

# WORD AND WORK

## HIS MATCHLESS WORTH.

“O could I speak the matchless worth,  
O could I sound the glories forth,  
Which in my Savior shine,  
I’d soar and touch the heavenly strings,  
And vie with Gabriel while he sings,  
In notes almost divine.

“I’d sing the precious blood he spilt,  
My ransom from the dreadful guilt  
Of sin, and wrath divine;  
I’d sing his glorious righteousness,  
In which all-perfect, heavenly dress  
My soul shall ever shine.

“I’d sing the characters he bears,  
And all the forms of love he wears,  
Exalted on his throne;  
In loftiest songs of sweetest praise,  
I would to everlasting days  
Make all his glories known.

“Well—the delightful day will come,  
When my dear Lord will bring me home,  
And I shall see his face;  
Then, with my Savior, Brother, Friend,  
A blest eternity I’ll spend,  
Triumphant in his grace.”

—S. MEDLEY.

---

## WORDS IN SEASON.

R. H. B.

### MAY WE PRAY FOR FAITH?

The question is asked whether it is proper for Christians to pray for faith. It is contended that since faith always and ever comes through the Word of God that we ought not waste time praying for faith but address ourselves to the study of the Bible. Very true—faith comes by hearing and hearing by the Word of God; and we ought to address ourselves with a heart to Bible-study. But how does that make prayer superfluous or even wrong? If the prayer for faith is out of place because faith comes by the Word, then it is out of place to pray for anything else, for every good thing comes in *some* specific way. Shall we conclude that because a certain desired thing comes only as the legitimate effect of certain well-known and defined causes

that therefore it is not to be prayed for? Cannot God work in causes as well as in effects? Is it not His way to work inscrutably in the hidden sources of things, more than He does openly in outward effects and demonstration? If I realize the weakness of my faith and ask God, as a child asks a father, to grant me a better and stronger faith—do I necessarily mean by that that He shall drop it down from heaven in some miraculous, mysterious way? If in answer to my petition He leads me on to a new line of Bible study, or quickens my mind to a better conception of His word, or by some circumstance or incident impresses some precious truth newly and deeply upon my heart—has He not answered my prayer? And though I know that faith comes by the reception of God's word, and I study my Book therefore with a heart—am I then so independent of God that I do not even have to ask Him for the prospering and blessing of my endeavor? How shortsighted we are in our reasonings. "Lord, increase our faith!" "Lord, I believe; help thou mine unbelief!"

**"HAVE FAITH IN GOD."**

If we could see with our eyes the effect and working of a Christian's humble prayer in the unseen realm whence all things seen that are and occur draw their origin—or, rather (and better) if we could see *God acting* in the unseen to bring about the visible results in answer to His child's petition—surely we would "pray without ceasing." If we could *see*—yes! But we walk by faith, not by sight. So because we cannot see, and have only God's word for it; and because we cannot see the how of it, with reason's eye, but have only the Father's assurance—we go on our way prayerless, careless, fruitless. Prayer clashes with our little minds. It runs counter to our small philosophy of things. We cannot see—therefore we will not believe. But God's way is, *believe* first, then you shall *see*. "Said I not unto thee that if thou believedst thou shouldst see the glory of God?" (John 11:40). Shall we not then lay down our if's and but's and like unto a little child, trusting, ask, believing that what God has promised He is able also to perform?

**"DENYING THE POWER THEREOF."**

It is the peculiarity of the professed Christianity in the grievous last-day times, that it will retain a *form* of godliness, but denies the power thereof. The true "godliness" of the gospel has certain outward forms and expressions. Back of these is power—supernatural, Divine power. None of them are to be explained upon purely natural grounds. They meet—in the meeting of God's children in Christ's name there is always One more present than the eye can see—just as really present as if the eye could see Him, for He said so. And they go home supernaturally strengthened, uplifted, sustained, they know not how, from this special meeting with their Lord. The Word is preached—it has a power to break the rocks in pieces, to heal, to help, to enlighten, to warm, to make alive. The Lord's Supper is partaken of in remembrance of Him who loved us and gave Himself

for us; and this act of faith becomes to them a "communion of the blood of Christ—of the body of Christ." Now the peculiar unbelief of the last days will manifest itself by holding and extolling the *form* of these things, but emptying them of their content of supernatural meaning and power; flattening out the Divine declarations which transcend reason, by rationalistic explanations that bring everything down to a purely human, natural, commonplace level. It is no great surprise if such a religion as that is found to be indeed void of all power in its effects upon the lives of its adherents: there will be nothing Divine or truly spiritual in their conduct—only at most the graces of the flesh, and also its vices in every form. (2 Tim. 3:1-5).

#### THE POWER OF THE WORD.

"The word of God is quick and powerful." It is "like a fire and like a hammer that breaketh the rock in pieces." Of what sort is its "power?" It lies in the intelligence conveyed by the Word, no doubt. The Word has a wondrous illuminating power. It enlightens the heart and guides our feet into the path of life. The gospel is the power of God unto salvation: "for *therein is revealed a righteousness of God from faith unto faith.*" (Rom. 1:16, 17). It has power to move and turn the hearts of men. At its appeal some of the most vicious of men have turned away from their evil doings. No other word can compare with the word of God in suasive power. It has inspiring power. It inspires to the noblest life, the highest action, the loftiest sacrifice (which is also the humblest). It makes men forget home and friends and self in the service of Christ and their fellowmen.

The word of God has power in yet another sense—not independent of its import and meaning, but by virtue of the fact that in all its meaning it is backed by the One who uttered it. It has a power beyond its mere mental effect. "Where the word of a king is, there is power," says the writer of Ecclesiastes. The Centurion's surpassing faith was manifest in this that he recognized the omnipotent authority which stood back of Jesus' word. (Matt 8:8-10).

God exerted His creative power through His word. "By the word of Jehovah were the heavens made; and all the host of them by the breath of his mouth." "He spake and it was done; he commanded and it stood fast." (Ps. 33:6, 9). He said, "Let there be light," and there was light.

Through His word He exerted His redemptive, restoring power. The Son of God says to the beseeching leper, "I will—be thou made clean," and straightway the leprosy departed from him. Any mere man might have used the same identical words, conveying precisely the same intelligence—but there would have been no effect. The power of the Word is due to Him who speaks it: because it is *His* word it is effective to accomplish the thing whereof it speaks. To the man at Bethesda, for 38 years a hopeless invalid, the word came, "Arise, take up thy bed, and walk." (John 5). No one will contend that this was either the enlight-

ening power, or the persuasive power, or the inspiring power—or any power that stood merely in the mental effect of the meaning conveyed by the utterance.

Or, to choose another case—"Lazarus, come forth." You and I might stand at a loved one's tomb and vainly cry, "Come forth" all day long; but when Jesus speaks the same word the dead comes forth, though he had lain in the tomb four days already—or four years, or four thousand, for that matter.

#### WHEN GOD'S WORDS COMES TO MAN.

Now this is in physical matters. In the spiritual realm man's own will and choice as to the *reception* of the word comes into play. The word of God is addressed to man's understanding, received by faith, acted upon by man's will. But there also it carries that Divine and omnipotent power wherever it is so accepted. For an illustration of this—a case where the word was heard, accepted, and obeyed, and the effect exhibited in an outward, miraculous manifestation for our learning—let us but look at the case of Peter's walking on the water. (Matt. 14). The Lord, Himself standing upon the waters, says to Peter "Come." And Peter comes. Hearing the word, believing the power of Him who spoke it, he steps forth, and lo! the waters uphold him. It was not the significance of the word that Christ spake, nor yet Peter's confidence (though both these entered into it) but the power and authority of Him who stood back of the word "come." There was absolutely nothing miraculous on Peter's side of it. He simply stepped out and walked just as he would have elsewhere. But the power of God's word, operative through obedient faith, upheld him and made the impossible possible. It was upon exactly the same principle that "by faith Sarah received power to conceive seed after she was past age, for she counted *him* faithful who had promised;" and it was thus that the saints of old "by faith subdued kingdoms, wrought righteousness, quenched the power of fire, out of weakness were made strong." (Heb. 11:11, 12, 32-34). In each case there was supernatural power from God, exerted through His word, and made effective by the obedient faith of the men to whom it came.

#### THE POWER OF THE WORD IN THE SPIRITUAL REALM.

It is upon this principle that sinners rise out of their death in trespasses and in sin. (Eph. 2:1-5). "The hour cometh and now is," said the Lord Jesus, "when the dead shall hear the voice of the Son of God, and they that hear shall live." (John 5:25). The hearing precedes the life and produces it. It is not "they that live shall hear," but "they that hear shall live." The word of God makes its own way into the dull ears of the dead; those who receive it shall rise up into spiritual life by the almighty fiat of the Redeemer. Therefore it is written: "Incline your ear and come unto me: hear and your soul shall live." (Isa. 55:3).

And as they are made alive by the Word, so are they enabled to walk in it. The demands of the gospel are far too high for the ability of the class of people it calls (the lost, the outcast, the

publicans, harlots, sinners)—indeed too high for any man to walk in in merely human strength. The true Christian life is just as impossible to mere human ability as walking on the water was to Peter. But our Lord says "Come." Back of that "come" is the unlimited power of the Son of God. We start and walk by faith—looking unto Jesus—and lo! we walk in a new way, in power not our own. Only so can we live the Christian life. Only so can we conquer. May we remember that it is not in us, and keep our eyes upon the Author and Perfecter of our faith, lest looking at ourselves and the winds and the waves we sink like Peter did. And when by His power we get home, to Him we will give all the praise.

---

### THE BIBLE CLASSES 1919-1920.

On Tuesday, November 4, 1919, the Bible Classes of the Portland Avenue Winter School will open for the eighth year of their existence. As heretofore there will be three six-week courses, as follows:

First Course: November 4 to December 12, 1919.

Second Course: January 6 to February 14, 1920.

Third Course: February 17 to March 27, 1920.

Classes meet daily, except Saturday and Sunday.

The portions of the Scriptures to be studied during the session are as follows:

In the Old Testament:

Historical: Joshua, Judges, Ruth, I and II Samuel.

Prophetic: Daniel, Minor Prophets; portions of Ezekiel.

In the New Testament:

John, Hebrews, 1 John.

More topical study than heretofore will be done along with the book-studies.

The aim and purpose of these classes is to afford opportunity for faithful and systematic Bible study under the direction of an experienced Bible student and teacher, to all who desire to avail themselves of it, and thus to help them to greater efficiency in Christian work. The classes are absolutely free.

Instruction in such branches as may be needful in the preparation of those who wish to teach or preach the word of God, as, for example, English, Sight-Singing, etc., will be provided.

The use of a dormitory belonging to the Portland Ave., church is free to the young men who attend the classes. These have in the past reduced expenses to a small minimum by clubbing together and boarding themselves. Further particulars will be given upon request made to R. H. Boll, 2605 Montgomery St., Louisville, Ky.

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE  
WHOLE COUNSEL OF GOD.

Entered at Louisville, Ky., Post Office as Second Class Matter.

R. H. BOLL, Editor-in-chief.

2605 Montgomery Street, Louisville, Ky.

Co-editors: *Stanford Chambers, H. L. Olmstead, E. L. Jorgenson*

Subscription. . . . . Seventy-five Cents a Year  
In Clubs of Four or More . . . . . Fifty Cents Each  
Single Copies. . . . . Ten Cents

VOL. XII.

NOVEMBER, 1919.

No. 11.

## NEWS AND NOTES.

H. N. Rutherford was in a meeting near Lawrenceburg, Tennessee in early October.

"Rain is interfering with meetings in Louisiana"—so writes A. K. Ramsey.

Much time is saved in our office when subscribers state whether names are new or renewals.

Paul C. Young recently baptized one at Minneapolis. "God is blessing us as we are able to use His blessings," says Brother Young.

We can furnish any song book on the market, in any quantity at the regular rate or any kind of book on the market for that matter; and every order helps the WORD AND WORK.

William J. Campbell reported Brother Elston in a meeting near Davis City, Iowa, some time ago, and J. D. Boyer about to begin a meeting in Davis City.

We have ten kinds of Bibles in stock, the most useful and popular styles. Catalogue free on request. Special rates to agents.

"The meeting at Nelsonville, Ky., closed at high interest with eleven baptisms, and one restored." J. Scott Greer.

Wilis H. Allen, of Jacksonville, Fla., has just closed a mission meeting at Glendale, Ky. Despite almost daily rains, the attendance at the tent was good, and the meeting resulted in a band of worshippers gathering together in the name of the Lord Jesus.

We have two copies Nelson's Teacher's Testament on hand, \$1.00 each.

R. H. Boll is engaged with the Green's Chapel Church near Horse Cave, Ky., in a meeting.

E. H. Hoover and H. N. Rutherford have just closed a splendid meeting in Horse Cave.

G. E. Claus has been in a mission meeting at Savannah, Ga. Send for our "Sample Set"—seven tracts for twenty-five cents.

"Brother Hebert states in a letter that he has baptized fourteen hundred, and that he just escaped the hands of the enemy. Pray for his protection and success, and that he may have a suitable co-worker. A contribution will be appreciated by him. Stanford Chambers, 1129 Seventh St., New Orleans, forwards contributions to his support every month." W. J. Johnson.

"D. H. Friend, of Horse Cave, Ky., was with the Central Church this city in an excellent tent meeting. Four were baptized, audiences were large and very attentive. Brother Friend was well liked by all, and we feel that much good was accomplished." E. H. Hoover.

Be sure to read the Editor's article on "Peter's Primacy," following the lesson for November 9. This article did not appear in the *Lesson Monthly* treatment.

On October 17, without previous notice, Thos. Nelson & Sons, (sole publishers of the American Revised Bible) advanced the price of all Bibles and Testaments 33 1-3%. In ordering therefore, please add one-third to all earlier price lists,—*except* that we have the following *in stock* purchased, and for sale at the old rate while they last. The quantity on hand ranges from one to ten of each: Bible No. 153X, \$4.20; 172, \$3.45; 173, \$4.20; 174, \$5.70; 181, \$3.95; 182, \$4.70; 274, \$6.70; 2172X, \$6.20. All have patent thumb index. They are fully described in the little catalogue which we mailed to all readers last month.

R. A. Zahn had a very successful meeting at Dugger, Ind.

"The work goes on here (Minneapolis) quite well." Paul C. Young.

Kindly order all books from late price lists, as prices change continually.

Select your holiday books from the next issue of WORD AND WORK. We will announce only the best.

H. L. Olmstead's preaching in the recent meeting with the Highland Church, Louisville, was simply superfine. Ten were added to the congregational membership, six of them having never been Christians before. Another has been baptized since the meeting closed.

We are glad to announce that Brother Olmstead, who has been too hard-pressed with many labors to write of late, will begin writing expositively on Galatians, very soon; and those who remember his helpful series through Colossians will be glad too.

E. L. Jorgenson's article, "What Baptism Is," will likely be followed by another, "What Baptism Is For," and this by yet another dealing with the preparation of the candidate. Thus these papers will cover the What, Why, and Who, of Baptism. Pass them on.

## A BIBLE READING ON HOLINESS.

STANFORD CHAMBERS.

Blessed are they that hunger and thirst after righteousness, for they shall be filled. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Present your members as servants of righteousness unto holiness. Have your fruit unto holiness and the end everlasting life. He chose us in Him before the foundation of the world, that we should be holy and without blemish before him in love. And you being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreprouable before Him. To the end He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints. And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. That we may be partakers of His holiness. Follow after peace with all men and the holiness without which no man shall see the Lord. But like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. (The above references in the order in which we have quoted them are: Matt. 5:6, 20; Rom. 6:19, 22; Eph. 1:4; Col. 1:21, 22; 1 Thess. 3:13, 5:23; Heb. 12:10, 14; 1 Pet. 1:15, 16).

## ON SANCTIFICATION OF OUR BODIES.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service. Know ye not that ye are a temple of God, and that the Spirit dwelleth in you? If any man destroyeth the temple of God, him will God destroy: for the temple of God is holy and such are ye. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit perfecting holiness in the fear of God. For this is the will of God, even your sanctification, that ye should abstain from fornication, that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God, that no man transgress and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness but in holiness. Therefore he that rejecteth, rejecteth not man but God who giveth his Holy Spirit unto you. I desire, therefore, that men pray in every place, lifting up holy hands without wrath and



disputing. (Rom. 12:1; 1 Cor. 3:16; 6:19; 2 Cor. 7:1; 1 Thess. 4:3-8; 1 Tim. 2:8).

#### HOLINESS OF THE BODY OF CHRIST.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus, Himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye are builded together for a habitation of God in the Spirit. Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. (Eph. 2:19-22; 5:25-27).

As members of the body of Christ read these truths, may the Spirit of God impress them, and give us each a due sense of our responsibility for the degree of purity to which the church attains. A blemish in one member is a blemish of the body. Every degree of righteousness to which you as a member attain adds that much to the holiness of the body. Directly it shall be said, "the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." Rev. 19:7, 8.

---

### WHAT BAPTISM IS.

E. L. JORGENSEN.

It is said of St. Francis that, being over-burdened with labor, he once gave directions that he would see no one on any account—"unless a child should come." Our Father also is always willing to hear and to teach a "child;" and let us come as little children to this investigation, with a willingness to do His will, for so has He promised that we shall know it.

Consecrated followers of Christ, and those who are inclined to be spiritual, are in peculiar danger of belittling ordinances, especially baptism. They feel themselves beyond the need of ordinances. Paul must have felt this danger when he wrote, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." I do not wish even to seem to deny the religious experience, so far as it may go, of the unimmersed; but I do say that no sort of religious experience can take the place of obedience. "Behold, to obey is better than sacrifice and to hearken than the fat of rams." Paul had had a real religious experience: he had even seen a *real* light and heard a *real* voice—yet Ananias said to him, "Arise and be baptized, and

wash away thy sins, calling on the name of the Lord." Cornelius had talked with an angel, and had received the Holy Spirit—yet Peter commanded, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?"

There are three facts that should dignify and elevate baptism with any who may be inclined to under-rate its importance:

1. Our sinless Savior was baptized. He counted it a part of "all righteousness." It was His first public act, signalized by the Father's voice and by the Spirit's coming. All heaven was stirred at the sight.

2. Jesus Christ, our Lord, commanded baptism. Invested with all the authority of heaven and earth, he said: "Go ye therefore, and make disciples of all the nations, baptizing them." It is then, to say the least, a *commandment*; and if we are mindful of the awful consequences of the first act of disobedience, in Eden, we will not lightly disobey in this matter.

3. The Spirit-led apostles of Christ preached and practiced baptism. Peter on Pentecost, Philip in Samaria or on the way to Gaza, Ananias to Saul, Peter at the house of Cornelius the Gentile, Paul by the riverside or at the Philippian jail, or later, at Corinth—always the word was the same; always there was baptism.

If now we realize the dignity of the ordinance, and if we are coming to the Word, not to find there so much what we want to believe, or what we already believe, but what we *ought* to believe, we are ready for our question. As to the Scriptural "mode" or action in baptism, there are three sources of information: The meaning of the word "baptize," the New Testament picture of the act, and the historical testimony. Let us take these up in order.

I. The meaning of the word. If we want the meaning of an English word at a given period, we go to a standard English dictionary covering that period. If we want the meaning of the Greek word *baptidzo* we go to the standard Greek dictionaries or lexicons covering the period in question. Three of these are of first rank and importance: Liddell & Scott's, covering classic Greek, and conceded the greatest of all Greek-English Lexicons. (Both men members of the Church of England). Sophocles', covering Greek Literature of the Byzantine or New Testament period. (Sophocles was for thirty-eight years professor of Greek in Harvard University and a native Greek). Thayer's, dealing specially with New Testament Greek, and the standard for this purpose, even in Pede-Baptist seminaries (Henry Thayer was of the Harvard divinity school, and a member of the American Revision company). Their definitions follow:

LIDDELL AND SCOTT.

"*Baptidzo*. I. To dip in or under water. II. To draw wine from bowls in cups (of course by dipping them). III. To baptize."

"*Baptisis*. A dipping, bathing, washing, drawing water, baptism."

"*Baptisma*. That which is dipped."

"*Baptistes*. One that dips, a dyer, a baptizer."

## SOPHOCLES.

"*Baptidzo*. 1. To dip, to immerse, to sink. 2 (Mid.) To perform ablution, to bathe. 3. To plunge, a knife. 4. To baptize. There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

"*Baptismos*, a plunging, immersion."

## THAYER.

"*Baptidzo*. To dip repeatedly, to immerse, submerge. In the New Testament, an immersion in water. Baptism is immersion, submersion. Christian baptism, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ."

"*Baptismos*, (baptism). A word peculiar to the New Testament and ecclesiastical writers; immersion; submersion."

Anyone having access to a good library may examine and read these definitions for themselves. One is not at all dependent upon what any preacher may say about it. Even those who do not know one Greek letter from another will find the librarian glad to locate the word in the lexicon, so that they may read the definition with their own eyes. I have tried this out as an experiment, and know that it is so.

II. We turn now to the New Testament description of the act. If it were possible to "drop in" on an apostolic "baptizing;" if we could see Peter or Paul perform it, then of course we would *know* and be satisfied. Well, we can! We can at least patch the picture together, as children patch puzzle-pictures; and some of the pictures stand complete without patching. Visualize this scene:

Scriptural Baptism called for:

Water.—Acts 10:47.

Much Water.—Jno. 3:23.

Coming to the Water.—Acts 8:36.

Going down into the Water.—Acts 8:38.

Burial.—Rom. 6:4; Col 2:12.

Resurrection.—Col. 2:12. (Rom. 6:4, 5).

Coming up out of the Water.—Acts 8:39; Mark 1:9, 10.

If candidates for baptism are thus led down into the water, buried, raised again, and led up out of the water, we do not need to care whether they are "immersed" or not, if they have any aversion to that term; but of course, those who do that will be immersed!

III. It remains to examine the outside testimony, historical and otherwise. There is such a wealth of this that only the more important witnesses can be called; and for obvious reasons only

the testimony of men belonging to Pedo-Baptist (sprinkling) churches is used. The testimony comes therefore from "the other side":

**LUTHER.** "Baptism means according to the Greek, *Baptismos*, according to Latin, *Mersio*, that is, when you dip something entirely in the water, so that it (the water) goes together."

**CALVIN.** "It is evident that the term *Baptize* means to immerse, and that this was the form used by the primitive church." (Calvin's Institutes).

**WESLEY.** "We are buried with Him—alluding to the ancient manner of baptizing by immersion."

**ADAM CLARKE.** (Methodist). "As they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection into eternal life in coming up out of the water." (Note on Romans 6:4).

**MARCUS DODS.** (Presbyterian). "To use Pauline language, the old man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

**MACK NIGHT.** (Presbyterian). "In baptism the person baptized is buried under the water. Christ submitted to be baptized; that is to be buried under the water."

**PHILIP SCHAFF.** (Presbyterian; President New Testament Company of American Revisers). "Immersion, and not sprinkling, was unquestionably the original, normal form."

**CONYBEARE & HOWSEN.** (Church of England). "It is needless to add that baptism was administered by immersion." (Life and Epistles of Paul, Vol. I, Page 439).

**NEANDER.** (Lutheran; Conceded to be by far the greatest of all ecclesiastical historians). "In respect to the form of baptism, it was. . . . performed by immersion."

**MOSHEIM.** (Lutheran). "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

**ZWINGLI.** (Swiss reformer). "When ye were immersed into the water of baptism, ye were ingrafted into the death of Christ."

**ALBERT BARNES.** (Presbyterian). "Probable—allusion to the custom of baptizing by immersion." (Note on Rom. 6:4).

**THOS. CHALMERS.** (Presbyterian). "The original meaning of the word 'baptism,' is immersion."

**CRANMER.** (Church of England). "The dipping into the water doth betoken that the old Adam—ought to be drowned and killed. . . ."

**PHILIP DODDRIDGE.** (Congregationalist). "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion. . . ." (Note on Rom. 6:4).

**CARDINAL GIBBONS.** (Catholic). "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion." (Faith of our fathers, p. 318).

**McCLINTOCK.** (Methodist, who wrote the article on Baptism in McClintock & Strong's Cyclopaedia). "Sprinkling as a form of baptism, took the place of immersion after a few centuries in the early church."

**MELANCTHON.** (German reformer). "Baptism is immersion into water."

**WM. TYNDALE.** (English reformer: first to translate the Bible into English). "The plunging into the water signifieth that we die and are buried with Christ."

**WYCLIFFE.** ("Morning star of the reformation.") "Our taking up out of

this water bokeneth the rising of Christ from death, and how we should rise godly in cleanness of life."

**BISHOP LIGHTFOOT.** (Church of England, called the greatest New Testament scholar of the nineteenth century). "As he (the believer) sinks beneath the baptismal waters he buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life."

With this, I rest the case with the reader. Any one of the three lines of proof should be convincing. But if a doubt remains, why not be immersed anyhow! Because it is the infallibly safe course; because it is unity ground, common to all believers: because it therefore opens the door to fellowship, so far as baptism is concerned, with the vast body of believers who hold by immersion. And what will you be giving up? Not a thing of conscience but only a preference, a "convenience," as Gibbons confesses. Is not the satisfaction of *knowing* you are right, of enjoying this larger fellowship, and of standing on union ground worth such a trifling sacrifice?

---

## READING ROMANS.

CHARLES NEAL.

Studies in Romans—Review of Chapters One to Eight.

Rom. 1:1-17. INTRODUCTORY REMARKS AND THEME.

The theme is "The gospel of God." This gospel was promised in the Scriptures and is "concerning His son Jesus Christ our Lord" who is at once the son of David and God's Son. Salvation is the chief word and the Gospel is the power of God unto this end. This salvation is broader than Israel and the Gospel is preached for "the obedience to the faith" unto all the nations. The way is open to every believer.

Rom. 1:18 to 3:20. THE BLACK BACKGROUND OF THE GOSPEL.

Gospel means "good news." There is no good news in this whole section. "The unrighteousness of men" and God's wrath against it is the subject. *The Gentiles in sin* (1:18-32) is Paul's first charge. They have no excuse for their sin (18-20). Then the gravitation of sin (21-32). Under this heading note first, the steps downward (21-23). Then "Given up of God" and to themselves (24-28). and last of all, and lowest also, is the furnace of "all unrighteousness" (29-32). This is the rogues' gallery in which your picture is found unless you have allowed the Lord to remove it. "They knew God" says verse 21 and verse 29 says they were "filled with all unrighteousness." What a broad gap! What a difference in spiritual altitude! Man gave up God and God gave up man, who, left to himself has receded to the lowest level.

But all did not go to the deepest depths as men measure. Some of the more respectable of both Jews and Gentiles, deplorable the awful conditions into which man in general had fallen, and were excusing themselves by condemning others. Paul now

deals with this class which we put under the heading of *Judgers under judgment* (2:1-16). God's judgment is "according to truth" (2-5), "according to deeds" (6-10) and not according to "respect of persons" (11-15). Would they stand in a judgment where their persons counted for nothing and where only truth and deeds were considered? They were "inexcusable" in judging, for their "deeds" would not stand the light of "truth" because they did "the same things". There is but one way out. The fourth principle of judgment is more severe, but consoling indeed when understood. Not only the "deeds" but the "secrets" of men will be judged, says Paul, "according to my gospel" (16). But he is not yet ready to take up the principle of gospel judgment.

From this Paul passes directly to the subject of *The Jews in sin* (2:17 to 3:9). First, Paul draws a picture of what the Jew boasted himself to be and then one of what he really was. Let us call this a good picture spoiled (17-24). But the Jew trusted a great deal in circumcision. Paul quickly takes away this hope by showing that ordinances are of value only when the heart is right (25-29). *The Jews ought to be better than the Gentiles* (3:1-9). They had the advantage "every way" but were "in no wise" better. The charge against humanity has now been fully made. He now gives *The proof and final verdict* (3:10-20). Hear it! Let all hear it for it concerns all. "All under sin" (9)—"all gone out of the way" (12)—"all the world guilty before God" (19). The guilty world is the black background of the Gospel. The only way out is by judgment—Judgment "according to the Gospel" (2:16). The most severe but the only hopeful way out.

Rom. 3:21 to 5:11. THE GOSPEL.

To be righteous is the only exemption from the horrors of judgment. Any righteousness of our own—because of its doubtful quality and quantity—must ever keep us unsettled and anxious in view of a judgment of justice. We would never fear for God to be brought into such a judgment for we are sure that He would not be jeopardized thereby. If we could but have God's righteousness for our own in the judgment, then we could have settled peace. To know this is possible and to be told the way into possession would be "good news" to a world looking toward a fearful judgment. It is possible. Here is the way. This is the Gospel. Judgment, according to Paul's Gospel is vicarious judgment, and Jesus Christ is the victim. How his *righteousness becomes ours* (3:21-31). Here we are told His righteousness is "upon all them that believe", that is, it is effective for life and judgment to none but believers. This Redemption is in Christ and not ourselves and therefore excludes any boasting. To us it means justification which gives us a standing before God as though we had never sinned. This is possible to us because of Jesus' blood sacrifice and is effective to him "who believeth in Jesus."

Now take chapter four. It contains two sections. The first is *An illustration of justification* (1-12). It is by grace and not of debt, therefore works of merit are entirely excluded. This gives all an equal right and freedom in its benefits. Next, we have *The substance of faith* (13-25) "Faith is the substance" (Heb. 11:1). Faith can have no value when separated from its object. "Faith" is the instrument of salvation (Rom. 5:1). The faith that saves is not a general belief in the Bible—not e. e. a general belief in Christ as the Son of God. The faith that saves comes by hearing the report of Isa. 53 (See Rom. 10:17), which report comes to us by the word of Christ in the great commission. The substance of faith is Christ—Christ in death, burial and resurrection as in Isaiah's report. Our present section fully explains this. In Abraham's case it is the same (23-25 with 1 Cor. 15:3, 4) The last section of this division is *The results of justification and the believer's security* (5:1-11). Here we have peace, a standing in grace, a rejoicing in hope, the love of God in our hearts, the Holy Spirit and joy in God with the presence of our ever living Savior to save us both now and from wrath to come.

#### Rom. 5:12 to 6:11. HOW THE GOSPEL IS MADE POSSIBLE.

In our former division some wonderful things have been shown as open to us. How is it all possible? On what basis does vicarious judgment rest? Here Paul explains. It is on the basis of *A change of Headship* (5:12-21). Our natural headship in Adam is in ruin by sin and we are by nature "children of wrath" (Eph. 2:3). We are therefore bankrupt and beyond hope from the source of self. God's plan of man's redemption is founded on admitting man into a new family with a perfect Headship. In order to make this new and perfect Headship available to us its Head became identified with the old family and died out of it on account of sin (its sin not His) and God raised Him from the dead. We are joined to Him in the new family only on resurrection ground. Believers on Him as their Sacrifice and Savior begin to live with Him in Spirit with a new life that even the death of the body cannot equal. Christ's relation with the old headship was severed in death and burial and the new Headship began in resurrection. This is the center of the Gospel. The "good news" is that, even while living here, we may die out of our old and corrupted family and be born into a new and perfect one. Let us carry this idea into the next section. The Gospel enacted (6:1-11). This exchange of headships is otherwise known as the new birth. In order to it we must die to sin and be raised to live the new life. By our baptism in water we allow to be enacted with our bodies that which actually takes place for us in the change of headship—that is, Death, Burial, Resurrection.

#### Rom. 6:12 to 7:25. TWO MISTAKEN IDEAS ABOUT GOSPEL FREEDOM.

This division may be considered as parenthetical. The first mistake is that *Gospel liberty means license* (6:12-23). The

slave is subject to his master only till death. If raised from the dead he would be free. In this case he is not free to yield to the old master Sin, for he has obligation to the One that gave him the new life. Paul here combats this error and points out the danger of such a course. (23). The next mistake is that *Gospel liberty means the right to fight* (7:1-25). Gospel liberty means much more than simply the right to fight. Gospel freedom means more than forgiveness of sins and a good law to live by. One of the most common mistakes is to fight the devil in our own strength. If you will count the number of times the words "I," "me" and "law" are used in this chapter you will see what is meant. Then read Eph. 6:12 and see how unevenly matched we are for such a fight.

#### Rom. 8:1-38. VICTORY AND FREEDOM IN CHRIST.

This chapter, but for two mistakes so commonly made, would follow chapter 6:11 immediately. "Dead unto sin" and "alive unto God" (6:11) and "In Christ Jesus" and therefore "no condemnation" (8:1), is the very close relation of these two sections. The first section of this division is *Victory and Freedom here and now* (8:1-17). This is seen to be in the power of the Spirit. Count the times and note the significance of the passages in which the Holy Spirit is mentioned and you will understand where the victory lies. The next section is *Suffering with a suffering creation but where all is measured by the Lord* (18-30). The whole creation is groaning and even the children of God are not exempt because our bodies are of the natural creation which is yet under the curse. Redemption is coming and is sure, and while we wait we have the Holy Spirit to help our infirmity. Then comes *The song of triumph* (31-39). God is for us and has justified. Christ is for us and will not condemn, but rather is pleading in our behalf. With no charge against us there is no condemnation and consequently no separation for us. Truly, "we are more than conquerors through Him that loved us."

Portland, Maine.

---

"A finger's breadth at hand can mar  
A world of light in heaven afar;  
A mote eclipse a glorious star."

---

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinions; I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies.

---

Whatever kind of book, Bible, or Hymn book you may want, remember we can put it in your hands through the parcel post very promptly.



## THE SERVANT OF THE LORD MEETS A "SEVENTH DAY-IST."

R. H. B.

"The Lord's servant must not strive but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil."—2 Tim. 2:24-26.

In his visits the Servant of the Lord came to the house of Brother Bell, and found the good, motherly Sister Bell already in conversation with an earnest visitor, a colporter of the Seventh Day Adventist sect, and at the point of purchasing some of his books. Sister Bell was glad to see the Servant, and more especially at that moment, for she was quite taken with the interesting books and the engaging talk of the stranger, but not wholly assured of the worth of the literature she was about to buy. The Servant's counsel would be very welcome to her at that juncture. The colporter could not quite conceal his annoyance, but felt it the part of wisdom to maintain an attitude of polite deference toward the Servant who was so evidently respected and beloved in this home.

"Brother John," said Mrs. Bell to the Servant, "these are the books the gentleman recommended to me. Have you ever seen them? Do you consider them good and helpful?" The Servant glanced at the titles—one "*Daniel and the Revelation*," by Uriah Smith; one "*The Great Controversy*," by Mrs. E. G. White; one "*Bible Readings*." The latter especially had interested Sister Bell. The Servant knew the books very well. He turned to the colporter. "Have you explained to the sister that this is propagandist literature of the Seventh-Day Adventists?" The stranger flushed. "Sir," he said sharply, "I showed Mrs. Bell these books, and she saw for herself that they were full of attractive Christian teaching, and good food for the soul, and she decided to get them for her own good and for her household." "You did not tell her then that these books were not simply such common Christian teaching as she is acquainted with, but that the aim of these books and of your work in the community is to introduce the peculiar tenets of Seventh-Day Adventism?" "My friend," replied the Adventist, "Mrs. Bell impressed me as a woman well versed in Scripture, and able to judge for herself the value of the teaching of these books in the light of the Bible." "But you did not inform her that in this case she would unsuspectingly be spending her money and her time to pass judgment upon the teachings of a strange sect? And do you mean that if Mrs. Bell had been less well versed in Scripture, and less able to judge for herself the merits of this literature, you would have cautioned her lest she might accept this teaching on insufficient grounds?" "I'll have no argument with you, sir," said the irritated colporter; "Mrs. Bell was buying the books as you came in—she is not so

perfectly under anyone's thumb, I am sure, but she will do what she chooses — Mrs. Bell, which bindings did you mention?" "Brother John," said Mrs. Bell, "I know very little about Seventh-Day Adventism. Keep your seat, sir (she said to the stranger) and I will have Brother John to tell us something about it; and if he is mistaken you may correct him." "I am busy, Madam, I must go on; I have no time for a wrangle," replied the Adventist. "There will be no wrangle," answered Mrs. Bell; "do not fear. And if Brother John has judged you unfairly, your sale is good." The colporter, ill at ease, and resentful in his heart, could yet not refuse the reasonable and gracious pressure, and so remained.

"Now, Brother John," said Mrs. Bell to the Servant, "set forth your reasons and the Scripture teaching on the matter, and tell us what is Seventh-Day Adventism? What is the objectionable doctrine of it?"

"Sister Bell," the Servant began, "the Seventh-Day Adventists are a sect among the strongest; excellently organized and managed; and exercising much religious influences through their books and periodicals, and lectures. But they have as weak foundation for their distinctive teachings as almost any that can be named. I feel assured that any man who will with unbiased and honest heart read even only the one short epistle of Paul to the Galatians, would be saved and safe from Seventh-Day Adventism.\* Their objectionable doctrine can be summed up under three heads:

1. Their teaching about the present binding authority on Christians of the Law, upon which rests their doctrine of necessity of the Seventh-day Sabbath observance.

2. The teaching technically called the "condition immortality theory; which involves unconsciousness or non-existence between death and resurrection, and the annihilation of the wicked.

3. Their teaching on Prophecy generally, which they put forward with much emphasis, and in the interpretation of which they are fundamentally in error.

I will take up the first and chiefest point, and if our friend here thinks at any time that I am doing him an injustice, he has the privilege to interrupt me and point out my mistake.

"Let me begin with reading Rom. 14 :5—'One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind.'—If the Apostle had sought for language to express the teachings that Christians are not bound to the observance of a *day, any day*,—how could he

---

\*The great classic work of refutation of Seventh-Day Adventism is a book entitled "Seventh-Day Adventism Renounced," by D. M. Canwright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through *Word and Work*.

better have expressed it? Here he says whatever a man may think or practice upon this point *individually*—it does not matter to the rest. Now if Paul had been a Seventh-Day Adventist he could never have written this; and even after he has written it for us, the Seventh Dayists cannot receive it or accept it. They must explain it away, else it will ruin their whole system. According to their teaching a man cannot be a true Christian unless he keeps the seventh-day; neither will they fellowship him. And if any keep Sunday they declare him a wearer of 'the mark of the beast,' according to Rev. 14:9, 10, sure of condemnation. But Paul says let each do as he thinks best, and do not refuse each other fellowship about such matters on which, though set free by Christ, a man may ignorantly have personal scruples. But he implies (in the same connection, Rom. 14) that the brother who thinks he ought to keep a certain day is the *weak* brother, with whom we should bear; and in Gal. 4:10, 11 he expresses his fear for such: 'Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.'

"Then why do you keep Sunday" the colporter broke in.

"We do not *keep* Sunday as the Jews kept Sabbath. We do not keep it as an ordinance, or as a holy day. On the first day of the week we meet to break bread after the Divinely recorded and approved example of apostolic Christians; and on that day we give ourselves to worship and God's service in commemoration of Christ's resurrection. That is all"

"I have never heard that position taken before," answered the Adventist. "I have heard all my life that the 'orthodox' denominations claimed that Sunday is the 'Christian Sabbath,' and that under the gospel-dispensation the Sabbath has been changed from the seventh day to the first. Is not that your claim?"

"The position is utterly unscriptural and wrong. If the denominations had not fallen into that error there would likely have been no room for the Seventh-Day mistake either. Error breeds error. But let me continue now with my scripture exposition.—The New Testament teaches that the Law is taken out of the way—"

(To be continued.)

---

"Truth for the Times" is an eight-page monthly pamphlet which we publish, containing the cream—part of it—from each month's WORD AND WORK. We can furnish 500 for any given month or regularly, to an individual or congregation, and with any kind of notice printed to order on the back, for \$5.00.

---

Write us about church supplies: communion services, baptismal suits, contribution baskets, envelopes and racks, maps, tuning forks, anything. Also, we are prepared to handle all kinds of printing, engraving, and binding at reasonable rates. Let us get out your protracted meeting cards, etc.

## PACIFIC CHRISTIAN ACADEMY.

FELIX OWEN.

The Pacific Christian Academy, which was started in Santa Rosa in the fall of 1918, began its second year's work September 8, 1919, at Graton, a small town near Santa Rosa, and in one of California's most prosperous fruit sections. On the opening day twenty-two pupils were enrolled which number was soon increased to over thirty. Several more are expected to enroll soon.

During the past summer several mass meetings of the teachers, patrons and friends of the school were held at Santa Rosa, Graton and Forestville. A permanent location was discussed; promises of financial support were made. As a result a very good property, consisting of four acres of land and a large five-roomed house, originally built for a school house, was located at Graton. The necessary funds were raised and property was bought and paid for, cash in full.

The School is incorporated under the laws of the State of California. The articles of incorporation specify that the Bible be one of the regular text books of the School, and that it be taught as self-explanatory and undenominational, and that a good moral and Christian atmosphere surround the School, and that the directors, the faculty and all in any way connected with the management of the School, be Christian in the strict, loyal sense, and that their faith and practice show that they stand for a New Testament Church without addition or subtraction. Of course, the literary branches are taught. This work is being done in such grades and with such thoroughness as to equal the work done in the public grammar and high schools of California.

For further information address,  
Graton, California.

K. M. BARBOUR,

---

### WANTED—A FORD CAR.

The Potter Orphan Home of Bowling Green, Ky., needs a conveyance very much. The horse and surrey being used at the present are old and worn out. The Home is two miles in the country on the Nashville pike. I have undertaken to solicit the money with which to purchase the car. I feel sure there will be no delay when once the brethren know the needs of the Home. Please send your contribution to me, Sellersburg, Ind., and let's make the superintendent and orphans happy. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions, and to keep one's self unspotted from the world."

H. C. SHOULDERS.

We, the Trustees of the Potter Orphan Home, Bowling Green, Ky., do hereby authorize Brother H. C. Shoulders, of Sellersburg, Ind., to solicit and raise the money with which to purchase a Ford automobile, to be the property of the Home and to be used exclusively for the Home. (Signed) F. L. Rowe, Hugh Potter, H. J. Miller, W. H. Reeves, R. H. Boll.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

Brother S. O. Martin has had the measles. \*\* W. W. Freeman, Abilene, Texas, says the regular needs of the Vincent work in Japan have not been met this year. \*\* Evariste Hebert, the ex-Catholic for whom Stanford Chambers, 1129 Seventh S., New Orleans, La., forwards funds, has accomplished a great work which is urgently calling for additional funds that some more teachers may be developed to meet the needs of a work which has reached perhaps more than 1,400 conversions.

Influenza caused over 6,000,000 deaths in India last year. \*\* Through 43 publishing houses and branches, the Seventh Day Adventists are issuing nearly three thousand varieties of literature in 94 languages. It takes some "get up" to do that, and they have it. In how many languages are "we" issuing light-giving messages? Is there anything peculiar about an Adventist which enables him to do this; or any insurmountable obstacle in being a "New Testament Christian" which prevents us from doing similarly? \*\* One-fourth of all men are born in China? What is their prospect to hear "the old Jerusalem gospel?"

Brother McHenry reports that his trip with the family to the mountains has helped wonderfully. \*\* Under peculiar circumstances, those in direct connection and council, decided that \$800 donated by a brother who is now needy should be refunded from the Japan building fund. This should be immediately replaced and gifts for this purpose may be sent to Brother Freeman, or to Brother C. G. Vincent, of Knoxville, Tenn., or if more convenient they may come here. \*\* What church volunteers to become responsible for the support of a missionary couple who are willing to go to South Africa to co-operate with Bro. Sheriff? \*\* Last year the Adventists of North America gave \$1,208,973.97, an average of \$13.03 for each one of them. Why don't we give that way?

Sister Sarah Andrews, for whom I. B. Bradley, of Dickson, Tenn., forwards funds, has located with her helper in Okitsu, one of the many untouched towns of Japan. The population is 8,600. \*\* Owing to famine in hay and fodder, *Good Tidings* reports oxen which formerly sold for about \$15 each declining to 65 cents a head. \*\* The first baptism in Korea was in 1887; now there are over 300,000 converts. \*\* In the Solomon Islands, men who were naked savages three years ago are now reading the English Bible and preaching to their benighted fellows in these head-hunting islands (but we didn't send out the missionaries who have wrought this change). \*\* An Indian in Bolivia has offered \$1,000.00 to begin work there. \*\* It took ninety years to make the first 1,000,000 converts on the foreign field; the second million came in twenty-three years; they are now coming a million in five years.

## THE SERVICE FLAG.

J. M. MCCALED.

Speaking at Gallatin, Tenn, Oct. 8, 1919, I closed with these remarks: I see back of me here the service flag which I want to use as an illustration. There ought to be one of another kind in every church building in the land. As yet, I have not seen any. Coming nearest it of anything I have noticed is what I saw at Martinsburg, Ind. As I went in, I saw written on the board in bold letters, Orville D. Bixler, 68 Zoshigaya, Tokyo, Japan. I rejoiced to see this. If I were to suggest an improvement I would add another name along with his, making it read, Orville D. Bixler and Anna Bixler, 68 Zoshigaya, Tokyo, Japan; and I would put this in an appropriate hanging "in bright letters that glow" where every member of the church could see it. Then at Dickson, Tenn., there ought to be another, hanging in a conspicuous place, Sarah Shepherd Andrews, Okitsu, Shiquoka Ken, Japan. At Henderson, Tenn., there should be another, Lillie Cypert, 73 Miyogadani, Koishikawa, Tokyo, Japan. And again there should be still another on the wall at Portland Avenue, Louisville, Ky., with the names, E. A. Rhodes and Bessie Rhodes 68 Zoshigaya, Tokyo, Japan. In plain view also at the Highlands Church, Louisville, Ky., should be another "service flag" with the two stars, Harry and Pauline Fox, "somewhere" in Japan. And these golden stars should continue going up in every church throughout the entire length and breadth of the land till every wall is illuminated and every heathen land supplied with its messengers of the cross.

The Lord has set us at a stupendous task. When He said, "Go, teach all nations," He laid upon us the greatest undertaking, the greatest responsibility ever entrusted to man. So great the task, that, till recent times, it has not been possible to carry it out to the full. There was a time when the great oceans walled the nations in and walled the missionaries out. There was a time when the intense hatred and mutual antagonism of the nations was a more formidable barrier even than the great oceans. For instance, even in the memory of those still living, if one had gone to Japan, he would have gone at the peril of his life. But now, every barrier has been broken down and all nationalities mingle freely and are thrown together as one,

"Behold the fall of ocean's wall  
Space mocked and time outrun,  
While round the world the thought of all  
Is as the thought of one."

An occasional gift or a spasmodic effort will by no means meet the demands. Multiplied millions are still in total darkness, who never saw a Bible nor heard of a Savior's redeeming love. Japan alone has thirty-nine millions of these. The other twenty-one millions, with the exception of a hand full, have only the merest smattering of the Word of Life. As yet, we have

scarcely made a beginning at the task. We must go at it as we do our business and keep at it day in and day out. Every church of average size should, in addition to its home obligations, have one or more workers in some foreign field.

---

### HEBERT'S DISAPPOINTMENT

Brother Chambers writes that Brother Hebert has met with quite a disappointment in the new helper, Petipas, who for lack of conviction and quite certainly from lack of trust did not hold out. He had given up a good salary and took his stand as related in last issue without the promise of a cent. He has returned to those with whom he was formerly engaged. Brother Hebert, however, is more determined than ever and the work suffers no setback whatsoever. Thirty some dollars were on the way to Hebert for the new worker but had not reached him before the wavering set in, so no one lost any money on him except Hebert who boarded him, and these moneys have been applied on Hebert's work. Continue to pray for this work according to Matt. 9:38.

---

### REPORT FOR SEPTEMBER.

Portland Avenue, \$15; Beech Grove, \$12.50; Sellersburg, Ind., \$20; New Plum St., Detroit, \$30; Vinewood, Detroit, \$25; Green's Chapel, Ky., \$25; Horse Cave, Ky., \$25; Allensville, Ky., \$20; Oakland, Tenn., \$137.62; New Providence, Tenn., \$10; Clarksville, Tenn., \$5; by Christian Leader, \$5; total, \$230.12.

**For Our Girl's Sewing School:** Bell Buckle, Tenn., \$11.50; Dr. H. K. Smith, Jeffersonville, Ind., \$10; A Friend, \$2; By Christian Leader, \$10; Students of David Lipscomb College, \$10; Pleasant Hill, Tenn., \$1.50; Colesburg, Tenn., \$1.25; A Sister, \$1; Bowling Green, Ky., \$9; Fannie McCaleb, \$5; Mrs. Voss, \$2; Pleasant Hill, \$2.55; Mrs. E. V. Mills and others, \$2; Christ the Light of the World, 46 copies, \$46; From Idols to God, 19 copies, \$9.50; total, \$123.30. Sent to Japan for Girl's School Fund, \$300. Previously reported, \$1,313; whole amount \$1 613. Balance needed, \$1,387.

**For a Special work in Japan to be Explained Later:**—Dickson, Tenn., \$99.

I still have on hands several hundred copies of "Christ the Light of the World," to be sold at one dollar a copy for the benefit of the Girl's Sewing School. Many friends are taking from five to fifteen copies to sell. I will send the books to any who will ask for them. You can send me the money when the books are sold. This is a work the sisters and even children can do. Don't expect remuneration, but do it because you love God and the souls of the lost.

J. M. McCaleb.

2625 Montgomery Street, Louisville, Ky.

---

### WHAT THEY THOUGHT OF THE CHURCH.

Three of the choicest saints of long ago have given a good testimony as to the One body, the church, and expressed most vigorously their contempt for Sectarianism. We mean John Bunyan, the famous tinker, and author of "The Pilgrim's Progress;" Charles Wesley, one of the founders of Methodism; and Martin Luther, the great man of God and Reformer.—*Our Hope.*

## FIRST LORD'S DAY LESSON OF NOVEMBER.

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

Lesson 5.

November 2, 1919.

### TEMPERANCE LESSON.

Golden Text: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Lesson Text: Jer. 35:1-10, 12-14, 18, 19.

1. The word which came unto Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 and I brought them into the house of Jehovah, into the chamber of the sons of Hanan. . . . 5 And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever: 7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. 8 And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters; 9 nor to build houses for us to dwell in; neither have we vineyard nor field, nor seed: 10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

12 Then came the word of Jehovah unto Jeremiah, saying, 12 Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. 14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have

Verses 1-5. Who were the Rechabites? Ans., in v. 8. What had Jonadab the son of Rechab, commanded them? Ans., in v. 6. Was this a divine command to them or parental law? See v. 18. Compare Prov. 1:8; 4:1-4. Why would Jonadab have bound such a requirement upon his children? (Think on this). What did Jehovah order Jeremiah to do now? (Was this to tempt them or to test them?) Would it be regarded as an honor to be invited to a feast in the temple chambers? Are not people apt to be overawed by honors, so as to forget their principles? Did Jeremiah promptly execute the Lord's orders? (Jeremiah always obeyed God whether he saw the fitness of it or not).

Verses 6, 7. What was Jonadab's commandment in full? (Six items). What object did Jonadab have in view in commanding them this? How would this prolong their lives in the land? (Ans. By keeping their morals pure. See Lev. 18:24-30). Why had they now come temporarily into the city to live? (See v. 11).

Verses 8-10. What answer did the Rechabites give Jeremiah? Had they conscientiously stood by their father's law? Did God approve of their fidelity to the charge of their father Jonadab? Read vs. 18, 19.

Verses 12-14. Was all this meant merely as a test for the Rechabites, or did God mean it for an object lesson to the people of Judah and Jerusalem? How did the conduct of the people of God compare with the conduct of the Rechabites? If men reverence and obey their earthly ancestors, ought not God be respected and obeyed much more? Had God faithfully pleaded with them? Did they pay any attention to that? What is said in 1 Sam. 2:30, that bears on this?

Verses 18, 19. How did God reward the faithfulness of these Rechabites toward their father Jonadab? Does God still reward those who heed the



spoken unto you, rising up early good teaching and admonition of and speaking; and ye have not faithful fathers and mothers? hearkened unto me.

18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; 19 therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

---

#### NOTES ON LESSON 5.

##### JONADAB THE SON OF RECHAB.

The forefather of the Rechabites, was (according to conclusion drawn from 1 Chron. 2:55 in Smith's Dictionary) a Kenite—kinsman, therefore, of Moses' brother-in-law (Judg. 1:16; 4:11). They were what today are called **Bedouin Arabs**, of nomadic habits, tent-dwellers, cattle-raisers. Jonadab appears only once in the Bible, in the history of Israel's king when he meets Jehu, the furious driver, on his expedition of Jehovah's vengeance upon the house of Ahab and upon the Baal-worshippers. 2 Kings 10. He must have been a man of great force and wisdom. As the head of his tribe he studied the welfare of his children, and knowing the contamination of the cities and settled communities; and realizing that wine is the great enemy of sober thought and pure life; understanding well that a people's life depends upon its purity of morals, that "righteousness exalteth a nation," and that "sin is a reproach to any people"—he laid down with prudence and foresight a law which was to be kept holy by his descendants for ever. With faithfulness and stedfastly his sons obeyed their father's precepts, with the result that they were kept pure and that God honored and blessed them for their adherence to their father's good commandment.

##### TEMPERANCE.

The word "temperance" is properly "self-control," and is so given in the Revised Version. It does not therefore mean merely moderation, nor is it merely abstinence from alcoholic liquors; but it covers a much broader ground. The "temperate" man controls his appetites and rules his own body in every way; the "intemperate" man is ruled by his appetites, and impulses, and is inevitably carried into excesses and wrong indulgence. In work, in rest, in eating, in drinking, in play and recreation, and in all functions the "temperate" man holds himself strictly in hand, allowing himself only what is right and good, and only so much of that as is really good for him and will make him fitter for his task in life. The athletes who strive for championship impose on themselves a severe discipline and self-restraint. They do it to win a corruptible crown. We as Christians, who have a battle to fight, and a race to run, must keep just that sort of check on ourselves in order to gain the incorruptible crown. (1 Cor. 9:25). A brain benumbed by alcohol, nerves drugged with nicotine, a system soaked with stimulants or narcotics or other poisons, cannot either work or fight successfully. A stomach overloaded with food makes the soul sluggish and bestial. There are excesses of mental excitement—highly seasoned reading matter, especially fiction; or amusements and pleasures that tend to pre-occupy the thoughts; the theater or moving picture that fire the imagination and rouse all sorts of passions; the lure and the chase of money also, or the fervid ambition for fame or place; the cares of the world and the soul-corroding worries and anxieties. These are nothing else than so much hurtful dissipation. "Take heed to yourselves lest haply your hearts be overcharged with surfeiting [gluttony] and drunkenness and cares of this life, and that day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the earth." (Luke 21:34-36). The power to control one's self aright is from above: it is the fruit of the Spirit. (Gal. 5:22). But the will and purpose to exercise self-control must be ours, and must be carried out in faith in Christ's sustaining grace. "If ye walk after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body ye shall live." (Rom. 8:13).

## SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 9, 1919.

## PETER'S GREAT CONFESSION.

**Golden Text:** "Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:16.)

**Lesson Text:** Matt. 16:13-24.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 And Jesus said unto Peter, Thou art Simon, which is Simeon. For thou art a rock, and upon this rock I will build my church, and the gates of Hades shall not prevail against it.

26 And he said unto Peter, I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

27 And he said unto Peter, I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Verse 13. Where on the map is Cæsarea Philippi? Was there another Cæsarea? What was Jesus doing on this special occasion? (Ans., in Luke 9:18). What question did He ask of His disciples? Is what they think of Jesus a matter of great importance to men? See John 8:24. Did Jesus ask this question for information, or to call attention?

Verse 14. What did men in general say of Jesus? Did this show that they held Him in reverence? But did any of them hit upon the real truth? Do men by their own wisdom ever learn that Jesus is the Christ? (See in v. 17, and comp. John 6:44, 45; 1 Cor. 12:3).

Verses 15, 16. Who answered first and quickly the question to the disciples? What was his answer? In what prophecy of the Old Testament were those two titles (Christ, that is, the "Anointed One;" and "Son" of God) used? Psalm 2. (Read that Psalm).

Verse 17. Had Peter learned this from man, or had he perceived it by his own wisdom? How then had he got it? How do men now get this light and faith? (Rom. 10:17; John 20:31).

Verse 18. Why did Jesus here confess Peter? (Ans. in Matt. 10:32). What does "Peter" mean? (A "Rock," a "Stone.") Was he personally the rock, or was He it only as the first representative of this great confession? Was He the only rock, or stone, upon which the church is built? See Eph. 2:20. Are there yet other stones? 1 Pet. 2:4-6. Who is the only true Foundation-Stone? 1 Cor. 3:11. Could a man possibly become a Christian and be added to the church without knowing anything about Peter? But could he be a Christian and member of the church without knowing that Jesus

is the Christ, the Son of the Living God? What church is spoken of in this verse? How many churches are there? Eph. 4:4. Was the church in existence when Jesus said this? When did it come into existence? (See Eph. 1:20-22).

Verse 19. What did Jesus commit to Peter? When did he use these

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (See Matt. 16:19; 18:18; 23:19; Luke 22:28; John 20:23; Acts 1:8; 5:17-18; 15:7; 16:11; 17:14; 18:18; 20:17; 21:14; 23:11; 24:14; 25:18; 26:13; 27:17; 28:16; 29:16; 30:16; 31:16; 32:16; 33:16; 34:16; 35:16; 36:16; 37:16; 38:16; 39:16; 40:16; 41:16; 42:16; 43:16; 44:16; 45:16; 46:16; 47:16; 48:16; 49:16; 50:16; 51:16; 52:16; 53:16; 54:16; 55:16; 56:16; 57:16; 58:16; 59:16; 60:16; 61:16; 62:16; 63:16; 64:16; 65:16; 66:16; 67:16; 68:16; 69:16; 70:16; 71:16; 72:16; 73:16; 74:16; 75:16; 76:16; 77:16; 78:16; 79:16; 80:16; 81:16; 82:16; 83:16; 84:16; 85:16; 86:16; 87:16; 88:16; 89:16; 90:16; 91:16; 92:16; 93:16; 94:16; 95:16; 96:16; 97:16; 98:16; 99:16; 100:16).

keys? (First, for Israel, on Pentecost Acts 2:14, 38; second, for the Gentiles, Acts 10:1-6; 11:13, 14; and, especially, Acts 15:7, 14). What is meant by, "whatsoever thou shalt bind on earth shall be bound in heaven," etc. (Think on this). Has the door into the kingdom stood open ever since Peter used those keys? Has anybody ever had any right since to change or alter the conditions of entrance? (Gal. 1:8, 9; 1 John 2:24). (See Notes on "Primacy of Peter.")

Verse 20. Why tell no man? (Comp. Matt. 17:9). When was the time ripe? Acts 1:8.

Verse 21. What new line of teaching did Jesus now take up?

Verse 22. How did this affect the disciples? Read again Ps. 2, and consider what kind of expectations they must have had of the Christ, the Son of God. Was this new information a great shock to them? What moved Peter to "rebuke" the Lord?

Verse 23. Who was (unconsciously to him) making use of Peter, so that Peter himself, for the time, became a representative of the Adversary? What sort of motives were influencing Peter—God's motives or man's?

Verse 24. On what condition only can anyone come after (that is, "follow") Jesus? (Read here and think on John 12:24-26). What is the condition of becoming a fisher of men? Ans. Matt. 4:19. In order to "come after" Jesus, what must a man do? To what then must one who would be a true "fisher of men" make up his mind?

#### NOTES ON LESSON 6

##### PETER ELATED AND CAST DOWN.

The lessons of this quarter cover familiar ground, but this time the attention is directed especially to the Lord's dealings with Peter and John; and of these two, especially upon Peter.

Peter was a natural leader of men. Quick of thought, ready and positive of speech, prompt of action; bold, simple and natural in manner, big-hearted and manly—he was just the sort of man who could win and command the hearts of others. His fault was too great impulsiveness, and corresponding reaction.

In this lesson Peter appears at his best and at his worst. It was Peter who loudly and promptly, with all his heart's emphasis and conviction, first responded to the Savior's question, "Who do men say that I, the Son of man am?" and uttered the great, formal confession. In return the Lord pronounced him blessed as one of the "Taught of God" (John 6:45); called special attention to the significance of his name "Peter," in connection; announced the building of the church "upon this rock," and appointed Peter to the honor of bearing "the keys of the kingdom of heaven."

But immediately Peter's weakness was also manifest. His faith and love were mixed with dross. Like most men, he wanted the crown and the glory, but balked at the cross and the shame. It was concern for himself, not only love for the Lord that prompted his attempt to turn the Lord from the Father's path. There and then he heard some of the hardest words that the Lord Jesus ever spoke to anybody.

##### PETER'S PRIMACY.

Rome holds that Peter was the chief of the apostles, the vicar of Christ on earth, the visible head of the visible church, the absolute and infallible ruler of it, the rock on which the church was built, the key-bearer endowed with full authority to bind or release. Not only that, but they claim further that after his death a successor was to step into his place to wield his power, and that the Pope today is Peter's lawful successor. This teaching is the outcome of the consuming ambition of centuries, during which men strove for spiritual and religio-political supremacy on the earth; and the result has been the darkest and bloodiest tyranny and oppression, not only over the minds, but the bodies and lives of men, that the world has ever known.

An examination of Rome's claims in the light of the Scriptures reveals:

1. That the other apostles and inspired men were as much the foundation of the church as was Peter. Eph. 2:20.
2. That the apostles, being above all things witnesses of Christ's resur-

rection, could have no successors in the nature of things. A witness cannot have a successor. (Acts 1:8, 21, 22; 1 Cor. 9:1). The testimony and doctrine laid down by the apostles was "once for all," an unchangeable, unalterable gospel, which neither they themselves nor even an angel from heaven could change. (Jude 3; Gal. 1:8, 9). Peter himself left no room for a successor, but was anxious only that man should remember his words after his decease. (2 Pet. 1:13-15).

3. That no such headship and rule, no such authority, rank, title, office, or power as Rome claims for its hierarchs (popes, cardinals, archbishops, bishops, priesthood) ever existed nor was allowed among the disciples of the Lord. (Matt. 20:25-28; 23:8-12).

4. That Peter used the "keys" under the direction of the Holy Spirit, to open the doors for Israel and again for the Gentiles (Acts 2, and 10) by laying down the unalterable terms of admission into God's kingdom according to the unalterable gospel; and that the doors, having been thus opened, have so stood open ever since. There has been no more occasion to exercise the key-authority since.

5. That Peter himself never claimed nor exercised any such authority as Rome ascribes to her pope after Pentecost, and aside from the fact that he was the first and chief speaker, he held a humble place among the apostles. It appears that James wielded more authority in Jerusalem than Peter ever did. When the gospel had reached Samaria, he and John were sent there by the other apostles (Acts 8:14). There is a brass-statue of Peter in Rome, the big toe of which has been kissed away by millions of superstitious worshippers; and the pretended successor of St. Peter, the "prisoner of the Vatican," grants visitors the privilege of kissing his silken-slipped foot. But the real Peter would not for a moment tolerate the humble homage which Cornelius attempted to render him as God's messenger: "Stand up: I myself also am a man." (Acts 10:25, 26). Moreover, Peter, when at Antioch, fearing the criticism of the brethren that came down from James, faltered in his conduct, and was soundly and openly rebuked by Paul—and took it humbly. (Gal. 2:11, etc.) After the fifth chapter of Acts Peter appears casually in the sacred story—in the eighth and ninth; then prominently in the tenth and eleventh, where he opens the door to the Gentiles; in the twelfth he is miraculously delivered from prison and death; in the 15th he is seen and heard for a moment only; then is lost sight of altogether and for ever in the history of God's book. All this shows that Peter himself held no such position as the Pope claims as Peter's "successor."

6. Peter's two epistles are themselves the strongest kind of rebuttal of popish claims. There he teaches:

a. That Christ is the Stone—a living Stone, the "chief corner stone, elect, precious," and "the head of the corner." Peter is not the chief "stone," nor the only one; but we all who are Christians are "living stones . . . built up, a spiritual house." (1 Pet 2:4-7).

b. That all the Christians are priests; not just a special class of them. Different kinds of work and offices there were indeed (apostles, prophets, evangelists, pastors, teachers, elders, deacons)—but all stood on the same level before God, having the same access to Him. There was not one class standing nearer to God, through whom the others must make their approach. (1 Peter 2:5, 9. Compare Eph. 2:18).

c. Among elders, Peter claimed only to be a "fellow-elder," with this added distinction only that he was "a witness of the sufferings of Christ;" and he specially charges the elders to "tend the flock of God which is among you, exercising oversight;" but not "as lording it over the charge allotted to you, but making yourselves ensamples of the flock." (1 Pet. 5:1-3). And he charges the younger brethren to be subject to the elder; "yea, all of you, gird yourselves with humility to serve one another." (1 Pet. 5:5). How different this from Rome's ideas of church polity and government!

There is no trace found in the word of God of anything that would justify or even countenance for a moment the arrogant pretense of the Roman Pontiff—Peter himself (upon whose alleged supremacy the claims are based) being the chief witness against all that proud and presumptuous claim.

It may be added that there is no historical evidence that Peter founded the church in Rome, or indeed that he even set his foot into that city; but that the known facts would rather prove the contrary. Peter's connection with Rome is just one of the many papal fictions.

### THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 16, 1919.

#### WITNESSES OF CHRIST'S GLORY.

Golden Text: "This is my beloved Son; hear him." Mark 9:7.

Lesson Text: Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. 30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. 36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

Verse 28. For what purpose did Jesus go into that high mountain? Whom did He take with Him? On what other occasion did He take these three? (Matt. 26:36, 37).

Verse 29. What change came over His Person? What was He doing at the moment? What word is used in Matt. 17:2 to describe this change? (The same word in the Greek is used toward us in Rom. 12:2—"transformed.")

Verses 30, 31. Who appeared "in glory?" About what did they speak to Him?

Verse 32. In what condition were the three apostles at first? What did they see when fully awake?

Verse 33. What did Peter think? Contrast that with what he said in Matt. 16:22. Is it not very human to want the glory without the cross?

Verses 34, 35. Was this an ordinary cloud? Where in the Old Testament was God's presence manifest in a cloud? Ex. 13:21, 22; Numb. 9:15-17. Who spoke out of this cloud? When had He spoken so before? Matt. 3:17. What did the Voice say this time? Why should men hear Jesus? Heb. 1:1, 2; Acts 3:22, 23.

Verse 36. When this voice came, who alone was seen? Why did they not tell of the vision in those days? Matt. 17:9. Which one of the three apostles who were with Jesus on the Mount of Transfiguration referred to

this event later? (See 2 Peter 1:16-18. Note the five great descriptive words which Peter used in referring to the vision on the Mount:—"the power and coming of our Lord Jesus Christ;" "his majesty." "honor" and "glory." Of this he said they were eye witnesses on the holy Mount).

#### NOTES ON LESSON 7.

##### THE SIGNIFICANCE OF THE TRANSFIGURATION.

In each of the first three gospels the Transfiguration is related; and each time in the same connection—eight days (counting the first and the last) or six days (counting only the days intervening) after something else. The emphasis upon this "after" is peculiar in all three accounts. The con-

nection with something that preceded is important. What was it that came just before that? The announcement—the first announcement—of the sufferings of Christ and also of the glories that should follow them. The very announcement of the awful prospect was a terrible shock to the disciples—how would their faith stand under the event itself?

The Lord selected three—the leaders of the little group—and gave them visual proof of His glory, so that in the hour of darkness they might not forget who He was, and that His glory would surely come after his sufferings.

“For we did not follow cunningly devised fables.” Peter writes of this event many years later, “when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty” (2 Pet. 1:16). The apostle means to declare that in telling them of the Lord Jesus Christ’s power and of His glorious coming (the word, “parousia,” is never used of his first coming into the world, but always and only of His second coming) but that they had had actual, ocular proof of His royal dignity—His majesty, honor, and glory.

This experience, indelibly impressed upon their minds, would help to hold them steady in the coming hour of distress and darkness and lend conviction to their later testimony of the glory of Christ’s return in majesty.

---

## FOURTH LORD’S DAY LESSON OF NOVEMBER.

Lesson 8.

November 23, 1919.

### JESUS CORRECTS JOHN’S NARROWNESS.

**Golden Text:** “Grace be with all them that love our Lord Jesus Christ with a love incorruptible.” Eph. 6:24.

**Lesson Text:** Luke 9:46-56.

46. And there arose a reasoning among them, which of them was the greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid him not: for he that is not against you is for you.

51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he were going to Jerusalem. 54 And when his disci-

Verse 46. Is that not a big and weighty question among Christ’s disciples? Does it seem to be an easy question to settle satisfactorily to all concerned?

Verses 47, 48. Why did Jesus choose a little child for an object lesson on this point? Read Matt. 18:2-4. Did Jesus mean that to receive an actual little child in Christ’s name was to receive Him? Did He also mean that to acknowledge and honor and show kindness to a humble believer, in Jesus’ name is to do the same to Him? Who is truly great in the kingdom of heaven? How did the Lord Jesus Himself obtain His present exaltation? Phil. 2:5-11. What course must we pursue? (1 Pet. 5:5, 6).

Verse 49. What had John seen? In whose name was this man casting out demons? Why did John stop him from this good work? Was the man one of the little company that walked around with Jesus? Does that prove that he was not a follower of Jesus in the real sense? (Compare Luke 8:38, 39)—was not that man a follower, although he was not permitted to accompany Jesus in person? But (if

ples, James and John, saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? 55 But he turned, and rebuked them. 56 And they went to another village.

he was not one of Christ's true disciples) would the fact that he was able to cast out demons in Jesus' name prove that he was a saved man? See Matt. 7:22, 23.

**Verse 50.** Ought we ever to stop a man from doing good works in Jesus' name? What reason does the Lord give here why we should not? Compare this with Matt. 12:30—is the latter also true? By which of these two passages ought we to judge ourselves? By which others? What other reason did the Lord give, in Mark 9:39, 41?

**Verse 51.** What time was drawing near now? Did Jesus know what lay before Him? What in this verse showed that He did not waver or falter? Consider the prophecy in Isa. 50:5-7.

**Verses 52, 53.** Why did the Samaritans refuse to entertain Him? Was there any love between Jews and Samaritans generally? (See John 4:9).

**Verse 54.** What did the two sons of Zebedee suggest for the punishment of these inhospitable Samaritans? Who had done such a thing in the Old Testament? 2 Kings 1:10-12. Would the Lord Jesus have had as much right and power to do that? Why would He not do it or allow it? (Think on this). Did the Lord Jesus ever work a miracle to the punishment or injury of any man? Why not? (John 1:17; 3:17).

**Verse 55.** (In the Revised Version, margin, read the additions found in some ancient manuscripts. Is not every word of this strictly true in the light of all we know of Jesus?)

---

#### NOTES ON LESSON 8.

##### "JOHN'S NARROWNESS."

"Narrow" and "broad" are relative terms. A thing is always narrow or broad in reference to some standard of judgment. We do not judge the narrowness or width of a ribbon, for example, by the same standard as we judge the narrowness or width of a country road. In each case we have a certain comparative standard in mind. Now in matters of faith our standard is always and only the Word of God. Anything more restricted than that is indeed narrow, too narrow; and any teachings or sympathies broader than God's word are broad—too broad. John was indeed too narrow when he tried to stop a man from doing a good work in Jesus' name without warrant from the Lord. But we must not be so broad as to affiliate with and endorse that which is not of God, not stamped with the authoritative seal of His word.

---

## FIFTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 30, 1919.

### JESUS TEACHES PETER TRUE GREATNESS.

**Golden Text:** "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:26.

**Lesson Text:** John 13:5-16, 36-38.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's

**Verses 1-4.** (These verses do not belong to the Scripture portion assigned, but are of such importance in connection that we print them here).

**Verse 5.** What was this act of self-abasement an exhibition of? (v. 1). Is love always humble and ready for lowly service? Had Jesus for one moment forgotten who He was? (v.

son to betray him, 3 Jesus, knowing that the Father had given all things into his hands and that he came forth from God and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them.

36. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

able to follow Him even unto death? Peter for that? John 21:18, 19.

3). What sort of dispute was up among the disciples at that very hour? (Luke 22:24). Who was infinitely the greatest there? But what sort of place did He assume? (See also Matt. 20:26-28). Had He not done this same thing on a greater scale? (Phil. 2:5-8).

Verses 6, 7. Who broke the silence that had fallen upon the little assembly? What was his amazed question? What did the Lord answer? Did Peter understand the full significance of this act of self-humiliation? Would he sometime understand it?

Verses 8, 9. Why (do you think) Peter would refuse to let the Lord wash his feet? Was this humility on Peter's part? Does it not also require some humility to accept a gift or service of love? Do we not all have to accept a very great gift and a very heavy service from the Lord Jesus Christ? If we refuse it, then what? When Peter realized what it would mean to refuse this, to what extreme was he willing to go rather than to risk losing his fellowship with the Lord?

Verses 10, 11. Did he indeed have to be bathed all over in order to be acceptable to the Lord? But had that already been done? This having been once done, would it ever need to be repeated? What only was necessary now? In what sense were they "clean," and Judas not? (Comp. 1 Cor. 6:11).

Verses 12-15. How did the Lord now impress the practical lesson upon them? Must we not all first realize what the Lord has done to us, before we are fit or able to carry out the benefaction to others? But once we have received and realized His love and goodness are we under obligation to carry it out?

Verses 16, 17. Are we greater or better than our Lord? Can we then afford to balk at any lowly, self-sacrificing task? Who is blessed—the man who knows these things only, or the man who both knows and does them?

Verses 36-38. Did Peter feel competent to follow Jesus through the dark valley? Did he know Peter as well as the Lord knew him? But did the Lord foresee the time when Peter would be

When did the Lord formally call on