

THE WORD AND WORK

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

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NEWS AND NOTES

From Crowley, La.: "Brother C. C. McQuiddy's meeting at Forest Hill, La., resulted in 10 baptisms, and two others were added to the membership of the congregation. During my eight-days' meeting at Iota, one young man was baptized." J. Edward Boyd.

From Jacksonville, Fla.: "I am to begin a meeting at Cowan, Tenn., Lord willing, August 4. I closed a great meeting at Tampa, Fla., last Tuesday night, July 16. This meeting was with the Howard Ave. congregation of that city and brought 10 additions to their fellowship. They are a most excellent band, spiritual and lovable, and I can see a wonderful opportunity for progress in that fine Southern city.

"Missionary efforts in this state are being met with encouraging response.

"I appreciate the Word and Work more and more with each issue." H. N. Rutherford.

From Amite, La.: "The Amite meeting, with Bro. McQuiddy preaching, resulted in five accessions. He went on to Forest Hill, La., where ten were baptized and some others restored. Bro. Ramsey recently preached a few nights at Doyle without visible results, and he is now in a meeting at Shiloh schoolhouse with two confessions to date. Bro. W. J. Johnson, of Galveston, Tex., is preaching in Livingston this week." Sidney Mayeux.

"The Fisherville meeting resulted in an increase of nineteen members to the congregation, four by primary obedience. Olmstead did some strong preaching. He is now at Mackville, with Fairmont ahead.

"I begin at Thornes July 25." Stanford Chambers.

From Dallas, Texas: "Meeting at Kemp, Texas, closed last Sunday night with the best of interest and attendance. Five souls expressed their faith by being baptized into Christ, and one transferred membership. The local church stood nobly by the meeting, and the churches near by co-operated beautifully. Every courtesy was shown the preacher that loving hearts could well show. May the Lord bless them in their faithfulness. I shall be at Commerce, Texas, July 28 to August 11." J. E. Blansett.

From Toronto: "We are requesting that you announce in The Word and Work that the Fall meeting of the Churches of Christ of Toronto will be held under the direction of the Strathmore Boulevard Church of Christ in Toronto

on Sunday, Oct. 6. The services will be held in the Technical School near the church building. Bro. R. H. Boll will be the principal speaker. Bro. Boll will remain for several weeks to conduct a revival meeting." Wallace Cauble.

"Today will be long remembered by us. This afternoon my brother, Andy M. Brooks, and his wife, are to be baptized. They made the confession last night while their neighbors rejoiced with me. It will soon be a year since I baptized my father while in mission work in East Tennessee. The first to be led to the Lord in our family after I became a Christian only, was the oldest brother. Several years ago he came to Christ in one of my meetings held in Graford, Texas. He is now sleeping in 'Mosquito Grove' not far from the place of his confession. The meeting that we are in now is in a schoolhouse thirteen miles from Graford. There is no congregation of the church here. It is strictly a mission meeting. No one is fellowshiping the work. I came without one cent being in sight for the expenses even. But the Lord always blesses us when we are willing to go and preach the word, support or no support. We are happy in His great love, and rejoice over the success with which He has crowned our efforts. We have three more meetings in Texas at the following places: Bronte, Roscoe, and Brady. Then to Fulton, Ky., for a meeting and to locate. Will give our time to the work of the Lord in and around Fulton." R. R. Brooks.

Chas. M. Neal is in a meeting at Pekin, Indiana. "Fine meeting, large crowds."—so writes Bro. J. W. Lucas.

Of the many, many churches to which letters were sent concerning a meeting for Herman J. Fox on his Japan-ward way, only one refused!

From Greensburg, Ky.: "We have a small band of Christians here who meet in an 'upper room' of an old schoolhouse. Some fine folks and we hope to do good in this community." R. L. Mayfield.

From Chattanooga: "Please note in The Word and Work concerning the visit Bro. Boll made to us. He was with Central Church Sunday, Monday, and Tuesday, May 26, 27, 28. Had fine hearing and splendid representation from all the congregations. All enjoyed hearing Bro. Boll very much. All the preachers in the city came and appreciated his splendid messages." E. H. Hoover.

Wm. J. Campbell and Waldo Hoar have recently been in a good tent meeting near Runnells, Iowa.

From Dallas: "The meeting at Peak and Main Church, Dallas, closed last Sunday night, having brought 61 additions to the church in all. There were 27 of the number to be baptized, and 34 to transfer their membership, some of them being restored to the Lord.

"The preaching, by G. C. Brewer, of Memphis, Tenn., was all that one could desire. The attendance was excellent at all services." J. E. Blansett.

From Abilene, Texas: "The meeting of the South Side, this city, was a good one, all things considered. Several were baptized, others placed membership, and some were restored. Until this meeting, I knew few of the brethren there, but our association and work together left me with a deeper appreciation of them. I pray the Lord's blessings upon them and upon Brother Meade, who lives and works among them." E. W. McMillan.

After a great tent meeting with his home congregation, Brother Boll has gone to Texas for meetings. The Louisville tent meeting ran for five consecutive weeks with public responses to the gospel invitation on every night but two or three. There were 67 responses, 24 of them for baptism.

Brother Oldham sends interesting literature concerning China, and we regret that the limited space of a small monthly magazine does not permit of full publication. Particularly informing is the Benson circular, "What is happening in China today."

A neatly mimeographed copy of "East Side Tidings" comes to hand—terse and pithy Bulletin of the East Side Church in Indianapolis, C. G. Vincent, preacher.

The special meetings held at Oklahoma University (Norman) July 17-21, were well attended and many churches of the state represented. Three services were held daily the last three days. Besides the address of welcome by the University's President, there were two addresses by Brother M. H. Moore, of Ft. Worth; three by Brother Ledlow, of Denton, Texas; one each by A. F. Holton, F. L. Young, and the writer. The direction of the song services, in such a hall, and with such a singing group, was pure delight. It is hoped that new interest in the Bible work at Norman will result.

"A pleasant day was spent with Oklahoma City brethren, and one night's Song Drill at Lexington, Okla., following the Norman meeting." E. L. Jorgenson.

THE CHRISTIAN'S OBLIGATIONS TO OTHERS

(Romans 13:1-10)

J. EDWARD BOYD

OBLIGATIONS TO THE STATE

Though not of the world, the Christian is in the world and has certain obligations to all. His freedom in Christ does not relieve him from these duties; his recognition of Christ as Lord and King does not dissolve the relationship existing between him and the civil powers. In the first part of the thirteenth chapter of Romans the apostle presents principles underlying this relationship and gives his readers instructions based thereon.

(1) Civil Government exists by divine authority. "There is no power but of God." It was no new principle that Paul here stated. To Nebuchadnezzar it was said, "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory." (Dan. 2:37). He was made to know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. 4:32). Cyrus, king of Persia, also declared, "All the kingdoms of the earth hath Jehovah, the God of heaven, given me." (Ezra 1:2). That God had placed these Gentile kings in authority over His people was the testimony of Israel's own prophets. And in the days of the Roman Empire, when his countrymen were almost at the point of rebelling against the foreign yoke, Paul reannounces the principle, "The powers that be are ordained of God." The fact that they can abuse this power and that they have often done so does not alter the truth.

(2) The Civil Government is distinct from the church. This is clearly assumed in this passage. Both exist by divine authority, but each with its own special sphere and service. The state is to bear the sword of vengeance, visiting wrath upon evil-doers; the church is to bear the sword of the spirit, offering mercy and salvation to sinners. It is a mistake for the church to take her place upon Cæsar's throne or to attempt to use his sword; it is also a mistake for the state to forsake her work or weapons for those that pertain to the church. A failure to recognize this principle of separation has wrought much harm.

(3) But, though separate, there is a certain well defined relationship between the two. It is expressed in the apostle's

admonition to Christians: "Let every soul be in subjection to the higher powers." None should be more diligent in keeping the laws of the state than they. Only in case such a law is in conflict with the will of God, as indeed it happened in the days of Nebuchadnezzar (Dan. 1 and 3), are they to refuse obedience to the civil power. Even then they are to be humbly submissive to the penalty. And this they do, not only to gain favor with the rulers, but for conscience' sake as well, knowing that thus they are well-pleasing to God. And they pay tribute also; Christians are not to be tax-dodgers. They should furnish examples of faithfulness in these things. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

THE OBLIGATION TO INDIVIDUALS

"Owe no man anything, save to love one another." Whether this is intended to deal with the subject of our entering financial obligations is a question which has puzzled some. It is pointed out that Paul himself offered to assume such an obligation. (Philemon 19). Yet one wonders whether the chief difficulty does not consist in making our interpretation of the passage conform to our practice! Too often our debts are the result of a failure to be content with such things as we have (Heb. 13:5) or to depend upon God for the things we need. It may well be questioned whether a Christian should assume such obligations without means at hand whereby to satisfy his creditors.

However, there is one obligation from which we can never be free. And that, after all *is* the leading thought in this passage. It is the debt of love. "Love in the fulfilment of the law." For he who loves his neighbor will not kill him, will not steal from him, will not in any way injure him. It is the principle that is sorely needed in the hearts of all God's people. Nothing else can take its place. Without it legal enactments are of little avail; with it they are little needed. For "Love worketh no ill to his neighbor."

DALLAS HEBREW MISSION

We find that a heart filled with love of Christ expands and becomes increasingly large and inclusive. Therefore, my soul has been wonderfully blessed, and I praise my heavenly Father for the privilege that was afforded me last Sunday night in bearing witness for our Redeemer at Galliokie, Texas, where Brother W. H. Mansur was holding a meeting. His is a fruitful ministry, and he is beloved to a great number of God's children. His vision is clear, and his message gripping. I spoke on "The World versus Heaven." In the record attendance, there were friends from Dallas, McKinney, Garland, Sherman, Princeton, Cottonwood, Wylie, Denton and Farmersville, Texas. Brother and Sister E. O. Davis, and Brother J. D. Herndon, from Asher, Okla., who came two hundred miles for that occasion, are some of the finest people I have had the privilege of knowing. The vast assembly listened splendidly. Eternity will completely reveal the results. It is always a joy and delight to meet with people who love the Gospel.

Stephen D. Eckstein.

“THE MAGNET”

H. L. RICHARDSON

I call the Golden Text of the Bible “The Magnet” for it presents to us the most effective power to draw men to the great Father-God. It is also the greatest dynamic constraining evangelism. It finds the heart; it enters the soul; it transforms the life; and it issues in unselfish soul-winning service. Paul says, “The love of Christ constraineth us.”

Every evangelical Christian loves this Golden Text: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” It bears a message to unfortunate folks, a revelation, a sentiment, a hope most precious. Gold is not sufficiently valuable to indicate its worth; nor is any magnet sufficiently charged to indicate the drawing power of the Gospel in a nut-shell as expressed in this glowing verse. The wealth of its content is realized only by study, meditation, prayer, and experience, unfolding for greater vision and deeper appreciation in the life beyond.

Let us analyze! Which is the most important word in that verse? Take them one by one; then concentrate on the little word of two letters, “so.” Omit it and read; then replace it and read with emphasis.

The parties concerned: The Father who loves so much; the world in its hopeless helplessness because of sin; the Son, the Unspeakable Gift of the Father-God,—“who loved us and gave himself up for us.” And then the individual, each man one by one, considered as he believes in the Son and yields accordingly.

Three sides of this Golden Triangle: The Motive, limitless love; The Gift, God’s best, most precious, unspeakable; and The Purpose, that a perishing world might see, and many be rescued by faith in this Savior.

Three outstanding features: First, God’s intense earnestness, “not willing that any should perish,” but willing to pay the highest price to turn the hearts of men to Himself. Second, The nature of the Gift, “His Only Begotten Son,”—which shows that Jesus of Nazareth is the Son of God in an exclusive sense, peculiarly sacred, and applicable to no other man. Our thoughts flash to the virgin birth of our Lord with God, the only true Father of His only begotten Son. Third, Individuals are blessed conditionally: “Whosoever *believeth* in Him.” While some unconverted are blessed in a measure by this unspeakable Gift (as some principles of the marvellous Christ are incorporated into the life of themselves and their neighbors) . . . the really great blessings of the most attractive Gift, come to the Believer who surrenders to the object of his faith; who shows his faith by his open confession and obedience, and his conversion by his changed life in Christ; who seeks to know and to do the whole will of God.

Norwood, Man.

"I LIVE; YET NOT I"

C. C. MERRITT.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Paul here affirms two facts. He is a crucified man and yet a living man. Because Christ lives in him he lives. Christ living in him gives character to his life. His experience, his power, and his influence will correspond to this fact. His success will be measured accordingly. His every day life will be keyed up to this fact of the indwelling Christ. The experience follows. In the reckoning of God he is a crucified man and he himself so reckons it. But by virtue of the indwelling Christ he is also a resurrected man.

Paul in Romans 6, makes application of this fact to every true child of God. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore 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."

Jesus says, "I am the vine and ye are the branches." As the branch cannot bear fruit except it abide in the vine, so neither can we except we abide in Christ. The branch receives its life from the vine. The vine-life flows through the branches to empower the branch to bear fruit. This fruit is the "fruit of the Spirit" which Paul catalogs as "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." Life now, not only in the new body at the resurrection day, but life now in our "mortal bodies." That life is Christ living in us. That is a resurrected man living in vital union with a resurrected Christ. Ours is a resurrection from spiritual death because of sin. His is a resurrection from the death to live anew in us.

Eternal life does not begin when our spirit is separated from this body. It begins in us when the old man is crucified with Christ and the new man lives. "We know that we have passed out of death into life." "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, our life (the words "Who is" are not in original)—*When Christ, our life*, shall be manifested, then shall ye also with him be manifested in glory." Col. 3:1-3.

Pampa, Texas.

“MAKE HIS PRAISE GLORIOUS”

EALON V. WILSON

It can be said with a degree of correctness that there is a song in every heart, planted by the divine Maker, and such songs in the heart are of a spiritual character and should find expression in audible praise to the Creator. Mechanical instruments grind out musical sounds and varied strains of mechanical, physical force that have only physical effect, and therefore do not satisfy or gratify the human soul in its desire to give of its force to the honor and praise of the Creator. Song endowment is a divine gift and blessing to mankind, and only the voice-praise of the heart can express the reverence and adoration unto Him “from whom all blessings flow.”

Of all the beautiful phases of Christian service, congregational singing is one of the richest and is endowed with more power and influence than we usually think. It carries conviction to the heart like a strong sermon, and brings forth gladness, joy and shouts of praise unto God when conducted as a real spiritual service. The church has neglected this God-appointed means of worship and praise. We stand firm in the belief that its relation to the divine service appointed to the church is indispensable; yet little thought, time and effort are given it, and it is often lacking in the major elements of a spiritual service—full harmony of voices, hearty congregational participation, strength of volume, fervor of spirit. The heartless, spiritless, cold, indifferent, worshipless manner in which some of the song services are conducted is irreverent, antagonistic to all true religious thought, and does not measure up to the full meaning of such a service in its deeper and broader sense. This service should be intelligently and worshipfully performed.

For some time the writer has been making a very close study of this one subject, making a general survey and carefully analyzing conditions in an effort to arrive at some practical solution that would offer a remedy and improve this service. The result of such effort was the sad discovery of *an untaught church membership*, generally, on the point of the song service sustaining any very close relation to the matter of worship. Rather, in too many instances it was discovered that a large percent of those who hold membership in the churches of Christ regarded the song service as a “matter of course,” a sort of customary way of “opening the service,” or perhaps a method used to “bring the house to order.” The idea was infrequently that of worship, praise and adoration. In using the term “untaught” I mean, not knowing God’s will and purpose in giving us this blessed endowment of song, and that He intends that we shall worship and praise Him with it. And too, I mean not knowing what to sing and how to sing, the ability acquired through and by educational methods that would enable Christians to worship “in spirit and in truth.”

As we go from place to place observing conditions here and

there, we are impressed with the urgent need for the church to inaugurate a genuine, constructive and educational movement that would awaken the dormant and inactive sensibilities of those who seek to do His will, and thus stimulate a revival of interest in this much neglected service. The elders, preachers and others who lead in the general work of the church have failed to teach us in this one respect sufficiently, I am sure, and that partly accounts for the conditions that today obtain most generally. Congregational singing can be improved and strengthened only as congregations are taught the great possibilities of such a service, and the opportunity for teaching, practice and exercise is offered. The development of a stronger singing force in the church is practical and possible, and there is no excuse for not doing it. It is somewhat difficult to reach, I grant, but the fault is with us. We do not have as good service as we should because we have not definitely sought it with any degree of certainty. Occasional and spasmodic efforts will not accomplish the desired results: it is an educational process.

If this service is a Christian service, if it is authorized and commanded by the Lord for Christians in their worship, and if we would have God more gloriously praised by his creatures upon the earth, then we should set about to provide such training and development as needed in order to educate the membership of the church more thoroughly as to the ability to read music, classify and analyze songs suited to the service, and to sing them from the heart with the true meaning, with the spirit and with the understanding, that such service might move God to hear and bless us as we seek.

I do not say that singing is really worship, of itself, but it is expressive of the worship of our hearts. Worship, of course, takes place in the heart, but it is expressed in word of praise and prayer.

Memphis, Tenn.

BIBLE WORK AT OKLAHOMA UNIVERSITY

The University of Oklahoma offers courses in various subjects, ranging from medicine to journalism. It maintains both an undergraduate and a graduate school. Of course, persons who wish to work to a definite end must have completed a standard high school, before coming here. However, there are many students here who are enrolled as special students.

The Church of Christ at Norman is interested in every boy and girl that comes to Norman. We are anxious that they form the right association while here, and that they attend church services regularly, and that they participate in some kind of work of the church while they are here. We are also anxious that they take Bible courses that receive full credit in the University. These courses are in such subjects as church history, Old Testament, New Testament, comparative religion, psychology of religion, and the social message of the prophets. We shall be glad to hear from parents or students in regard to taking work in the School of Religion while at the University of Oklahoma. A great opportunity is open for worthwhile endeavor. If you contemplate coming to the University of Oklahoma, please let us find a place for you to work in the church while you are here, taking a place in our classes and receive credit in the University.

A. R. Holton.

THE MESSAGES TO THE SEVEN CHURCHES

(Concluded)

R. H. B.

(Fourth in the series of Revelation articles)

To a church reputed to be alive (what was the stir they were making at Sardis to justify this impression?) but known to the Lord to be really dead, He comes as the One who hath "the seven Spirits of God." The Holy Spirit in fullness is His to bestow; and the Holy Spirit is the need of the church because the life of the church. The *works* of Sardis—not indeed her claims and professions!—proved that she was dead. Yet she was not so utterly dead but that she might yet be revived. There were works, but no works that came up to the measure of acceptableness: no work of God fully done, nothing thoroughly, nothing wholeheartedly; nothing carried through with sincere purpose and intent, but all done indifferently and without reality. Such spiritual apathy and paralysis may go side by side with much carnal energy and worldly boost and boast. And what brought her into this spiritual deadness? She had started well. "*Remember therefore how thou hast received and didst hear; and keep it and repent.*" The reason is implied in the "*Be thou watchful,*" and "*If therefore thou shalt not watch.*" They had not watched. Insensibly, carelessly, they had drifted along. They fell asleep and slumbered unto death. There is one kind of watching which includes every other: the watching for the Lord's return. (Mark 13:33-37). "*If therefore thou shalt not watch I will come as a thief, and thou shalt not know what hour I will come upon thee.*" Thus will He come upon the unbelieving world (Luke 21:34, 35) and His Coming will mean nothing better than that to a faithless and dead church.

Yet—there is the remnant again: a few names in the midst of dead Sardis, who kept their garments undefiled (implying that all the rest had defiled theirs: comp. Jas. 1:27, and 1 Tim. 5:6, which throws a light upon the kind of life they had been living in Sardis). Think what faith and hope and love it must have been that enabled these few to stand against the whole drift of the time in Sardis: what they must have borne and suffered, how they must have fought! Those who are so anxious to keep their garments white now and here shall surely walk with Him in white when He comes!

The promise to the overcomer is threefold: (1) the white garments repeatedly afterward referred to in this book; (2) their name shall not be blotted out of the book of life,—the book of the living, in which no "dead" churchmembers have any place (that also means exemption from the second death, chapt. 20:14, 15); and (3) "*I will confess his name before my Father and before his angels.*" That, because they had confessed His name before men, and were not ashamed of Him nor of His words in the midst of a wicked and adulterous generation—they were not

even ashamed to be *real Christians* in the midst of an easy-going, nominal, conventional lot of church-members. And that is often harder than resisting the world. But the recompense is sweet! (Mark 8:38).

PHILADELPHIA

Her name is by interpretation, "Brotherly Love." "He that is holy, he that is true (6:10), he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth"—is the One who addresses this church. For this church there is no censure whatever—only commendation. It is possible then, and feasible also, for a church to be *well-pleasing* to her Lord. Philadelphia was so. The Lord specially commends three things in her; and to her He specially promises three things.

The things commended: (1) *thou didst keep my word*; (2) *and didst not deny my name*; (3) *thou hast kept the word of my patience*.* The three promises: (1) a door opened which none can shut (2) their bitter enemies of the synagog of Satan shall be made to come and worship before her feet, and shall acknowledge her as beloved by the Lord—her full and complete vindication. (Comp Isa. 60:14). (3) Exemption from the *hour of trial* which "*is to come upon the whole world to try them that dwell upon the earth*." Then follows the warning: "I come quickly: hold fast that which thou hast, that no one take thy crown"—lest in mistaken security she might forfeit the high reward now in store for her.

There is also a threefold promise to the overcomer: (1) I will make him a pillar in the temple of my God; (2) he shall go out thence no more; (3) I will write upon him: (a) the name of my God; (b) the name of the city of my God, the new Jerusalem; and (c) mine own new name.

All of this needs but little comment. The *key of David* represents the right and authority which belongs to our Lord by virtue of the fact that He is "the offspring of David," sole Heir of all the blessings, rights and privileges that belong to the Davidic covenant of promise.—The "*hour of trial*," that hour which is to come upon the whole world to try them that dwell upon the earth," is not to be distinguished from that "great tribulation," unparalleled in all the world's history "such as hath not been from the beginning of the world, no, nor ever shall be" (Matt. 24:21) which immediately precedes the portents and the appearing in glory of our Lord. (Matt. 24:29, 30). Because Philadelphia had kept the word of His patience—had patiently endured and stood true and faithful throughout—the Lord will keep her from (literally, "out of") that hour of the world-wide trial—not only from the trial but *the hour of it*. If the meaning of the preposition "*ek*" translated "*from*" does not of itself determine whether Philadelphia would be *removed out*

*Our translation leaves the impression that the Lord commends them for **having** some little power. But according to the testimony of Greek scholars it seems that the expression "thou hast a little power" really means "your strength is small"—that is, "you are a weak people."

of the great trouble, or *kept safely through it*, the expression "I will *keep thee from the hour of trial*" indicates that she will not have to face *that time at all*. (Comp. Luke 21:36; Isa. 26:20, 21). In this appears again the representative character of these messages. The Philadelphian church itself may disappear before the great hour of trial actually arrives. But whether it come in her day or not, she will be kept from it in any case. When finally that awful hour breaks there will be some congregations and individuals here answering to pattern of Philadelphia, to whom the promise will be literally fulfilled. (1 Thess. 4:16). "I come quickly: hold fast that which thou hast." It pays to be true to the Lord.

LAODICEA

For this church the Lord has no commendation. Laodicea was utterly displeasing to the Lord; and that not because of gross sins (such as were rebuked in Pergamum and Thyatira) but for her compromising attitude. She was not anything wholeheartedly:—neither openly, honestly, bad, nor good. She was lukewarm, not hot, not cold. Not hot for the devil (they were too religious for that) nor hot for the Lord. Nor were they exactly *cold* toward the Lord; but neither were they cold toward the world and the devil. They were a little of both, not much of either. "I would thou wert cold or hot. So because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth."

Such a half-hearted, double-minded life produces a spiritual blindness, in which a man is apt to become well pleased with his condition, and impervious to appeal and admonition. Therefore the Lord comes to this church with the most solemn assurance of the truth of His judgment, and His exalted right to speak—"the Amen, the faithful and true witness, the beginning of the creation of God." "*I know thy works*"—and here as elsewhere it is *the works* that tell the tale. The Lord does not judge by our words, sentiments, or professions (though far from denying the great importance of these: but where the faith and the heart is wrong, nothing can be right). The works are the final test. Laodicea's works proved what she was—lukewarm and worthless. She is also self-satisfied, self-complacent, self-deceived—for that goes with it; destined therefore to a terrible awakening and undeceiving. How much of nominal church-membership stands in her shoes today!

But the Lord's grace is the more marked toward her. To her He offers, without money and without price (yet at the price of her self-abasement and repentance) that which meets her need. (Verses 17, 18). And the gracious word with it: "As many as I love I reprove and chasten: be zealous therefore and repent." He loved her also—even her. Although she has shut Him out, He stands outside, knocking at the door closed against Him. And it strikes us that the promise to the overcomer in Laodicea is the most splendid and gracious of the seven. Even

she who has so failed may yet rally by His grace and stand and overcome, and may yet inherit the very highest promise of fellowship with Christ in His reign and glory. *"He that overcometh, I will give him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne."* The most worthless church (or Christian) may attain to highest place and honor.

THE SEVEN CHURCHES

These then are the seven representative churches, the Lord's lampstands. Two shone bright and clear: Philadelphia, greatest and foremost, and Smyrna also, in her trouble. Three were more or less mingled: Ephesus, very good, but having begun to decline in the most vital matter; Pergamum good and true, but admitting a leaven of evil that was threatening to leaven the whole lump; Thyatira, having much that was commendable, but with a Jezebel and her victims and her abominable brood in their midst. *Two* are utterly bad: Sardis, practically dead, with only a few acceptable names in her midst; Laodicea, without one redeeming feature, whose light was practically out. Have we in the state of these churches a general forecast of the proportion of the success and failure of the church throughout the age? Would the professing churches today average even as high as these seven? Will the conditions be better or worse as the end of the age draws nigh? I leave it to the reader to think over.

Many have observed how the character of these seven churches corresponds with the prevalent conditions in the professed church at large in successive epochs of her history. So, for example, Ephesus portrays the general conditions in the post-apostolic era, when doctrinal purity still prevailed, but love had begun to decline. Smyrna answers to the era of persecution immediately following; and Pergamum to the commingling of Church and world in Constantine's day and after. Then (but not so clearly marked) Thyatira and Sardis represent conditions during the supremacy of Rome and the later stages of Protestantism, respectively. Philadelphia and Laodicea represent the conditions of the end of the church-age: Philadelphia, the faithful, who will escape the great tribulation; and Laodicea the mass of professing Christendom (2 Tim. 3:1-5) whom the Lord will spew out of His mouth. This is worthy of consideration. Aside from this, however, the messages to the Seven Churches hold the Lord's last word to all the churches everywhere throughout the age. The church-conditions here examined and set in the light of His countenance, sum up "the things that are." (1:19). And henceforth we have to do with things that "shall come to pass hereafter." (4:1).

PERSONAL AND HELPFUL THOUGHTS

What could be more soul-searching than these seven messages? Here is an inexhaustible mine of truth, for doctrine, reproof, correction, for exhortation, warning and encouragement. This is the great all-comprehensive word of Christ to all His churches, and to every Christian that "hath ears to hear."

Not only every congregation but every single Christian can be classified under one of these seven main types. Am I an Ephesite? or am I of Pergamum? or a Sardisite? or a Philadelphian? or would the Lord class me with Laodicea? Think on that.

Though the Lord is speaking to the whole church the promise to the overcomer in each case is addressed to the individual; to any one and to every one that overcomes. "Behold I stand at the door and knock," He says to the whole church. Then, to the individual, "If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." None of us have to wait till the whole church repents. Anyone of us can respond now.

He that holdeth the stars in His right hand, that walketh amid the seven golden candlesticks; whose burning eyes search the reins and the hearts; who is the Overseer and alone holds jurisdiction—it is to Him we need to look; Him only we must please. No other standards will count at all when we are weighed and measured. Are we not apt to forget this?

He that overcometh. In the end when all is said and done and sifted there are just two kinds: the overcomers and the overcome. Should the Lord come today in which class would I be found?

Overcoming implies difficulty and resistance. There is no land of spiritual ease where we may follow after holiness without hindrance or conflict. "Sure, I must fight if I would reign." God wants you to overcome where you are, in the difficulties and trials in which you find yourself today. Do not imagine that you would do better if your situation were different. Overcoming means here and now.

"This is the victory that hath overcome the world, even our faith." (1 John 5:4). "I can do all things in Him that strengtheneth me." Phil. 4:13.

Conflict, victory, crown. Do you complain of your difficulties? Know that the Lord has carefully gauged your troubles, and will not suffer too much to come upon you. And He is with us. Through Him "we are well able to overcome." (Num. 13:30). We are "more than conquerors through Him who loved us."

"This is my beloved Son, hear ye him." It is the Son of God that speaks to us here: shall we hear Him?

"Judgment must begin at the house of God." Here is the judgment of God's house and the issues of it when the Lord returns. But "what shall be the end of those who obey not the gospel? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The answer is to be sought in this book.

Our Father: In the presence of these searching words of our Lord Jesus our hearts fail us. Yet we know that He is not only full of truth but also full of grace toward us. Of His fullness would we all receive, grace for grace. If the humble ones of Sardis could please Him, if the remnant in Thyatira and in Sardis, if the congregation of Philadelphia, though by nature no better nor stronger than we, we too shall be upheld and we shall overcome through Him that loved us. Keep us in this faith, give us eternal good comfort and hope through grace, and shed abroad thy love in our hearts through the Holy Spirit which is given unto us, so that our love may not decline but that we may know thee better and love thee more and more unto the end. In Jesus' Name.

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THE PICTURE SHOW AND THE DANCE

EARL C. SMITH

Is it right to attend picture shows? Not if it is wrong to put yourself in the way of temptation to evil. Not if it is wrong to support an institution the active participants in which have never succeeded in being clean. That the show exerts an evil influence, no informed and unprejudiced person denies. The only defense that we have ever heard made is that it is educative. We would by no means deny that; but we rather lament it. Education is not all good. It is more nearly all evil. A man who is sold to the picture show idea warns the young men that they will have to compete with the picture show actor, and he encourages them to do it. He says, "The young lady goes to the picture show and sees the young man in the show act toward ladies in a way that men do not ordinarily act toward ladies. She thinks that is the way all young men, except the one who calls upon her, do. She wonders why he does not treat her as the picture show man does his lady friend. She keeps seeing that sort of thing in the show until she demands that her friends do as the man in the show. Thus the young man is forced to compete with the show actor." We guess the ladies are also. The actor acts a false idea of society and educates society to adopt that false idea, which then becomes the normal way of living, thus corrupting society. It is not good.

We are told that there are good shows. That, we are not inclined to deny. But, if the institution that produces those good plays is such that the active participants are invariably corrupt, shall we support such an institution? A man, well acquainted with the theatre, in defense of the stage, said, "It is wrong to judge actresses by the same moral canons that we judge other women by; for what would be wrong in other women would be right in actresses, for it is a part of their art." Thus he confesses that it is a part of the art of the actress to do what is morally wrong for women to do. Shall we support an art a part of which is to do immoral things? It has been said by a leading dramatic critic of England, "It is practically impossible for a woman to remain on the stake and retain her womanly modesty." Shall we support such an art? It is not good.

Is it right for Christians to participate in or encourage dances? Just a question or two will be sufficient at this point. If you were to see your wife in the attitude that she takes at the dance toward some other man than yourself, at any other place than at the dance, what would you think, what would you do? Would it be any better for your daughter? Is an institution that forces its women and girls to take an attitude toward men that is intolerably suggestive of immorality good?

P. S. We would think that men and women's swimming together is equally as suggestive of evil as these things. A farmer near a little city in Oklahoma, had to ask a preacher of the city

and a select group of his church members not to come to his pond to swim. Shame! It was not because he cared for the swimming; the boys often came to his pond for swimming. Is it good to do what decent men of the world think is intolerably suggestive of immorality? God says, "Take thought for things honorable in the sight of all men." Rom. 12:17. Do you suppose a swimming-pool preacher could ever save that farmer, or any other good solid character like him? It is not good.

PUTTING THE JUDGMENT BEHIND

CHAS. M. NEAL

"It is appointed unto men once to die, and after this cometh judgment." Heb. 9:27.

FOUR FEARFUL WORDS

In our text there are two fearful words—"Death" and "Judgment." In the context two other hard, fearful words are under consideration which add strength and terror to the ones named. In another and more concise statement these two words appear where their relation is pointed out clearly. We present it here in connection with our text as supplementing the context. "Therefore as through one man sin entered into the world, and death through sin; so death passed unto all men, for that all sinned; for until the law sin was in the world; but sin is not imputed when there is no law." (Rom. 5:12, 13). Unless something can be done these hard, fearful words stare every man in the face: *Law, Sin, Death, Judgment.*

FACING THE FEARFUL FUTURE

Judgment to come fills the soul with fear. Before Felix, Paul "reasoned of righteousness, and self-control, and judgment to come." And Felix, like all other men in sober moments, was "terrified" at the thought. There is indeed a judgment to come; fellow-travelers, are you able to meet it? Before judgment to come lies *Death*. Death casts its shadow over every scene. To every sinful son of Adam death must come. There is no time to prepare for judgment after death; and since death may occur at any moment the double fear of death and judgment is an ever-present fear of every sinner. *Sin* gives death its "sting"—sin adds terror to death and doom to judgment. *Law* is the strength of sin, and so long as law reigns sin remains. "The sting of death is sin and the strength of sin is the law." (1 Cor. 15:56). The sinner, not having accepted grace, is yet under law. Sin therefore remains and death is sure, followed by judgment and doom. Before every sinner there lies a broken law, a God-forsaken death, a Christless judgment, and an eternal doom. It is no wonder that terror reigns when these facts are faced.

A FEARFUL FUTURE PUT BEHIND

"The sting of death is sin and the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The law must be taken out of the way or sin must reign,

death must sting and judgment doom. In Christ, grace overshadows law. Those in Christ are "not under law but under grace." "What the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Victory over the law is through Christ's sinless life and sacrificial death. (Jno. 1:17; Rom. 6:14; 8:3; Col. 2:14; Heb. 2:14, 15).

Grace displaces law but grace cannot avail if sin remains. Christ's blood answers for sin, all sin of all people, but to make it effective personally it must be personally appropriated. "The grace of God hath appeared bringing salvation to all men." It is sufficient for all but is efficient only to those who believe. Personal appropriation by faith in the blood brings salvation. "By grace are ye saved." Sin forgiven of God is forgotten, and sin gone death loses its sting. Victory over sin is by faith in the blood. (Jno. 1:29; 1 Pet. 1:18; Tit. 2:11; Rom. 3:21-28; Eph. 2:4-10; Heb. 2:12; 1 Jno. 5:4).

Death must be removed from the scene. With the law gone and grace operating, sin is forgiven and forgotten, and death has lost its sting. Death for the believer therefore is stingless, victorious and glorious. But with all this no one enjoys the thought of death's embrace, for death is an enemy. But Christ has "abolished death," and removed it from the scene of the Christian's vision. It is no longer a certainty that the believer shall die. He may die but not necessarily. Nowhere in the Bible does the Lord tell Christians to prepare for death. The Lord's coming is held before every Christian as the ever-imminent escape from death. Saints who are living at that time will not die or "sleep." If while they wait for Him death overtake us we can shout victory as we fall, for death is stingless, victorious, and glorious. Such a death is "swallowed up in victory." (2 Cor. 5:14; 2 Tim. 1:9, 10; 1 Cor. 15:50-58; 1 Thess. 4:13-18; Tit. 2:11-13).

Judgment to come must be removed from the scene. And blessed be His name, this also has been done. If a stingless death removed the fear from judgment the removal of judgment ought to make us shout for joy, as indeed it does. That is why we are penning these lines. It is a joy we crave to share. There is no clearer promise in God's word to the believer than that in which he is exempted from judgment to come. We give you here the exact words of Christ: "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life." This exemption is based on the work of the cross and the judgment of sins which took place at that time. Of course the acceptance of it is required to make it effective. (Jno. 5:24; 2 Cor. 5:21; Jno. 12:31, R. V., Margin).

The believer's works must come into judgment as is elsewhere plainly taught (Rom. 14:10; 2 Cor. 5:10); but his own salvation and exemption is assured by his keeping under the ac-

cepted blood. He has also a present judgment which is chastisement from God. (1 Pet. 4:17 with 1 Cor. 11:31, 32). The bringing of a future judgment back into the present is set forth with amazing clearness in the salvation of the firstborn of Israel. A judgment on Egypt was coming. Every firstborn of man and beast were to fall under this judgment. That future judgment for Israel's firstborn was brought back into the present and placed behind them by the death of the Lamb and by abiding under the shelter of the blood. So may every trembling sinner do with the judgment to come. The Lamb has been slain; will you appropriate the blood? (Ex. 12:1-14 and 24:30; 1 Cor. 5:7).

It has become possible for blood-sheltered souls to go to heaven in a moment without death or judgment. This will be the experience of saints who are alive when the Lord comes. At that time the living shall be changed in a moment, and given new and glorious bodies in the same moment. There is no death and no judgment for them. The sleeping saints will be raised with glorious bodies like Christ's, hence no judgment to come for them. They are exempt by the blood of the Lamb. Sum up these facts. With the Law gone, sin has lost its power; with sin gone, death has lost its sting; with death gone or rendered stingless, judgment has lost its terror; and with judgment gone it has become a possibility to go to heaven in a moment without death or judgment. (1 Cor. 15:50-58).

Hebrews 9:27 does not stand alone. Verse 28 immediately follows and adds much to the former. In the light of the foregoing let us study briefly the paragraph of the text. (Heb. 9:23-28). Christ's offering puts away sin forever. (Ver. 26). The general rule for men in sin is death, followed by judgment (Ver. 27). This general rule has an exception "to them that wait for Him." (Ver. 28). His second coming to "waiting ones" is "unto salvation." (Ver. 28). To those who do not wait for Him, His second coming is unto death and judgment. (Ver. 27). This exemption from future judgment is for waiting ones under the blood shelter on the basis of their belief and of Christ's death.

The general rule for all men is this: Before them lies law, sin, death, judgment, doom. Those excepted by the blood have before them, Christ's coming and salvation. Behind them lies law, sin, death, judgment, doom. In which class are you?

MRS. LAURA BURGE

Mrs. Laura (Gambill) Burge, wife of Brother J. M. Burge, responded to her Master's call and went home July 10, 1929, aged 62 years, 5 months and some days. Sister Burge was a member of the Ellis, Indiana, congregation, and yet, because of her much help in many ways past the telling, other congregations feel that she was theirs too and by them she will be much missed as well as by the home church. How very fine it is that her works will live on and continue to bear fruit to her account! How good to know that Brother Burge, Orlena, Edith, and Eulala, as well as hosts of relatives and friends, are on the Way and will join her in the glory "when the waiting time is over" which "at most will not be long!" "Weeping is but for a night; joy cometh in the morning." Praise God! **Stanford Chambers.**

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Say, reader, it is actually, solemnly, seriously true that John Sherriff needs a helper—rather two of them—on account of advanced age, bodily infirmity, increased volume of his work and the great crying need which has been existing all these 30 years for more workers in the dark continent. Who answers the call?

"We've had 6 baptisms in the last month."—*Pauline Fox.*

** Returning from Hong Kong to the interior, Bro. Broaddus passed through the lines of two armies and was facing at last report the possibility of a battle in Kwai Hsien where he lives. They are trusting God and are undisturbed, but don't you think another man is needed in that large inland field? ** "We had the great joy of baptizing two men."—*Virgil Smith.* One of them had read the Bible through and the New Testament several times. ** Bro. Cassell, in the Philippines, should have some one to co-operate with him. Bro. Langpaap, in the Hawaiian Islands, also wants a man. ** "A much greater work is being done in Japan than I expected to see."—*Chas. Gruver.* ** Bros. Boyer and Smith are operating in several sections of Brazil while Bro. Johnson has isolated himself where no English is spoken to acquire the Portuguese language. Sometimes there is prospect of mob violence from the ignorant and excitable natives whom the priests encourage against the missionaries. Let us answer the opposition with new workers this year in Brazil. ** Bro. Sherriff is taking over a mission at Salisbury with some 60 members. Four recently accepted Christ. The 4th grade native teacher will cost \$15 a month. What church will promptly seize this opportunity? ** The Scotts would welcome a sensible young woman to work with them and be a companion for Helen Pearl—and the opportunities are great. ** "They are perishing all around us. We can't reach them all."—*O. D. Bixler.* ** Canton, China, is a city of vast opportunities and Benson and Oldham need another family to assist them in the big work undertaken. ** A trifling waste (1c daily) from conservative disciples in the P. S., if saved would furnish \$150 each a month for 1,000 men and women abroad. Use economy and lay up your treasure in heaven. ** To build a great work in a heathen land, new forces should go annually and we are soliciting a married couple to volunaeer for North China to work with Wright and Gruver. ** Your mission work abroad is increasing. It will grow faster if you work and pray more. ** Several valuable missionary packages here await the postage to ship them. Everything counts. Please enable us to clear these shipments at once. ** Herman J. Fox and family are working towards the coast and—Japan. ** "We are much encouraged in the face of seemingly insurmountable difficulties."—*O. S. Boyer.* ** Please make prayer for the missionaries (specifically) a regular feature in

your meetings. They crave nothing else so much as prayer and they face difficulties of various kinds, financial, physical, etc. ** Preacher: If, upon arrival at Bethel for the protracted meeting, you find the church has not been observing the Lord's Supper, what are you going to do about it? If they have been receiving members unbaptized, what are you going to do about that? If they have not been helping in the missionary work, *what are you going to do about that?* Are Christian doctrine and practice such that churches and preachers may select what they like and repudiate by neglect and indifference the remainder or are we to declare "the whole counsel of God?" ** But before you go on why not settle that question? Why call ye him "Lord, Lord," and do not the missionary thing he commanded and for which he died? What value the Lord's memorial supper to one who refuses to do the missionary or any other work Jesus assigned? Get this settled before passing on to the feast elsewhere awaiting in this magazine. Souls are *dying*. How much are you to blame for their *damnation*?

MARGARET BROADDUS LETTER

Greetings to all of you from all of us. We are now beginning our fourth month of interior work and are much more satisfied here than we were at the coast because it is a more neglected field. The work here is not as satisfactory as we hope it will be, for the reason that we are unable to live in the town where we have opened up work. The Lord willing, we hope to repair the house we have rented in that town and move there before the end of the year.

War clouds have been gathering in South China for some weeks but we know very little about the proceedings. We do know all the boats have been taken over by soldiers and that very little mail has come through lately. Missionaries have been ordered out of some parts of three provinces, this being one of them, but we are not in that district. We heard today that the women and children were strongly advised to leave Wuchow, the principal city between here and Hong Kong on the West River, also that an attack was being planned on Nanning, the capitol which is above us on the river. Getting out of Wuchow would be difficult as no boats are running. The same is true here, we could not get out if we wanted to, but we don't want to. Oh, that China might have peace! May God in His wisdom prepare their hearts for the acceptance of His Word, whether it be war and suffering or peace and prosperity that makes them ready.

Margaret Broaddus.

BOYER LETTER

Please note our change of address to Pedra, Alagoas, Brazil. It is hard to leave such children of God as the Johnsons and the Smiths but we feel the Lord wants us to work here. We are about forty miles from Paulo Affonso, two hundred and fifty miles from Garanhuns and about five hundred miles inland from the city of Pernambuco (Recife) on the coast. Bro. Johnson is still farther inland studying Portuguese forty miles from any one speaking English. This is a heroic way of learning this language but one that brings results. Our two children are still in Paulo Affonso going to school. No better teachers than the Smiths could be found anywhere. But seven meetings a week with three Bible classes two miles away and much visiting is enough for them and we are praying for some child of God in the States to aid in this work. Every letter received to date has been answered. If you failed to get our answer, please write again. O. S. Boyer.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF AUGUST

Lesson 5.

August 4, 1929.

BELSHAZZAR'S FEAST. (Temperance Lesson)

Golden Text: Be not drunken with wine, wherein is riot.—Eph. 5:18.

Lesson Text : Dan. 5:17-28.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19 and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20 But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21 and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23 but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from before him, and this writing was inscribed.

25 And this is the writing that was inscribed: mene, mene, tekel, uphar-sin.

26 This is the interpretation of the thing: mene; God hath numbered thy kingdom, and brought it to an end.

27 Tekel; thou art weighed in the balances, and art found wanting.

28 Peres; thy kingdom is divided, and given to the Medes and Persians.

Questions and Brief Comments.

Read the first sixteen verses in class.

Verse 17. To whom was Daniel speaking? What "gifts" and "rewards" did he mean? (See v. 7. Also v. 29).

Verses 18, 19. Daniel rehearses the greatness of Nebuchadnezzar. Who had bestowed all that glory and majesty on him? How far did his authority extend? What was the nature of Nebuchadnezzar's government? (Autocracy, or, unlimited, absolute monarchy.)

Verses 20, 21. Where do we read about this episode in Nebuchadnezzar's life? In Dan. 4). What lesson did God teach them?

Verses 22, 23. Did Belshazzar know all this? Yet what did he do? Why was he more guilty than his father had been?

Verse 24. When was the part of the hand that wrote sent? From whom was it sent?

Verses 25-28. What did the writing mean? In whose balances was Belshazzar weighed? How did he weigh up? What did God decree as to his kingdom? How soon after did this happen? (That night. See vs. 30, 31).

PERSONAL AND PRACTICAL POINTS.

Sin against light. Ignorance is not an excuse for sin, but it is a "mitigating circumstance." Nebuchadnezzar's pride, though severely punished, was not as guilty as Belshazzar's, who in his drunken arrogance defied God. Belshazzar had the lesson God had taught his father before him. He "knew all this"; yet he went right on exalting himself against God.

The Handwriting on the Wall. How quickly and suddenly God can turn the scoffing and blasphemy of man into abject terror! So some day, in a moment, will He bring to naught all man's pride and glory, and great and small will cry for the mountains to fall on them and the hills to cover them. (Rev. 6:16, 17). "Enoch, the seventh from Adam" prophesied of this. (Jude 14, 15). "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Ps. 46:10).

Weighed in the balances. So shall we all be weighed some day and with God's balances, not ours or man's. (John 12:48).

SECOND LORD'S DAY LESSON OF AUGUST

Lesson 6.

August 11, 1929.

DANIEL AMONG THE LIONS.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

Lesson Text: Dan. 6:10, 16, 16-23.

10 And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled together, and found Daniel making petition and supplication before his God.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Questions and Brief Comments.

Read Dan. 6:1-9 in class.

Verse 10. When Daniel heard that the law was passed did he do exactly as before? What did he do, and how often? Why were his windows open toward Jerusalem? (1 Kings 8:48, 49).

Verse 11. Did his enemies see him? Had Daniel taken any trouble to hide it?

(Read verses 12-15 out in class).

Verse 16. Did the king do this willingly or was he compelled? (He could not change the law). What hope did the king express? How had Daniel served his God? ("Continually.")

Verse 17. Of what does this remind us? (Matt. 27:60-66). Was the law fully executed upon Daniel?

Verse 18. How did the king mourn? Did he have perfect confidence in what he said in verse 16?

Verses 19, 20. How soon did he go to the den? What did he cry when he came near? In what tone of voice?

Verses 21, 22. What had Daniel's God done for him? Why had God done this? Had Daniel offended at all against God or man?

Verse 23. How had Daniel "trusted in God"? (Vs. 10, 16).

Read the sequel, vs. 24-28.

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

NOTES ON LESSON 6.

THE SECOND GENTILE WORLD-POWER.

The world-power of Babylon (the government of the "head of gold" Dan. 2:32; 36-38) had passed on into the hands of the Medo-Persians, (the "breast and arms of silver," Dan. 2:32). "Belshazzar the Chaldean king was slain, and Darius the Mede received the kingdom." (Dan. 5:30, 31) As silver is inferior to gold (2:39) so was the Medo-Persian power inferior to the Babylonian. In what respect? As to governmental power, which was perfect and absolute and unified in the Babylonian head (Dan. 5:18, 19). The Medo-Persian was not so unlimited, as today's lesson shows. Thus the metals of the image of Dan. 2 decrease in governmental value, but increase in intrinsic strength, until at the end even the strength is divided and lessened by the admixture of clay to the iron in the feet and toes.

DANIEL "CONTINUED."

The times may change, but the man of God stands for ever. This truth is illustrated in Daniel's career. He outlived all sorts of perils, dangers, vicissitudes, changes. He was the "grand old man of Babylon" when that power passed away; now he stands pre-eminent and inviolable at the head of the Medo-Persian kingdom. Comp. Psalm 1:3; Prov. 10:25; 1 John 2:17. Whatever came or went—there was Daniel, true, strong, and stedfast. His career spanned the whole period of the captivity, from the first siege of Jerusalem by Nebuchadnezzar down to Cyrus who issued the proclamation for return of the captives. "And Daniel continued even unto the first year of King Cyrus." (Dan. 1:21).

PERSONAL AND PRACTICAL POINTS.

Daniel hated. God did not say His servants should never see trouble, but that He would deliver them out of it. It fell to the lot of most of God's faithful servants (most especially His holy Servant Jesus) to suffer at the hands of cruel enemies. But God never failed them.—See how Psalm 91:14-16 was literally fulfilled in Daniel's case.

A Man of Prayer. All the great men of God were also great men of prayer. Abraham, Moses, Samuel, David, Elijah, knew the way to the "mercy-seat." Was that the secret of their greatness? Daniel prayed and gave thanks regularly three times a day with his windows open toward Jerusalem; and he would not give up this practice though it should cost him his life. Daniel knew where his strength came from. See also his wonderful intercessory prayer in Dan. 9, and his three weeks' season of prayer, Dan. 10.

What part does prayer play in my life? The man who trusts in God is bound to pray. God's blessings come in answer to prayer. Too busy? Surely not busier than Daniel who had the care of an empire on his shoulders. A great man who set aside three hours out of his day for prayer was asked how he could afford to do it. "I can't afford not to do it," he answered. There would be more joy, more peace, more power, more wisdom, more victory, and fewer nervous break-downs if there were more prayer. Prayer is not a luxury, it is a necessity. "Pray without ceasing. In everything give thanks."

Daniel's faithfulness. His enemies went over his books examining every item and detail, but found nothing on which to accuse him. What a testimony to his careful, conscientious performance of his daily duties! Such a man is a treasure, and a big credit to his God. And what a compliment they passed on him when they concluded that the only point on which Daniel could be held by them would be "concerning the law of his God." They knew that on that he would defy the world and all it could do.

Daniel foreshadowing Christ. The law was fully executed on Daniel:

he was cast into the lions' den, the stone was placed upon its mouth and the seal put on it. Further than that the law could not go. The fact that the lions did not destroy him does not affect the matter. Moreover, the law having been once executed upon him, he was thenceforth for ever free from it. The analogy between that and Christ's death and resurrection is plain; for so was the Law executed upon Christ when He went down into death for us; so was the stone laid on His tomb and sealed down by the world-power's seal. But it was not possible that He should be holden of it.

"Up from the grave He arose

With a mighty triumph o'er His foes,"

having abolished in his flesh the law of commandments, and having won the victory on behalf of us all.

QUESTIONS FOR CLASS USE.

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| 1. Read Dan. 6:1-9. | 12. Why did the king mourn? |
| 2. Did Daniel hold a high position? | 13. What did he do next morning? |
| 3. Who tried to overthrow him? | 14. What did he cry? |
| 4. Could they find any unfaithfulness in his work? | 15. Give Daniel's answer. |
| 5. What trap did they lay? | 16. Was Daniel at all injured? |
| 6. Did Darius pass the law? | 17. Read the sequel from v. 24 on. |
| 7. Could he himself alter it after it was passed? | 18. Mention some great points of Daniel's character. |
| 8. Did Daniel quit praying then? | 19. In what does Daniel's experience foreshadow Christ's death and resurrection? |
| 9. What did he do? | 20. Do I feel the necessity of prayer and make time for it? |
| 10. Why was he cast into the lions' den? | |
| 11. Was the king glad to do that? | |

THIRD LORD'S DAY LESSON OF AUGUST

Lesson 7.

August 18, 1929.

THE RETURN FROM CAPTIVITY.

Golden Text: Jehovah hath done great things for us, whereof we are glad.—Psa. 126:3.

Lesson Text: Ezra 1:1-6; Psa. 126:1-6.

1 Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4 And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-

Questions and Brief Comments.

Verse 1. Who was Cyrus? When did Jehovah stir up his spirit? See Notes.

Verse 2. What did Cyrus say Jehovah had given him? What charge had he received from Jehovah? How did Cyrus know that? (From Isaiah's prophecy, Isa. 44:28; 45:1).

Verse 3. Was the edict compulsory? (No—it was permissive). Did all avail themselves of the privilege? (Comparatively few—the total number about 50,000).

Verse 4. What charge did Cyrus lay upon those who remained behind?

Verse 5. Who responded to the call? What three tribes are mentioned? Why "Judah and Benjamin"? (They formerly constituted the kingdom of Judah, which was carried captive to Babylon by Nebuchadnezzar.) Why the Levites? (They were the priests and temple-keepers, who for the most part had lived in Judah and were carried captive with them). Who

will-offering for the house of God which is in Jerusalem.

5 Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6 And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Psa. 126. When Jehovah brought back those that returned to Zion, We were like unto them that dream.

2 Then was our mouth filled with laughter,

And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for them.

3 Jehovah hath done great things for us,
Whereof we are glad.

4 Turn again our captivity, O Jehovah,
As the streams in the South.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing seed for sowing,
Shall doubtless come again with joy, bringing his sheaves with him.

stirred their spirits to go?

Verse 6. What did the neighbors and the Jews who remained do for them?

Psalm 126. This psalm anticipates the glorious day of Israel's return and restoration. (See Notes).

Verses 1-3. Why did their return to Zion seem like a dream to them? How did they express their gladness? What were the people among the nations forced to confess? Were they right in thinking that God had done great things for Israel?

Verse 4. What prayer does the psalmist offer? What is meant by the comparison, "as streams in the South"? (The dry water-courses of the desert that are suddenly filled with torrents.)

Verses 5, 6. What does he say about sowing and reaping? Is sowing often done in tears? When does the rejoicing come? How will Israel feel when her long suffering and discipline are over? (Isa. 35:10. Comp. Jer. 29:11).

NOTES ON LESSON 7.

1 CYRUS.

Nearly 200 years before he was born God had mentioned him by name (Isa. 44:28; 45:1-6). Daniel was still living when Cyrus came into power (Dan. 1:21). No doubt Cyrus learned of the God of Israel and His marvellous doings in Daniel's case, and the predictions concerning himself; and this may have been the means used of God to stir up his spirit. God can move and direct the hearts of kings and potentates. (Prov. 21:1). He stirred up Cyrus in order that His word might be fulfilled at the right time. The 70 years are over—so here comes the proclamation to the captives to return.

2. WHEN THE LORD TURNED THE CAPTIVITY OF ZION.

This return from the Babylonian captivity, as notable as it was, was but the foreshadowing of the much greater return and restoration which is foretold in glowing terms by the prophets. (Isa. 11:11, 12; Jer. 30:3, 10; 32:37-42, etc.) The return from Babylon was meagre and limited, confined almost entirely to a remnant of Judah and Benjamin. Nor did they prosper very much, nor did they ever own and possess their land any more, but were only tenants in it, heavily taxed, and for many years (in the Maccabean times) suffering extreme persecution. (Neh. 9:32-37). Those who think that the return from Babylon fulfilled the glorious prophecies of Israel's restoration either do not know how small and poor, comparatively, that restoration was, or else they can not think that God's promises and prophecies are much worth.

PERSONAL AND PRACTICAL POINTS.

Jehovah stirred up the spirit of Cyrus. The hearts of kings are in Jehovah's hand. (Prov. 21:1). And indeed the hearts of all men. When He gets

ready He can compel, as He did Pharaoh, or move the hearts as in this instance. He is at no loss to carry out His purpose.

That the Word might be accomplished which He spake by Jeremiah. He told Jeremiah that He would watch over His word to perform it. (Jer. 1:12). So when the day and the hour arrived He fulfilled it. The word of Jehovah is absolutely trustworthy. All His predictions of the Coming of Christ, of the Day of the Lord, of judgment, of heaven or hell, are true. They will be fulfilled in their season. Are you banking on God's word?

To do them good in their latter end. God proposed to work with Israel by judgment and chastisement until they would humble themselves and return to Jehovah. He chose them in the furnace of affliction. (Isa. 48:10). Some day they will call all God's dealings with them to mind and will turn to Him with their whole heart and "then Jehovah thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the peoples whither Jehovah thy God hath scattered thee," and will give them their land and they shall possess it, and He will do them good and multiply them above their fathers, and will circumcise their heart to love Jehovah with all their heart and soul. (Deut. 30:1-6). "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." (Jer. 29:11).

Sowing in tears, reaping in joy. Sowing time is a time of loss and unrequited labor. It is also a time of tears. All of God's servants have had to sow in tears. All the prophets of old knew what it meant, and our Lord Jesus sowed in tears, and Paul, and every faithful servant of Christ. But so much the greater at last is the joy of the harvest.

"Go then even weeping, toiling for the Master,
Though the loss sustained our spirit often grieves,
When our weeping's over He will bid us welcome,
We shall come rejoicing bringing in the sheaves."

QUESTIONS FOR CLASS USE.

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| 1. Who was Cyrus? (V. 1). | 11. What is the general subject of Psalm 126? |
| 2. When was this? (§1). | 12. How do the returned captives feel? |
| 3. Who stirred up Cyrus? | 13. Are they very joyful and glad? |
| 4. How did God stir him? (§1). | 14. What is said about them among the nations? (V. 2). |
| 5. What proclamation did Cyrus make? | 15. Did they themselves also realize the fact? (V. 3). |
| 6. Did they all have to go back? | 16. What is said of sowing and reaping? |
| 7. Did very many go? (§2). | 17. Do God's servants often sow in tears? |
| 8. What help must those who remained give those who went? (V. 4). | 18. What will the reaping time bring? |
| 9. Of what two tribes were most of those who responded? (V. 5). | |
| 10. Did their neighbors willingly help them? (V. 6). | |

FOURTH LORD'S DAY LESSON OF AUGUST

Lesson 8.

August 25, 1929.

REBUILDING THE TEMPLE.

Golden Text: I was glad when they said unto me, Let us go unto the house of Jehovah.—Psa. 122:1.

Lesson Text: Ezra 3:10-13; 6:14-16; Psa. 84:1-4.

10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

Questions and Brief Comments.

Verse 10. When and where was this? (See Notes).

Verse 11. Who sang praises? Did they all sing together or alternately, to one another? What was the substance of their song? What did the

11 And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his lovingkindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12 But many of the priests and Levites and heads of fathers' houses the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Ezra 6:14-16. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

Ps. 84:1. How amiable are thy tabernacles,

O Jehovah of hosts!

2 My soul longeth, yea, even fainteth for the courts of Jehovah;

My heart and my flesh cry out unto the living God.

3 Yea, the sparrow hath found her a house,

And the swallow a nest for herself, where she may lay her young,

Even thine altars, O Jehovah of hosts,

My King, and my God.

4 Blessed are they that dwell in thy house:

They will be still praising thee.

people do? Why did they praise Jehovah?

Verses 12, 13. Did all rejoice? Why did some of them weep? (Because this new Temple was so much poorer).

Ezra 6:14. Who sustained and strengthened the spirit of the builders? (See Notes). Was the work carried through? What two kings had made decree that this should be done?

Verse 15. When was the temple finished?

Verse 16. How was the dedication celebrated?

Ps. 84:1, 2. What was the loveliest place on earth to the psalmist? Why? (God was there. Exod. 24:24 and comp. Ps. 42:2-4; 26:8; 27:4).

Verse 3. What is meant by this? (The feeblest of creatures, and the poorest and least, can find rest and welcome in God's house.)

NOTES ON LESSON 8.

1. THE REBUILDING OF THE TEMPLE.

Soon after the homecomers from Babylon's captivity had arrived in the land of their fathers (see last Lord's day lesson) they made arrangements to resume the worship and service of God. First of all they builded the altar, that they might offer the sacrifices. (Ezr. 3:2, 3). "But the foundation of the temple was not yet laid." (Ezr. 3:6). The rebuilding of the temple began soon after that. (At this point begins today's lesson). The work of building was first hindered (4:4) then stopped (4:24) by royal decree, through the malice of the Jews' adversaries, the Samaritans; but the prophesying of Haggai and Zechariah started the work anew, and the builders were justified and authorized by a new royal decree (Ezr. 5 and 6) and they finished the work in the sixth year of Darius. (Ezr. 6:15).

2. HAGGAI AND ZECHARIAH.

These two prophets stirred up and sustained the faith and courage of the returned remnant with messages from God so that they went on with the work and completed the temple. Zechariah has been called "the prophet of hope". Haggai's little prophecy can easily be read in connection with

this lesson. See his rebuke to the listless and timid people, and their obedience, and God's approval and encouragement of them for this.

PERSONAL AND PRACTICAL POINTS.

The temple was the house of God, the heart and center of the nation. It was the place of God's presence in their midst, where He met the people to bless them. (Exod. 24:24). It was God's foothold, as it were, on the earth, His base of operation. God was greatly interested in His house; and those who loved God also loved the temple. (Psalm 26:8). What is the house of God today? 1 Tim. 3:15. Read 1 Cor. 3:16, 17. Are we zealous for the house of God? What have I done to build it up?

The poverty of the second temple. The old people who had known the temple of Solomon wept when they saw the foundation of the new temple. The old rabbis said that four things were wanting in the rebuilt temple: 1. The Shechinah (the cloud of glory). 2. The Ark. 3. The Holy Fire. 4. The Urim and Thummim. The Shechinah which used to rest upon the Tabernacle (Numb. 9:15) was the symbol and manifestation of the Divine presence. As for the ark of the covenant—it disappeared at the time of the captivity, how or whither nobody knows. It was not mentioned among the vessels that were taken to Babylon by Nebuchadnezzar or brought back at the return, nor is it ever mentioned or heard of again. The holy fire (see Lev. 9:24 and 10:1) never came again; and the "Urim and Thummim," two precious stones in the priest's ephod or breastplate by means of which Jehovah indicated His will and gave answers also was never again heard of. (Comp. Ezra 2:62, 63). Was it not disheartening? "Who is left among you that saw this house in its former glory? and how do ye see it now? Is it not in your eyes as nothing? Yet now be strong . . . and work: for I am with you, saith Jehovah of hosts." (Hag. 2:3, 4). Compare Isa. 50:10.

The Church today. Like the rebuilt temple it lacks some of the supernatural demonstration and glory that graced the church in its beginning. Yet the Lord is with all those who build according to His will and word upon the old foundation—for other foundation can no man lay than that is laid, Christ Jesus. (Matt. 16:19; 1 Cor. 3:11).

QUESTIONS FOR CLASS USE.

1. Did the returned exiles wait long before they began to rebuild? (¶1).
2. What did they build first? (¶1).
3. How did they celebrate the laying of the foundation? (Vs. 10, 11).
4. Did all rejoice? Who did not, and why not? (Vs. 11-13).
5. What two prophets encouraged the people to go on building?
6. How had the work of building been interrupted? (¶1).
7. When was it completed? (V. 15).
8. What is said of the dedication? (V. 16).
9. Why was the temple so important? (See "Personal and Practical" Notes).
10. What is God's house today? (1 Tim. 3:15).
11. Was the second temple as grand an edifice as the first?
12. But was it worth building?
13. Should we work to build up the church, even though we do not seem to accomplish very much?
14. Read Haggai 2:3, 4.
15. What is Ps. 84:1-4 about?
16. Did the psalmist appreciate God's house? Do we?
17. What does he mean in v. 3? (See comments).
18. Who will for ever be praising God?

CONNECTIVES OF ENGLISH SPEECH

Don't forget the importance of the little connecting-words: without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skillful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.90.

THE WORD AND WORK

WIDER!

From its beginning in New Orleans twenty-one years ago until now, The Word and Work has been a kind of partnership effort. It has continued and increased through the prayers, gifts, and labors of a growing host of friends. These friends are in Louisville and throughout Kentucky; they are in every state, and in all the world, almost. They believe in its message, its spirit, its attitude, its stand for "the whole counsel of God," its emphasis upon the great enduring things—faith, hope, love; its faithful presentation of God's sure word of prophecy, in the light of the tremendous things that are coming to pass in our world. They believe in its editor—as a man, and as a writer unexcelled in the field of religious journalism; and many of them feel that *he ought to have an immensely larger hearing* through the religious press. They do *not* believe that he is inspired, infallible, or perfect, or that he knows anything that cannot be known or found by any like humble and thorough student of the Bible. But they do believe that the editor of The Word and Work is a profound and careful student, with unusual powers of concentration and study, and a rare gift with the pen. For many years as front-page editor of the Gospel Advocate, and for twelve years as editor of this magazine, his gripping, spiritual paragraphs have been the inspiration, the comfort, and the joy of thousands.

Of course, Brother Boll knows nothing of this article—he is far away in Texas! He would not sanction anything said in his praise; nevertheless—"what I have written I have written," and all who know Brother Boll will say "Amen" as they read this. The purpose is not to praise; but to stir those friends who know these things to bestir themselves in the interest of a vastly wider circulation. Brethren, R. H. Boll's day, and our own, will soon be past—even if this dispensation goes on without divine interruption. We shall not soon see the like of him again, nor find a helper in the gospel so able and so worthy: For the sake of souls, of Truth, and of the Church of God, let us give wings to his words while we may; let us pray and let us labor boldly for the doubling and redoubling of The Word and Work's reading list. If the paper speaks not "truth in love," if it is not such a messenger as you wish it were, if there is anything about it to be ashamed of, let us know about that; but if in teaching, spirit, attitude, and fruits, it is what we think you think it is—a high-toned, ably edited little religious journal—why should you be ashamed to show it to your friends, to solicit their subscriptions, to invest in gift subscriptions, to communicate of your means in order that its borders may be greatly enlarged—to the eternal praise of Jesus Christ our Lord. Some of us are giving our lives to this work: Are you with us in this?

E. L. J.

“JESUS BIDS US SHINE”

“His lamps are we,
 To shine where He shall say.
 And lamps are not for sunny rooms,
 Nor for the light of day;
 But for dark places of the earth
 Where shame and wrong and crime have birth;
 Or for the murky twilight grey
 Where wandering sheep have gone astray.”

WORDS IN SEASON

R. H. B.

THE LORD'S TEACHING ABOUT MONEY.

The Lord Jesus Christ spoke some searching words on the subject of money—teachings that have not been greatly emphasized, nor always fairly expounded. In fact it has been boldly asserted among us that the Lord's personal teaching along these lines belong to a former dispensation, and are no longer applicable after Pentecost—a position the motive of which is open to doubt. Everything however that the Lord Jesus Himself taught on this subject is also sustained in the apostles' teaching after Pentecost. “If any man consenteth not to sound words, even the words of our Lord Jesus Christ,” let him bear his judgment.

Among the Lord's various lessons concerning money and money-getting, we want to point out a few.

1. That no man can serve two masters—therefore “ye cannot serve God and mammon.” (Matt. 6:24). Now mammon is the god of riches, and mammon has become synonymous with money. No man can make both God and money his aim at the same time. The service of money is the most universal idolatry. It is the “love of money” which “is a root of all kinds of evil” (1 Tim. 6:10), the “covetousness which is idolatry.” (Col. 3:5). It is the service of another god. Whatever I trust in and look to for my help and support is my *god*, or (if it is Jehovah) my *God*. “If I had made gold my hope,” said Job, “and said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much . . . this also were an iniquity to be punished by the judges; for I should have denied the God that is above.” (Job 31:24-28).

2. That therefore we must not be anxious for the necessities of life—“for your life, what we shall eat, nor for your body what ye shall put on.” (Luke 12:22; See Matt. 6:25-33). Such anxiety turns our eyes to money for help and is itself an incipient form of covetousness and money-love. For the same spirit that makes us anxious when we lack the material means, makes us love and prize them when we have them, and eager always to get them. “Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15).

3. That money should not be hoarded but used. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal"—That is the one side of the teaching, the negative side. Here is the other: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal." (Matt. 6:19, 20). Now the only way we can lay up treasures in heaven is by using what we have in such a way as to make it count for God, for the good and blessing of our fellowmen (more especially the household of the faith, Gal. 6:10) and for the furtherance of God's work.

4. That money selfishly used (or kept) becomes a curse and a condemnation. This is set forth in the parable of the Rich Fool (Luke 12:16-21) and the story of the Rich Man and Lazarus. There is a great responsibility in the stewardship of money. Too easily do we lavish generous sums upon ourselves (and of course we are not called to account for it by *men*, "for men praise thee when thou doest well to thyself," Ps. 49:18) and make comparatively meagre use of our means for that for which God has placed us in power of it. We begin to want this and want that, and we must have such and such things—really ought to have them (we persuade ourselves), and think it true wisdom and economy, or what not, to invest in this or that luxury. That disposition grows on us until we are spending freely on ourselves and very scantily, if at all, for others; still like the Rich Man we wear purple and fine linen and fare sumptuously every day and for Lazarus, by the time our bills are paid (or are there even debts?) we have nothing left but pious sympathy. Too many are living on that plan. It is a "sowing to the flesh" for which in our own lives, and too often in our children also, we shall reap corruption.

5. That it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven. "How hardly shall they that have riches enter into the kingdom of God!" And at the disciples' amazement the Lord repeated, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." And that, put together, means, How hard is it for anyone to have riches and not trust in them! And therein lies the chief danger of possessions. We may still profess the true God, but in reality we are under the power of another—we are become the slaves of Mammon. Alas, how easily this is done, what a change it makes in a life; and who shall disengage our hearts from that bondage? It is so good to hear the Lord saying, "With men it is impossible, but not with God: for all things are possible with God." He broke up the long encrusted heart of Zaccheus and has done similar things all along. But great is the peril, and grave the responsibility of money. (Mark 10:23-27).

These are some, not all, of our Lord's teachings on money. He that hath ears to hear let him hear!