Greek—"Abaddon," and "Apollyon"—which means Destroyer. Let those who think they can see in this a picture of the Mohammedan invasion, and discover a resemblance between these "locusts" and the Saracen warriors make out their exegesis at their pleasure: it soon ends in absurdity. This is an irruption of evil from beneath, demons of the pit, let loose in judgment upon the world. Men are today flirting desperately with those dark powers—some day they will be released in retribution, and men will know why God was so oppsed to occultism and spiritism. This is the first *Woe*. Two more are to come.

As the fifth, so the sixth trumpet has to do with something outside the course of nature. At the call of a voice from the golden altar the four angels—evil angels manifestly—long leashed at the Euphrates, kept in reserve for this particular moment and juncture, are released to do their baneful work, which results in the killing of the third part of men. A vast army of horsemen appears to execute this sentence—yet they are not literal horsemen: their number (200 million) precludes that, as well as their description: they are (as horses and horsemen before) spiritual forces, forces of evil. But all along the long-suffering of God watches and waits, as it waited in the days of Noah, if perhaps some, brought to their senses by these terrible inflictions of Divine wrath, might turn to Him who smote them that He might yet show them His abundant mercy. For He hath no pleasure in the death of the wicked. But His desire is disappointed: "*they repented not.*" (Rev. 9:20, 21).

#### THE ANGEL WITH THE LITTLE BOOK

As there was an interlude between the sixth and seventh *seal* (the twofold vision of chapter 7) so between the sixth and seventh *trumpet*, there is an interlude consisting of two distinct visions: (1) The Angel with the Little Book; (2) The Two Witnesses.

In all the range of literature, someone has said, there is nothing that surpasses in grandeur and sublimity this vision of the Angel of Rev. 10. He comes down out of heaven, arrayed in a drapery of cloud, the rainbow upon his head. His face was as the sun; his limbs as pillars of fire. As one who comes in authority to take possession, he sets his right foot upon the sea, and his left upon the earth; and he cried with a great voice as

when a lion roareth (and when he cried the seven thunders uttered their voices—but what the seven thunders said John was not permitted to write). And the angel lifted up his right hand to heaven, and “*sware by him that liveth for ever and ever that there should be delay no longer\* : but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.*”

In the angel's hand (v. 2) John had perceived a little book open. Now he hears a voice from heaven commanding him to take it out of the angel's hand. So he approached the angel and asked for the book. “Take it,” said the angel, “and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.” Then John took it and ate it up: it was sweet as honey to the taste, but bitter to digest. He is told now (and this is the clue to the meaning of it all) “*Thou must prophesy again over many peoples and nations and kings.*”

Some expositors contend that this great angel is the Lord Jesus Christ Himself. We are by no means certain of it. True, a rainbow was seen encircling the Throne of God in chapter 4. His face also is like that of the Lord in chapter 1, as the sun. The little open book in his hand *may be* that same seven-sealed, now opened book, which the Lamb took from the hand of the Almighty (chapt. 5). For all that, it would require more definite and direct proof that the Lord Jesus is spoken of simply as “another strong angel,” or is called *an angel* anywhere in this book—as, for example, as some think, in 7:2 and 8:3. The book of Revelation distinguishes between Christ and the angels as sharply as does Heb. 1. (See 5:11, 12). While the Lord Jesus is doubtless that uncreated Messenger (i. e., *Angel*) of the covenant in Mal. 3:1—in the absence of direct statement, we cannot assume that He is one of the angels that come and go on the pages of the Apocalypse, no matter what circumstantial evidence might seem to justify it.

But what is meant by the eating of the little Book, and the words “Thou must prophesy again, etc.”? As to the significance of the former, Ezek. 2:8 to 3:4, and Jer. 15:16, 17 is sufficient explanation, both of the eating, and the bitter after-effects. As to the latter—it was a new and additional revelation granted to John: not a repetition of the former; nor yet one disconnected from the former; but a very important supplementary vision, and a conclusion and sequel, which begins at chapter 12:1.

#### JERUSALEM AND THE TWO WITNESSES

Suddenly the scene changes. *Jerusalem* now is the place; disobedient, unbelieving Israel is seen back in their city, and their temple is rebuilt.† John is bidden to measure the temple

\*Not “that there should be time no longer.” Time rolls right on. But the issue and accomplishment of God's plan is now due.

†Twenty-five years before John wrote, Jerusalem and its temple were

and its worshippers—all but the outer court which was turned over to the Gentiles (the “nations”) who shall tread “the holy city” (Matt. 27:53) under foot for 42 months. This is the first mention of the prophetic period of 1260 days, or “time, times, and half a time” (i. e., 3½ years)—here called 42 months. (12:6, 14; 13:5). We defer discussion of it till we meet it again later.

But in the midst of the wicked “holy city” *two witnesses* have risen up, men of God, who prophesy during these 1260 days, clothed in sackcloth—the sign of deepest distress (2 Kings 19:1). There has always been much wondering and speculation as to who these two unnamed witnesses are. Some have thought Enoch and Elijah—because both of these had been translated without dying. Some think they are Moses and Elijah, because they stood in special relation to the Jews. (Consider the Transfiguration; also Mal. 4:5). Their miracles also strikingly resemble those of Moses and Elijah. “If any man desireth to hurt them fire proceedeth out of their mouth and devoureth their enemies.” (Compare this with 2 Kings 1:10-12). They have the power to shut the heaven that it rain not during the days of their prophecy. (Compare 1 Kings 18). They have power to turn water into blood (Comp. Exod. 7:17) and to smite the earth with every plague as often as they desire. (As Moses in Egypt). If this be guess-work, it is a worthier and more congruous guess than that which makes the two witnesses “the Old and New Testament.” These two witnesses are men, “prophets,” commissioned of God to turn Israel back to Him in the last awful crisis. Their testimony is limited to the 1260 days, and when their work is done (but not until then) the “Beast,” of whom we shall soon hear again, slays them. For three and a half days their dead bodies lie exposed to the gaze and the mockings of the great wicked city “which is spiritually called Sodom (Isa. 1:10, 21) and Egypt, where also their Lord was crucified”—not Paris, London, New York, therefore, or “the world” as some have fancied, but plain Jerusalem. (Luke 13:33, 34). But after three and a half days they rise into life and are caught up to heaven, their enemies beholding. “And in that hour there was a great earthquake and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were *affrighted* [but not converted!] and gave glory to the God of heaven.”

Thus far is the second Woe. The third Woe comes quickly.

#### THE SEVENTH TRUMPET

At last, then, sounds the seventh trumpet. (Let the reader turn back to 10:5-7 and read again the angel's oath). Now great voices are heard from heaven making a supremely momentous

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destroyed. If ever the Jews get control of Jerusalem again, they will of course rebuild their temple at once. Such is their well-known hope and purpose. John sees the unbelieving people back in their city and their rebuilt temple.

announcement: "*The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever.*"

This announcement is comprehensive and *anticipates* the issue. The sounding of the seventh trumpet opens the last act of the drama. Henceforth Christ's possession of the kingdom of the world is a foregone conclusion: it is now merely a matter of the outworking of what is here set in operation; the finishing of what has already been begun. But that which is announced when the seventh trumpet sounds does not become an accomplished fact until the seven bowls shall have been poured out in their swift succession, and the King Himself shall come from heaven at the head of the armies of heaven and destroy the Beast and the False Prophet. (Rev. 19:11, etc.)

But the great concluding sweep of God's judgment is ushered in by the sounding of the seventh trumpet. The four and twenty elders, knowing the vast significance of the step that has thus been taken, fall upon their faces and worship God, saying: "*We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power and didst reign.*" The power had been His all the time, but now He has taken and asserted it. "*And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.*" All this is comprehended under the kingdom-announcement of the seventh trumpet; and all is fulfilled within the epoch now opened by the sounding of it. In this is the mystery finished and the great promise fulfilled. (10:5-7).

#### PERSONAL AND HELPFUL THOUGHTS

Before ever a trumpet is sounded "another angel" offers up the prayers of the saints with much added incense upon the golden altar which (as in the type of the Tabernacle) is directly before God. Such is the deeply significant prelude to the seven trumpets. The prayers of the saints introduce the judgments!

This whole series of trumpet-judgments is ushered in through the prayers of the saints. God plans and promises; but in His program He counts upon the prayers of His people. See how in 2 Sam. 7 God made a promise to David and how David begins immediately to plead with God to do what He promised. Are God's promises fulfilled automatically? Or does He demand to be interceded with and pleaded with for these things?

The Prayers of the Saints. It is not that they asked for the things that the trumpets have brought. But it was the groaning of His people (Rom. 8:23) re-enforced by the intercession of the Spirit (Rom. 8:26); which gathers up in itself the groan of all creation, suffering under the misrule of the Power of evil, waiting in earnest expectation for "the revealing of the sons of God." It is the widow's cry, "Avenge me of mine adversary" (Luke 18:1-8). It is the old prayer taught us by the Lord Jesus: "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven . . . deliver us from the Evil one." So long have they pleaded it, (in vain it seemed) that faith began to fail. But God had heard, and now will He arise and avenge them speedily!

The third Woe. What the seventh trumpet announced; what the saints

had longed and prayed for; what introduces God's world-wide blessing—"the kingdom of the world is become the kingdom of the Lord and of his Christ"—that is the greatest woe of all to Satan and all his host and of all that are on his side. When God triumphs it is defeat and perdition to the Devil and to those that are his.

What a difference that seal of God makes! The forces of evil have commandment not to touch any who are sealed with God's seal. (7:1-3; 9:4. Comp. Ezek. 9). The child of God today is sealed. "The firm foundation of God standeth, having this seal: the Lord knoweth them that are his; and let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2:19). "And grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." (Eph. 4:30). Have you the seal?

Are you astonished at the severity of God's judgments? You will not be when you know all. "And they shall comfort you when ye see their way and doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah." (Ezek. 14:23).

### IS THE POPE THE ANTICHRIST?

The prevailing Protestant interpretation is that the beast, the lawless one, is popery, gathered up into the person of the Pope; or that papal hierarchy, the head of which is the papal chair. This was the opinion of the reformers almost without exception. It was held by some even in pre-reformation times. And there is no little verisimilitude in the view. The marks of correspondence between the prophecies and the papacy are extraordinary, almost conclusive. In its marvelous origin and history; in its near relation to the old Roman Empire as its heir and successor; in its wide departure from the truth; in its idolatry, persecuting spirit, daring assumptions, and blasphemous pretensions, Romanism, it must be confessed, strikingly resembles the Antichrist. But wonderful as the parallelism between the two is, and traceable to almost any length, nevertheless the papacy does not fill up and complete, as yet, the titanic portrait of the great adversary which the spirit of God has drawn for us in the word of truth. Let us note very briefly some of the differences and discrepancies between them.

1. The Antichrist is thoroughly atheistic. Atheism is his characteristic feature. John says: "This is Antichrist, even he that denieth the Father and the Son" (1 John 2:22). "And the king . . . shall magnify himself above every god; neither shall he regard the God of his fathers, nor any god; for he shall magnify himself above all" (Dan. 11:36, 37). The man of sin "opposeth and exalteth himself above all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2:4). Bad as popery is, this it has never yet done. As a system it plants itself as a mediator between heaven and earth; the priest stands between the sinner and God, auricular confession between him and the footstool of mercy, penance between him and godly sorrow, the mass between him and the righteousness of Christ, indulgence between him and a self-denying and earnest life, tradition between him and holy Scripture, and purgatory between him and the heavenly

world. And yet the Pope holds the three ecumenical creeds; acknowledges both the Father and the Son, and owns himself to be a worshipper and servant of God. He blesses the people, not in his own name, but in the name of the Father, Son, and Spirit. So far from being the antagonist of God avowedly, as is the Antichrist, he claims to be an humble vassal of the Divine Master, and professes to identify himself with His cause in the world. No Pope ever yet has really deified himself and ventured to supersede God in His own temple. Blasphemous titles may be given him; he has not assumed them. The adoration paid him at his installation, when he is carried into St. Peter's and seated on the high altar by the Cardinals, is a species of idolatry of a mere man; but it professes to be only the adoration of Christ's presence and power in him. The enormous authority he wields he claims not as his own, but God's, vested in him as the vicar of Christ on earth. In his loftiest and most daring assumptions, he shows himself only as God's viceroy. No Pope has ever yet thrust God aside formally in his impious atheism, and openly put himself in His place. We know not what the Papal system may yet arrive at; but this it has never done. The Antichrist is something else and something worse than this. He stands in opposition to every god, true or false, and in self-elevation above every god, true or false. He will acknowledge no god; will allow no other to acknowledge any god but himself. True, Daniel says "a god whom his fathers knew not he will increase with glory." This strange "god" whom "the king" will thus honor I am inclined to think is his own image, to which the False Prophet gives breath so that it both speaks and causes as many as refuse to worship it and the Beast to be put to death (Rev. 13:15). The Beast is the only god, and his image by spoken word and unimpeachable sign attests it. All this betokens a frightful atheism—open, malignant and haughty antagonism to God, and every object of divine worship, something immeasurably worse than even Popery.

2. The Antichrist is uniformly in the Scriptures associated with the civil power, imperial sovereignty, of which he is the blasphemous head, and which he controls and uses for his own diabolical ends. He is represented as seizing political dominion of the world, and heading up and wheeling it into line in hostile array against God and His Christ. The papacy has never wielded such power. Its temporal sovereignty has always been a petty rule; and now it is stripped of this semblance of civil authority, and the Pope sits in the Vatican a self-styled prisoner. To the end Antichrist stands at the head of a revolted world.

3. The Antichrist asserts a supremacy unchallenged and all but universal. In the Apocalypse it is once and again declared that all the world shall wonder after the Beast, that all who dwell on the earth shall worship the Beast, all whose names are not in the Book of Life. One half of Christendom is outside the pale of Rome and in antagonism to the claims of the papacy. Or, will

any one venture to say that all who belong to the Greek and Protestant communions are enrolled in the Book of Life? Either we must reduce the colossal proportions of the inspired picture or abandon the theory that the papacy is the Antichrist.

4. Two frightful alternatives will confront men when the Antichrist is present: One is, either men must worship the Beast or die (Rev. 13:15). The other, either they must worship God, utterly repudiating the diabolism of the beast, or be tormented with fire and brimstone forever and ever. (Rev. 15:9-11). Death in this world, or damnation in the next; that will be the dread choice of men when the beast is here! Will any one venture to say that this has its fulfillment in Romanism, in the past or as it now exists?

5. All evangelical interpreters hold that Babylon the Great is Romanism, the Apostate Church; and yet hateful as Babylon is, she contains to the close some genuine believers. Just before the tremendous judgment breaks down upon the unclean thing a voice from heaven cries, "Come forth out of her my people!" But among the worshippers of the beast there is not a single saint. His adherents and followers are doomed, every one of them. Babylon and the beast are two different things.

6. The beast is distinguished from the harlot in Rev. 17. Two significant symbols are presented to us; a lewd woman seated upon a scarlet-colored beast. The beast is identified with that of chapter 13, and Dan. 7, for he has the same number of heads and horns, the same extraordinary history. But what is the woman? Who can doubt but that she represents the false apostate church? The revealing angel describes her as the mystic Babylon, the mother of harlots. Everywhere in Scripture an impure woman is the symbol of a system which, professing to belong to God, apostatizes from Him and becomes idolatrous; (Isa. 1:21; Jer. 3:1-6, 7; Ezek. 16; Hos. 2:5; 3:1, 6, 8), etc. Babylon is a shameless and seductive influence throned upon the seven hills, and seated also on the beast. She compels him to support her, she guides and uses him for the accomplishment of her purposes. But it is her last, her fatal ride which the prophet beholds, a ride to destruction and death; "and the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." *Lex talionis!* The harlot had intrigued and coquetted with the world-power, had intoxicated and maddened it with the wine of her fornication; then she had mounted the huge beast and under whip and spur had ridden to her place of bad pre-eminence. God will put it into the hearts of the beast and his ten confederate kings to hate and spoil her, to tear her bedizened rags from her loathsome body, her polluted flesh from her putrid bones! It is a righteous retribution that overtakes Babylon. If the harlot be Romanism, then the beast is not. If the harlot and the beast be the Papacy, the Papacy is its own executioner! *Reductio ad absurdum!*—W. G. Moorehead.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

The say-and-do-not policy is very unsatisfactory with the Lord. "Go into all the world—preach the gospel to the whole creation." \*\* Bro. McCaleb was due to sail from Belfast for Montreal, October 19. \*\*\* Virgil Smith and wife have been on an extended itinerary teaching the word and selling the Scriptures among the Brazilians.

We have had the keenness to learn from a single verse that the Supper should be observed weekly, but thousands of congregations have not yet learned from a large amount of scripture that the church is to evangelize the world and do it promptly. \*\* Several of the missionaries have not been well: the Etters, Bro. Rhodes, wife and son, Bro. Bixler and Bro. Sherriff. \*\* Some home folks are letting splendid opportunities for grand achievements pass in not going out to the work in the Philippines, China and Brazil where our work needs the time and talent of some more of our splendid young people. \*\* The good letters of Sister Broaddus tell of numerous interesting experiences in China where one-fourth of the whole human race resides.

God does not plan his work so one part of it works against another. Even in a well-constructed machine each part works to the advantage of all the other parts for the accomplishment of a common purpose. Missions at home and missions abroad are not antagonistic or detrimental to each other. Again and again it had been demonstrated that the foreign work is not a detriment to the home work. And it adds present joy and future blessing to those who do it. \*\* Bro. Sherriff met an official who had killed 93 lions. Africa is a land of big game as well as big possibilities for the Lord. \*\* Interesting photographs come from Bro. Cassell's well located work in Manilla. \*\* How can qualified young people do more for their Lord than to carry Christ to those who will never hear of him perhaps unless they tell the story? \*\* Earl C. Smith is not only a fine influence on the home field, but has been very serviceable to the distant work. Through his recent efforts, the Brown family are enabled to put in some very necessary things for the comfort of their home in Africa. \*\* These notes are written in Ontario where the congregations are all supposed to be having fellowship with the work abroad. This should be true of God's churches generally like the practice of baptism and the Lord's Supper. \*\* Please keep Bro. Winnett supplied with the means to supply as far as possible the demand for good religious literature in China. \*\* The extensive travels of Bro. W. N. Short have resulted favorably to the work in Africa. A couple or two of new workers are looking to this field for their future work.

# The Lord's Day Lessons

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## FIRST LORD'S DAY LESSON OF NOVEMBER

Lesson 5.

November 3, 1929.

### RESPECT FOR RIGHTFUL AUTHORITY.

**Golden Text:** Let every soul be in subjection to the higher powers.—Rom. 13:1.

**Lesson Text:** Mark 12:13-17; Rom. 13:1-7; 1 Pet. 2:13-16.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.

Rom. 13:1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4 for he is a minister of God to the good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

**Study Questions and Brief Comments.**  
Verse 13. What was the object of these Pharisees and Herodians?

Verse 14. Was the compliment they paid to Jesus literally true? Wherein lay their hypocrisy? Did they think they had snared Him with their question? Why? (Whichever way He would answer would get Him into trouble.)

Verse 15. Did the Lord see through them? What did He ask for? What is a denarius? (A coin, the tribute money).

Verses 16, 17. What image was stamped on the money? Did Caesar therefore have a right to it? What did the Lord Jesus then say? What belongs to Caesar? (See the rest of the Scripture-lesson). What belongs to God? (1. Cor. 6:19, 20; Rom. 12:1). Rom. 13:1. Who speaks here? (Paul, the apostle of Jesus Christ). To whom? (To the Christians in Rome). What does he enjoin on them all? What are the "higher powers"? (Civil Government). From what Source does the government derive its power? Who ordained civil government? Was the government and the rulers in Paul's day good? (No—very wicked). Yet did they maintain law and order? Verse 2. If anyone resists the civil power, what and whom does he resist? What will the end of that be?

Verses 3-5. In the main, what do earthly rulers uphold? (Law and right). To whom are they a terror? To whom do they give praise? What higher reason has a Christian for obedience to the government? (Conscience).

Verses 6, 7. Why is the tribute due to the government? What thing does it continually attend to? (Restraint of evil; punishment of evildoers). What great rule does he lay down for God's people in their relation to rulers

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

1 Pet. 2:13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

and authorities?

1 Pet. 2:13, 14. What does Peter command all Christians? (What only exception to that? Acts 5:29). Is the Christian bound by loyalty to his Lord to be obedient and law-abiding? (Tit. 3:1). Should he obey the king only, or all lesser rulers and officials as well? For what are rulers here? Would it be possible to live in peace and safety except for the government?

Verses 15, 16. What is the best way to silence the slanders and ignorant criticisms of our enemies? Is the Christian free from all human bondage and servitude? (Yes.) Why then should he be subject to the powers that be? (See verse 13—"for the Lord's sake.")

### NOTES ON THE LESSON.

#### "RESPECT FOR RIGHTFUL AUTHORITY.

A great, valuable and needed lesson indeed! Especially in these days of lawlessness! In this matter of "Respect for Rightful Authority" Christians should shine as lights in the midst of a crooked and perverse generation. (Phil. 2:15). Let us all, young and old, make it our ambition, for the Lord's sake, to render swift, willing, wholehearted obedience to every law and ordinance, as demanded by the "rightful authority." And what is the "rightful authority"? The "powers that be"—the government that is in power—regardless of its character or how it got into power. It is not the Christian's province to pass upon the government's rights and claims. It is his business simply to obey the "de facto" rulers and authority. There our responsibility ends. A Christian cannot be a rebel against the existing government, nor a fomenter of rebellion, nor does it behoove him to speak against rulers, nor to countenance lawbreaking. It is God's will that he should be quiet, obedient, law-abiding. No wickeder government ever existed than the Roman which was in power when Paul wrote these words.

#### THE ONE EXCEPTION.

"We must obey God rather than men." So said the apostle Peter to the authorities who commanded him contrary to the Lord's directions. (Acts 5:29). Why were the three young Hebrews in the right when they refused to bow down before Nebuchadnezzar's image? (Dan. 3). If any government should demand of God's servant that he should lie, steal, kill, commit adultery, renounce Christ, or worship idols, what shall he do? There is but just one answer in such a case: "We must obey God rather than men," cost what it may. We ought pray that such a test may never arise (1 Tim. 2:1-4); but if it ever does arise we must be true to God. "Be thou faithful unto death, and I will give thee the crown of life . . . He that overcometh shall not be hurt of the second death." (Rev. 2).

#### QUESTIONS FOR CLASS.

(Have you gone over the Study-Questions carefully?)

1. Who or what are "the higher powers"?
2. What is the Christian attitude toward the higher powers?
3. From whom do the governments derive their power?
4. If any man resists them whom
5. does he resist?
6. What will be the fate of such resisters?
7. Do the civil governments (in the main) restrain evil and foster peace and order?
8. Why especially should a Christian

- be subject to them? (Rom. 13:5).  
 8. What office does the government perform? Rom. 13:4, 6.  
 9. What did the Lord say we should render? Mark 12:17.  
 10. What does Paul tell us to render? (Rom. 13:7).  
 11. Why should Christians be subject to every ordinance of man? (1 Pet. 2:13).  
 12. How put to silence the ignorance of foolish men?  
 13. What only exception to this rule? (Notes, ¶2).  
 14. What is the Christian's whole duty toward Civil Government? Notes, ¶3.

## SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

November 10, 1929.

### WORLD PEACE THROUGH MUTUAL UNDERSTANDING.

**Golden Text:** They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.—Isa. 11:9.

**Lesson Text:** Isa. 2:2-4; Acts 17:22-28; John 4:20-23.

#### I.

Isa. 2:2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

#### II.

Acts 17:22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

#### Study Questions and Brief Comments.

Verse 2. From what prophecy is this taken? (Isaiah's). To whom and about whom is Isaiah prophesying? (Judah and Jerusalem. Isa. 2:1). What is the mountain of Jehovah's house? (The temple-mount. See Micah 3:12 and 4:1). What shall come to pass in the latter days? What shall all nations do?

Verse 3. For what purpose will they go up to Jehovah's house? What will the God of Jacob teach them there? From what place will God's law and word go forth in those days?

Verse 4. Who will arbitrate and adjust the disputes between nations then? What will be the result of that government? Cp. Ps. 72:7.

#### II

Acts 17:22, 23. Who speaks here? Where? (Read Acts 17:16-21). What had Paul seen among their objects of worship? Was that an acknowledgment that there was a God unknown to them? What did Paul propose to do?

Verses 24, 25. Of what God did Paul speak? Does He dwell in temples made by human hands? Does He need our services or our gifts? What is He Himself the Giver of?

Verse 26. Who made all the nations? Of what did God make them? (Of "one"—that is, of one man) Who was that first man of whom all men sprang? Who determines the times for the rise and fall of nations? Who marks out their boundaries?

Verse 27. What is Gods' object in making mankind? (That they should "seek God . . . and find him.") What therefore is the chief end of man's life

26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;

27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28 for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

### III.

Jno. 4:20. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

and existence? Is God very far away? Verse 28. In whom do all men live and move and have their being? What had one of the heathen poets said? Was that true? (Read the rest of it, Acts 17:29-32).

### III

John 4:20. Who speaks here? (A Samaritan woman, talking to Jesus). What problem is she putting up to the Lord?

Verse 21. What great change was coming, as to the place of worship?

Verse 22. In that controversy between the Jews and the Samaritans as to where God was to be worshipped—who was right? Did the Samaritans know what they were doing? In what nation only was the truth? From what people has all salvation gone forth?

Verse 23. But how henceforth shall the true worshippers worship the Father?

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## NOTES ON THE LESSON.

### THE TITLE OF THE LESSON.

These scripture selections again have little or no bearing on the subject as given in the title of the lesson. It would not be possible to find any scriptures to set forth this subject because it is not a Bible subject. There will indeed be an era of peace, but it will not come by a process of "mutual understanding," but through the reign of the Lord Jesus Christ when He comes, when the kingdom of the world shall have become His kingdom (Rev. 11:15) and "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High." (Dan. 7:27). Until then the present evil conditions, including wars, will continue. In fact the last days before Christ's return will not be better but worse; and Christ's coming with His saints will meet the very climax of evil in the "Beast" and the "False Prophet" who, with the kings of the earth and their armies will stand arrayed against Him at Armageddon. It is only by the destruction of these adversaries, the binding and imprisonment of Satan, and the reign of Christ with His saints, that the blessed era of peace and of the restitution of all things (Acts 3:21) will be ushered in. (Rev. 19-20:6). Such is the testimony of the Scriptures. The false optimism that expects peace now is likely to become the cause of disaster.

### THE SCRIPTURE TEXTS OF THIS LESSON.

The three selections are numbered with Roman numerals.

I. is a prophecy of the glorious peace-era to come.

II. is a portion of Paul's sermon on Mars' Hill, bringing out the fact that all men sprang from Adam, are therefore of one blood and nature, and all by creation the offspring of God. (But all are ruined and sin-stricken. Hence wars.)

III. is our Lord's prediction that in the coming hour (which now is) those who are acceptable worshippers can worship, the Father in every place.

**THE FOUNDATION OF PEACE.**

The Lord Jesus Christ is the Prince of Peace (Isa. 9:6). At His birth the angels said, "Peace on earth, good will to men." That peace however, has not materialized as yet, nor will it until Jesus Christ is accepted as Lord. For,

"Our Lord is now rejected, and by the world disowned,  
By the many still neglected, and by the few enthroned."

Neither will He be universally accepted at any time before His Coming. In fact as the present age wears on conditions grow worse rather than better. In the last days grievous times shall come (2 Tim. 3:1) and "when the Son of man cometh, shall he find faith on the earth?" It will be as in the days of Noah, and as in the days of Lot. There will also be wars and tribulation clean down to the end of the age (Matt. 24:6-10 and all the chapter). The very gospel itself will stir up trouble—as might be expected in a world where Satan is prince. Wherefore the Lord Jesus said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." (Matt. 10:34). Not until He has executed judgment and set righteousness in the earth will there be peace. For the foundation of peace is righteousness. "There is no peace to the wicked." But "the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever." (Isa. 32:17).

**WHAT CAN A CHRISTIAN DO TO PREVENT WAR?**

The Christian can do much toward preventing evil. Just as for ten righteous men's sake God would have spared Sodom, so God will often restrain trouble for the sake of His children. By their intercession (1 Tim. 2:1-4) and their godly lives, (Matt. 5:13-16) much mercy comes to the world in which they live; and by this and by the soul-peace they minister to individuals, they are the "peace-makers" (Matt. 5:9). The Christian exerts a mighty force for peace by his faithfulness to God.

(Use the Study Questions for Class.)

**THIRD LORD'S DAY LESSON OF NOVEMBER**

Lesson 7.

November 17, 1929.

**LIVING WITH PEOPLE OF OTHER RACES.**

**Golden Text:** Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10:34, 35.

**Lesson Text:** Acts 10:9-15, 30-35; Gal. 3:28, 29.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:

10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance;

11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:

12 wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

13 And there came a voice to him, Rise, Peter; kill and eat.

14 But Peter said, Not so, Lord;

**Study Questions and Brief Comments.**  
Read the Notes on the "Conversion of Cornelius."

Verse 9. The "morrow" after what? (After Cornelius had the vision and sent his servants to Joppa). Read Acts 10:1-8. Where was Peter at the time? (In Joppa). About the sixth hour (noon) what did Peter do? Did the apostles hold much by prayer? (Acts 6:4).

Verses 10-12. What vision did Peter have while in a trance? What was in the sheet? Where did the sheet with its contents come from?

Verses 13-15. What summons did Peter now hear? Was that abhorrent to a Jew? Why? (Lev. 11). What answer did Peter give the Lord?

What did the voice then say? Did

for I have never eaten anything that is common and unclean.

15 And a voice came unto him again the second time, What God hath cleansed, make not thou common.

30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34 And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:

35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him.

Gal. 3:28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.

29 And if ye are Christ's then are ye Abraham's seed, heirs according to promise.

God have the right to pronounce these things clean? (1 Tim. 4:4, 5).

Read the intervening verses. Acts 10: 16-19.

Verses 30-32. Why did Cornelius tell Peter this experience? (V. 29). What was this experience?

Verse 33. Did Cornelius wait long before he sent for Peter? In whose sight and presence did Cornelius say they were standing? For what purpose? What did they want to hear? How much of it? Why were they so eager to hear and hear it all? (Acts 11:14).

Verses 34, 35. What did Peter say? Was that the lesson of his vision? (Vs. 11-15 and 28). Did Peter mean that such men were already saved, or that they were acceptable for salvation under the gospel?

Gal. 3:28, 29. Where only is this true? ("In Christ Jesus.") How do all get "into Christ"? (Verses 26, 27). Being "in Christ," what do they all together constitute? Compare the teaching of Col. 3:10, 11; Eph. 2:13-16.

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## NOTES ON THE LESSON.

### A DOOR OF FAITH OPENED TO THE GENTILES.

The fence between the Jew and the Gentile was both racial and religious. Either one of these items would have raised a formidable barrier but both together are an insurmountable wall. Moreover this wall was of God's building. It was He that had separated Israel from among the nations, and hedged them in with His law, so that they might not mingle themselves among the nations. But now the time had come when the salvation God had prepared in Israel should go out to the nations (John 4:23) and the gospel, which was "to the Jew first" should henceforth be "also to the Greek." (Rom. 1:16). Within a few years that terrible wall was broken down, and Jew and Greek came together in Christ. But, mark it well, only "in Christ." Out of Christ the same barriers and distinctions exist as of old, and will continue—barriers of race, religion, class and caste. It is only in Christ that the twain, the East and the West, meet; and only in Him have they all unity and peace, and access in one Spirit unto the Father.

### THE "CONVERSION OF CORNELIUS."

The first step God took was by bringing in Cornelius. How carefully and circumspectly He proceeded is seen in the selection of the particular Gentile who should be the first to come in—the preparation of both the Gentile and of the apostle who was to preach to him in the manner of bringing them together, and, lastly, in the supernatural manifestation of the Holy Spirit, God's open approval and indisputable endorsement of the whole business. Read the whole story in Acts 10. Note the high character of Cornelius. But he was as yet unsaved (Acts 11:14). He must be born again

(John 3:5). Not only good Gentiles like Cornelius, but all sinners of the Gentiles who will hear and believe are "acceptable to God"; but it was a marvel to the Jew that any Gentile should be admitted. So God began with one who was above reproach. By and by others and of all sorts came in.

This was the mystery never before revealed—that the Gentiles should be fellow-heirs with Jews, fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus through the gospel. (Eph. 3:4-6). It is the mystery of the Church. The Old Testament prophecies foretold the blessing of the Gentiles, but always that it was to be through the supremacy of restored and exalted Israel. But this was a new thing: Jews and Gentiles coming in on terms of perfect equality in Christ, to form the one Body over which Christ is Head.

#### THE BARRIERS OF RACE AND CLASS.

Although there is neither Jew nor Greek, bond or free, male or female, in Christ, the gospel does not destroy these distinctions. While all have equal standing, salvation, life, honor and equal access in Christ, the Christian bondservant must nevertheless keep his place and obey his master as unto the Lord; the wife be subject to her husband; the woman observe certain restrictions which God has placed upon her (1 Tim. 2; 1 Cor. 14:34) and children be subject to their parents. Col. 3:18-41. Nor does it necessarily break down the social lines between different races which nature herself has laid down. Paul did indeed censure Peter and others for refusal to eat with the Gentiles (Gal. 2) but that was a matter of religious, not of social, significance and tended to establish again the religious barrier between Jews and Gentiles. But the commingling of different races on the basis of social equality is not required by the gospel. Only let them see that they love one another, esteem one another as brethren and spiritual equals in Christ.

Use the Study Questions for Class.

## FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 24, 1929.

### THE HIGHER PATRIOTISM.

**Golden Text:** He made of one every nation of men to dwell on all the face of the earth.—Acts 17:26.

**Lesson Text:** Jonah 1:1-3; 3:1-5; 4:5-11.

1 Now the word of Jehovah came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

Jonah 3:1. And the word of Jehovah came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

**Study Questions and Brief Comments.**  
I. Jonah's First Mission and Disobedience.

Verses 1, 2. On what errand did God send Jonah? Of what nation and people was Jonah? (Israel). What were the people of Nineveh? (Assyrians, Gentiles). Why did God send Jonah on that mission?

Verse 3. Was Jonah successful in his attempts to flee from the presence of Jehovah? (See Jonah 1 and 2). Why can no man do that? (Psa. 139:7-12).

II. Jonah's Second Mission and Obedience.

Jonah 3:1-3. Did God speak a second time to Jonah? What commission did God give him? Why was Jonah so willing to go this time? How large a city was Nineveh?

Verse 4. How far did Jonah enter into the city? What was the message he proclaimed?

Verse 5. What effect did Jonah's preaching have on the Ninevites?

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Jonah 4:5. Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6 And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.

9 And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:

11 and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

(See Matt. 12:41). How do you account for the powerful effect? (Luke 11:30—Jonah became a sign to them). What is "the sign of the prophet Jonah?" (Matt. 12:39, 40). Who said that?

III. God Teaches Jonah a Lesson.

Jonah 4:5. Where did Jonah go? For what? What was Jonah's attitude toward the Ninevites? (4:1-4).

Verses 6-9. Tell the story of the gourd. Why was Jonah so pleased with it? How deeply did he feel for the gourd?

Verse 10. Had Jonah any right or claim to the gourd? Why not? Yet did he have a regard for it? But did God have an interest in Nineveh? Why? (See Golden Text). Among the guilty ones in Nineveh how many were there who were not responsible? Did God care even for the cattle? Why? Psalm 145:9.

## NOTES ON THE LESSON.

### THE BOOK OF JONAH.

A marvellous little book is the book of the prophet Jonah! No Jew could have conceived it, or would have written it, a story so directly levelled against Jewish pride and prejudice. In it we see the finger of God, tracing before His gracious intention toward all the world. It is a prophecy, as it were, of Acts 11:19—"Then to the Gentiles also hath God granted repentance unto life!" Read the whole book. Notice Jonah's deep hate and prejudice, his unwillingness that God should show mercy and kindness to Nineveh, his resentfulness that God would deign to send them even a message. Note also God's discipline of Jonah and His great patience with him; and God's compassion for Nineveh, as expressed in the last sentence in the book. What is the lesson of it all? God's world-wide love!

### "JONAH AND THE WHALE."

The story of "Jonah and the Whale" (the term "whale" is not in the original) is true as it stands. The Lord Jesus Christ referred to it as a fact, and in doing so He vouched for the truth of it. Until modern unbelievers can show reason why we should believe them rather than the Lord Jesus Christ, we shall continue to believe Him by preference. He endorsed the story of Jonah in particular. He said that Jonah's experience was a type of His burial and resurrection: "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40). He also spoke of the repentance of the Ninevites: "The men of Nineveh . . . repented at the preaching of Jonah; and behold a greater than Jonah is here." (Matt. 12:41).

In many specific references, and also as to their sum total, the Lord Je-

sus bore testimony that the Old Testament Scriptures are God's Word. That settles that question with anyone who believes in Jesus Christ as the Son of God.

#### NINEVEH'S REPENTANCE.

Although God in time past suffered all the nations to go their own way (Acts 14:16) the while He kept Israel (as it were) at home with Him, yet He did not give up all interest in those nations. He took notice of the great wickedness of Nineveh (Jonah 1:2). That was proof that He cared. How much He cared is seen in the fact that He sent them a message by His unwilling servant Jonah. That message contained no offer of mercy, no call to repentance—only a bare announcement of judgment: "Yet forty days and Nineveh shall be destroyed." But the Ninevites read between the lines. If God meant only to destroy them why send them any word at all? And why give them forty days before the sentence should fall? They surmised God's kind intent in the matter. This is what they did: (1) They believed God. (2) They humbled themselves with sackcloth and ashes and fasting and cryings for mercy—from the king upon his throne to the last and least, even to the beasts. (3) They turned from their evil way. That latter point was especially what God regarded. (Jonah 3:10). It is the essence of real repentance. "And God repented of the evil which he said he would do unto them; and he did it not." The Lord Jesus called that "repentance." Matt. 12:41. Have you repented?

#### "THE HIGHER PATRIOTISM."

That is the title of the lesson. Our love for man must go further than our own land and people—especially now since the love of God for all the world has been made manifest. Though charity begin at home it must not end at home. There are millions who have not heard the word of the gospel and "the heathen at home" are receiving far more light in proportion. We are commissioned to preach the gospel to every creature. "Any man has a better right to hear the gospel once than another has of hearing it twice."

#### QUESTIONS FOR CLASS.

(Use the Study Questions, and also the following:

- |   |   |
|---|---|
| 1. What is remarkable about the book of Jonah? (Notes ¶1).                            | Jonah's experience? (Mat. 12:40).   |
| 2. Is the story of "Jonah and the Whale" true? (Notes, ¶2).                           | 6. What did He say about the Ninevites? (Mat. 12:41).                               |
| 3. Who endorsed it?   | 7. What did they do? (Notes, ¶3).   |
| 4. What is the attitude of the Lord Jesus Christ toward the Old Testament Scriptures? | 8. Did the Lord call that repentance?   |
| 5. What did our Lord say about  | 9. Must our "patriotism" and love for humanity go beyond the bounds of our country? |
| 10. Why? (John 3:16; Mark 16:15).   |   |

### OUR QUARTERLY.

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# THE WORD AND WORK

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## SHALL THE PREACHERS HAVE IT?

Of necessity I read every word in *The Word and Work* every month—usually three times. Many subscribers write that they read every word also, eagerly. Last month the Editor's paragraphs on "Baptism," and his needed article on "Woman's Work in The Church" seemed particularly impressive and timely; in this present issue—Darlow's penetrating "Altar of Sacrifice," Denny's gripping, convicting article on "The Rich Man's Need of The Poor," and the Editor's irresistible scriptural logic in, "The Seventy Weeks"—not to speak of those wonderful Notes on "The Christian Home," (Lesson for Dec. 1). Here is editorial ability of a high order in a day of declining journalism; the native gift, scholarly application and much hard labor—nothing less than these—make possible these great essays.

Now, this is the thing that is in my heart: The 1930 "List of Preachers of Churches of Christ" (soon to be issued by Leslie G. Thomas, of Lewisburg, Tenn.) will probably contain 2500 names. Many of them already read this magazine; many who do not (yes, we admit it!) are yet earnest, faithful students of the Bible, and have perhaps sat at the feet of great expositors; but many, many others—shall I say it bluntly? O how much they need this blessing and help! Not alone the neglected prophetic teaching, but what is even more fundamental and misunderstood—the gospel! Romans! Galatians! The true grace of God!

Why, then, could we not send *The Word and Work* through 1930 to every preacher in the list?

A gift fund of \$1,500 will cover the cost of supplying all not now subscribers. Shall we do it? Shall we begin with January? What say our readers, and who helps and how? Reach the preachers and we reach the people!

E. L. J.

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## WORDS IN SEASON

R. H. B.

### CONCERNING DIVINE HEALING.

Some ask whether the gospel does not apply to the whole man, spirit, soul and body; whether the Atonement did not include the believer's body as well as his soul; whether it is not true that, according to the meaning and context of Matt. 8:17 the Lord Jesus bore our sicknesses as well as our sins. To all this there is but one answer, and that is an emphatic affirmative. None of these premises are to be denied. Only the conclusion some draw from them is open to question. The Lord's work in this matter is not to be sought in the temporary patching up of our present poor physical constitution, but in "the redemption of the body," when the Lord descending from heaven shall "fashion anew the body of our humiliation, and shall make it like unto his glorious body;" when we shall be "changed" in a moment, in the

twinkling of an eye, and the dead in Christ shall be raised incorruptible. (Rom. 8:24; Phil. 3:20, 21; 1 Cor. 15:51, 52).

An examination of the gospel records will reveal the fact that the Lord Jesus, though He healed, was not in the healing business. What He did along that line was incidental, and chiefly for a *sign*, and as the credential of His Divine mission and authority. (Matt. 9:6; Acts 2:22). He even expressed a weariness over the fact that men had to have such signs. (John 4:48). The healings wrought by the apostles were for the same object. While they were many, yet they were never ordinary or common, as the sensation created by them shows. (Acts 3). And it is significant that we have no distinct record of a *Christian's* being miraculously healed. One (or if Eutychus, Acts 20, was a Christian, two) was raised up from death, but I have found no certain case of the healing of a Christian. On the other hand Paul left Trophimus his traveling companion, at Miletus sick; and to Timothy afflicted with stomach-trouble and frequent infirmities, he gave advice to take wine—not wine as a beverage in the place of water, as some have tried to make it, but a *little* wine, for his stomach's sake. The whole miraculous healing work seems to have been intended for credentials to Christ's original messages (2 Cor. 12:12), not to promise men relief from the illness of life. That will come later.

At the same time the way of prayer is always open to all Christians. God hears and answers most marvellously, as many of us know. But He is not offering evidential miracles now. He does not propose to re-open a question which has long since been settled. The teaching of James 5 has no reference to miraculous cure, but *the prayer of faith* shall save the sick. And as for availing ourselves of means and remedies, we should not *trust* in them, but, as always, unless God specifically orders otherwise, we are supposed to avail ourselves of such means as we know of and can obtain.

#### THE ALTAR OF THE SACRIFICE.

Readers of Mark Rutherford will recall the sermon which Mr. Bradshaw preached in Pike Street Chapel on the text, "*Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: but in the place which the Lord hath chosen, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I commanded thee.*" Transcending the ancient Hebrew ritual, that text sums up one of the piercing truths of the Bible, which can stab our consciences like a sword. For it warns us against the wilfulness in spirit and in truth means surrender to the living will of the living God. Nothing short of God's calling and election can justify a man yielding his all. We dare not pour out our hearts on altars by the wayside, chosen at our own pleasure. God Himself appoints the place where our sacrifice must be offered up. To Abraham His friend He said, "*Take now thy son, thine only son whom thou lovest, and offer him upon one of the mountains that I will tell thee of.*" As God Himself

must be the supreme Object of spiritual surrender so God Himself shows us that our sacrifice must be complete not only in motive but in detail. He who claims the offering also chooses the altar.

Here lies the ultimate test of loyalty, the final proof of submission. Many a man feels that he would not shrink from martyrdom if only he might arrange the stage and the spectators, and make a glorious, pathetic end. But in common experience God calls you to bear the pang without the palm. He ordains for you some hidden agony which you must endure in silence and alone. No one else suspects that you are giving up a treasure which is dearer than your life. No one else notices that you are being nailed to the cross. Herein is the hardest ordeal of a faithful soul. To devote his time and fortune to some public charity may become the pride of the philanthropist. It is not so hard to go crusading under a banner already gilded by the sunrise of victory. But the Lord may allot you nothing but a sentinel's post in the holy war. Christ may bid you consecrate yourself to some obscure and humble duty. He may appoint for you some forlorn venture, some unpopular cause, so that while you are alive you can never see it succeed. He may link your mission with men who disappoint you or betray you, men who make your labor of love appear like a pitiful sordid failure. Many a Christian would rejoice to spend himself in helping people whom he cares for, especially if he may do it in a way that appeals to him. What if God bind up your lot with the loveless and the thankless? What if He call you to dedicate your best years to some fretful invalid, to some selfish relatives who never realize how much they exact and seem barely grateful? Yet our devotion remains impure so long as it depends upon human gratitude. When we have grace to lavish our spikenard ungrudgingly upon those whom the Lord has given us to cherish, not because they are attractive or hopeful or even thankful, but simply because He loves them as much as He loves us and has put them into our keeping—then verily, we do it unto Him.

The tokens of the Divine will are seldom doubtful to those disciples who humbly seek God's guiding in order that they may obey Him with full purpose of heart. The same voice which claims the sacrifice reveals the altar. We need not say, lo! here, or lo! there; generally it is not far distant—here by our very doorway—there, among our own kith and kin. But the essence of God's election is that the altar does not stand where we expect, and the offering is not what we would choose. And the joyful acceptance of His awful and blessed will becomes part of our surrender, without which we cannot be made perfect. No consecration is complete so long as we make it reluctantly. General Gordon penetrated to the root of the whole matter when he said: "I learned that to be like Christ we must not only have our will subordinated to His, but we must be delighted to have it so." Bind this sacrifice with cords, even to the horns of the altar.