

JANUARY. 1930.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor and Publisher
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Entered at the Louisville, Ky., Post Office as second class matter.

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THREE GATES OF GOLD

If you are tempted to reveal
A tale someone to you has told
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Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer, and the next—
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell, nor ever fear
What the result of speech may be.

—Anon.

WORDS IN SEASON

R. H. B.

THE NEED OF AUTHORITY IN RELIGION

AUTHORITY in religion is a great desideratum and necessity. The assumed authority of the church of Rome is the secret of her strength. The absence (rather the disregard) of authority accounts for the disintegration of Protestant Christendom. The real controversy between Rome and Protestantism is as to *the seat* of authority—is it the Bible or the "church"? Rome claims it is the church—by which she means not the church as such, but the Roman hierarchy. She asserts that the Bible sprang from the church, not the church from the Bible. The church, she says, gave birth to the Word, the church is its custodian, the church's voice attests its genuineness, authenticity and Divine inspiration, she is its authoritative interpreter. Thus the final authority rests with the church. So teaches Rome, and by that she stands. But Protestantism declaring for the sole and Divine authority of the Scriptures has played fast-and-loose with the Scriptures and is declining into religious anarchy. That means the knell of doom.

THE CHURCH UNDER AUTHORITY

The true Christian stands upon the authority of the Word of God. He knows that the "church" (which is the company of the saved, gathered out of the world by the gospel, did not originate the Word, but, as all things were created by the word of God ("He spake and it was done") the church itself also is the creature of the Word. And the Word is not subject to the church—as though she had the right to pass on it, to modify it, to alter it

(Gal. 1:8, 9)—but the church is subject to the Word of God.* The Christian has for his only and final authority the Bible—endorsed to him and given to him by his Lord and Savior Jesus Christ. “For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything.” (Eph. 5:23, 24). The principle that the woman must learn in quietness with all subjection, that she is not to teach nor in any wise to usurp authority over man (1 Tim. 2:11-14) applies in the higher sphere also; the church teaches nothing authoritatively; she only voices the authoritative word of her heavenly Spouse, pointing all men to Him, and being herself in subjection to Him. He shines upon her; she reflects His light. He speaks; she hears and obeys, and by word and life bears her testimony of Him and for Him.

“INFALLIBLE INTERPRETERS”

But—we are told that an infallible Book needs an infallible interpreter, else it is no more infallible. Rome claims to be that infallible interpreter. Her interpretation, she asserts, are authoritative and final. The man on the street (we are told) may have his opinion, for example, as to what the law says and means; but that is neither here nor there. The court decides that, and in fine, the Supreme Court interprets the law officially and authoritatively. Thus (it is argued) the common man may have his views as to the meaning of God’s word, but there must be an official and authoritative interpretation. Rome arrogates that right and power to herself, of course. And, naturally, she makes much of the differences and dissensions that have always existed among the students of Holy Writ, and sets that fact up as proof that unless there be an authoritative interpretation no one can have certainty as to the Bible’s meaning, and the Word of God would therefore be no guide to anyone. Which implies that the Word of God is meaningless to the common man, a cryptogram to be read only by Rome’s official infallible interpreters.

THE WORD SENT TO THE COMMON PEOPLE

The reader of the New Testament will note the fact that the Word is always sent and addressed to the people themselves, to the rank and file of the church, never to an official body, or to any council of priests or leaders, or to inspired interpreters who were to hand down their findings and “interpretations” to the common people. A glance at the addresses of the New Testament books will reveal that fact. Luke and Acts is addressed to one Theophilus. Romans, “to all that are in Rome, beloved of God, called to be saints,” and it is the book itself, not merely the salutation that is thus addressed to all. In Corinthians—“the church of God which is at Corinth, even them that are sanctified

*The church is the creature of the gospel, incomparably inferior to the gospel. “The church cannot give more authority or force to a book than the book has in itself. A council cannot make that to be Scripture which, in its own nature, is not Scripture.” (Luther to Eck.)

in Christ Jesus. . . . with all that call upon the name of our Lord Jesus in every place." So likewise Galatians, Ephesians, Colossians, Thessalonians. (See esp. 1 Thess. 5:12). In the case of Philippians the rank and file of the church is specially addressed as distinguished from its bishops and deacons, who, however, are also included (Phil. 1:1). Timothy, Titus, and Philemon were individuals—the latter not even a preacher. Hebrews is unaddressed, yet is evidently written to the rank and file, as the concluding portion shows. And so on. Apostolic discourses (Acts 2, 3, 13, 17) were spoken to common sinful humanity. Could the people thus addressed rightly *understand* what was said to them? If *they* could understand God's messages without authoritative interpreters, why cannot men today? And if language were so indefinite that it could not be understood without authoritative interpretation, who would interpret the authoritative interpretation for us? Can only *men* talk one to another intelligibly, while God who has made us needs an "authoritative interpreter"?

PERSONAL RESPONSIBILITY

Another fact that negatives the pretensions of "authoritative interpreters" is that the people to whom God's word is given are each and all personally and directly responsible to God as to their reception of it and their obedience to it. No man, having heard the Word, can shift his responsibility on the shoulders of another on the pretext that "he deceived me," or "he told me it meant this or that." It is not what another man told him, but what God said to him that matters, and it is each man's business to ascertain that. (Read the story of the man of God in 1 Kings 13). It is "*everyone therefore that heareth* these words of mine" that is responsible for his disobedience of them, or accepted because of his obedience; and according as he deals with the word he heard he builds his house upon the rock or upon the sand, and according to that shall his end be. (Matt. 7:24-27). "He that . . . receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (John 12:48). If then they are thus personally responsible must they not have free and unhindered right to hear the word of Christ for themselves and to follow it as they hear? For in that day no man will be permitted to blame priest or church or preacher: it will be a question between him and God as to how *he* has dealt with *the word*. Moreover it is expressly stipulated that Christ's disciples shall acknowledge no Rabbi, no (authoritative) teacher, master, father, or spiritual overlordship of any kind (Matt. 23:8-10)—all things are to be referred to the teaching of Christ alone.

THE SITUATION IN THE NEW TESTAMENT

In strict accordance with these principles is the whole situation we find in the New Testament. The apostles deliver the message, but there their authority ceases and they stand aside. They cannot alter the gospel they have once for all delivered.

(Gal. 1:8, 9). They have no lordship over the faith of their own converts. (2 Cor. 1:24). All they could do was to point them back to the Word. If error came in they urged the word they had preached. (See Galatians, the whole epistle). If disputes arose they were not settled by a dictum, "*ex cathedra*," but by consultation, argument, and appeal to God's word. (Acts 15). Never was any matter referred to any authoritative council for verdict. All the apostolic admonitions to unity and faithfulness assume each man's right and duty to search and see for himself what God has said.

THE LIMITS OF INTERPRETATION

But granting for the moment that there were such a thing as "authoritative interpretation" of the Bible—if it is to be an *interpretation* pure and simple—it can do no more than bring out the just and fair meaning of the language employed by the Holy Spirit in the Scriptures. If the alleged "interpretation" is not to supersede the scripture and become itself a new, additional revelation, it must come within the following limits:

1. The "interpretation" cannot be arbitrary; it must inhere in the language of the scripture, and must be justified by what the Scripture says. It cannot alter, contradict, add to, subtract from, the language of the scripture, nor do violence to it in any way. (Much of what is called differing "views" and "interpretations" of the Bible really consists of such high-handed, arbitrary treatment of it.) If any alleged interpretation is anything more than the fair unfolding of the language of the scripture itself, it is really a pretended supplementary revelation.

2. The "interpretation" cannot ascribe to God's word any inner, mystic sense, not contained in the ordinary meaning of the language, and not accessible to the readers so as to be checked up and verified by them. All the different "keys" to Scripture are frauds; and every pretense to inside ("esoteric") information as to some cryptic meaning of the Bible is fraudulent and false.

3. All such authoritative interpretation can do (unless it exalt itself above the scripture) is to set forth faithfully and carefully the accurate import of the Word, point out principles involved, and make application to any given case.

That is, in sum, it must be acknowledged that God meant what He said and said what He meant; and that therefore the true meaning of His word is accessible to all to whom the Word is given, and subject to their examination or verification. (Acts 17:11). And the language of the word of God is not so indefinite as to mean everything or nothing, nor is it so vague as to be chargeable with justifying the multitude of differing "views" in the world.

THE TRUE INTERPRETATION

There is however, a Divine interpretation of the word of God. Beyond the plain surface meaning accessible to all men, (though many see and perceive not), the Word carries also a

deeper and ever deepening meaning to the faithful child of God, *as he grows in grace and conformity to the mind of the Spirit*. Disobedience darkens the spiritual vision. Pride, hatred, enmity, strife, selfishness, covetousness, prejudice, partisan feeling, if not given up, warp the outlook and veil the truth. If thine eye is single thy whole body is full of light, but if thine eye be evil thy whole body is full of darkness. A certain "congeniality" is necessary for understanding even between man and man. So here. The ear attuned to the world-spirit understands the world's language, but does not take in the mind of God (1 John 4:5; John 8:43). The Holy Spirit interprets God's word to the child of God by bringing him into spiritual conformity with God (Gal. 5:22, 23). The children of God (for the whole truth lies never exclusively with any *one*) mutually helping, teaching, supplementing, correcting, counter-balancing one another *in love*, are able to arrive at true conclusions. In this sense only has "the church" the authoritative interpretation. The word of God was not committed to ecclesiastical councils nor to learned authorities but to the people of God. And the sure and unalterable Word is their *authority* and their firm foundation. Thank God for it! (Ps. 119:105).

* * * * *

GOD NEXT

"It is time for Jehovah to work" says the psalmist; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." (Ps. 119:126-8).

The Man of God sensed an approaching crisis. Things could not go on much longer as they had been going. God, he knew, would not forever tolerate the prevalent lawlessness and the open contempt of His authority. They had begun by disregard and disobedience, they have now "made void" His law. Beyond that no man can go. And when a limit is reached then comes a crisis, even as in the days of Noah and of Lot.

WHEN GOD KEEPS SILENCE

There is a time when the Lord appears to be doing nothing. Then sinners wax bold. They scoff at His word, they laugh at His warnings, and the fool says in his heart "There is no God." "Have not I held my peace even of a long time and thou fearest me not?" (Isa. 57:11). They conclude that God is a figure-head. (Zeph. 1:12). Their vaunted science stands upon the assumption that *God never does anything*. There are forces, laws, phenomena of nature, but no supernatural intrusion of any sort. They mock at the simple faith of God's children, and rest their confidence in the constancy and uniformity of natural law: "Where is the promise of his coming? For from the days that the fathers fell asleep all things continue as they were from the beginning." (2 Pet. 3). They "regard not the work of Jehovah, neither have they considered the operation of

his hands." (Isa. 5:12). Such an attitude quickly registers in moral conduct. "Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not befitting" (Rom. 1:28)—and there follows a list of sins characteristic of such a condition, quite familiar and characteristic of our days also. Then comes the crisis when God rises up "to shake mightily the earth."

THE DAY

"I have long time holden my peace; I have been still and refrained myself: now will I cry out. . ." (Isa. 42:14). "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself." (Ps. 50:21).

There comes then a time when the Lord awaketh as one out of sleep, and rises up to judgment. It was that time that the psalmist knew to be near, when he said, "It is time for Jehovah to work, for they have made void thy law."

For the approaching crisis the servant of God knows no better preparation than to go on with redoubled zeal to esteem, to appreciate, to love, to trust in God's word. "It is time for Jehovah to work," says he; "*therefore* I love thy commandments above gold;" and "*therefore* I esteem *all* thy precepts *about all things* to be *right*, and I hate every false way." He will not be carried away by the spurious enlightenment of the last days, nor will he adopt the critical views of the Bible, nor the modernistic emancipation from its restraint and authority. Of all times that is the time to cleave to the Word as never before. When men ignore God and make void His law and walk after their own ways then the faithful servant knows that the great hour is nigh, and takes heed to be found in faith and peace before Him at His coming.

* * * * *

"THE FIELD IS THE WORLD"

In the Savior's explanation of the familiar parable of the Wheat and the Tares (Matt. 13:24f, 36f.) occur the words, "*The field is the world.*" This statement has been much misunderstood, and has also given occasion for considerable dispute.

Let us recall the main features of the parable. The kingdom of heaven is likened to a man who sowed good seed in his field. While men slept an enemy came and sowed tares among the wheat, and at an advanced stage of the crop the presence of the tares becomes manifest. The servants wonderingly inquire of their master how that thing could have happened; and he tells them that it is the work of an enemy. The servants ask if they may go and gather the tares out, but their master tells them that there would be danger of their rooting up the wheat if they tried to do that: that both must be left to grow together till the harvest, at which time the reapers would first gather the tares and bind them into bundles to burn them, but the wheat must be gathered into the master's barn. In the Lord's explanation seven items are identified: (1) He that sows the good seed is the Son

of man, (2) the field is the world; (3) the good seed are the sons of the kingdom; (4) the tares are the sons of the evil one; (5) the enemy that sowed them is the devil; (6) the harvest is the end of the age; (7) the reapers are angels.

Now, because the master in this parable would not permit his servants to remove the tares from among the wheat, some have thought that disorderly churchmembers should not be withdrawn from; and that despite the plain and direct commandment in 1 Cor. 5 and 2 Thess. 3:6! They assume, of course, that the "servants" represent the members of the church, although in this parable these are represented as the wheat, whereas the congruity of the parable requires that the servants (like the reapers) must be *angels*.

Others desiring to counter such a false view, assert emphatically that "*the field is the world,*" not the church! Then the lesson would be that Christians must not try to root evildoers out of the world by force! Well so far as the *true* church is concerned, small, and poor and persecuted and despised, sharing her Lord's rejection in the world—the idea that she might try to rise up to extirpate the wicked, always vastly more numerous and powerful, out of the earth, is laughable. Moreover, if the tares had been meant to represent the sinners of *the world*, the parable should have said that the Sower sowed his wheat among the tares; and in that case there would have been no room for the servants' wondering question, nor the Lord's explanation, as to how the tares got there. But the fact was that the wheat was sown *first*, and *then* came the enemy and sowed tares *among* the wheat. Furthermore the very point of the parable lies in the peculiar resemblance of the tares to the wheat. These were not thorns and thistles of the world, but a plant that so simulates the appearance of the wheat that not until fruitage could they be discerned; and so intimately was this Satan's counterfeit mingled with the true wheat that the very angels could not be trusted to separate them. They must therefore be left to grow together until the Harvest. Not till the consummation of the age can the separation take place. Then shall the reapers gather out the tares first, and bind them into bundles for burning; but the sons of the kingdom shall shine forth as the sun in the kingdom of their Father.

The field indeed is the whole world, but only that part of it is in consideration where the wheat-patch is. There Satan does his mischief, and there the "false brethren" creep in unawares into the fellowship of the saints. There is no way to avoid that at present, and that situation must continue till Christ comes and orders the final clean-up.

Church-discipline is an entirely different matter, which does not enter into consideration here. That is not a thing for angels to attend to, but for the brethren. And those who are withdrawn from may not at all be "tares" who from the first were false professors, but real brethren who have gone astray and whom we must try to restore.

THE WORD AND WORK

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

R. H. Boll, Editor-in-Chief.

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

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

(Office, 1045 Everett Avenue)

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VOL. XXIII.

JANUARY, 1930.

No. 1.

A VENTURE OF FAITH

This issue of our magazine goes to every preacher in the newly revised (1930) "List of Preachers"! It is purely a venture of faith. The first ten-dollar bill, of ten tens required to cover the extra cost for this month came in today. We trust Almighty God for the other nine. Pray with us that they may come. (Ph. 4:6, 19).

Since December's announcement, many have encouraged us in this extension step. To us it seems more important than enlargement of the paper—a project which is not put out of mind however. We have felt that in this we should step out *first*—by faith—and without human assurance; for this is ever God's way of blessing and supply (Mal. 3:10; 2 Cor. 9:6-11). If then it be His will to enable us from month to month, these preaching brethren shall have the paper throughout the year. Before its close many will welcome it I think, and say, with present preacher-readers, "Here comes help: real, spiritual help; help where I need help most."

The publishers and donors feel that such recipients will respond by subscribing soon for themselves, and by sending clubs.

E. L. J.

Have you renewed for 1930? Make it a club of four or more, 75c each.

Get the Victor Record advertised on third cover page: \$1 each, delivered.

One copy remains in stock of our last importation of Pierson's "Life of George Mueller." Price \$2.50.

The Bound Volumes for 1929, fully indexed, are ready—and nearly sold out: \$1.75 postpaid.

We can still supply a few more classes with The Word and Work Lesson Quarterly, first quarter, 7c each.

NEWS AND NOTES

From Pulaski, Tenn.: "I finished my last meeting for the year with the Providence congregation five miles Northeast of Pulaski. I held four meetings this year and baptized 29 people—18 men and 11 women. I have been holding meetings nine years and this is the first year I have baptized more men than women. We have repaired and reseatd the auditorium of the church building here." M. C. Clymore.

From Topeka: "The work in Topeka church is moving along fairly well. I am preaching every Sunday now. Go to Manhattan for morning services two Sundays, one Sunday to Kansas City, and the rest of the time at Topeka." A. S. Croom.

From Lexington, Okla.: "The church is moving along about as usual. One acknowledged his wrongs last Lord's day." J. D. Bland.

From J. Carroll Jones: "We appreciate any mention that has been made of the mission work at the Point school, Louisville, and ask the prayers of all who are interested. It is especially encouraging to the members for other congregations to visit the meetings. The Fifth and M congregation have given their support, and an excellent feeling has been stirred in the hearts of the people in the neighborhood toward them. We would like to have more people who can sing to visit us, and to become a part of the work. For any that have never been to our meetings, we feel that a spiritual blessing is in store."

From Weatherford, Okla.: "I think the work here is going fine." Earl C. Smith.

From Davis City, Ia.: "We were with the Eden Prairie church for the morning worship yesterday and at Leon for night meeting. Will begin a meeting with the Downey church next Thursday night." Wm. J. Campbell.

From Fulton, Ky.: "Our work here is moving along fine, and I think we will be able to do some good. These brethren seem willing to learn." R. R. Brooks.

From Dugger, Ind.: "The local church has reason to be thankful at this season, especially in view of our recent revival. Brother Mullins held up the primitive gospel in a powerful way. His life among us was in itself an eloquent sermon. Eight were baptized and one became identified with the church. This does not fill up the measure of good done by any means. Many expressed genuine appreciation of the lessons presented and it was common to hear some one say that the meeting had been a personal blessing. The general atmosphere throughout indicated the unusual character of the meeting." J. R. Clark.

"Brother Short of Sinde Mission, Africa, was with the church here in Jacksonville in two fine services Dec. 22, 1929. He spoke at night in illustrated lecture with lantern slides. He made a deep impression on his hearers, and the services were marked with profound interest and a spirit of hearty response.

"The Word and Work is big with blessing. May the helpful, uplifting, inspiring messages continue to bring blessing to the life of every reader; and may the lucid expositions of gospel truth lead the unsaved to Christ, saints into fuller surrender to Christ, and fill with power for every service of the Master. God bless you all." H. N. Rutherford.

"We are leaving Detroit Dec. 30 for Nashville, to spend a few days with home folks before moving to Portland to work with the church there. The work goes along well with the new church here." E. Gaston Collins.

The Missionaries in Japan and China are publishing jointly "The Encourager," a neat paper devoted to reports and articles concerning the missionary work in those fields. The last copy contained interesting articles from most of the workers in that part of the Orient. The paper is mailed anywhere, free, as gifts to the literature fund permit.

The paragraph in December "Words in Season" entitled "The Altar of Sacrifice," should have been credited to T. H. Darlow. It will bear reading again.

"REMEMBER," "OBEY," "SALUTE"

STANFORD CHAMBERS

Our enjoyment of American independence may have a tendency to cultivate a feeling of independence of God; and our protest against popery may lead to a disregard for divinely appointed rulers in God's church. In fact, in many places, the elders of the church are no more than figureheads. Sad to say, often they do not possess the qualifications and should never have been appointed to such a responsibility. Somebody is at fault here, I am convinced, both in teaching and practice.

Elders of God's church are to rule. They are not to "lord it over the heritage;" they are not to rule with an iron hand, nor in self-will; but they are to rule. "Remember them that had the rule over you." (Heb. 13:7). "Obey them that have the rule over you and submit to them." (Heb. 13:17). "Salute all them that have the rule over you, and all the saints." (Heb. 13:24). Three times in one chapter the apostle uses the expression, "rule over you." The connection clearly shows these to be spiritual, not political rulers. They are the overseers of the church. "Let the elders that rule well be counted worthy of double honor." (1 Tim. 5:17). "Obey" is the word to the rest of the flock. It is a word to be kept.

The Scriptures speak further on the treatment of elders. "Rebuke not an elder, but exhort him as a father." (1 Tim. 5:1). God is always against disrespect for one in office. God's high priest must be respected. The emperor (even Nero) must be respected and obeyed. Michael "durst not bring a railing accusation" against even Satan. Men do what angels dare not; nevertheless, let a man beware of rebuking an elder in God's church.

May not elders become disorderly? Yes. "From your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20:30). Can they not be dealt with? Most certainly, and it is wrong for a church to be left at the mercy of such rulers. But "against an elder receive not an accusation, except at the mouth of two or three witnesses." This clearly implies that if a charge is so brought and sustained, then such a one, even an elder, can be scripturally dealt with. It is not to be denied that there are men called elders who should not be allowed to continue in the position, "no, not for one hour."

"Thou shalt not muzzle the ox when he treadeth out the corn." This was not said for the sake of the ox. Paul makes use of the proverb (1 Timothy 5:18) together with that other, "The laborer is worthy of his hire," in connection with his instruction that "the elders that rule well be counted worthy of double honor, especially those who labor in the word and the teaching." If this instruction were heeded in practice, elders could be more than figureheads and could more adequately look after the flock, taking "the oversight thereof," and "watch in behalf of your souls, as they that shall give account." There is much on these lines that seems not to have been yet learned.

"THE NIGHT IS FAR SPENT"

(Romans 13:11-14)

J. EDWARD BOYD

Millenniums-long is the night of sin. Beginning with the tragedy of Eden its darkness has pervaded the world until now, and will continue to do so until "the Sun of righteousness arises with healing in His wings." Gleams of light there have been, when "men spake from God, being moved by the Holy Spirit." Jesus came as the light of the world; but men loved darkness rather than light and they were allowed their choice. Light there is now—the light that is from Him reflected by His church; but how dim, often-times, it is, and how few care to walk therein! The God of this world continues to blind the minds of the unbelieving, "that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." And humanity still gropes in dense darkness of doubt and sin.

But not forever will this condition last. Sometime comes the dawn of a new day. And already, when Paul wrote the letter to the Romans, much of this night had passed. Day was approaching. How soon it would come, they knew not; but it was "at hand," ever to be looked for expectantly. It was no time for sleeping, but a time for wakefulness—and watchfulness. The full realization and consummation of their salvation, of body as well as of spirit, was ever drawing nearer. And ours surely and steadily approaches, too; it is a time for us to awake out of sleep, to exercise all diligence and vigilance.

For certainly, if the night was far spent in Paul's day, it is much more so now; the day is yet at hand, and closer, ever closer. Moreover, the signs of our time, unprecedented in nature and number, loudly testify to its imminence. The present apostasy, a departure from the fundamentals of the Gospel more nearly complete than any before; the amazing inventions and discoveries, to which nothing in the previous history of the world is comparable, making possible as in no former age the literal fulfillment of Daniel's prediction that "many shall run to and fro, and knowledge shall be increased," and preparing the way for an unparalleled time of trouble such as is foretold by Jesus and the prophets; the recent revival and rapid development of the Roman kingdom, together with the ambitions of its present dictator, suggesting the beast that "was, is not, and shall come" and which is to have great dominion for the three and one-half years just prior to our Lord's manifestation; and the return, already under way, of the Jews to their ancient homeland:—these and others combine to proclaim the imminence of that darkest hour that immediately precedes the dawn.

Now it is not merely to impart information or to satisfy idle curiosity that the Lord tells us of the future. It is that we may be warned of dangers, encouraged to steadfastness, exhorted to righteousness. So it is here; upon this great truth are based the admonitions which follow. "Let us therefore cast off the works

of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

"For it is written in the law of Moses, thou shalt not muzzle the ox that treadeth out the corn. Is it for oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written; because he that ploweth ought to plow in hope, and he that thresheth, ought to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which preach the gospel should live of the gospel." 1 Cor. 9:9-14.

The above text teaches beyond question that the faithful man who applies himself wholly to preaching the gospel is to have the temporal needs supplied by those to whom he preaches. The Levitical priesthood referred to in the above text had no resource save the offerings of the people. The church that calls for a preacher's time, long or short, should plan to remunerate him sufficiently to live decently on; or frankly and honestly say to him, "We want your time; but we can only bear a part of the expense." Then the preacher can honestly plan as to whether he desires to give the time in addition to what he is already giving. Preachers are usually liberal givers.

When a preacher goes away from his home church work, or from his business at the call of a church, and receives less than he would to stay at home he is taking a loss and making a sacrifice that in fairness and common decency he ought at least to be consulted about, and not to have such sacrifice forced upon him. Otherwise the church has practiced deception—thoughtlessly, as a rule, but still the church has taken an unfair advantage of an innocent and unsuspecting victim, all of which means a real injury to the cause of our Lord.

That preachers should trust the Lord, blindly, and step out on the promise of God as all other Christians should do, is no excuse for churches being little in dealing with the man who brings them blessings at a sacrifice. God has told you to share the cost of the preaching (Gal. 6:6) and it is your privilege to trust the Lord along with the preacher.

These teachings of the Holy Spirit apply to the work of the local preacher as well. A conservative Christian, not biased by selfishness, could not think of a preacher's being asked to live on less than he himself would be willing to try to live on. On the other hand, the preacher ought to be willing to live as modestly

as the people who support him, and be as willing to share the cost of preaching as others.

There are a few preachers that are selfish and use schemes that are, to say the least, questionable, in getting money; but the great majority of gospel preachers are self-sacrificing and are liberal givers to the Lord's work. I happen to know one preacher who gives about \$25 a month out of a small salary, who was lately given the privilege of bearing at least one-half the expense of a protracted meeting in a church that has probably 100 members—some of which are getting big salaries. This ought not to be.

Sometimes the preacher is given a short support with the explanation that they have spent so much on the meeting-house or have given to missions or to the Orphan Home lately. Of course they wouldn't want to say to the preacher, We will let you pay us back what we give to missions or to the Orphans Home, but that is really what they are doing.

THE NEWNESS OF THE OLD TESTAMENT

A. R. HOLTON

One is impressed in reading the Old Testament, especially the prophets, as to the likeness of ancient situations in Palestine compared to situations in our own day. For instance, Amos and Micah represent that the Hebrews had become wealthy and this wealth had given them great power which they were using to crush the poor and needy. This situation without doubt is in some measure being practiced today by the powerful money interests of the world.

The two books mentioned also indicate that then, as now, there are two great forces that keep religion alive: first, the purity of the worship, and second, the purity of the lives of the people who profess religion.

Israel had violated the plain principles of their worship to God and they had grown corrupt in their personal, political, and social relationships. Fortunately for Israel, they did have at least one who could point the way for better things. In our day, when there is much uncertainty as to the best thing to do, we certainly need men who can see far enough ahead by faith in God to point the way for us to follow. Woe to a people when it has no one who can show the way. We need a reproduction of the spirit of the old prophet in Israel. We need men today who are willing to throw their lives against the stream of worldliness and greed that seems to be spreading over our Nation.

We squander health in search of wealth,
 We scheme and toil and save,
 Then squander wealth in search of health
 And only find the grave.
 We live and boast of what we own,
 We die and only get a stone.

—Anon.

THE GREAT PARENTHESIS

(Ninth in The Revelation Series)

R. H. B.

The portion of the Revelation which begins at chapter 12 and runs through chapter 14, is extremely important. It forms a parenthesis in the book—a revelation within the Revelation—being entirely independent, in no direct sequence with what precedes or follows, though intimately related to it. It is an explanatory vision, a sort of side-light on all the “future” portion (chapters 4-11 and 15-19 inclusive) of the Apocalypse. Here we have the stage-setting to the great drama of the Seals, the Trumpets, and the Bowls, the conditions and circumstances under which these judgments are sent forth from God. Here we see some of the agents and forces at work during that time; and get a view of the general situation in those days. This “parenthesis” is the background of the whole period from chapter 4:1 down to the destruction of the last hostile force by the Lord of Lords and King of Kings in chapter 19.

It is of the highest importance to a proper understanding of the book that the parenthetical character of this portion of the Revelation should be recognized. Any attempt to bring these visions of chapters 12, 13 and 14, into direct connection and sequence with the rest violates the structure of the book, and must cause confusion. The relation of these visions to what precedes and follows will be pointed out in the progress of our study.

THE WOMAN, THE CHILD, AND THE DRAGON

The first figure in chapter 12 is the Woman. That this vision is symbolic is not only self-evident but is specially declared; for we are told that this is a *sign*—“a great sign.” Moreover the sign is seen in *heaven*—in the spiritual sphere therefore. (That the local dwelling-place of God is not meant is evident from verse 5). The woman is seen symbolically arrayed with the sun; the moon was under her feet; and upon her head a crown of twelve stars. The interest centers upon the fact that the woman is with child, and crying in pain and travail, at the point of being delivered.

But another sign, a sign of sinister import, was also seen in heaven: a great red dragon, having seven heads and ten horns and upon his head seven diadems. His tail draweth the third part of the stars of heaven and casts them to the earth. The dragon’s one purpose is to destroy the woman’s child as soon as it is born.

Follows the birth of the child:—“A son, a man-child, who is to rule the nations with a rod of iron.” But the dragon who laid wait to destroy it is foiled of his desire: the child was caught up to God, and to His throne.

Thus briefly is a tremendous situation sketched before our eyes. What does it all mean? Who is the woman? Who the dragon? who the child?

As to the dragon, we are told outright in v. 9:—“the great

dragon. . . . the old serpent, he that is called the Devil, and Satan, the deceiver of the whole world." That settles that. Let those whose exegetical troubles require it, try to make something else out of it: God's own explanation is good enough for the rest of us. Likewise the identity of that *child* does not give us much difficulty. There has never been but *One* to whom it was Divinely allotted to rule the nations with a rod of iron. (Ps. 2:7-9). But the promise made to Christ is by Him Himself extended to His faithful church (Rev. 2:26, 27)—which is His body. This mystic man-child is not simply the Child that was born at Bethlehem, but the Christ as including both Himself, the Head, and the Church, His spiritual Body, which is one with Him. "Ye all are one man in Christ Jesus." (Gal. 3:26-29; 1 Cor. 12:12). That Satan made every effort to destroy the child Jesus, personally, and that our Lord ascended to God and to His throne we know. We also know of Satan's continual attempt to destroy and to corrupt the church of Christ, and the church's destiny to be "caught up" is also revealed. (1 Thess. 4:16f).

But the Woman? I will not take up good time and space reviewing all the guesses and surmises that have been offered. Only two "women" of scripture-symbology can come into consideration: *Israel*, Jehovah's wife, often so referred to in the Prophets (Jer. 3:14) and *the church*, the betrothed virgin-bride of Christ. (2 Cor. 11:2). The choice lies between these two, and it is no great trouble to decide which of the two is meant. It was *not the Church* that brought forth the man-child, of course; but of *Israel*, both ideally and literally, sprang Christ, and the church which is His Body, which, in union with Him will rule the nations with the rod of iron. *Israel* brought forth the Christ and the Church. Even the Gentile contingent sprang out of *Israel's* covenant-promises and stands till yet upon the root and the fatness of her olive tree. (Eph. 2:12; Rom. 11:17, 18).

It must be noted that the Woman, who in verse 1 is ideally represented as seen in heaven, appears in verse 6 in humiliation, on the earth. But between verses 5 and 6 comes the episode of the "war in heaven" (vs. 7-12), as a comparison of verse 6 with verses 3-14 will show.

This "war in heaven" breaks loose upon the catching up of the Child to God's throne. "Michael and his angels" cast the dragon out of the sphere of heaven and down upon the earth, where, in great wrath, realizing that his time is short, he proceeds to do his worst. This marks the beginning of "the Great Tribulation"—a time of trouble unapproached in all the history of mankind—an inconceivably terrible statement.

TOUCHING DANIEL'S PROPHECY

It is at this point that the Revelation coincides with Daniel's prophecy: "And at that time shall Michael stand up, the great prince that standeth for the children of thy people." What Michael does is not there told us, except that he arises on behalf of *Israel*; nor are we told in Daniel against whom he stands up—Revelation tells us that. But in Daniel we learn what are the

first consequences on the earth of Michael's heavenly warfare: "there shall be a time of trouble, such as never was since there was a nation even to that same time;" and the further result: "and at that time *thy people* [Israel] shall be delivered, every one that shall be found written in the book." (Dan. 12:1).

Now when Satan is cast out of heaven a great voice is heard in heaven announcing a great thing: "NOW IS COME the salvation *and the power and the kingdom of our God, and the authority of his Christ* [Comp. 11:17]; for the accuser of our brethren is cast down, who accuseth them before our God day and night. [Comp. Zech. 3]. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death." That is the hour of Israel's turning and spiritual victory; upon which Michael, their great angel, arises for them and thrusts Satan out of his saddle—his high place of government which he held and could hold only so long as Israel was in national rejection. With Israel, now under the Blood, and faithfully, fearlessly holding forth the testimony, Christ the King of Israel begins to assume His authority and power for the rule of the earth; and in rage Satan prepares his final resistance to the King of kings and Lord of lords, who will soon come to claim His rights. "Woe for the earth and for the sea: because the devil is gone down to you, having great wrath, knowing that he hath but a short time." This is the cause of the "Great Tribulation."

So we turn to see what Satan will do on the earth. His fury is first of all directed against the woman who had brought forth the Man-child—that is, against the nation of Israel. But though he can afflict, yet he finds himself unable to destroy the faithful nation. Now he resolves upon new tactics. This is his final, his supreme effort, his utmost stake, into which he throws all his resources. We shall now behold the master-stroke of Satan's cunning and power, the flower and climax of all evil.

He takes his position on the sand of sea, and, lo!—as if conjured forth by Satan's occult art—there arises out of the sea *a Beast*, hideous and terrible of aspect.

THE GREAT BEAST

The Bible-reader is not unfamiliar with the symbol of a beast. In Daniel's prophecy (Dan. 7) the inspired seer beholds four beasts rising in succession out of the troubled sea: the first like a lion; the second like a bear; the third like a leopard; the fourth, a beast "terrible and powerful and strong exceedingly . . . and it had ten horns." These four beasts are defined as "four kings that shall rise out of the earth," and also as "kingdoms" (for the kings stand representatively, and thus sometimes interchangeably for their kingdoms). The fourth of these four beasts holds sway and dominion over all the earth (Dan. 7:23) and turns in fury upon the saints—the people of God. He makes war against them and prevails, and they are given into his hand "until a time and times and half time"—the period we have already met with, and which is defined in the Book of Revelation

as equivalent to forty-two months, 1,260 days; that is to say 3½ years. This fourth beast continues his cruel sway and persecution of the saints until the *Ancient of Days* comes (v. 22) and assumes power, and "one like unto a son of man" receives the universal kingdom. Then sudden judgment from on High is visited upon the Beast, and the saints of the Most High possess the kingdom—the one hitherto held by the beast: "the dominion and the greatness of the kingdoms under the whole heaven." Thus far Daniel.*

Now the great Beast of Rev. 13 is, like the fourth beast of Dan. 7, a universal world-power, headed up in an individual who is its king. "The dragon"—the Devil, Rev. 12:9—gives him "his power and his throne and great authority"—"authority over every tribe and people and nation." (Vs. 2. 7). Like the fourth beast of Daniel he has *ten horns* and on his horns ten diadems—symbols of rule and authority. The ten horns are ten kings federated for a brief while under the overrule of the Beast. (Rev. 17:12). All this is definitely told us. The beast has seven heads—but, as he explains later, the seven heads are not contemporaneous: the great Beast has never but one head at any one time. (Rev. 17:9-11). This Beast being the last and most perfect representative of the Gentile world-power embodies (like the great Image in its final aspect, Dan. 2) all the characteristics of the preceding ones: he has the general appearance of the Leopard, and the feet of the Bear, and the mouth of the Lion—but he *is* the fourth beast himself. And not the fourth beast (Rome) as it was and passed; nor yet a new, a different, a *fifth* one (for there were not to be five, only four world-powers)—but the fourth one "in the latter time of his kingdom," revived and returned in Satanic power; which will raise its strength against the King of kings, and will meet its doom at His hands; after which the Lord and his saints reign over all the world. So testifies Daniel and so John in the Revelation.

This Beast will set himself forth as God. (Comp. 2 Thess. 2:4). He is the object of the world's wonder and admiration, and then of its *worship*. There is as a result a clean separation: *all* will worship him, *those only excepted* whose names are in the Lamb's book of life. This worship is enforced by a curious "second" beast, who acts as representative and advertising-agent to the great Beast; works miracles in his name (comp. 2 Thess. 2:9, 10) and sets up an image to the Beast which upon pain of death all must worship. (Comp. Dan. 3:1, 6; 12:11; Matt. 24:15; 2 Thess. 2:4). Moreover a brand to distinguish the devotees of the Beast—a mark on their right hand or upon their forehead, even the name of the Beast or the number of his name, which is "666," must be borne by everyone on penalty of universal boycott and ostracism. Many surmises, some plausible, some foolish,

*"It is generally conceded that the four beasts represent Babylon, Medo-Persia, Greece, and Rome. The fourth beast, the universal Roman power, has already appeared; and yet, as we shall see, never in such manifestation, nor to meet such a judgment as the prophecy foretells.

have been made as to the significance of this number. We will spend no time discussing them. When that day comes the persecuted people of God will know what the number spells, and whose name it represents. (Dan. 12:10).

The duration of the Beast's fierce, antichristian sway will be that period, variously spoken of as "a time, times, and half time" (a *year*, (two) years, and a *half a year*; $3\frac{1}{2}$ years); equivalent to "a thousand two hundred and threescore days" (Rev. 12:6, 14) or "forty and two months." (Rev. 13:5). It is the latter half of Daniel's seventieth week.* (It was during the former half of it, no doubt, that the two witnesses prophesied, Rev. 11:3, and the "woman" found protection, Rev. 12:6, 14). This is not 1,260 years—as some, endeavoring to make the Revelation cover the long extent of past history, have tried to represent it. I believe that God used the various terms to make it perfectly clear that He meant just 1,260 days, 42 prophetic months (of 30 days each) or $3\frac{1}{2}$ years.

THE FOURTEENTH CHAPTER OF REVELATION

consists of seven, separate, disconnected visions, each complete in itself.

1. The Lamb with the redeemed remnant (doubtless the same as that of Rev. 7:1-8) is seen, standing on Mount Zion. (Vs. 1-5).

2. An angel is seen in mid-heaven once more holding out to the dwellers on the earth "eternal good tidings" and calling them to repentance in view of the judgment of God about to fall. (Vs. 6, 7).

3. Another angel announcing the fall of Babylon. (V. 8).

4. Yet another angel warning all men against worship of the Beast and his image or the receiving of his mark on his forehead or his hand. (Vs. 9-12).

5. A voice from heaven comforting those who have to die in the fearful persecution. (V. 13).

6. The vision of *the Harvest*. (Vs. 14-16).

7. The vision of *the Vintage*. (Vs. 17-20).

These visions are sidelights, illuminating the whole situation; and are set down here without regard to sequence of events.

This whole section, chapters 12-14, is of this character. Were I to place them, I would say that chapter 12:1-5 precedes in point of time the vision beginning at 4:2; and that 12:7 to 13:8

*I am aware of the arguments advanced to show that the seventy weeks of Daniel (Dan. 9:24-27) run continuously, and have long since transpired. To me that position is utterly unsatisfactory and leads to nothing and nowhere. But the terminus of the seventy weeks (as given in Daniel) is the complete restoration and acceptance before God of Israel and of their holy city, Jerusalem. (Dan. 9:24). After the cutting off of the Messiah follows an unmeasured interval of Israel's rejection. (Dan. 9:26). The seventieth week begins with the people's fatal covenant with a certain "coming prince" for the duration of seven years; which term of security is interrupted in its midst by the stopping of the temple-services and the "abomination of desolation"—which is the tocsin of the Great Tribulation, (Dan. 9:27; 11:31; 12:7, etc.) at the end of which Israel is delivered and forever restored. But we cannot discuss this further here.

runs alongside of seals and trumpets. (Note for instance the Beast coming upon the scene between the 6th and 7th trumpet, trumpets, and bowls at various points.

Here then we have covered the most important section of our study thus far. We can now understand something of the great judgment-hour in which the age must end. Above is God, and the Lord Jesus, risen up to judgment—associated with Him a class of saints already seated in His presence in glory. On the earth, Satan, cast out from his celestial sphere, raging in wrath, persecuting Israel, and reconstructing the universal Gentile world-power under a man in whom all sin finds its climax and perfect expression. While the Divine judgments are falling on the earth from above, the wrath of Satan and his agents below, bring about that unparalleled tribulation—such as never has been, no, nor ever shall be. It is primarily “the day of Jacob’s trouble” (“alas! for that day is great so that none is like it” Jer. 30:7)—for all the fury of Satan will be directed against Israel in that day, to destroy and exterminate her. However, Israel (the “remnant of Israel”) shall come forth out of it as pure gold from the furnace. But it will be a day of unparalleled trouble to all the world also—that great “hour of trial which is to come upon the whole world to try them that dwell upon the earth,” (Rev. 3:10). Truly if those days had not been shortened *no flesh* would have been saved; but for the elect’s sake (see the two companies in Rev. 7) those days are shortened. (Matt. 24:21, 22). Immediately after those days comes the Lord with His saints, in glory. (Matt. 24:29)—Many side-applications may properly be made of the prophecy of this book, but the Revelation is supremely concerned with that awful period of judgment and trial.

The next chapter resumes the line which was dropped at the close of chapter 11, and follows the out-pouring of the seven bowls of wrath and the doom of Babylon.

PERSONAL AND HELPFUL THOUGHTS

They overcame him—the Accuser—not by argument, not by denial of their failures, not by efforts at self-justification, but “because of the blood of the Lamb and because of the word of their testimony; and because they loved not their life even unto death.” (Rev. 12:11). This is the way, and this the secret of victory of all that overcome. Recall the seven promises to the overcomer in Rev. 2 and 3. “He that overcometh shall inherit these things; and I will be his God, and he shall be my son.” (21:7). Revelation is the Overcomer’s Manual.

Do not in time of stress resort to defense of carnal weapons. (13:10). “Here is the patience and the faith of the saints.” “In your patience ye possess your souls.” (Luke 21:16-19).

The Necessity of a Clean Choice. Here the ways separate. “He that is not with me is against me.” Those who will not worship the image of the Beast shall be killed; and again, those who refuse to receive the mark of the beast shall not be permitted to buy or sell (13:15-17)—which means deprivation of all the means of life. But God sends word that if any man worshippeth the Beast and his image, and receives the mark on his forehead or upon his hand, he shall drink of the wine of the wrath of God undiluted, from the cup of His anger, and go into eternal torment. (14:9-12). Now make up your mind as to which you prefer. It is fear against fear—God fighting the terror of man by the terror of the Lord. “And I say unto you

my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: fear him who after he hath killed hath power to cast into hell; yea, I say unto you, **Fear him.**" (Luke 12:4, 5). This choice is going on now also. What is your decision? Are you ontrolled by the fear of God or by the fear of man?

Read again Rev. 3:10 in its connection. Also Luke 21:34-36. Is there a promise there to the watching and praying ones and to the faithful church that they shall escape the fearful time of the Great Tribulation?

THE GARRETTS FOR AFRICA

Brother and Sister DeWitt Garrett of the Ormsby Avenue congregation, Louisville, Ky., have answered the call of the Lord to take up the work with Brother Sherriff. And due to the urgency of the need and the advantage of traveling with Brother and Sister Short they are making preparations to sail about the first of March.

God's Faithfulness in Answering Prayer.

When the Ormsby Avenue congregation joined the Sherriffs in their prayers for a helper we had no idea that the Lord would call from our midst our very best, but so He did. The Garretts have been one of the most faithful families in the Ormsby-Avenue work for the past three years. Brother Garrett has taught a week-night Bible class, and the Men's Bible Class Lord's day morning, as well as doing most of the preaching when the regular man was away. Sister Garrett has been very faithful in the women's work and classes. We are suffering a loss, but the Sherriffs are gaining a priceless jewel.

Brother Garrett studied for four and one-half years under Brothers J. N. Armstrong, R. C. Bell and others, in Bible college at Harper, Kan., and Harding College, Morrilton, Ark. He is a Bible scholar of no mean ability, and an exceptional teacher of the Scriptures. His classes have been an inspiration to all who have attended and have influenced the entire congregation. His work at Ormsby Ave., will live forever.

His life is above reproach. Some one has remarked of him, "There is no cross there." He is a printer by trade, at present being foreman in one of Louisville's large publishing houses. How great a work will be accomplished in the printing of tracts and translations of the Scriptures eternity alone will reveal.

Sister Garrett studied five and a half years under Brothers Armstrong, Bell and others, and is an excellent teacher among the women and children. Surely she is close akin to "the holy women of old, who hoped in God." She is the mother of two fine boys eighteen and two months of age respectively.

To all who know them there is one conclusion: "they are capable, and they love the Lord." Who but God could select a family so suited to the very work to which they have been called? "Let us magnify Him with thanksgiving."

The Urgent Need.

It is a very short time until the first of March. This means that travel funds and other needs must be raised on short notice, and calls for the earnest, prayerful effort of every child of God to have a part in this work.

"We are God's Fellow-Workers."

We believe that God supplies the helpers, and that He will supply the funds—that He works through his people today. So we are presenting the need of travel funds and other necessities to as many of God's "fellow-workers" as we can reach, and we are confident God will move the hearts of sufficient number to "supply every need according to His riches in glory in Christ Jesus."

Pray to God, interest other Christians, and send gifts to Frank Mullins, 2329 Montgomery St., Louisville, Ky., preacher of Ormsby Ave. congregation, who is requested to handle the funds. The Lord wants you to have a part, and to receive a blessing for it.

Frank Mullins.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Bro. McCaleb has had a good visit to Nashville and other Tennessee points. His family, including the grandchildren, were all together in the holidays. ** "God is good and we all have a lot to be thankful for."—*Emma Sherriff*.

While absent from Japan, Bro. Herman Fox sustained a loss in that part of the roof of his house blew off letting in the rain. Since his return, our brother has suffered no little with his back. ** Harry Fox, who has moved down to the Sarah Andrews' station, reported traces of his old sciatica trouble. ** Margaret Reese thinks the Garrets will make good workers in Africa and doubtless they will. They will be much missed from church work in Louisville. ** We all need to know and remember that great things are often made up from many small things. A mighty mountain is an immense number of small particles of earth and stone. But to come to the point: a great missionary work will only come when many, many little things are done to make it great. You are giving to missions? Yes, but have you not friends who are missing this joy whom you could enlist?

Bro. Will Short has been seeing the brethren in Florida and reports good meetings. ** A big cistern to supply 40 gallons of nice soft water daily is being put in by Bro. Sherriff. ** While Bro. and Sister Broaddus were in Hong Kong to do their buying, one of the children developed diphtheria—a very serious case. Improving at last report. Thoughtful friends can increase the gifts to cover increased expense. ** Those who would like to help the adult missionaries with clothing and other useful articles are welcome to the information we have on file as to what is needed. ** It is more or less difficult for poor, fallen man to be well balanced. Some preach the gospel as though it were *law*; some are exceedingly punctilious about weekly communion; but there is need for careful consideration of all the Lord has taught. Dear brethren, missions at home and abroad are as clearly taught as baptism or the Lord's Supper. To ignore such plain teaching while professing to "follow the Bible" smacks of the hypocrisy of the Pharisees who were very exacting about their tithe of the mint and anise, and too careless about weightier matters. It will take a lot of pains, prayers and patience to bring the whole church up on the mission question to the point it occupies on baptism, but till then, there will be great need for conscientious effort from many. Please don't let the death of Jesus be ineffectual for 1,000 million by acquiescing in the present disgracefully small foreign missions enterprise among your religious associates. ** The writer of this page is thankful to Word and Work for this means of communication with you and to the many missionary contributors who not only send in money for the work, but fine words of *encouragement*.

DESERVED

"We certainly enjoyed Bro. McCaleb's visit with us in Hong Kong. Know he will be as great an inspiration to others as he was to us."—E. L. Broadus.

"We have enjoyed Bro. McCaleb's visit so much."—Mrs. W. L. Brown.

"We hope to keep Bro. McCaleb for some time yet. He is a great help to us. We love him very much. We made him an African grass hut to sleep in. He says he enjoys it very much."—Alice Merritt.

"Bro. McCaleb writes me from Sinde Mission, N. Rhodesia, dated the 20th, that he has a return ticket to Beira and that he plans to stop off and visit here, but can't set the date at writing. We are anticipating a sweet time of fellowship with him."—John Sherriff.

"On the 28th, Lord's Day, Bro. McCaleb spoke his farewell words to the brethren at Huyuyu Mission, after which wife and I drove him to Macheke station and bade him a fond farewell. Were sorry to do so. It was evidently mutual, as he said on parting, 'I feel like I want to go back with you.' Methinks Bro. McCaleb is like some books—the more you read into them, the more you like them, and are sorry when you come to the last page of them."—John Sherriff.

BRAZIL MISSION

Oblivious to the clanging church bell and the din of Catholic fireworks overhead and in the street, Brother Smith kept faithfully and insistently to his God-given and soul-inspiring theme of Salvation, basing his plea on Romans 1:16, 17.

At the close of our service the "delegado" of the city publicly gave us assurance of his continued watchfulness in giving us police protection—a thing we have never asked for either here or in the States. Of still more importance was the way some had stepped out from the quiet little audience to stand by our side.

Bro. Johnson has just closed a very successful sight-singing class with the Brazilian Christians of Pedra.

Our plans for the coming year call us back to Matta Grande from Pedra. Please address all mail to us at Matta Grande, Alagoas, Brazil.

Our little paper, "Brazil Reporter" is free to all who desire it.

O. S. Boyer.

CONCERNING SHORTS' RETURN

After a highly profitable time spent among the churches in the homeland in behalf of a greatly neglected work of the church—that of taking the gospel to every nation—the time is now drawing near for us to get back to our place on the field. We want to sail some time in February. Anyone wishing to help in the matter of a Travel Fund may send to F. B. Shepherd, 2457 S. Second, Abilene, Texas, or to Z. C. Thompson, Harper, Kan., or direct to me at Harper. May the Lord bless all.

W. N. Short.

LETTER OF COMMENDATION

This is to certify that Brother and Sister A. L. Harbin were until very recently faithful members of the church of the Lord in Seminole, Okla., but have gone to Cordell that they might further prepare to enter the fields of Africa as missionaries.

To the churches that are in Christ Jesus we most heartily commend them as worthy of every confidence and support to the utmost of all their needs.

May the arm of the Lord be around them; may the fellowship of the saints be with them; may the guiding and teaching influence of the Holy Spirit, through His word of truth, ever instruct and encourage them as they go "holding forth the word of life," in Jesus' name.

Seminole Church of Christ.

J. G. Brown, H. W. Taylor, W. T. Mills, A. L. Billingsley, elders; F. L. Paisley, minister.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF JANUARY

Lesson 1.

January 5, 1930.

CHILDHOOD OF JESUS.

Golden Text: Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.

Lesson Text: Matt. 2:10-23.

10 And when they saw the star, they rejoiced with exceeding great joy.

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and departed into Egypt;

15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16 Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 A voice was heard in Ramah,

Weeping and great mourning,
Rachel weeping for her children;

And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

Questions and Brief Comments.

Verse 10. Who is spoken of in this verse? The Wise Men or Magi. See vs. 1-9, and the Notes.

Verse 11. Was it likely a fine house or only a very poor dwelling? Were the Magi shocked and shaken in their faith when they found the King in such surroundings? What gifts did they bring Him?

Verse 12. Why did they not return to Herod?

Verse 13. What orders did the angel give to Joseph? Why must he do this?

Verses 14, 15. Did he promptly obey? How long were they in Egypt? What prophecy was fulfilled in this? (See Notes).

Verse 16. What enraged Herod so much? What awful deed did he commit? Can you see any reason for this crime?

Verses 17, 18. What prophecy was fulfilled in this?

Verses 19, 20. How did God recall Joseph out of Egypt?

Verses 21, 22. Why did he not return to Judaea? To what part of the country did he withdraw?

Verse 23. What city became Joseph's abode and Jesus' home-town? Was it a very prominent place? (No, a small and wretched village). Did Nazareth have a good repute? (See John 1:46). What prophecy was fulfilled in this? (See Notes).

20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee,

23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

NOTES AND TEACHING POINTS.

THE MAGI.

These Wise-men or Magi from the East were successors of the guild of the Wise-men, the Chaldeans and dream-interpreters of Babylon among whom Daniel was numbered and over whom he was made head (Dan. 2:2, 12, 13, 48). They were astronomers and astrologers—men who think it possible to read the future in the stars. Through the best they had and knew, God gave them guidance to find the new-born King of the Jews. But the star did not lead them directly to Christ: first they must go to Jerusalem and there get information through the Jewish scribes and priests from the Scriptures. For "salvation is from the Jews," John 4:23, and the only true guidance to Christ is by the way of the Word of God, Ps. 119:105.

PROPHECIES FULFILLED.

Four fulfilments of prophecy are referred to in this chapter, illustrating various uses and applications of Old Testament prophecy.

1. A direct prediction from Micah 5:2, concerning the birth-place of the Christ, Matt. 2:4-6. Though unfulfilled (so far as the priests and scribes knew) they understood it easily and correctly by taking it at its simple meaning. (That is the way to deal with every direct prediction of the Divine word).

2. A typical prophecy, Hos. 11:1, in which the nation of Israel is typically identified with the Son of God. (Matt. 2:15. Comp. Exod. 4:22). Such a prophecy could not have been understood or even known to be a prophecy until it had been fulfilled, nor did God ask or expect anyone to know it beforehand.

3. An allusive application of a prophecy. Matt. 2:18. Because Rachel's tomb was near Bethlehem (Gen. 35:19) the wail of the bereaved mothers of Bethlehem is poetically referred to the prophecy of Jer. 31:15. This, however, is not an interpretation, but only an application by way of resemblance—a use of Jeremiah's words, which did not fall within the strict meaning of Jeremiah's prophecy. Of these three prophetic references J. W. McGarvey writes as follows:

"The first, concerning the birthplace of Jesus is strictly, a prediction, for it refers directly to the event. The second concerning the call out of Egypt, is an example of words used with a double reference, having both a primary and a secondary reference and fulfilment. . . . The third, concerning the weeping at Bethlehem, is an example in which the event fulfils the meaning of the words used by a prophet, though the words had originally no reference at all to this event. It is a verbal fulfilment, and not a real fulfilment, as in the other two cases." (McGarvey, Commentary on Matt. 2).

4. The fourth is what may be called a general prophecy. No one prophet, so far as we know, said "He shall be called a Nazarene." But Matthew says this was spoken through the prophets.—It was the common testimony of all or of several prophets. (Matt. 2:23). Since a "Nazarene" was synonymous with "a person of low origin" (see John 1:46) and since the prophets testified generally of the Savior's lowly state, Matthew thus sums up the testimony of the prophets in these words.

OFFERINGS TO THE NEW BORN KING.

The Magi found the Babe of Bethlehem, the new-born King they were

seeking—not as some think, in the stable in which He was born, for that was but the emergency shelter because no other room could be found that night, and now a year or more had passed (see. v. 16); but surely in a very lowly abode and in deep poverty. That, however, did not shock the Magi, or affect their faith. The gifts they brought were of three kinds: gold, frankincense, and myrrh. Some have seen in this a reference to the royalty, Divinity, and suffering humanity of the little child.

SECOND LORD'S DAY LESSON OF JANUARY

Lesson 2.

January 12, 1930.

BAPTISM AND TEMPTATION OF JESUS.

Golden Text: This is my beloved Son, in whom I am well pleased.—
Matt. 3:17.

Lesson Text: Matt. 3:13 to 4:11.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

4:1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he afterward hungered.

3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Study Questions and Brief Comments.
Verse 13. Who was this "John," and what was his work? (See Notes). How far did Jesus come? (About 60 miles). For what?

Verse 14. Why would John have hindered him? Did John know Him to be the Christ? (Not yet. See John 1:31-33). What did John think he needed?

Verse 15. Did Jesus allow Himself to be hindered? Do many today allow themselves to be hindered on one ground or another from being baptized? What reason did Jesus give for doing it?

Verses 16, 17. What two things happened immediately after the baptism? Read again John 1:31-33. Whose voice was it that spoke from heaven?

Chapter 4:1. What occurred after the Lord was baptized? Did He seek the temptation, or was He led to the place of temptation by the will of God? (See Note on the Temptation).

Verse 2. How long was He there without food?

Verse 3. From what side did the Tempter first attack Him? If He was the Son of God, did He not have power to turn the stones into bread?

Verse 4. What was the Lord's answer? Where was this written? (Deut. 8:3). Did the devil argue any further on this point? Why not?

Verses 5, 6. What move did the devil make next? What reason did he give why Jesus should cast Himself down? Can the devil also quote scripture?

Verse 7. Did Jesus deny the truth of the passage Satan had quoted? But what did He say? Where was that written? (Deut. 6:16).

Verses 8-11. What was Satan's last attempt? What proposition did he

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

make to Jesus? How could Satan make such an offer? (See Luke 4:5, 6). What reply did the Lord Jesus give him? Where was this written? (Deut. 6:13). Did Satan have to leave Him? Who came and served Jesus then?

NOTES ON LESSON 2.

"IN THOSE DAYS COMETH JOHN THE BAPTIST."

The first twelve verses of this chapter (Matt. 3) should be studied in connection with this lesson. Here steps in John, who is called the "Baptist" (or "the Baptizer," Mark 6:14) because he baptized. His work was one of announcement and preparation. (V. 3). He announced the "kingdom of heaven" as being "at hand," and the presence of One, greater than himself, whose shoes he was not worthy to bear—"the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark 1:7)—who would thoroughly sift and winnow the people, and baptize them with the Holy Spirit and with fire. The preparation necessary was one of repentance; and the baptism was the outward, God-appointed expression of the true repentance: "the baptism of repentance unto remission of sins." (Mark 1:4).

See what is said about John's baptism in Matt. 21:25 and Luke 7:29, 30; also in Acts 19:4, and what the Lord Jesus said about John the Baptist in Matt. 11:7-11. See also Luke 1:13-17; 3:2-6.

Must not repentance prepare the way of the Lord and open the hearts of men for His entrance today also?

THE TEMPTATION OF JESUS.

The anointed King—(how was He anointed? See Luke 4:18; Acts 10:38)—must now be tested. The testing place was not (as in the case of the first Adam) a pleasant garden, but the wilderness, where, weakened by His long fast and hungry, our Lord was exposed to all the cunning and power of Satan. Note these facts: (1) The Lord Jesus did not seek or court temptation—God arranged it for Him that He should be tried and tempted. (2) The temptations did not arise from within, in Jesus' own heart and mind: they were suggested from without, by another party. "The tempter came and said unto him."—(3) Jesus did not parley or argue with the devil: He simply made His appeal to the word of God. (4) He took His place as a man (v. 4) not presuming on His Divine Sonship, and using no supernatural power except such as man who is in fellowship with God can always have. (5) The written Word from which He quoted was His absolute and final authority and the only weapon He used. All three quotations were from Deuteronomy. (6) His replies to Satan were positive and final, leaving no room for further attempt. (7) The devil was utterly defeated.

QUESTIONS FOR CLASS USE.

1. Who was John the Baptist?
2. What was his work?
3. From where did Jesus come to be baptized of him?
4. Did the Lord Jesus look on baptism as an important matter?
5. Why would John have hindered Him?
6. Did Jesus allow Himself to be hindered?
7. What occurred as Jesus came up out of the water?
8. Who led Him into the desert?
9. How long was He there?
10. Did the temptation rise up in the Lord's own heart?
11. Who suggested the evil to Him?
12. Did He lend it any ear?
13. Did He parley or argue?
14. How did He answer?
15. From what did He quote? (The Old Testament Scriptures; Deut-

- eronomy).
16. Did the teaching of God's written word settle anything for Jesus? 19. Was Satan utterly defeated for that time?
17. Describe the three temptations. 20. Who came and ministered to Jesus?
18. Did the Lord Jesus yield to any?

THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 19, 1930

JESUS BEGINS HIS MINISTRY.

Golden Text: Repent ye; for the kingdom of heaven is at hand.—Matt. 4:17.

Lesson Text: Matt. 4:17-25.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Come ye after me, and I will make you fishers of men.

20 And they straightway left the nets, and followed him.

21 And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22 And they straightway left the boat and their father, and followed him.

23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

Study Questions and Brief Comments.
Verse 17. From what time? (After the Temptation) What did Jesus preach? (Compare Mark 1:15). Who had preached the same thing before? (Matt. 3:2). Where was John the Baptist that time? (Matt. 4:12). Where was Jesus? (Vs. 12, 13).

Verse 18. Locate the sea of Galilee on the map. Whom did Jesus see there? What were they doing? Read John 1:35-42, showing that Jesus had previous acquaintance with Peter and Andrew.

Verses 19, 20. What did He say to them? What is meant by "fishers of men"? Who only can make anyone a fisher of men? On what condition only will He do it? Did these men respond to Jesus' call?

Verses 21, 22. What other pair of brothers did He see and call? Did they too forsake all and follow Him? Did it pay them to do that? Will it pay everyone?

Verse 23. Is there much work covered in this sentence? What was this "gospel of the kingdom" the Lord preached? (V. 17). How many different kinds of diseases and sicknesses was He able to deal with?

Verses 24, 25. How far did the report of Him spread? What did the people far and near do? Did the Lord Jesus fail to heal any case? From what parts of the country were the multitude? Locate the places named on map.

NOTES ON LESSON 3.

BETWEEN THE LESSONS.

In these lessons we have a splendid opportunity to study the whole gospel of Matthew connectedly. Let us therefore always note the portions that lie between the lessons. When the Lord Jesus heard that John the Baptist had been imprisoned (sec Matt. 14:3-5) He withdrew from Judæa and Jerusalem into Galilee; and, rejected at Nazareth (Luke 4), he took up His

abode in Capernaum—which thenceforth was “His own city.” (Matt. 9:1). This was a fulfilment of a prophecy by Isaiah (Matt. 4:15, 16). The people in those northern regions, in the border of the Gentiles, had been sitting in darkness and the shadow of death; but when Jesus (John 8:12) came to them and so-journed among them they came in for light. Alas, this advantage brought them heavier judgment instead of salvation! (Matt. 11:23, 24. Comp. John 3:19).

Here begins the great Galilean ministry. Before this the Lord had done much work and teaching in Judea (John 1-4) but it seems that His own real ministry began in Galilee after John's imprisonment. (Comp. Acts 10:37; Luke 23:5).

John the Baptist's work was a failure, so far as the nation as a whole was concerned. They said “He hath a demon” (Matt. 11:18), and “they did unto him whatsoever they would.” (Matt. 17:12). If they had been willing to receive him he would have set them right with God, and thus would have done Elijah's work and would have been Elijah to them. (Matt. 11:13, 14.) That hope was now past, for John was in prison, soon to be executed. And his work of preparation having failed on the whole, it was more than probable that this unprepared and rebellious people would also reject their Christ.

The calling of four to be fishers of men. (Luke 5:1-11 comes in here also). Note that (1), they must come after Him; which in their particular case (not in ordinary instances, 1 Cor. 7:20) necessitated abandoning their occupation, possessions, homes, and all (Matt. 19:27, 29). (2) He would make them fishers of men. Did they leave all and follow Him? Did He make them to be fishers of men?

QUESTIONS FOR CLASS USE.

1. What happened to John? (4:12).
2. Where did the Lord Jesus go when He heard it? (4:12, 13).
3. What old prophecy was fulfilled in this? (4:14-16).
4. What message did the Lord take up from then on?
5. Where did He see Simon Peter and Andrew his brother?
6. What did He say to them?
7. What other two did Jesus call?
8. Did they also leave their all for Him?
9. Did they lose anything by it in the end?
10. What did the Lord later say about that? (Matt. 19:27-29).
11. In which verse is a vast amount of work summed up?
12. How far did His repute extend?
13. What did the people do?
14. Were any disappointed?
15. Who followed Jesus? (V. 24).
16. If we want to be fishers of men, how can we become such?

FOURTH LORD'S DAY LESSON OF JANUARY

Lesson 4.

January 26, 1930.

STANDARDS OF THE KINGDOM.

Golden Text: Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Lesson Text: Matt. 5:3-9, 17-20, 43-48.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart:

Study Questions and Brief Comments.
Verse 3. Who spoke all the words of this lesson? Where? (See Notes). What are these verses called? (Beatitudes). What is the first one? What is it to be poor with reference to this world's goods? What is it to be “poor in spirit”? (To be poor spiritually—to be conscious of our lack of goodness, wisdom and strength). What promise to such? Comp. Isa. 66:2; Matt. 18:3.

for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44 but I say unto you, Love your enemies, and pray for them that persecute you;

45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

Christ's disciples be more genuine and better than that of the scribes and Pharisees?

Verse 43. Where or by whom was it said that they should hate their enemies? (Not in the Law, but by their rabbis and human traditions). Comp. Exod. 23:4, 5; Prov. 25:21, 22.

Verses 44, 45. What attitude toward enemies does the Lord Jesus enjoin on His disciples? Whom should they imitate in this? Comp. Eph. 5:1.

Verses 46, 47. What do even the publicans and the Gentiles? Why should Christ's disciples do more than others?

Verse 48. What is our Standard and Pattern? Shall we pattern after a worldly standard of perfection or set out to be like God?

Verse 4.. Why are they that mourn blessed? Cp. Ps. 34:18. What sort of mourning especially is meant? 2 Cor. 7:10; Jas. 4:8-10. Who comforts such?

Verse 5. What is meekness? (Un-resentfulness, gentleness). Comp. Ps. 37:11; Numb. 12:3. See also Matt. 11:29 and 12:19, 20. What will the meek inherit? (Dan. 7:27; Rom. 4:13.)

Verse 6. What is meant by "hunger and thirst"? (A strong and earnest desire, craving, longing). What promise to those?

Verse 7. What is mercy? (Pity toward the guilty; kindness to the suffering). Who is expected to show mercy? (Matt. 18:33; Col. 3:12, 13). Who will receive judgment without mercy? (Jas. 2:13).

Verse 8. Who shall be permitted to see God? What is purity of heart? ("A heart in evry thought renewed, perfect and pure and clean.")

Verse 9. What is the promise to the peacemakers? Was the Son of God Himself a peace-maker? In what sense was He not? (Matt. 10:34-36). In what sense was He? (Col. 1:20; Eph. 2:14-17).

Verses 17, 18. Did the Lord Jesus come to destroy the Law or the Prophets? What did He come to do? When was that done? John 19:30. Can the Law be destroyed until all is accomplished? What is the Christian's relation to the Law? (Rom. 6:14; 7:1, 4-6; 8:4; 10:4).

Verse 19. Were the disciples, in view of the near coming of the Kingdom, allowed to let down on the requirements of the Law?

Verse 20. Must the righteousness of

NOTES ON LESSON 4.

THE SERMON ON THE MOUNT.

The first recorded sermon of the Lord Jesus, found in Matt. 5, 6, 7, is popularly known as "The Sermon on the Mount." Seeing the great multitude (of which we heard in preceding lesson)—"He went up into a mountain; and when He had sat down His disciples came unto Him; and He opened His mouth and taught them, saying. . . ."

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A GOOD LETTER AND A GOOD BOOK

A business man in New York City, eager to have our alphabetical hymnal used in his congregation, sent a letter to the committee appointed to make a selection. The recommendation led to the adoption of our book by the congregation—The historic "Central Disciples Church of New York." The letter follows:

I am enclosing herewith a copy of the book I referred to, entitled, "Great Songs of the Church." This book is different from all others in one respect, if no other, in that the songs are all arranged alphabetically. This enables the person who did not hear the number when announced in Sunday School, to turn to the song as soon as they start singing.

It seems to me that a song book for the Sunday School should include a sufficient number of the older and more substantial songs, so that it will not be necessary to teach too many new songs. I am not in favor of the average hop-skip-and-jump songs; still for the young people there must be a certain number of songs which depend largely upon the swing and rythm for their appeal. In addition to this, there must also be a sufficient number of songs in which the melody or harmony is outstanding.

I have taken the trouble to glance through this book with the idea in mind as to how it measured up to this standard. The following memorandum which I made is by no means complete. There are far more of the older and more substantial songs than this memorandum refers to, and the same is true of the other subdivisions.

FOR DUET AND QUARTET SINGING

In the list of songs under the heading of "Melody or Harmony" I think the following numbers will be attractive for this work: 46, 62, 117, 151, 172, 195, 223, 233, 253, 302, 372, 392, 420.

OLDER AND MORE SUBSTANTIAL

1, 3, 4, 7, 13, 32, 44, 55, 70, 71, 78, 96, 99, 146, 170, 171, 179, 185, 220, 278, 291, 292, 297, 304, 330, 331, 336.

OUTSTANDING MELODY OR HARMONY

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|----------------------------------|-------------------------------------|
| 16—"Arise my soul arise." | 229—"Hiding." |
| *28—"Beneath the cross." | 233—"Now the day is over." |
| 34—"Break Thou the Bread." | *240—"O for the peace." |
| 46—"Consider the lilies." | *253—"O love that will not let me." |
| *49—"Dear Lord and Father." | 258—"O praise the Lord." |
| *62—"Father hear Thy children." | *280—"Open my eyes that I may." |
| *89—"Have Thine own way." | 302—"Savior, lead me." |
| *97—"Here O my Lord I see Thee." | 318—"Face to face." |
| 117—"I have heard of a land." | 349—"The hand that was nailed." |
| 122—"He knows." | *372—"There is a sea." |
| 151—"Land of fadeless day." | 375—"Nailed to the cross." |
| *172—"Jesus meek and gentle." | 392—"Tis my happiness below." |
| 190—"Lead me gently home." | 418—"It is well with my soul." |
| *213—"More holiness give me." | 420—"When the south wind." |
| 223—"Ivory palaces." | |

SWING AND RYTHM

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|---------------------------------|-----------------------------------|
| 2—"He hideth my soul." | 114—"Where he leads me." |
| 20—"Ask for the showers." | 115—"I come to the garden alone." |
| 29—"God will take care of you." | 157—"Channel of blessing." |
| 40—"Never to fail." | 159—"I'll go where, etc." |
| 93—"Only a step." | 174—"Seeking for me." |
| 103—"Wonderful love." | 228—"Nearer the cross." |
| 109—"I am the vine." | 373—"Showers of blessing." |
| 111—"Any stars in my crown." | |

Under the heading of "Harmony or Melody," I have also put an asterisk by certain numbers. These numbers appeal to me strongly because of their spirit which I think is just as outstanding as the music.

The songs under the heading of "Swing and Rythm" are the type of songs which are found in the Rodeheaver Book. This list is by no means complete.

Fraternally yours,

D.