

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### THE OFFENSE OF THE CROSS.

It offends man's aesthetic feelings and all finer sensibilities, with its ugliness and brutality. It is no more beautiful or artistic than—well, for instance, mother's rough, wrinkled, toil-worn hands, gnarled and knotted in hard labor for you; or perhaps the seared and blackened face of a man who pulled you out of a burning building. It offends human reason and good sense. What wisdom or philosophy is there to glory in, in the simple foolish story of One who died on a tree to save us from sin and death? It offends man's pride. Is it not a disgrace to link the salvation of nice people with the execution of a condemned man, and the reproach and shame of his pillory? It offends man's moral self-respect. Think of the implication of it! The cross doctrine makes us all out so bad and hopelessly lost that God's Son had to come down from heaven and die such a death as that, in order to make it even possible for us to be saved. It offends the spirit of independence. We would be far too much beholden to one who had done *that much* for us. We could never again honestly call ourselves our own if we acknowledged such a thing as the cross-atonement.

Yet to those who receive it the Cross shines with a beauty unearthly and unspeakable; and in it they find power to meet all their need, and wisdom too profound for angels, and forgiveness and cleansing and redemption, and instead of bondage liberty. But a bondage too, which is more than liberty.

“When I survey the wondrous Cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

“See from His head, His hands, His feet  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

“Were the whole realm of nature mine,  
That were a present far too small:  
Love so amazing, so Divine,  
Demands my soul, my life, my all.”

### RECONCILIATION.

The subject of Reconciliation is not very well understood. The older teachers and preachers, as some denominations today,

hold that God was reconciled to us through the cross of Christ. But that would leave the impression that God was angry and that the Son came to pacify God's wrath toward us—perhaps as a mother might intervene to save the child from the hands of an enraged father. Such a conception is utterly unworthy, and constitutes a slander upon the character of God. For it was God Himself who devised redemption's plan; it was He who first loved us and sent His Son to die for us. It was at the Father's commandment that the Son came down, and that not to do His own will, but the will of Him that sent Him. The Sacrifice on Calvary was God's own sacrifice, which He brought for us that we might be saved. It was God that spared not His own Son but delivered Him up for us all. Moreover it will be noticed that the word of God carefully avoids any statement to the effect that God was reconciled to us. It invariably says that *we* were reconciled to God: "we were reconciled to God by the death of his Son." (Rom. 5:10); "God who reconciled us to himself through Christ;" "God was in Christ reconciling the world unto himself;" "we beseech you on behalf of Christ, be ye reconciled to God," (2 Cor. 5:18, 19, 20). The reconciliation therefore is the act of God, and through it men are to be reconciled to God.

But in view of this fact some have fallen into an opposite error no less serious, which in effect means that God did not mind our sin, that He was the same friendly loving God toward us after we had sinned as before, and that all the trouble is on man's side: that we were alienated from God through our own sin, and by its consequences of dread and hate, and that men have been laboring under the mistaken impression that God was at outs with them. So to convince mankind that such was not the case God gave them an exhibition of the greatness of His love in letting His Son die for us. But this also involves a slander upon God. God *does* mind sin. He is holy. His wrath burns as a fire against all unrighteousness. The effect of man's sin is not merely within himself, but it brings judgment and condemnation upon the sinner: "wrath and indignation, tribulation and anguish upon every soul of man that worketh evil of the Jew first and also of the Greek." (Rom. 2:8, 9). Furthermore the death of Christ was not a mere show or exhibition-play, else would it have no power to touch the hearts of men; but back of it an awful necessity lay which God assumed for love's sake, and at infinite cost to Himself. "All we like sheep have gone astray, we have turned every one to his own way, and Jehovah hath laid upon him the iniquity of us all." (Isa. 53:6). "Who his own self bare our sins in his body on the tree." (1 Pet. 2:24). "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21).

#### RECONCILIATION—THE ACT OF GOD.

What then is the reconciliation? It was God's act through Christ, in which both His love and holiness came to full expression. For such was the holiness of God that He could by no

means clear the guilty; and yet such was His love that He took the judgment of sin upon Himself, and bore it in the Person of His Son on man's behalf. Henceforth the way is open. God can be just and the Justifier of him who believes in Jesus. Over all the guilty world waves the blood-stained flag of amnesty, and of atonement and reconciliation. And into all the world His messengers must go, pleading with all men everywhere, "O be ye reconciled to God." That is why the Cross of Jesus is so precious. "O BE YE RECONCILED."

In the sum-up, then, the facts concerning the Reconciliation are these: The Gospel never says God was reconciled to man but always that man is reconciled to God; nor does it say that man became reconciled, or reconciled himself, but reconciliation is the work of God: He planned it, made it possible, carried it through, and extended it to mankind; and men simply accept what God has wrought. Through Jesus Christ we *receive* the reconciliation. (Rom. 5:11). It is not the case then that the alienation between God and man consisted only in a wrong attitude of man's mind toward God: there was a real barrier that separated man and God which could be broken through only from God's side, by Almighty wisdom, power, and love. Because God so loved us that He broke through this barrier (at what cost to Himself, we know) it is said that He reconciled us to Himself, and committed to His servants, His ambassadors, the glad word and ministry of the reconciliation. Now a pardon can be forced upon no one; and God's mercy and forgiveness cannot be compulsory. Men must want it, accept it, receive it, by coming to God through faith in Christ, and in the gospel way. (Rom. 10:9, 10; Acts 2:38). But the reconciliation is finished, and God waits for every soul to enter in. "Be ye reconciled to God."

#### THE FEAR OF GOD.

The "fear of God," though it is not anything like a shrinking terror, is nevertheless real fear. It is the profound regard and *reverence* and *awe* of Him, a respect for His authority and His will, such that we tremble at His word and dread nothing so much as to displease Him. (Isa. 66:2).

It is precisely this that is lacking in our day, both in the world and in the professed church. And that is saying a deal. Where no fear of God is there is no true wisdom; for the fear of the Lord is the *beginning* of wisdom. Where there is no fear of God the course of man is always self-destructive folly. It is evident that our light-headed, pleasure-drunken, hair-bobbing, movie-going, law-breaking, divorcing, boastful, independent generation is peculiarly devoid of that deep reverence and awe and fear; as it is written, "There is no fear of God before their eyes." (Rom. 3:18). And equally certain is it that this generation is swiftly working out its own ruin. "Thine own wickedness shall correct thee," said God's prophet to the thoughtless people of his time, who were already in the penumbra of their end, "and thy backslidings shall reprove thee: know therefore and see that it

is an evil thing and a bitter that thou hast forsaken Jehovah thy God, and *that my fear is not in thee*, saith the Lord." (Jer. 2:19). The mass of the people have surely forgotten both the fear of God, and God Himself; and the land is swarming with false prophets, who cry "Peace, peace!" when there is no peace. All of which betokens the beginning of the end. When things reach a certain limit God must intervene, and, doubt not, He will. Let such as will yet hearken, turn while it is called today, and seek the Lord while He may be found—"it may be ye shall be hid in the day of Jehovah's anger." (Zeph. 2:3).

#### FEAR THAT SPRINGS OF LOVE.

Yet it is not only in view of God's majesty and authority that fear is due to Him, but His very lovingkindness demands it. "There is forgiveness with thee, that thou mayest be feared." So marvellous is His forgiveness—both as to the fact of it and in the manner in which He forgives, that when a man knows and realizes it, it strikes a holy fear into his heart, and he would suffer *anything* rather than offend a God so great and good. In the little word "so" in John 3:16, there is much more covered up than the *magnitude* of His love. No, when it says, "God so loved the world," it declares not only a love so surpassingly great that He drew not back from the giving up His only begotten Son; but a love so strange, so awful, so terrible that in its earnest dealings with sin the Son must go to the utmost limit of pain and death, so that God might redeem us righteously. It is the sort of forgiveness that creates a great respect in our hearts and consciences toward Him who forgave—a fear of God in view of His awful settling of our accounts upon Himself in the Person of His Son. Manifestly His attitude toward sin is terrible and His forgiveness is only the triumph of a sacrificing love over inconceivable moral obstacles. So does the love of God in Christ Jesus fill us with the true fear of God.

#### BIRDS OF A FEATHER.

A news-item quoted from *The Presbyterian*, published in Philadelphia, reports that at an Annual Dinner at the "Labor Temple" in New York, Dr. Harry Emerson Fosdick, a noted "Modernist" preacher, and Rabbi Stephen Wise, Modernist Jew, were present, and recognized each other as two of a kind. "I claim," said Dr. Fosdick, "Rabbi Wise is the best Christian in New York. . . . I plead for that kind of religion which brings people together instead of rifting them apart. Some Jews are better Christians than some Gentiles I know. The need of the world is co-operation." To which Rabbi Wise responded, and called Fosdick "My Christian twin."

None of this is surprising. There is no reason in the world why a man of Dr. Fosdick's sort of belief (*unbelief*, rather) should not join fraternity with a Jew, and recognize him as his kind of "Christian." Now, as to religion, the Jews stand in the position of a people who officially, as a nation, sent Christ to the

cross, and have never recanted or repented of that deed. In fact they cannot until they acknowledge Jesus as the Son of God, the Lord and Christ. A very learned Jew, M. Salvador, has shown that the question of the Lord's Divinity was the real issue at the trial before the Sanhedrin; and that the Jews had no logical alternative except either to believe in the Godhead of Jesus Christ, or to put him to death. They chose the latter. "We have a law, and by that law he ought to die, because he made himself the Son of God." (John 19:7). This their act and judgment cannot be revoked except by their confession of Jesus of Nazareth as that which He is, the Christ, the Son of the living God. But that they have not done, and in the denial of the essential Deity of Christ, the Rabbi and Dr. Fosdick are indeed twin brothers. And so are all the radicals, the liberalists, the modernists, the unbelieving "critics," whose soul-blinding teaching like smoke of the pit is obscuring the light of life all over the country. It is God's judgment upon this generation.

But is there any middle course for *anyone* between the acknowledgment of Jesus Christ, and the rejection of Him? Is there any alternative to confessing the Man on the cross, except to side with the murderers that put Him there? Truly, "He that is not with me is against me."

#### NOT A NEW CULT.

Someone is calling the pre-millennial teaching "a new cult." That would be a very good name for it, except for the fact that it is neither a *cult* nor is it *new*. By no fair and righteous use of language could a difference in interpretation of prophecy between brethren united on fundamentals of the faith and all congregational practice be branded as a "cult." And it is equally far from being *new*. Sometimes the oldest thing is the newest, simply because men have lost sight of it. For the first three centuries the church universal held the pre-millennial teaching and that in very much the same way as we find it in the New Testament and have been trying to present it in the Word and Work.

#### ABOUT THE HOLY SPIRIT.

That the Bible doctrine of the Holy Ghost involves truths that pass our comprehension, and which we must receive upon God's bare declarations, is not to be wondered at. But it is strange that any of God's people would deliberately try to deny, to nullify, to mutilate, to explain away plain statements of God's word for no better reason than that they "can't see how" this or that can be; or that God's statements do not fit in with their ideas or systems. Of such are they who would deny the personality of the Spirit, or the Spirit's personal indwelling in the Christian, or who would make the Spirit identical with the "word." It is always better to take God at what He says, facing all consequences and difficulties, than to mar the truth and destroy His meaning by forced "interpretations." The latter method shuts us up into darkness; but the former leaves us in touch with the Light.

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

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## NEWS AND NOTES.

"Please change my address from 4048 Walnut St., Philadelphia, Pa., to 2805 Montgomery St., Louisville, Ky. I expect to leave here April 28, and stop over two days in Washington, D. C., to hear Brother Hardeman who is to begin a series of meetings there the 19th. I am expecting, the Lord willing, to spend the summer in meetings in Kentucky, Indiana, and Illinois."—W. J. Brown.

"The work moves along well in Lubbock, Texas, for which we thank the Lord."—R. R. Brooks.

"The Glenmora church grows in grace and in the knowledge of Christ. Devoting time to Bible study and prayer, with godly living on the part of many is an influence in the town for good, and the glory of God."—A. K. Ramsey.

From Sullivan, Ind.: "Sunday School Classes are growing in attendance and more interest is being shown than for some time."—Mrs. Norma Ragsdale.

From Glenmora, La.: "Brother Ivy Istre was with the congregation over third Lord's day. He gave us three splendid lessons. Attendance at Brother Boll's classes has made a wonderful impression for good on Brother Istre. Sister Istre accompanied him. All were glad to have them both with us."—A. K. Ramsey.

From Carthage, Tenn.: "The field here is peculiar, having never had a resident preacher in this county. Hope to recuperate health and finance, and try Kentucky again next year."—M. D. Baumer.

From Linton, Ind.: "During the month of March we conducted 50 meetings, made 180 calls according to reports, bettered at least four attendance records, had an increase in daily Bible readers, and two were added to our number. The church here is not very strong in our way of viewing it, but very responsive to calls for good work. 51 at prayer-meeting last night, and 40 at our cottage prayer-meeting Tuesday evening. We are expecting Brother Boll to start our meeting the first Sunday in May. We hope to have everything in readiness at his coming."—The Linton Church.

"I began a meeting here at Hubbardsville, April 12. While East I want

to hold a meeting in every place in New England, and adjacent territory, that wants a gospel meeting. Anywhere I am asked to come, preaching only the gospel as revealed in the New Testament, without addition or subtraction, on their own terms, is my offer now. I want every soul to be without excuse before God."—J. Madison Wright.

"I had a very good trip to Bohon, Ky., Sunday. Real good crowds Sunday morning and night, and a fair crowd Saturday night. I enjoyed the trip very much. I am at Evansville, Ky., today. The work seems very much improved here."—G. B. Dasher.

"We have been so busy with the little Japanese baby; but he is dead now. Was sick only three days with pneumonia. We learned to love him during these three months. Our first experience in death. We then took the sick mother. She had been in bed for three months with dropsy. She died last Saturday. We had a hard time because the neighbors wanted to carry out heathen customs at the funeral. Pray for the father and little three-year-old girl, and for us."—Mrs. Orville D. Bixler.

From Honolulu: "Pleased to report a confession yesterday evening, and baptism practically the same hour of the night. The man is one who has great ambition and promise of carrying the good tidings himself to the lost. To God be all the praise and glory."—Max Langpaap.

D. H. Friend had a good week's meeting in Dayton, and is now with Brother Allen in New Orleans.

The Church at Gallatin, Tenn., held an unusual kind of a meeting the week of April 12—"Consecration Week." Seven speakers, each preaching twice on his day, made up the addresses. The preaching brethren were: Walter W. Sikes, S. H. Hall, J. L. Jackson, H. L. Olmstead, Hugh H. Miller, R. V. Cawthon, J. M. Hottel.

Brother Boll, following a good meeting with Camp Taylor Church, is now with Brother Clark and the church in Linton, Ind. And one of Salem's excellent daughters, since Friday, May 1, bears the name of Mrs. J. R. Clark!

E. Gaston Collins moves to Meaford, Ontario, about May 10, to labor with the good congregation at that place.

From Portland Ave., Louisville, where souls are always being added to the Lord, some one sends the note: "We had 4 baptisms at Portland Wednesday night, and they make two new Christian homes." C. G. Vincent preached at Portland Ave., April 29, enroute to Fern Ave. church, Toronto, where he is to labor for a period of three months.

E. H. Hoover, and Sister Hoover plan a trip by automobile, northward and eastward, leaving Chattanooga, May 12. Best reports come from the Chattanooga church. \$8,000 passed through the Treasury in 1924.

"I spent the month of April with Fern Ave., church, Toronto. It was my fourth successive yearly visit to the beautiful Canadian city, and I think the most fruitful, in additions and otherwise. Brother Jackson is now having just such excellent gospel services at Strathmore Blvd. Church, as he had through the years he served at Fern. Brother Klingman's work at Bathurst street has been greatly appreciated; and good reports come from Brother McKerlie's labors at Wychwood church. A. Stewart preaches at Pine Orchard and Stouffville, Ont., and at Pekin, N. Y. One baptism at Pekin recently."—E. L. Jorgenson.

Additions at Bedford Church, Ind., at Brother Scott's regular appointments, have now reached a total of 25 since Jan. 1.

Two honored evangelists in the British Brotherhood are represented in this issue with contributions written for the Word and Work. They are R. K. Francis, of England, and A. Wiltshire, of Australia.

Philip Bornwasser is preaching at Rosspoint, in the Kentucky mountain region.

## MAY PASTORS PREACH?

STANFORD CHAMBERS.

A pastor is a shepherd. The overseers are the shepherds (undershepherds) of the flock and are therefore the pastors. The instruction given in the New Testament concerning overseers, elders, bishops, is the instruction concerning pastors.

"Thou shalt not muzzle the ox that treadeth out the grain" was not written for the sake of the ox, but for our sake (1 Cor. 9:10), and the apostle makes application of this Scripture together with "The laborer is worthy of his hire" to the elders "who labor in word and teaching." (1 Tim. 5:17-18). The pastor, then, may "labor in word and teaching," and it is desired that he do so, and so doing, he is worthy not only of his hire but also of double honor.

Here, then, we have paid pastors. If those so laboring are not supported the will of the Lord is not done. And, moreover, since few men are so situated as to be able to give sufficient time to the work required, there is sad and fatal neglect wherever support is not given. The practice in vogue in many places is to suffer the fatal neglect rather than tolerate supported work. Paid pastors are "taboo," regardless of the souls in need, the state of the cause, or the teaching of the apostle!

Whence this digression? It is a swing to the opposite of another practice, while it *does not follow* that because a laborer receives his hire he is therefore a hireling (whether he oversees, makes monthly visits or holds protracted meetings); yet these lines of service have indeed been professionalized and some men are engaged therein for the sake of gain. In a panicky effort to avoid this abuse the very hurtful opposite extreme has been taken by many, so that the scriptural method and work is not only disregarded, so far as they, themselves, are concerned, but it is opposed by them in others. A congregation practicing the Scriptures in this very important matter is called in question as to its loyalty and often ostracised. Right here is a serious defect which every true lover of the New Testament cause should work and pray to remove. In my next article I hope to touch on "The work of an Evangelist," which has an important bearing on the problem under consideration.

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The very best series of the Portland Ave. Bible Classes closed on April 3rd. These classes were seasons of refreshing, full of help and blessing from beginning to close. Luke, Acts, 1st Corinthians were studied of the New Testament books; First and Second Chronicles, and Daniel of the Old. We look for a large attendance at the next session which begins about Nov. 1st. Watch for announcement; or information in regard to courses, living expenses, etc., may be secured at any time by addressing an inquiry to R. H. Boll, 2626 Montgomery St., Louisville.



## THE TREND TOWARD CREEDISM.

R. H. B.

If leaders in the church agree and decree among themselves that it shall be believed and taught that Dan. 2:44 was fulfilled on Pentecost, (for example); that the church and the kingdom are to be regarded as identical; and that it shall not be admitted that Christ will return to the earth to reign, and such like things; and that all scriptures of the Old and New Testament are to be interpreted in harmony with these tenets; and that all preachers who do not subscribe to these articles of faith are to be discredited and marked as "dividers," "unsound," "Adventists and Russellites," and unworthy of the fellowship and Christian confidence of the brotherhood—and if while setting up these denominational shibboleths, these leaders yet claim to represent the simple church of Christ, and profess before the world that they have no creed but the Bible—what is such a claim worth? If any man can distinguish between that and the position of all creed-bound sects, I should be glad to hear. It is to no purpose to answer that they believe that these their tenets are the truth: all the denominations profess to believe in their creeds. It is no argument to say that they regard the proscribed views as false, unscriptural and harmful, or regard them as speculative and divisive: all the sects have a bad opinion of doctrines that conflict with theirs. The question is, if a people lay down such tests, and will cast out of their fellowship their own brethren against whose life and teaching they can raise no other objection than that they do not subscribe to these creedal articles as agreed on by a few editors and others, should such a people still claim to be "undenominational Christians," and "the church of Christ" having "no creed but the Bible;" or should they take their place as a sect among sects? For when facts no longer justify a claim it becomes a fraud. It is high time to recognize the danger and return to the New Testament ground.

### SECTARIAN UNITY.

The plan of unity with some, when stripped of all superfluous verbiage, amounts in essence to this: Agree with us and we'll all be united; but differ with us and there will certainly be trouble. They also maintain that since their views and teachings are (of course) the infallible truth, that any conflicting teaching is "opinion" and "speculation," and should therefore be privately held. Yet not just that either exactly—for again they argue that if any man believes a thing he is but a sneak and a coward if he does not "come out" on it. In fact, they hold that a man ought to "express himself" so they may know how to "place" him, and that that much is due to the churches. And to facilitate the matter they institute a sort of inquisition, and put the questions to a suspected brother direct through the paper, or perhaps put him on the rack in some "conference." Should the victim refuse to answer, that in itself would be sufficient evidence to condemn

him. If he makes damaging admissions, assurance is doubly sure. The next thing is to publish him and warn the brotherhood against him; and any man that figuratively speaking killeth him thinks he is doing God a service.

It is regrettable that the church which professedly stands as undenominational, non-sectarian, free from human creeds, should be ridden by such a human dictatorship. It is evidently not a case of simple controversy (which might be helpful and good) but an attempt to impose upon the church the views and teachings of certain leaders, whose principle, summed up short and sweet, is "If you don't agree with us, get out." It is a case of creed-making and religious tyranny which as far as it goes, the worst sects in Christendom could not surpass. Such a state of affairs would not be possible if it were not that the majority of the brethren are asleep to the fact that it is not a doctrine that is at stake here, but an essential principle of New Testament Christianity. Eternal-vigilance is the price of liberty. If brethren do not awake and arise, they will live to see the professed church of Christ degraded into a man-ridden sect and one the more contemptible because of its lofty claim to purity and freedom.

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### ***THE NEW CHINA MISSION.***

Brethren: It is with much joy that we announce to you our plans for China Missions.

Just a few months ago we were not sufficiently awakened in mission work to do anything to speak of. Then we began (only began), and our foreign mission gifts were between \$75 and \$100 per month, besides personal things sent direct to missionaries.

Two of our present members have volunteered for China. Two others, who have been volunteers for more than four years, will be sent, the Lord willing, at the same time. We have never been present in any meeting where there was as much rejoicing as there was in our special missionary program last night when these plans were made known. It was a wonderful meeting!

If the Lord wills, these missionaries are to sail next September. It will take \$500 each to pay R. R. fare, steamboat ticket, freight, incidentals and setting up for housekeeping. This means that between now and September we must raise \$2,000. Morrilton congregations stand sponsor for this work. We must keep up our present plans as we can not "rob Peter to pay Paul." We must have your co-operation. Congregations should be glad to help in this work. The Morrilton congregations urgently invite you to have fellowship with us in this work. Write us at once and tell us what your assistance will be to help these four missionaries to China. Address R. C. Bell, Morrilton, Ark.

R. C. Bell,	} Committee.	MORRILTON CHURCH,
C. C. Merritt,		
Geo. Benson,		

## THE RESPONSIBILITY OF CHURCH MEMBERSHIP.

R. K. FRANCIS.

What a commonplace subject some may think. Is it? It is one we sadly need to face; to consider, and to pray over.

*What is the Church?* I am not asking about a church merely. I am not concerned about "branch churches." I am asking now concerning *the* church; that of which our Lord said, "On this rock I will build my church." That which in 1 Tim. 3:15, is called "the church of the living God." What is that church? Is it a carnal, mixed, or spiritual organization? ( Until we realize aright what the church is, we shall never realize the responsibility of church membership. The church of Jesus Christ is a spiritual institution. Its real, I will not say nominal, membership is limited to the "twice born;" to those who have personally and definitely accepted the Only Begotten Son of God as their Lord and Master. It is the church, the only institution on earth, whose members are expected to evangelize the world.

There are three things we need to emphasize today, even within our own ranks, viz., the church's heavenly vocation, her revealed intention, and her divine constitution. The church to some folks is little better than a social club with a moral character. That is not the New Testament conception of the church, and we must ever have the New Testament conception before us.

Now, membership in this church, and the tremendous fact that every personality makes its mark upon its fellows, lifts our question out of the sphere of the common-place into the realm of intense reality. The responsibility of church membership becomes one of the immense issues of our life. Remember this, the unsaved do not read the Bible, but they read us. A preacher telling of the person and power of Jesus Christ to a large gathering in Hyde Park, London, was interrupted with a voice from the crowd saying, "We have no fault to find with Jesus Christ, but we have something against you Christians, you are not up to the sample." When you and I committed ourselves to the Lord, we were being set apart to a life-long training for that perfection, which our Master attained to through suffering and death. And just as the word of God is the only safe guide in *attaining* salvation, so in using the *powers of privileges* of this higher life, the same is emphatically true.

The true church member loves, follows, and imitates his Lord and Master to the utmost of his ability.

Let me put before you now, three aspects of our subject:

1. The responsibility of all church members for, and with regard to, the worship of the church and its services generally.
2. The responsibility of church members for, and with regard to each other.
3. The responsibility of church members for, and with regard to the outsider, the non-member.

In dealing with the first of these, the worship and services of the church, let me first point out that a local church is a company of believers in the Lord Jesus Christ, who have agreed together to meet in a given place, at a given time, for worship, and at other times for other services. Their congregational rights are based upon the equal birthrights of the individual members. But those congregational rights carry with them congregational duties and responsibilities. The one divinely-appointed meeting of the church, the meeting for worship, has a binding obligation upon every member for attendance and spiritual support. Love and loyalty to the Head of the Church demand this. But more than this, in the "breaking of bread," as a feast-memorial (not a sacrament please, let us not adopt such religious jargon) of the love and death of our Savior, and a pledge of His return, along with the praise, prayer, and teaching, we have the divinely-appointed means for the sustenance and growth of our spiritual life. Then there are other meetings arranged for and fixed by the local church, such as the gospel meetings on the Sunday night, the week night prayer meeting, and the meetings for Bible study. When you, in your congregational capacity, decide to hold these it is incumbent upon you individually, to the utmost of your powers, to personally support them by your presence. I know members, even church officers, who never come to the prayer meeting in mid-week. But you can find them at the concert, the lecture, or even the cinema, on prayer-meeting night.

Every church member has a responsibility for every meeting of a spiritual character duly convened by the church. There are some auxiliaries I am not including here in this statement.

Now, with regard to the responsibility of church members one to another. In this connection I am reminded of the great principle that Paul lays down in Rom. 14:8, as determining the Christian's life—"Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die we are the Lords." Here is a great broad principle of conduct laid down. Two things, at least, this principle does. (1) It teaches that to his own Lord the church member standeth or falleth. (2) Acting upon this principle, the church member is bound to respect the mind of his fellow member, even though he differs from him. Do differences arise among church members, then remember first of all that you, whether living or dying, are the Lord's. Then, in view of that, ask yourself how can I best act without offending my brother, or causing him to stumble? The impact of life on life leaves its impression on both. Our church membership is not a material, sensuous communion merely, it is a social nearness, a spiritual oneness in and through the truth. From their conduct as church members, one might suppose that many who come into the church do so with little if any thought that honorable and worthy membership involves the obligation of consideration and service, according to one's ability, towards all the church.

If the church is the family of God on earth, then as church members we are sons and daughters of God, and this relationship necessarily implies the following:

1. Birth into this family. Nature lies at the foundation of sonship.

2. Family likeness. In the spiritual, as in the natural, the law of life is that like begets like. Like father like child.

3. It implies filial relationship.

"Children of God, the place we own,  
Is with the Father on the throne;  
Beneath his royal crystal dome,  
Above the stars we have our home."

4. Our relationship implies family affection. There are two injunctions laid upon us in this connection. First, "Keep the unity of the Spirit in the bond of peace." Second, "See that ye fall not out by the way."

Lastly, a word on the responsibility of church members for and with regard to the outsider, the non-member. Here again I would call to your mind one or two plain, simple, fundamental facts. Without the church the religion of Jesus Christ would have died out centuries ago. It is in and by the church the work of saving sinners as well as saints, is to go on. It is "in the church" the glory of God is to be manifested and His power demonstrated. And the church member has been saved that he may serve. God has enjoined upon the church the evangelistic and missionary spirit. We have a duty to, and responsibility for, the world of our fellows. We need awakening to this fact. Let us not forget also, that God's true service is never achieved through a dull contented routine, which knows nothing of enthusiasm and feels no inspiration. That service demands that the whole nature shall be brought into unity of action—heart, mind, will and all consenting to the same end. There is a great deal that calls itself service which is not the outflow of the heart; much that calls itself sacrifice that lacks the fire.

I am protector of "Our Position and Plea," as churches, and more certain of its impregnability today than ever I was; but I am mightily dissatisfied with the extent and quality of our propaganda. We have a responsibility to the world. The churches must meet this obligation; it rests upon the individual member, not upon church officers only, nor upon the preachers merely, but upon the rank and file. You are wrong when you look to the college to meet this need and do this work; it is the church's work, and you cannot delegate it.

Wake up, brethren! The spirit of compromise is sapping the vitality of the church. The Christ of the first century is the Christ of the twentieth century, and the gospel recorded in the New Testament is the gospel for all time.

To be a member of the church of the living God is to occupy a more responsible position than any that the world can offer.

Manchester, England.

**HOW TO UNDERSTAND AND APPLY THE BIBLE.**

R. H. BOLL

## II.

The bulk of the Old Testament is taken up with a covenant given from Mount Sinai, and the history of and prophetic messages to the people that lived under it. The New Testament contains the record of another covenant between God and men, which stands in sharpest contrast with the former one. That is called "the first covenant," this "the second." (Heb. 8:7). That is "the law," this is "the gospel." Moses was the mediator (the middle-man, or agent through whom God gave His covenant) of the first covenant; Jesus is the mediator of the new, the better covenant (Heb. 8:6; 9:15). "For the law was given by Moses; but grace and truth came by Jesus Christ," John 1:17. The utter removal of the first covenant is set forth very clearly in Heb. 10:9 and Gal. 4:21-31.

The question to be settled now—a question of supreme importance in many ways—is,

## WHEN DID THE OLD CEASE AND THE NEW BEGIN?

We have learned enough already to answer offhand, "The Old Covenant ceased and the New began by the ministry of the Lord Jesus Christ." Which answer is undeniably correct. But now a new question arises. Jesus was born a Jew, lived and died a Jew. Far from setting aside any part of the Law, He kept it Himself (was in fact the only person that ever did perfectly keep it), and taught His disciples to do the same. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whoever therefore shall break one of these least commandments [of the law] and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." Matt. 5:17-19. This He said at the beginning of His work. Toward the end He instructed His disciples once more: "Saying, the scribes and Pharisees sit in Moses' seat"—that is they are today teachers of Moses' law. "All therefore whatsoever they bid you observe, that observe and do." Matt. 23:2, 3. He insisted upon a more perfect obedience to the law than that of the scribes and Pharisees, for theirs was outward and perfunctory, and not from the heart. (Matt. 5:20). A few hours before His Death, He, in obedience to the old covenant, ate the Passover supper. Neither is anything said of a change of covenants up to the moment of His death.

Now, in connection with His death upon the cross there are two things which may well cause us to consider: First, His saying upon the cross, "It is finished;" second, the fact that at the moment of His death the great veil of the temple, which separated the holy place from the most Holy, (Heb. 9:1-8), tore in two

from top to bottom. Without suggesting the meaning of these two notable facts, let us pass to some plain, definite statements of God's word. Contrasting the sacrifices of the old covenant, the blood of bulls and goats which "sanctifieth to the purifying of the flesh," the writer of Hebrews continues: (Heb. 9:14) "How much more shall the blood of Christ. . . Purge your conscience from dead works to serve the living God?" Then in verse 15:

"And for this cause He is the mediator of the New Testament [or, covenant] that by means of death for the redemption of the transgressions that were under the first Testament [or covenant,] they which are called might receive the promise of the eternal inheritance."

So it seems clear that before that "better covenant established upon better promises," (Heb. 9:6) could be offered to men, the blood of Christ had to be shed; for this cleansing blood, redeeming men from their former transgressions and purging their consciences, put the promise of the eternal inheritance into their reach. For this cause Jesus died. Continuing now in Heb. 9:

"For where a testament is there must also of necessity be the death of the testator."

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Vs. 16, 17.)

It is evident therefore that we must pass over Jesus' human life-time in our search for the covenant He provided for us. The ratifying death has to come first. It may be that now we can see more clearly why Moses and Elijah on the Mount of the Transfiguration talked about Christ's death; and also why Jesus charged his disciples to tell no man of the vision till after His resurrection. (Matt. 17:9). It also throws light on his charge to keep secret the fact that He was the Christ. (Matt. 16:20). The time had not come then. Not until the resurrection was He declared indeed to be the Son of God. (Rom. 1:4).

But now, this death having taken place, and Jesus risen from the dead, may we not look for the announcement of the new covenant? Even so. Jesus, after His resurrection, met His disciples in Galilee, and said unto them, "All power is given unto Me in heaven and in earth: go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." Matt. 28:18-20. It is now no longer "what Moses commanded," but "What I have commanded." He is the sole spokesman of God now. Once those who would enter into covenant relationship with God had to come to Moses, for he was the mediator of the old covenant; but now Jesus is the Mediator of the new covenant, and no one cometh unto the Father but through Him. (John 14:6).

This same commission to the apostles, which embodies the terms of the new covenant is thus recorded by Mark:

"Go ye into all the world and preach the gospel to every

creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

Luke brings out another feature of it: "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Luke 24:46, 47.

The discussion of these words is left for the next chapter, but attention is now called specially to the fact that this is the announcement of the new order, the new covenant, under which we must be saved, which came subsequent to the death and resurrection of the Lord. This is the "continental divide" of the Bible, the watershed between the two covenants.

### III.

#### THE GREAT COMMISSION.

If the question should be asked: What is the New Testament? we would at once point to the little book that begins with Matthew and ends with Revelation. In the common sense this would be correct. But strictly speaking the three passages above quoted (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47), are the New Testament. Everything else in the book clusters around these. The rest of Matthew, Mark and Luke, and the gospel by John, tell about the person of the Mediator and Redeemer, His life and death, and lead up to the covenant; in the other books, from Acts to Revelation, we have the applications and elaborations of the terms of the covenant. If asked, therefore, which are the most important passages of the Bible, we must unhesitatingly point to Matt. 28:18-20; Mark 16:15, 16, Luke 24:46, 47. They embody the results of Christ's work. In them lies our salvation wrapped up. On the terms announced in them we can enter into covenant relation with God, be cleansed from sin, and obtain part in "the inheritance of the saints in light." And besides these there are no covenant terms given. Sealed and stamped with the authority of Jesus Christ, sprinkled and ratified with His blood—the blood of the new covenant (as Moses sprinkled the book of the old covenant with the blood of animals, Heb. 9:18-20,) they cannot be changed. If a man is saved at all it is on these terms, by this covenant. If any man has not submitted himself to these terms he is not saved and cannot be until he accepts them.

In view then of the vast importance of these passages, we will consider them more particularly.

Matt. 28:18.—"*All power is given unto Me in heaven and in earth.*"

Supreme authority is Christ's now. Neither in heaven nor on earth is there any power that can change His word and will, as now about to be given. He and He alone, has the right to dictate and make terms. The commission in Luke is prefaced by, "Thus it is written, and thus it behooved Christ to suffer and to



rise from the dead the third day." (Luke 26:46). It was because of His death that God crowned Him with glory and honor. (Heb. 2:9). As Joseph was taken from the dungeon and made ruler over Egypt, so absolutely that Pharaoh himself claimed only the throne, but turned all administration over into Joseph's hand; so from the grave, because he had been obedient unto death, God highly exalted His Son, Jesus, and gave Him the name which is above every name, that at the name of Jesus every knee should bow. (Phil. 2:5-11.) That therefore which follows this solemn introduction has been purchased by the bitter sufferings and death of the Savior, in obedience to the Father. Now, being Lord, having the keys of hell and death (Rev. 1:18,) and all power in heaven and on earth, He makes a covenant of life and mercy for the saving of sinful men.

Matt. 28:19.—"*Go ye therefore and teach all nations.*"

This to the eleven apostles. Mark adds more particularly the thing to be taught—the gospel. "Go ye into all the world and preach the gospel to every creature." Mark 16:15. This gospel could never have been preached before this particular time, for, as Paul informs us later (1 Cor. 15:1-4) the foundation facts of the finished gospel were the death, burial, and resurrection of Christ, which had not become facts till after Christ's resurrection.

We note yet other changes. The thing that had hitherto been kept secret (Matt. 16:20), that Jesus was indeed the Christ, must now be widely proclaimed. The scope of preaching which had hitherto been confined to Israel only (Matt. 10:5-7, 15:24,) is now extended to the whole world; and on the strength of this most gracious provision the new covenant offer is to us also. Yea, it may happen that the Jew would take issue on the terms "nations" and maintain that the Gentiles are no nations before God, and that the people composing them were not men, but dogs (what will not race prejudice lead to!) as some really did argue; or the white man may assert that the black man is a beast, or that the Chinaman is not human; or, as in Mohammedan countries, that women have no souls. But all such quibbling is forestalled by the simple words of Mark, "*to every creature.*" To be sure he means creatures that are able to believe, for Mark adds immediately, "he that believeth and is baptized shall be saved." Wherever then there is a creature that can believe and be baptized, the gospel must be preached to that creature.

Matthew's account says not a word of the necessity of believing on the part of those that are taught. But Mark's mention of it is enough even if it were not implied in Matthew's record. Luke brings out a condition which neither Matthew nor Mark have mentioned, while those specified by Matthew and Mark he omits, "Repentance and remission of sins should be preached among all nations." Luke 24:47.

Some have much discussion as to which should come first, believing or repenting. We will waste no time. The man who

believes and repents both, does what Jesus has desired of him, and the order cannot but be right. It is to be noted that behind the command to repent also stands the death of Christ, and the possibility of forgiveness it created. The very offer to repent is an unspeakable gift of mercy. For except that Spotless Lamb had borne away our sins there would have been no repentance—no use of it, no offer, no possibility. O the goodness of God which lies hidden in the word Repent!

Matt. 28:19.—*“Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”*

Taking into consideration the preceding words we see that those who were taught (or made disciples, which is, “learners,”) were to be baptized. This excludes infants. Even more emphatically does Mark’s record exclude them: “He that believeth and is baptized shall be saved.” The new covenant does not deal with infants—not because God rejects them from His blessings, far from it; but because they, not being responsible, nor having ever committed any actual sin, do not come under its purpose. “Christ Jesus died to save sinners.” Occasionally we hear a pathetic appeal not to leave infants out in the cold but to baptize them and take them in—which is more sentimental than scriptural. Does not God love the little ones more than we? Are we more merciful than He? It is presumptuous so to change the order of the new covenant as to baptize the untaught who cannot believe. Neither does the Book give any example or precedent authorizing such a thing. We have nothing to do with “taking any one in,” or “leaving them out” in the cold. That is with Christ. All authority is His. He leaves no babe out in the cold, unless His heart has changed since the day He took them into His arms and blessed them. But it is not stated that they need to come under the provisions of a covenant made with responsible and sinful men. Moreover God has absolutely decreed that in this new covenant all shall know Him, from the least to the greatest. Heb. 8:11. This absolutely excludes infants. The baptism of infants, moreover, would imply efficacy in mere water. Baptism is of value, as an expression of faith and willing submission to Christ as Lord, but when administered to a helpless infant is an empty and meaningless form.

We see further from Matt. 28:19, that this baptism is to be administered by men; which excludes all possibility of its being “the baptism of the Holy Spirit,” because Christ alone could be administrator of that. (John 1:33). So it must be the baptism of water that is enjoined here in the terms of the new covenant. Let none speak lightly of it. Among religious people too many today baptism is depreciated, sometimes entirely set aside. The very ones that apply water to an infant, speak of the baptism of adults as a small matter, a mere form, etc. They have changed its form also from the submersion in water which Jesus ordered (the very word itself means to dip, plunge, immerse,) to something quite different, but far more convenient. Here again we

need to look to the solemn introduction of these terms: "All power (authority) is given unto Me, in heaven and in earth." Shall we respect it? "Brethren, though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. What then if it is Christ's covenant? Has he any share in the common rights that obtain even between men? Shall His covenant be changed and tampered with?

How it has happened that people have thought lightly of the baptism Christ required is yet harder to understand in view of the words with which it is connected here: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The revised version properly translates, "into the name," instead of "in." The only significance that could be attached to that is that baptism (as the expression of faith) brings men into union with the name of the Father and the Son and the Holy Spirit.

A widely known preacher and teacher of a pedo-baptist denomination wrote: "Every baptized believer must always look upon baptism as his entrance into a covenant with the Three-One God." Now this is somewhat out of joint with his general doctrine, but candor none the less led him to write it. And so it is. Here God has recorded His name, and here, in this last of the preliminary steps, He meets with His people to bless them. (Compare the type, Exod. 20:24). There we enter salvation—not because of any magic virtue of the water, but through the terms of the new covenant, the authority of him who stands behind it, and the blood which is here applied unto us, "unto remission of sins." (Acts 2:38). This agrees with Mark 16:16, "He that believeth and is baptized shall be saved."

Matt. 28:20.—"*Teaching them to observe all things whatsoever I have commanded you.*"

This follows the first teaching and the baptism. Being now baptized into Christ they are under His leadership and command, just as the Israelites, having passed through the Red Sea, and being thus in a figure baptized unto Moses, were thenceforth forever free from the rule of Egypt, and wholly under the rule and leadership of Moses. (1 Cor. 10:1, 2; Exodus 14). Christ is their Lord now; they are His servants. He speaks—they hear. He goeth before them as the good Shepherd—the sheep follow Him. This devotion is the key-note of the Christian life.

*"And, lo, I am with you always, even to the end of the world."*

Besides the sweet promise of Christ's presence with us to aid and to bless, this incidentally indicates how long this order of things is to continue, namely, "even to the end of the world." A better rendering, found in the margin of the Revised Version, is, "even to the consummation of the age." Until the end of this dispensation, until the Lord comes. Hence it is in full force to-day.

**RENDER OBEDIENCE TO GOD.**

DON CARLOS JANES.

Away back in Jereboam's days, "there came a man of God out of Judah by the word of Jehovah unto Bethel." After his ministry there, the king said, "Come home with me, and refresh thyself, and I will give thee a reward." But the prophet's pointed reply shows that he understood well that he could accept no such invitation. "If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so was it charged me by the word of Jehovah, saying, *'Thou shalt eat no bread, nor drink water, neither return by the road thou camest.'*"

By another road he was returning when an old prophet of Bethel heard of the incident and went out on the road and overtook him. In the conversation that ensued, he asked the visiting man of God to return with him and eat bread, but received the same negative answer which had been given the king. Then said the Bethel prophet, "I also am a prophet as thou art; and an angel spake unto me by the word of Jehovah, saying, Bring him back with thee into thy house that he may eat bread and drink water. But he *lied* unto him. So he went back with him, and did eat bread in his house, and drink water." But even while they were at the table, the rebuke of God came through the Bethelite, "Forasmuch as thou hast been *disobedient* unto the mouth of Jehovah" "thy body shall not come into the sepulchre of thy fathers," and on the way a lion met him and slew him! A very sad ending for one of God's *preachers*. Did he not mean to be obedient? And did he not twice refuse invitations from high sources? And was he not deceived? The answer in every case is "Yes." But a prophet of God should know that not even "an angel" can cancel "the word of Jehovah." And all should know that faith in and obedience to a lie cannot bring the blessing of God. Let the prophets of laxity and their sympathizers take warning and "tremble at his word." Obedience to God consists in doing exactly what God has commanded in precisely that manner in which he has specified, or if he has not specified, in such a way as does not do violence to anything he *has* said.

**'WANTED ON THE VOYAGE.'**

A. WILTSHIRE.

Every seafarer accustomed to long journeys is familiar with the label which bears these words. There is another label which reads: "Not Wanted on the Voyage." The former is affixed to luggage which is made available at certain times and stages of the journey, the latter is placed in the hold and is seen by the passenger no more until he arrives at the destination port. The passenger has also luggage which he takes to his cabin for daily use. To one who frequently thinks of life as a sea voyage all of this is very suggestive. It appears to one who walks from cabin

to cabin that the majority of the passengers have their cabins full of things with which they know positively well they will never be permitted to land. Amongst these things they busy themselves day by day. While the vessel plies her course with almost incredible speed, each day shortening to an alarming measure the journey, they display what we may call a pathetic interest, upon their cabin and this luggage with which they shall have done as soon as the last customs officer steps on board.

I have spoken to these passengers at times about their destination port and have been amazed to find that of it they have no clear idea. Questioning them further I have endeavored to ascertain whether they had made any provision for landing, only to find that they supposed, they might have something in the "hold" which would minister to their ultimate need.

But I found a few passengers who possessed a good intelligence of the land to which they were sailing. There was nothing mystic, hazy, doubtful or doleful about their statement; and I noticed that they were frequently in groups and I overheard them on various occasions speak with a degree of ecstasy of the glories of their future land and home. These passengers were not at all impatient with the voyage but they kept looking ahead beyond the bow of the vessel as though eager to catch a glimpse of the other shore. A strange light seemed to fall on their faces as they looked ahead, and I hoped that such a light would be seen on my face too.

On one occasion I was asked to the cabin of these happy voyagers and I was amazed to find that they employed themselves selecting, and garnishing, and beautifying those things where-with they were going to land. They discovered while I was present a few things which they found vetoed by a chart which they carried, and as though by sudden fear they hurled those things, which many another passenger would have prized, right out the port hole. I ventured to enquire of them whether what they had in their state-rooms were all their luggage. Had they nothing in the "hold"? They assured me that what I could see was their sole possession. As it was not a return journey, and as the one by whose provision they made the journey had assured them of immunity from hunger and thirst and of everlasting satisfaction they knew it to be needless trouble to have anything in the "hold." They said, moreover that nobody could land "hold" luggage. They pointed out that a great many of the passengers thought they could get a landing dress and suit out of their "hold" luggage but that this would be impossible.

Then I was able to see that voyagers over life's ocean do well to know that what will befit them at the latter end should be in every day use. When we lift the figure we can see the fact that the last surviving necessity of our being can be met alone by Him whom we so much need all the way—Jesus. He is not intended for death as much as for life. He is the Prince of Life.

Australia.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

*Hallelujah!* We now have good prospects for work to be opened in China this fall.

Sister Clara Kennedy reports having been sick about a month. She also sprained her ankle so she was unable to walk for some days. \*\* Missionary work is inherent in Christianity just as cold is naturally found in ice. \*\* "I do wish I could see you again before I return to the field."—W. G. Smith. After a variety of experiences and some hardships, Bro. John Sherriff, wife and daughter, arrived back at home, Bulawayo, Rhodesia, S. Africa, February 20th.

"Better go slower and last longer and enjoy life more," says McCaleb from Japan. \*\* Don't forget, "One in four of all the human race" live and die in China. \*\* "Looking out of the window at the big snow falling now, it seems paradoxical to think of the children having sunstrokes last Monday, but that's exactly what happened to both of them."—Harry R. Fox. \*\* Parkersville, Ky., church, a congregation more than three score years of age, has taken up regular mission giving. \*\* Camp Taylor church, which began giving to missions when it had no house and not even money to buy a lot, has just sent in \$11.44. They are holding a protracted meeting in their new building. \*\* India has about 330,000,000 people and something like as many gods besides the curse of the caste system. A man is greatly needed to go there to resume our work—and there's a prospect. \*\* Warning: Don't *switch* your mission gifts. Another way of saying, "Don't rob Peter to pay Paul." If "Paul" is in special need, either make an extra gift or go out and enlist some of the more than 5,000 non-contributing churches and let "Peter's" regular support go on to him. \*\* We need new recruits for Japan this very year and a doctor for starting a hospital in China. Who will go? \*\* Truly loyal churches are also missionary churches. \*\* Sister Sarah Andrews, that excellent sister who has done such a fine work in Japan, is seriously sick and may have to return from the field.

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"For judgment came I into this world," said the Lord Jesus, "that they that see not may see; and that they that see may become blind." God revealed His precious truths to the babes, and hid them from the "wise" and the "understanding." "Are we also blind?" asked one of the Pharisees who overheard Jesus' words. Jesus answered, "If ye were blind ye would have no sin: but now ye say, *We see*: your sin remaineth." The Lord judges these pretentious Pharisees according to their high claim and pretense.

# The Lord's Day Lessons.

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

## FIRST LORD'S DAY LESSON OF MAY.

Lesson 5.

May 3, 1925.

### THE BENEFITS OF TOTAL ABSTINENCE.

**Golden Text.**—Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Dan. 1:8.

**Lesson Text.**—Daniel 1:8-17.

8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. 14 So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse. 17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Verse 8. What are we told of Daniel? Is ability to form a purpose and to stand by it a very common trait? What is the difference between drifting and rowing? Which is mostly done? If Daniel had not purposed in his heart, would he have been able to resist the pull of Babylon? Will a weak and undecided man remain a good man very long? What was it Daniel purposed? Why did he purpose that? (Lev. 11:43-45; 20:25, 26). Did he put God's law above every worldly consideration? What step did he take first?

Verses 9, 10. Can God make one to find kindness and mercy of men? Was the prince of the eunuchs favorably impressed with Daniel? On what ground did he refuse Daniel's request?

Verses 11-13. Having the favor, though not yet the consent of the prince of the eunuchs, to whom did Daniel appeal next? Over whom had this steward charge? Who were Hananiah, Mishael, and Azariah? (Dan. 1:3-7). Is good companionship a great strength in a good purpose? What of evil companionship? (1 Cor. 15:33). What proposition did they make to the steward? Could the steward do this without much risk? Was the request of Daniel humble and courteous? Was that also an important point? Is it a sign of good sense for a young man (or any man) to be otherwise?

Verses 14-16. How did the ten-days' test turn out? Was there ever any more trouble about that afterward? When we purpose to do God's will and look to Him for help, will He make a way for us?

Verse 17. Can God prosper a young man in his studies In anything

else? (Psalm 1:3). What did God give these four? Can God bestow such things? Are such gifts very valuable? What additional and extraordinary gift did He give Daniel? Who else had that gift? (Gen. 40:8). What principle is illustrated in all this? "Them that honor me I will honor." 1 Sam. 2:30).

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#### NOTES ON LESSON 5.

##### "THE BENEFITS OF TOTAL ABSTINENCE."

It was not because he was a believer in "total abstinence" that Daniel refused the king's wine, but for religious considerations; the wines were usually if not always dedicated to the idols as drink-offerings, before they were drunk. (Cp. Deut. 32:37, 38). But whatever the motive of the first refusal was, the sequel proves "the benefits of total abstinence" just the same. The simple vegetable diet and pure water for beverage was an aid to physical health, and conducive to a clear brain. It has never been heard of that wine has helped a young man in any way in his preparation for life, and in his endeavors to attain to strength and ability. Nor is an abundance of rich food such an advantage as many imagine. The strongest bodies and minds are produced upon simple fare.

The drink-evil has become so fearful a problem, involving the physical and spiritual ruin of many thousands of hopeful lives, that no young man of any principle or character can afford to dabble with it to any extent at all. (I speak not of young women! The developments of recent years in some quarters are too abominable to speak of. When womanhood becomes degraded the nation is done for; it is just a matter of time)—Young men never hope to become drunkards. They all start with small quantities of intoxicating liquor, or with "light wines." But the high-pressure of our complex civilization, and the craving for stimulant it causes, quickly lead to heavier indulgence and to bonds of evil habit that they can never break. For our own sake, and for the sake of others, the only course to pursue is that which Wisdom has marked:

"Avoid it, pass not by it, turn from it, and pass on." (Prov. 4:15).

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#### TEACHING-POINTS.

1. Daniel. A boy taken from his home, as a captive, to a foreign country. Selected as fit to be trained for the imperial court. Here is both heart-breaking misfortune, and signal honor and preferment. But through it all Daniel holds his faithful attitude toward God. Think what that means. How many young people on changing residence or leaving home forget their God? (Dan. 1:1-3).

2. Daniel's Companions. The value of noble friends. Daniel, their leader, is an inspiration to them; they to him. They are help and strength, each to all, all to each. (Dan. 1:3-7).

3. Daniel's Purpose. Compare a life that became worthless because there was no purpose in it. (2 Chron. 12:14). Contrast another, a decided, determined, purposeful life, Ezra 7:10. In this purpose of Daniel lay the turning of his destiny. Read Dan. 2-6. Think of the long, useful, influential career of Daniel, in the sight of God and man. Then try to picture what his life would have been if in this initial test he had compromised. All the empty, worthless, meaningless lives can be traced back to early compromise and yielding.

4. The Courtesy, Humility and Good Sense of these young men, as shown in their approach to the officers. Some people's faith and religion seem to make them rude and overbearing, even defiant. Is that the right sort?

5. The Value of Total Abstinence. Its necessity. Also self-control in eating; and avoidance of all habit-forming indulgence.



## SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 10, 1925.

## PHILIP AND THE ETHIOPIAN TREASURER.

Golden Text.—The opening of thy words giveth light.—Psa. 119:130.

Lesson Text.—Acts 8:26-39.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; 28 and he was returning and sitting in his chariot. 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. 32 Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;

And as a lamb before his shearer is dumb,

So he openeth not his mouth:

33 In his humiliation his judgment was taken away:

His generation who shall declare? For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Verse 26. Who was Philip? (Acts 6: 5). Where was he, and what had he been doing? (Acts 8:5-12). Was he having much success? Who called him away from that great work? To go where? Who sent that angel?

Verses 27, 28. Any hesitation or questioning in Philip? What man is seen at the other end of the line? Of what country? (Locate on map). What high office did he hold? Where had he been? What was he doing now?

Verse 29. Who now takes a hand in the matter? To whom does the Spirit speak—to the sinner or the preacher? What orders did He give him?

Verses 30, 31. As Philip ran to the chariot, what did he hear? What question did he ask the eunuch? What was the eunuch's reply? Was this great official too proud to have this dusty traveler ride with him? or too proud to learn from him?

Verses 32, 33. Where in the Old Testament is this passage found? (Isa. 53).

Verse 34. What question did the eunuch put to Philip? Was it a sensible question? Did the prophet speak of some one? What did he say of him? Did the prophet speak of himself (of his own sufferings) or of some other man? What man?

Verse 35. Of whom did Philip begin to preach now? To whom alone is the great prophecy of Isaiah 53 applicable? What would you judge would be included in "preaching Jesus?"

Verse 36. Who suggested baptism when they came to that water? What question did he ask? Had Philip evidently talked to him about baptism? If you have heard Jesus preached, and have not yet been baptized—what doth hinder you? Ought we not set every hindrance aside?

Verse 37. As given in the margin of the Revised Version, verse 37 reads: "And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Compare Rom. 10:9, 10.

Verse 38. How was the baptism performed? Why did they both go down into the water? (Col. 2:12).

Verse 39. What sign did God give the Eunuch? How did he go on his way? Why rejoicing? (Rom. 5:1, 2). What blessings and promises were his now? (Gal. 3:26, 27; Acts 2:38).

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#### NOTES ON LESSON 6.

##### PHILIP IN SAMARIA.

Among those who were scattered abroad in the persecution that arose about Stephen, and "went everywhere preaching the word" (Acts 8:4) was Philip, one of the Seven. (Acts 6:5). He went into Samaria. Recall the key-text of Acts 1:8, and note the order in which the gospel should proceed: first in Jerusalem, next into all Judæa and Samaria; then to the uttermost part of the earth. The gospel-testimony remained in Jerusalem up to this point (the close of chapter 7). Now the great persecution scatters all the Jerusalem church abroad, and its members, as refugees, go out into all Judæa, carrying the gospel wherever they turn. Philip goes to Samaria. It was a daring step; for great race and religious hatred separated Samaritans from Jews. There Philip finds a ripe field. Who had been there before him, tilling and sowing? (John 4). His success is great and sweeping. (Verses 6, 12).

##### Simon the Sorcerer.—Acts 8:9-24.

The deeply instructive incident of Simon the sorcerer comes in here. This man who had previously posed as "some great one," amazing and deluding the minds of the people, now was himself amazed at the wonderful works done by Philip; and, he too responded to the gospel, believing and being baptized.

But when the astonishing report reached Jerusalem that Samaria had received the word of God (think of it!) they could not be satisfied until the two foremost apostles went down in person to investigate. Peter and John came, saw, and were satisfied; and prayed for them that they might receive the Holy Spirit—not in the ordinary sense in which every child of God receives the indwelling of the Spirit, but the extraordinary miraculous measure, the gifts, which were imparted by the laying on of the apostles' hands.

Now Simon had before been amazed at Philip's marvellous works; but here was something more; these apostles could impart the very power to perform those marvels. All the old lust of power flamed up in Simon's heart again. He offered the apostles money to give him that power to impart such power by the laying on of his hands. The rebuke he received was terrible. In the sequel we learn how a fallen Christian must return to the Lord. (V. 22).

#### TEACHING-POINTS.

1. The Great Persecution and its Effects. The Key-text, Acts 1:8. Here the gospel leaves Jerusalem and goes out into Judæa.

2. Philip and his work in Samaria. From Acts 6:3, 5 form an estimate of the man. His success in Samaria. Consider the previous sowing. John 4, esp. vs. 36-38. According to Acts 4:12 what did he preach? How did the people respond?

3. Simon the Sorcerer. His former life (Acts 8:9-11) His conversion. (V. 13.—Note that there is not the slightest hint of insincerity.) The mission of Peter and John. How Simon fell. How only could he get right again? V. 22. Note that Peter did not tell him that he never had been right; but he was not right now. Nor that he was still in the gall of bitterness, etc. Vs. 21, 23. Did Peter and John point the man to themselves or to the Lord? Did they tell him he must come to them for confession and absolution? Why did Simon not have to be baptized again?

4. Philip sent to meet the Eunuch. The orders, and Philip's instant unquestioning obedience. God's providential management that the two should meet at the road crossing.

5. The Eunuch. His high station in life. His religious earnestness,

shown in the long journey to Jerusalem. His regard for God's word and desire for light. His humility, open-mindedness, readiness to accept and obey the truth.

6. **The Saving of the Eunuch.** (a) God, Christ, the Holy Spirit, an angel of God participating. All heaven stirred. Was it worth while? Did the Eunuch know of this great interest and working, on his behalf? (b) Philip, the preacher. Comp. Rom. 10:14. The need of human instrumentality. The text in Isa. 53. What Philip preached to him. (V. 35). What is included in that. (c) The question asked in the sight of the water; the confession and baptism. (d) The sign given at the end.—Between the first and the last of this lesson a soul is saved; how was it done? Can it be done again, in the same way today?

#### 7. **The Bearing of the Golden Text on the Lesson.**

Note Verse 37 is found wholly or in part in some ancient manuscripts. But from most of them it is missing. It is a very ancient addition—originally a marginal note perhaps, then copied into the text. The very antiquity of it shows that in this manner people were received to baptism in the earliest days. The teaching concerning the confession is fully covered in Rom. 10:9, 10.

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## THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 17, 1925.

### SAUL BECOMES A CHRISTIAN.

**Golden Text.**—If any man is in Christ, he is a new creature.—2 Cor. 5:17.

**Lesson Text.**—Acts 9:1-12, 17, 18.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: 4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and did neither eat nor drink. 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said,

Verses 1, 2. Where was Saul first mentioned? (7:58) Where again? (8:1, 3). In what attitude do we see him here? To what extraordinary lengths did he go in his rage against the Lord's disciples? (Acts 26:10, 11). Was he perfectly conscientious in all this? (Acts 26:9. Comp. John 16:2, 3). Did that make it right?

Verses 3, 4. On what part of his journey did this occur? At what time of day? (26:13) How bright was the light? (26:13) What was the effect upon him? What did he hear? Did his companions see the light and hear the voice? (v. 7. Comp. 22:9. They heard the sound; but did not understand it).

Verses 5-7. What did Paul say to this Glorious One? What answer came? Where must he go to learn what he must do? Had Saul asked about this? (22:10). Why did not the Lord Himself tell him what he must do? (That work was committed to His redeemed servants). How did the vision affect the men who were with Saul? (Compare Dan. 10:7).

Verses 8, 9. How did the glory of this light affect Saul's eyes? (22:11). How long did he wait in blindness and fasting in Damascus?

Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go to the street which is called straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; 12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. 17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. 18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized.

he must do? (V. 6).

Verses 10-12. Was this Ananias a man of high place and distinction? Was he ever heard of before or after? (No). But was he the one man to do this? What command and instruction did the Lord give him? What was Saul doing at the time? What preparatory vision had he seen? For what was Ananias to lay his hands on him?

(The omitted verses, 13-16, containing further conversation between the Lord and Ananias concerning Saul, should be read).

Verse 17. What did Ananias say to Saul when he found him? Had Saul seen the Lord Jesus Himself on the Damascus road? (22:14; 26:16). For what two purposes was Ananias sent to lay his hands on Saul? What command did Ananias give Saul? (22:16). Was that one of the things

#### NOTES ON LESSON 7.

##### SAUL OF TARSUS.

He was born in Tarsus of Cilicia—"no mean city;" a Roman citizen free-born; but by race a Hebrew of Hebrews, of the stock of Israel, of the tribe of Benjamin; circumcised the eighth day, brought up according to the strict manner of the Law; educated in Jerusalem, at the feet of Gamaliel, the greatest teacher of the day; of the strictest sect of the Jews' religion, a Pharisee; outstripping many of his equals, being "more exceedingly zealous" for the traditions of his fathers, and distinguishing himself as the chief persecutor of Christ's disciples; for "beyond measure I persecuted the church of God and made havoc of it." These are the outstanding facts of the life of Paul before his conversion. Through it all, and in all his fierce persecution of the disciples, he "lived before God in good conscience." (Acts 23:1). All of which shows that a man may be extremely zealous, sincere and conscientious, yet running headlong in the way of disobedience and ruin. Not my conscience but God's word is the lamp. (Psalm 119:105). A man must be true to his conscience; but conscience itself needs to be taught the truth.

##### SAUL'S CONVERSION.

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should hereafter believe on him unto eternal life. (1 Tim. 1:15, 16). In these words Paul declares that the Lord made an example of him. Paul's conversion is peculiar in some of its features, and alone of its kind. But in its essential points it is a pattern case.

(1) It stands alone in its miraculous features. No other man had such an experience. The purpose of these extraordinary features is plainly stated in Acts 26:16-18. It was to make him "a minister and a witness;" an apostle of Jesus Christ.

(2) But in other respects we discern the same elements that are necessarily found in all cases of salvation: a trust in Jesus Christ; a turning about in repentance; baptism. "We," says Paul, "were buried with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4). In these things Paul's conversion was a pattern.

(3) But it is especially as setting forth all Christ's longsuffering and

God's marvellous grace that Paul's case was designed to be an example. Regardless of his sincerity and ignorance, Paul's course was one of rebellion and hostility toward the Lord of lords. His ignorance even was guilty. He deserved the worst for his bitter mistreatment of Christ's own. In persecuting them, he persecuted Him. Paul recognized the fact that he was the chief of sinners. Let no sinner therefore doubt: the Lord Jesus will save the worst and vilest that come to Him. (John 6:37). He is able in a moment to reverse the whole current of a man's life (as He showed in the case of Paul) and turn him from darkness unto light and from the power of Satan unto God.

#### TEACHING-POINTS.

1. Paul before his conversion. See the first paragraph in Notes. The statements there made are found in Acts 21:39; 22:3, 28; 26:4, 5, 9-11; Phil. 3:4, 5; Gal. 1:13, 14; Acts 23:1.

2. The Conversion. (a) Why he went to Damascus. Any proof that he was secretly weakening, and had gradually increasing doubts and misgivings about his course (as some would like to represent it)? None whatever; but proof to the contrary. (b) What happened on the road. The Light. Was it only mental and inward, or objectively real? The Voice. The companions saw the light and they heard the sound of the voice. Did Paul see the Lord Jesus Himself at that time? (Vs. 17, 27; 22:14; 26:16).

3. At Damascus. Why he went there; what he did the first three days. Who came to him; and how it was that Ananias came, and for what. His baptism.

4. Paul's After-Life. "I am debtor." Tell in a general way what he did. Where are his labors recorded? (Acts 13-28). How many epistles have we from him? What evidence that he was honest? that he was sane? that he held on in unwavering devotion to Jesus his Lord to the very end? (2 Tim. 4:1-8).

5. Paul's Salvation a Pattern. 1 Tim. 1:16. In what respects not? In what respects was it a pattern?

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## FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 24, 1925.

### SAUL BEGINS HIS GREAT CAREER.

Golden Text.—I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2:2.

Lesson Text.—Acts 9:20-31.

20 And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. 21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. 22 But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ. 23 And when many days were fulfilled, the Jews took counsel together to kill him: 24 but their plot became known to Saul. And they watched the gates also day and night that they might kill him: 25 but his disciples took him by night, and let

Verse 20. How long did Paul delay to set about his appointed work? What was the sum of his preaching? Verse 21. Was this quite an amazement to the Damascus Jews? Why? Verse 22. Did Paul's power increase with its use? What strong word describes the effect on the Jews? What did he prove to them? By what did he prove it? (Acts 17:2, 3). (What trip did he take at some time during his sojourn at Damascus? Gal. 2:15-17).

Verse 23. What finally did the Jews resolve upon? Against whom else had they so plotted? (Matt. 12:14; John 11:53).

Verses 24, 25. Tell how the plot was foiled? What reference did Paul make to this later? 2 Cor. 11:32.

him down through the wall, lowering him in a basket. 26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. 28 And he was with them going in and going out at Jerusalem, 29 preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him. 30 And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus. 31 So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit was multiplied.

Verse 26. What did he attempt on his arrival at Jerusalem? Why were the brethren afraid of him? Was that natural?

Verse 27. Where had we heard of this man before? (Acts 4:36, 37). To whom did Barnabas present Paul? What good word did he speak for him?

Verses 28, 29. Did the Jerusalem brethren admit him to their fellowship and confidence? How did Paul employ his time? What purpose was again formed against him?

Verse 30. To save him, where did the brethren send him—at first? and then? (See map. By ship). Why to Tarsus? (Acts 22:3).

Verse 31. What summary note of state of the church throughout the whole land? Are times of peace more favorable to edification? In what two things did they walk? Did that stimulate numerical growth?

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#### NOTES ON LESSON 8.

##### PAUL'S LIFE-WORK.

The Golden Text certainly sets forth his purpose as to the matter of his preaching; but see Rom. 1:1; Gal. 2:15, 16; but most especially Acts 9:15, 16 and 26:16-20 for a description of Paul's God-appointed life-work. He counted himself a special debtor in this matter (Rom. 1:14-16) and under the most serious obligation to his Lord (1 Cor. 9:16). This work he pursued "through evil report and good report," and unspeakable sufferings, faithfully unto the end. (2 Tim. 4:6-8). Yea, he gloried in his afflictions for Jesus' sake, and counted not his life dear unto himself, that he might accomplish his course, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God. (Acts 20:24). He counted it a wondrous privilege indeed, that to him, the "least of all saints" this grace was given to preach unto the Gentiles the unsearchable riches of Christ. (Eph. 3:8). Oh faithful and earnest soul—how did the Lord's constraining love send thee forth unto toil and hardship, and how was He able to minister His blessings through thee to unnumbered millions of men! Beside thy faith and love, our best seems poor!

##### THE HOME-COMING.

What a home-coming that was when the brethren of Jerusalem sent Paul back to his home-town, Tarsus! He had left there with the happiest prospects for a great career. Capable, clean, high-minded, earnest—his parents thought it worth the sacrifice to give him the highest education obtainable, and sent him to Jerusalem to be a pupil of Gamaliel. Soon reports began to come that young Saul was making good. He forged ahead of his fellow-students in attainment and in zeal. With pride and satisfaction the father of Saul heard that all eyes were on his rising son, and that the elders and teachers spoke of him as the coming man. What honors and emoluments were connected with such a career the Jews knew and appreciated fully. Then this Jesus-of-Nazareth movement arose and began to spread rapidly—a movement that threatened all that was dearest to the orthodox leaders—Law and Temple and their own repute and standing; and which must by all means be quelled. Young Saul plunged into the fight

with all his force and vigor, and with great success: he was cleaning things up. All the authorities lauded him for his zeal and loyalty to the cause. He was not satisfied to stamp out this fanatical, new belief in Jerusalem alone, but took steps to carry the war to other cities. The highpriest gave him letters to Damascus, and "breathing out threatening and slaughter" he set out to clean that town up likewise.

Then something happened—and young Saul lost friends, fame, favor, patronage, prospects, reputation, standing, the regard of his superiors and of the common people. His name became an execration and a by-word. His former friends and admirers banded together to kill him at Damascus, and at Jerusalem; and the brethren thought best that he should go back to his old home. Did ever anyone go from home with so much of hope and good prospect and come back so disgraced, so stripped of everything the world holds precious.

Saul was not even ashamed nor sorry. "What things were gain to me these have I counted loss for Christ," he writes: "Yea, verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse [garbage] that I may gain Christ, and be found in him." (Phil. 3:7-9).

#### TEACHING-POINTS.

1. The Work to which God called Paul. (See passages in first paragraph of Notes).
2. The Promptness and Life-long Faithfulness with which he undertook and carried out his task. (See first paragraph of Notes, for passages and facts).
3. Paul's Great Sufferings for the Gospel's sake. See 2 Cor. 6:1-10; and 11:23-30. But also his estimate in Rom. 8:18.
4. His first work in Damascus, and in Jerusalem.
5. His strange return to Tarsus. (See Notes).

## FIFTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 31, 1925.

### PETER AT LYDDA AND JOPPA.

Golden Text.—And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.—Mark 16:20.

Lesson Text.—Acts 9:32-43.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. 33 And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied. 34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord. 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she fell sick, and

Verse 32. Where was Peter last heard from? (Acts 8). On what sort of journey do we see him here?

Verses 33-35. What man in Lydda was brought to Peter's attention? How long had he been sick? How did Peter restore him? What was the effect of this sign in Lydda and the nearby country of Sharon?

Verses 36, 37. Where was Joppa? (On the sea-coast; not very far from Lydda). What are we told of Tabitha, or, Dorcas? Is sickness sin? (Phil. 2:25, 27, 30). Is it recorded that Christians should never be sick? Or, if sick, they must quickly be made well? (2 Tim. 4:20). Was this a true Christian woman? Did she get sick? How did her sickness result?

died: and when they had washed her, they laid her in an upper chamber. 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Verses 38, 39. What did the disciples of Joppa do? Describe the impressive scene in the death-chamber. Would I be so sorely missed? When had Dorcas made those coats and garments? Must we do our good works now? (John 9:4).

Verses 40, 41. What strange thing did Peter do? After whom was he copying? (Mark 5:40, 41).

Verses 42, 43. Did this become generally known? What was the effect? Did Peter stay a good while in Joppa? At whose house?

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#### NOTES ON LESSON 9.

##### THE UNFOLDING OF THE "ACTS."

Recall now the Key-Text of the book of Acts. (1:8). Steadily the history has been moving forward to the great goal—the evangelization of the world.

First—We have the beginning of the gospel in Jerusalem, and the establishment of the church there. (Acts 2).

Second—A significant miracle and a sermon by Peter, which leads to the first persecution. (Acts 3, 4).

Third—Events and circumstances which lead to a second and more serious persecution. (Acts 5).

Fourth—Stephen comes to the fore. His martyrdom issues in a general persecution and scattering abroad of the whole church. The gospel now goes out into all Judæa, and through Philip into Samaria. Philip teaches and baptizes a Eunuch from Ethiopia on his homeward journey. (Acts 8).

Fifth—The call and conversion of Saul of Tarsus, the man whom God has selected to be His apostle to the Gentiles. (Acts 9).

Sixth—The story returns to Peter, and tells of his work at Lydda and Joppa, where he resides for a time. For soon he is to get a call at that latter place to come and preach to Gentiles.

Thus step by step, the widening reach of the gospel is marked.

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#### TEACHING-POINTS.

1. The Development of the Plan of "Acts." See again 1:8 and trace the progress thus far.

2. Peter at Lydda and Joppa. The Lord is signally blessing and attesting Peter's work, and strengthening his prestige and standing for the sake of the next important step. (Acts 10). The miracles at Lydda and Joppa.

3. Sickness and Death in reference to God's people. (See the questions on verses 36, 37 above).

4. The good deeds of Dorcas, and the time when she did them. (Comp. John 9:4).



# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### OUR DAYS.

These are days of tremendous changes, swiftly moving events, days of flux and formation, shaping rapidly toward a crisis, the oncoming of which is felt by men of the world. Much more should the Christian know and expect and watch.

These are days when the prophetic Word is becoming vitally important. For generations the Jews went holding warped and carnal conceptions of prophecy, and it did not *seem* to matter. Then came the time of crisis, came John and Christ Jesus and the church, and because they knew Him not, neither the voices of the prophets which are read every Sabbath, they fulfilled them in condemning Him! (Acts 13:27). In days of crisis the light of prophecy becomes paramount.

These are days for repentance, for return to God, for cleansing of hands and purifying of hearts, for humble life and service and sacrifice, for bold proclamation of the truth at home and abroad. It pays big to work for the Lord now.

When the devil works mightily, God also shows His hand and will give grace and power to His people. Who is on the Lord's side?

### THE BIBLE IN PUBLIC SCHOOLS.

When Bible reading in public schools is made compulsory by legislation, we are all apt to rejoice, and to think it a victory for God and right. It does indeed seem a good thing. For the Bible is God's word, the fountain of all spiritual light and truth, and too much could not be said in its praise. Yet upon further thought the compelling by law of its use in public institutions has quite a grave side to it. It gives rise to a very serious consideration or two. There is first the question of the rights of others in a land of religious liberty. Then there is the principle and precedent of the thing, which if admitted, may some day be turned against the truth, just as easily as now. And at that, it may also fail of its desired effect.

1. The first objection is fundamental. The government of the United States is constitutionally committed to the principle of religious liberty. Under it every man is free to serve God according to the dictates of his own conscience—or even to refuse to serve or acknowledge God if he should so choose. While the many forms of error and unbelief thus permitted may be very deplorable, it is essential that all these forms of belief and unbelief, shall have the right to exist and to promote themselves, unless they conflict with civil law and morality. Any legislation forcing upon any man any form of faith, doctrine, or relig-

ion, is unconstitutional, and not to be tolerated. It is an infringement upon personal rights. Majority rule in such a matter would be equivalent to the adoption of the principle of "union of Church and State"—a principle expressly repudiated and particularly antagonistic to the spirit of our government. If then my neighbor, be he Jew, Catholic, Mohammedan, or atheist, is opposed to the reading of the Bible to his child, no matter how regrettable such an attitude may seem, and really is,—yet, he pays his taxes, he has equal right to the public institutions supported by common taxation, and equal religious liberty, with the rest of us. These rights must be respected if a free government is not to perish from the earth.

2. The second consideration urged above, is implied in the first: If any majority may force their religious preference on a minority today, that minority may become strong enough tomorrow to turn the tables; and with the precedent in their favor, will have no difficulty in doing so. In this old world things sometimes take strange and unexpected turns: a legal injustice practiced in the interest of truth may presently become the legal justification of a like oppression in the interest of the most pernicious error.

Lastly, it is by no means certain that such compulsory reading will always be helpful and desirable. Not every teacher is fitted to handle the word of God, even to this extent. To some it may be repugnant; yet they are by law forced to read it. Some may be coldly indifferent to it. Some may hold some fatal view in regard to it. To be sure the teacher is not permitted to comment. Yet he *will* comment—if not in words, then in his selections, in his intonation and emphasis, and in the very manner of his reading. The proper instrument for the teaching and inculcating the word of God is the believing, faithful child of God. All teachers are not of this class.

If our children are to be taught the word of God (and how awful the need in this day!) it must be in the home, and in Christian schools, in which faithful Christian teachers bend their efforts to train and fit the young for a true moral and spiritual living, as well as in the secular learning. It is of God's goodness that the privilege to do such a work has been granted the members of the Portland Avenue church of Louisville, Ky., and that the first year of such schooling has successfully and happily been brought to a close. May God encourage other congregations to take up that exceedingly important line of Christian labor.

#### RESURRECTION.

A mere existence after death, a personal survival in spirit, does not meet the requirement of man's loss, nor would it satisfy the heart of the Savior. Such a state would not cancel death. In fact it would leave death in triumphant possession. For disembodiment is the work of death; and until that is remedied, the work of redemption is not complete. But when the longed-for adoption ("to wit the redemption of our body," Rom. 8:23) is

consummated, *then* (not until then) shall come to pass the saying, "Death is swallowed up in victory. O death where is thy victory? O death where is thy sting?" (1 Cor. 15:54, 55).

Nor will the Lord be satisfied to give us an out-and-out new and different body, and to let death and corruption hold possession of the present body for ever. For this old body is bought with the Blood. It is a member of Christ. It is the temple of the Holy Spirit. (1 Cor. 6:15, 19). No, *this body*, not another, shall be *redeemed* from the power of the grave; the same—yet, not the same. For it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Yet the body that shall be is identified with the body that is "sown." The new body which God giveth, is not an independent creation: it answers to that which was sown, and springs up in consequence thereof. Just as the bare grain that is dropped into the furrow is "corn," and the green blade and stalk that comes forth is with equal propriety called "corn," so the resurrection body, glorious and powerful, like unto Christ's, is my own body, transformed and renewed, a part of myself, even that which, lost for a while, is given back to me in a wondrous way. For as Adam became "a living soul," and by virtue of my relation to him I had a "natural" (Greek, literally, *soulish*) body after the image of Adam's; so Christ was made "a life-giving spirit," and by virtue of my connection with Him I shall have this renewed "spiritual" body after the likeness of His glorious body. (Phil. 3:21). Not that Adam was a mere abstract "soul," or Christ in His glory is purely a Spirit; but Adam's body was one in which the soul was the predominant power; but Christ's glorified resurrection-body is instinct with the power of spirit, the spirit's perfect instrument. "We shall be like him when he shall appear."

"Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

#### PHARISAISM.

Pharisaism was not merely a curious phenomenon in past history, but it is an ever present fact and tendency in religion. In its essence it is religious pride and pretense. The typical Pharisee was the man who thanked God that he was not as the rest of men—"or even as this publican;" for scorn and contempt of others goes with that disposition; and also that cold indifference that can vindictively and cheerfully consign others to flames of perdition and never turn a hair. For Pharisaism is *religion without love*; a hard, stern, censorious, bitter, selfish religion. And it is insincere. It cannot be otherwise. It cannot have, but must feign, that high and genuine attitude to which it pretends. It cannot afford to own weakness and fault—for that would destroy the prestige it craves: it must cover up. It cannot have

that deep, inward devotion toward God, and must needs make up for it by a greater outward show of zeal for the truth. They will naturally set themselves up as guides of the blind, lights of those who are in darkness, correctors of the foolish, instructors of babes, specialists in "sound" doctrine. Their zeal runs to fine external distinctions and tithing, of mint and anise and cummin, because these things lend themselves to a *show* of righteousness. But the inward realities of righteousness and mercy and faith, are not so successfully simulated, and are therefore not too much set by. With them, being *sound* atones for a multitude of sins. They may be strong and even scathingly orthodox on some outward observance, but quite wobbly on the deeper matter of the contrite heart and simple faith and plain uprightness. They can preach and argue and debate without end about some minor deviation in outward practice; and forget brotherly kindness and the love of God. Alas, the Pharisees, who think they see but are blind; who do not enter into the reality of things themselves nor suffer others to do so; who proselyte men out of one error into another; who scrupulously wash their hands before meals and gladly crucify the Righteous; who under fair exterior hide an inward corruption of calculating falsehood and scheming and covetousness and all manner of secret sin. "Beware of the leaven of the Pharisees which is hypocrisy."

#### HUNDRED PERCENT CHRISTIAN.

The spirit of Klan-ism is so foreign to the spirit of Christ and of the gospel that one is tempted to wonder whether Christians who have fallen in with it have ever understood what they are, what the Church is, and what the gospel means, or what they were called and separated from the world for—in short, whether they have ever *known God*. How a Christian can take an oath, and such an oath, and take up with such principles, and commit himself to partnership and such a fellowship with the world, and think himself loyal to his Lord, is perfectly inexplicable, except on the assumption of a judicial blindness. Every good work God wants any child of His to do, one can do in the church and as a member of Christ's body under direction of the Head; and whatever cannot be so done, does not come within the Christian's province. For God has made us debtors of grace to all men, not policemen, not prosecutors, not avengers, not law-enforcers, not judges. He has committed to us the ministry of reconciliation, not of hate, of antagonism, of prejudice, nor of the sword of justice or the strong arm of law, all which things are out of our scope. If a man is a hundred percent Christian he will be a hundred percent of everything else God wants him to be. But if he allies himself with the world, he will be judged with it. Besides, no man can serve two masters.

#### "ADVENTIST-RUSSELLITES."

The names "Adventist" and "Russellite", justly or unjustly, carry a certain religious opprobrium in the eyes of the brotherhood and in circles, of "orthodox" and "evangelical" Christian-

ity generally. And hated names lend themselves conveniently to the purpose of raising prejudice and odium against teachers or doctrines to which they are applied.

Briefly, the outstanding doctrine of "Adventists" and "Russellites" alike, is the "conditional immortality" theory—the "soul-sleeping," "annihilation" doctrines, which are familiar enough to need no description here. These doctrines meet their critical difficulty in the Bible teaching concerning the Person of the Lord Jesus Christ. If Jesus' death meant cessation of existence, His proper Deity must be denied. Some do this, and thus put themselves outside the pale of Christianity. The followers of Russell are openly avowed in their position on this. According to Russell Christ was a created being before he became man; then became an out-and-out human being, merely and purely a man; and when He died passed out of existence, and remained out of existence three days. Strangely enough Russell goes on to teach that in His "resurrection" even Christ's body was not raised! Which surely completes the extinction.

According to Russell, Christ, invisibly, as a spirit-being, has already returned (in 1874) and has been here ever since. But Adventists believe He will come in visible power and glory. However Adventists have no millennium on earth. At Christ's coming, all the wicked are destroyed, and all the righteous taken up to heaven where they reign a thousand years. The earth meanwhile is depopulated, and waste and void as in the primeval chaos; while Satan, confined to the desert earth, will naturally be unable to tempt anyone—which, according to Adventist teaching, constitutes the "binding" of Satan. Adventists do not believe that Christ will reign on earth during the Millennium. Adventists do not believe in the restoration of Israel, and her regathering to the land of Palestine. All promises to Israel, they say now belong to the church, the "spiritual Israel."

Both Adventists and Russellites deny that the kingdom exists now, in any sense. With both the kingdom is wholly future.

The most characteristic doctrine of Russellism is that unsaved dead will be raised during the Millennium, to be given a chance under much more favorable conditions, to obtain eternal life. Mr. Russell rejects Rev. 20:5 as an "interpolation."

These, to the best of my understanding, are the most prominent and distinctive teachings of Adventism and Russellism, relative to the kingdom, prophecy, and the hereafter.

All these teachings the Word and Work and its editor heartily repudiates. Russellism and Adventism, as other false systems, have of course some truths they hold in common with most or all professed Christians. But there is no essential or distinctive doctrine of either Adventism or Russellism which the Word and Work does not oppose. We say this for the good of such as innocently repeat current misrepresentations.

"Thou shalt not take up a false report; but not thy hand with the wicked to be an unrighteous witness." (Exod. 23:1).