

FEBRUARY, 1930.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher*  
*One Dollar a Year*

*In Clubs of Four or More, Seventy-five Cents*

Entered at the Louisville, Ky., Post Office as second class matter.

## IN THIS ISSUE

Earl Smith's article on "What is Wrong in Denominationalism" is worth anybody's time.

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Brother Holcomb brings out the important point that "things" cannot save men: it is CHRIST that saves. Faith, repentance, confession, baptism, are not to be preached as saving steps in themselves: CHRIST must be preached as the sinner's only hope, righteousness, and life; and those steps as connected with Him.

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The "Words in Season" are all on one theme, this time. The principle set forth in Words in Season is one of vast importance, calculated to revolutionize Christian life and fill it with joy and hope. Incidentally, some fine teaching on "law and grace."

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Contained in the Revelation article is the fine identification of Mystery Babylon, by W. G. Moorehead.

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The poem on the first page is original, by Charles R. Brewer. The words may be sung to the tune of "Faith of our Fathers."

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Do you ever read the Lord's Day Lessons by R. H. B.? Even if you do not attend Sunday School you will find them fine scripture lessons, full of good points and teaching.

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Did you see the appeal for David Lipscomb College?

# PRAISE SUPERLATIVE

"I regard 'Great Songs of The Church' as the best song book we have. It will never become tiresome or out of date. The songs are deeply spiritual and pay honor and glory to God. I consider it in a class by itself."—John E. Dunn, Dallas.

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"The greatest, and the best. The whole work is without a fault."—Wm. G. Klingman.

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"Well named, and the best song book on the market."—B. M. Taylor.

"The church (Sherman, Tex.) is highly pleased with the book."—G. C. Brewer.

"The best balanced book I have ever seen—the only church hymnal on the market today!"—R. G. Schell, Second Baptist Church, Chicago.

"A hymnal of great songs for spiritual worship. In price, none to compare; in make-up, very neat; in binding, lasting quality; in arrangement of songs, superior; in fact—the book the church has been needing."—L. O. Sanderson, Springfield, Mo.

"It is splendid."—H. L. Richardson.

"I do not hesitate to say it is by far the best collection of hymns and spiritual songs offered today. I wish it were used in all our congregations."—G. A. Klingman, Washington, D. C.

"A splendid work, and the churches owe you a deep debt of gratitude."—E. J. A. Kennedy, Toronto.

"The best extant."—D. H. Friend

"I'm strong for your book."—Ealon V. Wilson, Memphis.

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"'Great Songs of The Church' is rightly named. Your collection is superb. The songs and hymns are ably edited as to sentiment, while the music is of the best. A large proportion of the music is particularly adapted to use in congregations where there is a scarcity of good singers. Typographically, the book is faultless. The binding is strong, and holds up well under hard usage."—J. F. Lilly, Los Angeles.

"I wish all Texas would use 'Great Songs of The Church.' I consider it the best."—J. M. Deveny, West Tex.

"The best ever."—R. A. Zahn.

"I like 'Great Songs of The Church' very much and deem it the best book for church use I know."—F. B. Shepherd, Abilene, Tex.

"I count your book the greatest put out by our brethren."—E. W. McMillan.

"'Great Songs' has come to stay at Central Church. That book is peerless."—O. B. Curtis, Los Angeles.

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"We are delighted. The best book I have ever seen."—W. M. Speck.

"No song book of its value has been produced since Adam's day."—John T. Glenn, Louisville, Ky.

"We are highly pleased. I do not think a more beautiful collection could have been compiled."—Robt. C. Bowers, Gainesville, Fla.

"It is a good book."—Austin Taylor, Uvalde, Texas.

"A very handsomely bound and attractive volume."—Cincinnati Music Printing Co.

"The book is a great collection. The songs are such that we can sing them over and over for years: they will never grow old."—G. A. O'Neal, Cordell, Okla.

Round or Shape Notes, Cloth 65c; Thumb-Indexed, 75c; Blue Manila, 50c.

THE WORD AND WORK

LOUISVILLE, KY.

# THE WORD AND WORK

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## EVENING WORSHIP

CHAS. R. BREWER

Once more, as fall the shades of night  
We gather in the fading light,  
Our voice in prayer and song to raise  
To Him so worthy of all praise.

Be with us Lord,  
Our praises hear,  
And may we feel  
That thou art near.

May all who gather here find peace  
And from all sorrow gain release;  
And may our service be so sweet  
That some be led to Jesus' feet.

May thoughts of care and sin depart,  
And love and faith fill every heart,  
And hope divine thrill every breast  
With thoughts of everlasting rest.

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## THE FIRE AT DAVID LIPSCOMB'S

R. H. B.

The readers have no doubt had the report of the total destruction by fire of the boys' dormitory of the David Lipscomb College, Nashville, Tenn., and the immediate beginning of a new building. In a very short time something over \$50,000 has been gathered toward the rebuilding of the dormitory. Another \$50,000 is needed and that in short order in order that the new building may be erected without delay.

The circumstances of our day are such that no better thing can be done for our children than the building up among ourselves of high-class Christian schools and colleges. Education has become a vast concern and a greater necessity than ever before. Many or most of the secular institutions are saturated with the modern infidelity which comes in under every guise and pretense of new learning, and all of us have probably known cases of hopeful young men and young women who were spiritually ruined by the atheism, agnosticism and various forms of scepticism, instilled into their unformed minds in the institutions of learning. Under such circumstances the only thing left for Christians to do is to raise up, and back up, Christian schools of such standing and standard of excellence as to demand the recognition of their work, and which will safeguard the faith and eternal interests of our children while giving them the necessary instruction in the secular learning. It is a call of the times, and a great opportunity to invest richly in the coming generation. Rise to the help of David Lipscomb College in this emergency!

**PUBLISHER'S PAGE**

Twenty young people from Highland church had a happy party at the publisher's home to address the January magazine to the special preacher list. These twenty scribes, wielding a weapon mightier than the sword, made short shrift of a hundred addresses each—there being on the "List" (besides some hundreds already readers) about two thousand names.

Concerning this venture of faith, no appeal was made; only the statement of our purpose on the January News page. It is a joy to report that the "ten tens" required for January came in! Not all in ten-dollar bills or checks, but 2 Ones, 1 Two, 1 Four, 2 Fives, 1 Seven, 3 Tens, 1 Fifty—exactly \$105. Therefore we are venturing again for February, with this five-dollar January over-plus to begin with! Will you first of all pray God again that this work of faith and teaching may continue from month to month—until other hundreds of our preaching brethren shall subscribe voluntarily for the sake of the real spiritual help that they have found within the pages of *The Word and Work*.

The following letter from a great, good preacher and man of God is characteristic of many that have been received:

"I rejoice to see that the last *Word and Work* went to the preachers. I purpose to help you carry this burden. I think it is a fine move. I don't know how you can bear it financially, but the Lord can make you able, and I shall pray for it."

Another writes: "The suggestion to send *The Word and Work* to the preachers sounds good. May the Lord put it into the hearts of His faithful ones to respond."

And another: "I think you have shown faith in sending the January *Word and Work* to all the preachers. I feel sure that much good was done. The articles were fine, and 'Words In Season' great for preachers."

E. L. J.

**WORD AND WORK TO BEAR MORE FRUIT**

STANFORD CHAMBERS

*Word and Work* bears much good fruit. I am heartily in favor of its bearing more fruit. It is worthy of better help than some of us are giving. I am glad that the preachers, all of them, are to be given an acquaintance with the paper; for *Word and Work* bears acquaintance. Its helpfulness to all students of the *Word* and to all laborers of the Lord will certainly appeal to the preachers, and I doubt not that many who get acquainted with it will want it as a regular visitor in their home and at their desk. Let every friend bear in mind that increased circulation means increased fruit, and who helps in the one shares in the joys of the other. Let true friends prove their worth.

## WORDS IN SEASON

R. H. B.

## WE SHALL BE LIKE HIM

"Everyone that hath this hope set on him purifieth himself even as he is pure." (1 John 3:3). The hope of which John speaks is that we shall be like Him when He shall appear. This hope is in Jesus Christ and looks forward to the promise of His coming, and to be more exact, to a certain promise connected with His coming, namely, that when He is manifested we shall be like Him, for we shall see Him as He is. (1 John 3:2). This is the radical instantaneous transformation into the likeness and image of Jesus Christ. Even now and here, by "beholding as in a glass the glory of the Lord" we are being transformed—gradually and progressively "from glory to glory." But then, when we see Him as He is, we shall be changed into His image: "We shall be like Him, for we shall see Him as He is." This is no doubt that "grace that shall be brought unto you at the revelation of Jesus Christ," on which we are bidden to set our hope "*perfectly*." (1 Pet. 1:13). And this hope has a profound effect on our manner of life: everyone that hath this hope set on Him purifieth himself even as *He* is pure. That is, the prospect of this great destiny guaranteed for us in Him creates in our hearts the ambition to be like Jesus, here and now, and to put off from ourselves all that is un-Christlike. Such is the true effect of the true hope, and by this it may be known and tested.

## THE HOPE FIRST

Now it does not say that everyone that purifies himself even as Christ is pure may have the hope. It is vice versa: everyone that hath the hope purifies himself. The hope is first. Having the hope is the cause, the self-purifying is the effect of having the hope. It is not that their purifying themselves according to the pattern of Jesus is the ground on which they may have hope. It is precisely the other way: the hope which they have is the reason for their aspiration to Christlikeness. It is important to see that. It is not denied that the progress in Christian living makes the hope shine more brightly. But the hope is freely given us to begin with—the sure prospect that we shall be like Him. The promise of that destiny was not given to the strong and the perfect, but to those who were "yet weak" having but just escaped from the ruin of this world, and as yet very unChristlike in their ways. But knowing their sure goal they begin to live in accordance with it. That is quite natural. If any common man were assured of some high official position and honor as certainly awaiting him, it would at once elevate his thought and conduct, and he would begin to assume the dignity, decorum, and honor that belongs to the noble place to which he is destined—granting, of course, that he desires and appreciates the high position in store for him. Thus by the very sureness of his hope and pros-

pect, he would become transformed into fitness for it. The lamented Senator Carmack, of Tennessee, had a rich silver loving-cup which had been bestowed upon him in recognition of high and excellent service. He decided to give it to his son—a mere lad at the time. “Don’t give it to him yet,” objected Mrs. Carmack—“he may not prove worthy of it.” “I give it to him now that he may become worthy of it,” answered Senator Carmack. That is God’s principle in grace. He gives us all, freely, to begin with. The promise is not to be attained by pure life and noble service—it is ours from the first as a free gift, that we may live His life and give ourselves to Him lovingly even as He loved us and gave Himself for us.

#### THE PRINCIPLE OF LAW-SALVATION

In this lies the contrast between law and grace, between faith and works—by which expressions it is not at all meant that grace is lawless, or that faith has no works. But there is a vast distinction in the principle of law-salvation on the one hand, and faith-salvation on the other. “For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.” (Rom. 10:5). That is life *earned* by law-keeping. Such a righteousness (if such were possible) would be “a righteousness of my own” (Phil. 3:9) because I myself have produced it and built it up by my own efforts. Sufficient to say that (though many attempt it) no man ever attained to this “righteousness which is of the law,” or found life by that road. “But the righteousness which is of faith saith thus. . . . if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead thou shalt be saved.” (Rom. 10:6, 9). This righteousness is not “my own”—it is a “gift” (Rom. 5:17) “by faith, from God” (Phil. 3:9). It is “by faith that it may be *by grace*” (Rom. 4:16); and on that principle all boasting is forever excluded. (Rom. 3:27; Eph. 2:9). Now the law (as to its principle) “*is not of faith*,” but it is a matter of works and of human merit, for “He that doeth them shall live in them.” (Gal. 3:12). We must note particularly that he is not speaking of the law as a by-gone dispensation, but that he contrasts the principle of salvation by law with the principle of salvation by faith. Men are still attempting to climb into life by the former method—hoping to attain to salvation by their goodness, their rectitude, their honesty, their good works, their morality and benevolence. Yet no man attains to any hope on that plan, because, alas, our works are always deficient and insufficient, and we can never know whether we have “done enough to keep out of hell,” or how much really is “enough.” Besides there are the failures and sins we commit; and we cannot but feel that if we stand on our works, our bad works as well as our good must come into judgment, and—“the soul that sinneth it shall die.” Those, therefore, who are living under the law-principle, are laboring under a perpetual sense of condemnation, and nothing they do can bring them any real peace.

## SAVING FAITH

The faith by which men are saved is a faith that "worketh not but believeth on him that justifieth the ungodly." (Rom. 4:5). That is to say, the man who has such faith makes no attempt to earn or merit salvation by works of righteousness, but simply accepts God's free gift. It is a faith that counts the gracious promise in Christ true and rests on it. To such a one (as once to Abraham, Rom. 4:3) his faith is reckoned for righteousness. On such a one God bestows all grace—forgiveness, sonship, heirship, the Holy Spirit, and all that is included in the unsearchable riches of Christ. And that "*freely*" (Greek, "*dorean*," "gift-wise") and all *to begin with*. The father of the penitent prodigal does not say, "I will make an agreement with you. If you prove worthy and give me faithful service for a certain time I will give you a place in my house and a costly robe and shoes for your feet and will make a feast for you." No—the music of the grace of God runs like this: "Bring hither quickly the best robe and put it on him and put a ring on his hand and shoes on his feet and bring hither the fatted calf and kill it and let us eat and make merry; for this my son was dead and is alive again, he was lost and is found." The sinner does not try to vindicate himself. He simply believes in the God who in His love has provided justification for the ungodly, and comes to him in "just-as-I-am" fashion through Christ.

"Not the labor of my hands  
Can fulfil the law's demands.  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not alone:  
Thou must save, and Thou alone."

Let us not be afraid of that doctrine for in it lies all the sinner's hope and all the Christian's hope too. It is the very essence of the gospel, the "good tidings" of grace and peace through Jesus Christ; and apart from it we can have no peace or hope. A needless fear for baptism (lest this teaching might make baptism seem unnecessary) might lead us into contradicting or ignoring of this precious gospel doctrine of free salvation by the gift of God, by grace, through faith. Baptism is not a "work" in the sense in which Paul uses the word (See Rom. 4:4). If it were a work superadded to faith and distinct from it, it would indeed be a departure from the grace of God. It has often seemed to me that those who oppose "baptism for the remission of sins" must be laboring under some such misconception. But baptism is the God-appointed outward expression of faith, the surrender to the gospel in the obedience of faith, to be buried with Christ into death and raised with Him to walk in newness of life. It is the soul's reaching forth to take the promise. Baptism is included and involved in faith. (Gal. 3:26, 27). Nor need we fear that this faith that "worketh not" leaves no room for good works. The good works spring out of the new creation (Eph. 2:10); for

once a man is "in Christ" the order of the day is thenceforth "faith working by love." (Gal. 5:6). Martin Luther looked askance at James' doctrine of faith and works (Jas. 2) until, as he said, he perceived that Paul in Romans was speaking of works that make faith void, but James of works that make faith perfect.

But in all that we are saying the chief point is that all is freely given to the sinner, without merit, without works, or aught with which to commend himself, as the free Gift of God's grace; and that he holds the title to the inheritance of the saints in light *now*.

#### STANDING ON THE PROMISES

Now let us return to the statement of 1 John 3:2—"Every one that hath this hope set on him purifieth himself even as he is pure." The hope then is ours *first*, the initial free gift of the grace of God. "Give me a place to stand on and I will move the world," said Kepler. Our hope is the base on which we stand and the ground from which we work. Because of this hope of ours we get ready for the coming glory. It must be evident to the thoughtful reader that this hope is not just a fighting chance, nor any mere "chance" at all. It is not like a lottery-ticket, nor a gamble, nor a mere possibility such as in worldly things lures men into exploits for fame or gain. It is a bona fide gift, a title deed in advance, already in our hands. We can not forfeit it except by casting it away or letting it go. For we are made partakers of Christ "if we hold fast our boldness and the glorying of our hope firm unto the end." (Heb. 3:6, 14). It is secured to us by the oath of God (Heb. 6:16-20), by the grace of God (2 Thess. 2:16), by the love of God (Rom. 5:5-10). It is pledged to us in the gift of the Holy Spirit, which is an "earnest" ("part-payment given in advance") of our salvation. Now everyone who stands in such assurance and sure prospect will set to work in good earnest to "purify himself even as He is pure."

#### POSSESSING OUR POSSESSIONS

But, someone may say, Is it not necessary to be faithful and obedient to the end? Are we not bidden to make our calling and election sure, and to run with patience the race set before us? Have we not all sorts of solemn warning and admonition to be sober, to be watchful, to hold faith and a good conscience, to lay hold on the hope set before us? Is it not then practically the same as if we did not have the title as yet, as if we were only working for it, and the hope were at the end of the road? No, it is not the same. There is a great difference between one's going forth to possess his possessions, and one's trying to acquire a possession. When Joshua led Israel into Canaan he was entering into that which God had already given him and them. The land was theirs and the victory was theirs beforehand. All that remained was to go forward and possess the land. It was not an uncertainty. To be sure they could have turned back as the people had done 40 years before at Kadesh (Numb. 13:14), and



would have done so if they had not had more faith in God's promise than that generation had. But Joshua and his people believed and stepped out and found it just as God had said—the land was theirs. How different it would have been if it had been said to them:—Go on and try: if you can conquer those Canaanites you can take their land. If not, not. That would have led to measuring their own abilities and resources and comparing with the power of the intrenched Canaanites. Israel would have had to recognize their utter military weakness. The task would have seemed impossible, and they would never have seriously undertaken it. For the same reason many professed Christians have never really attempted to do more than live a fairly average decent sort of life, and never have seriously undertaken to “purify themselves *even as He is pure.*” They know their weakness, and they have some estimate of the difficulties and of the power of the world, the flesh, and the devil. But if the hope were theirs to start with, if they knew their sure promise and the foregone victory in Christ, they would with good courage go in and take possession.

#### “BLESSED ASSURANCE”

“Possession is nine points of the law.” In civil law it is harder to obtain what does not yet belong to you than to hold what you have. And we *have* the promises and we *have* the *hope*. Even our failures cannot dispossess us if we rise up and go forward. As God said to David concerning his sons—if they should commit iniquity He would chasten them with the rod of men and with the stripes of the children of men, but His lovingkindness would He not take from them as He took it from Saul, nor would He break His covenant nor suffer His faithfulness to fail. (Ps. 89:30-34; 2 Sam. 7:14, 15)—so does He deal with us. Judgment does indeed begin with the house of God; but when *we* are judged we are *chastened* that we may *not be condemned with the world.* (1 Cor. 11:32). And we are kept by the power of God by faith unto salvation. (1 Pet. 3:5). So let us rise up and claim our inheritance which we have by the free grant of the grace of God, and lay hold of the hope set before us, to wit, that we shall be like Him when He shall appear. And in anticipation of that destined glory let us purify ourselves even as He is pure.

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### LIFE'S JOY

God gives a joy that we may give,  
 He gives us love that we may share;  
 Sometimes He gives us loads to lift  
 That we may learn to bear.  
 For life is gladder when we give,  
 And love is sweeter when we share,  
 And heavy loads rest lightly too  
 When we have learned to bear.

—Selected.

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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.*

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## NEWS AND NOTES

From Chattanooga: "Central church had a very good year in 1929, but we hope for better things during 1930. G. C. Brewer's meeting late in the year was fine. Large crowds throughout, good preaching, fine interest and several added. Brewer preaches the gospel of the grace of God." E. H. Hover.

Here is a worth-while report: "Since the opening of High View's new building in September, our Sunday school has increased about 20 percent, with an enrollment of about 90, and attendance about 65. The morning and evening crowds have increased proportionately. In the last few weeks we have had one addition from the Baptists and one restoration. We have also installed a circulating library from the Louisville Free Public Library (including some religious literature of our own) which is having a large circulation. This library is open two afternoons a week. Our mid-week meeting which is studying the Gospel according to Matthew is conducted entirely by men of the congregation without the aid of the preacher and is having unusually large attendance."—Jonah W. D. Skiles.

Latest word from Brother Short: "We are in Missouri now. We made it to Vincennes by going to Evansville. One stretch of water about 12 inches deep on the road we traveled. Men working everywhere along the White River, piling up sand-bags. We got across the Wabash before crossing was stopped." W. N. Short.

A missionary meeting was held at East View church of Christ, near Louisville, on Sunday, Jan. 26, 3 P. M., in honor of Brother and Sister Garrett of the Ormsby Ave., church, who are soon to sail for Africa.

From Monette, Arkansas: "Just closed my fifth meeting with the congregation at Martin Hall near Amagan, Ark. Now at Balch, Ark., and meeting starts off well." Walter W. Leamons.

From Daigo Machi, Japan: "Soon after we got back to Japan, Herman's back commenced to hurt him more each day, and then his arms, hands and legs, until he could hardly get around. He did manage to get a new roof on the house, but finally had to give up and go to the hospital in Tokyo for treatment. He did not want to go because of the expense; but he could not do anything in that condition, so he decided to go. He will be there at least three weeks. Please pray for him that he may come home well and able to do what the Lord has for him to do. We feel that there is so much

to be done and it hurts when anything hinders; but our hearts are in the work and we are planning to do 'Greater things for God.' The rest of us are well, but it's lonely here. We miss Herman so much!" Sarah Fox.

From Dallas: "I am home for the winter. I spent a month in South Texas; preached at Austin, Runge, and Charco. My health seems better than for years. I have great 'faith, hope, and love' for all my brethren in Christ Jesus." F. L. Young.

The brethren at Parksville, Ky., where E. L. Jorgenson preachers twice monthly, opened a splendid new house on Jan. 19. The sisters fed nearly 300 people in the basement on the "bread which perisheth," while Brother Friend set before three large audiences that Bread which came down out of heaven from God. Zero weather, but a happy day!

We supply the Victor double record, by Copeland Male Quartet, in which the compiler of "Great Songs of The Church" carries a part. Price \$1 delivered.

Brother H. M. Evans, of Selkirk, Ont., is "laid on the shelf," in Canadian parlance, with sickness. "Please pray for us now," is his request.

Brother J. Madison Wright, 2816 Osceola Ave., Columbus, O., another of our preaching brethren, is also now afflicted. He writes: "I have done no preaching since August and have not been out of bed with this phlebitis (except they took me to hospital and back on stretcher) for more than three months. I thank God that it is as well with me as it is. It could be far worse. He doeth all things well."

From J. N. Armstrong, Morrilton, Ark.: "Harding College has been recognized as a four-year, or senior, college for four years by the State Board of Education of Arkansas, and by the State Department of Education of Texas. The University of our State has been slow, however, to accept the last year of our work without discount.

"About two weeks ago, invited by Harding College, two representatives of the University, registrar Fred L. Kerr and Dr. Hale, head of the chemistry department, made the most thorough examination of the equipment—library and laboratories—and the preparation of the faculty, that has ever been made by any examiner. As a result, Harding College now enjoys the highest rating the University confers upon unendowed colleges.

"The University designates six ratings for colleges, and according to this basis it has given Harding College a rating of Class 1 for the first two years of college work and of Class 2 for the last two years. This is a recognition of the full four years of college work, and allows graduates of the institution to enter the graduate school of the university with full credit. Only colleges that are endowed, or have a secure and adequate financial support, are rated Class 1 for the last two years of work by the University of Arkansas. Hence Harding College has been granted the highest rating given by our University to an unendowed institution.

"When it is remembered that Harding College has fought her way to this highest rating without money, her successes will be the more appreciated. May the time come when Christians everywhere may behold the great opportunity offered in this school work. Personally I believe money cannot be placed where it will yield a greater income than it will placed in this school service—a service in which Christians are made free, as Christians, to teach, unhampered, the whole word of God to this army of young people gathered out of the four quarters of the earth." J. N. Armstrong.

From Hamilton, Ontario: "We have now been using 'Great Songs of The Church' since it first came out. The longer one uses it, the more gems are found." Lloyd G. Snure.

"How glad I was to find your unsurpassed song-book in so many places in America! Wherever your books are used, the very nature or 'quality' of the entire service seems to me to be on a higher plane than where they are not in use." Herman J. Fox.

"We are delighted with the new books." E. P. Watson, Huntington, W. Va.

A number of good books, written by well-known faithful brethren have recently been issued by the Christian Leader Press. Among them, worthy of special notice, are the following:

"God Is"—Geo. A. Klingman's Review and Expose of the blasphemous literature which is being circulated by the Atheistic Society. Price \$1.

"Brewer's Sermons"—comprising in written form some of the able discourses of this capable preacher. Price \$2.

"The Church, The Falling Away, and The Restoration." This by J. W. Shepherd, for years the office editor of The Gospel Advocate, and widely known as a careful student of the history of religious movements and doctrines. Price \$2. These books may be ordered from the office of The Word and Work.

Another book that should be of general interest, and one deserving of the widest possible circulation, is soon to be issued from the press of The Gospel Advocate. This is Brother J. M. McCaleb's volume entitled "On The Trail of The Missionaries." It comprises some of the material which appeared in various papers under that caption, thoroughly revised, with much new matter added. The price is \$2; but in order to encourage its circulation in the churches as missionary propaganda, a club price of \$1.50 in lots of five or more is offered. The Word and Work would be happy to handle advance orders for a thousand copies during February!

The 1929 Bound Volumes of this magazine are all sold. Additional copies can be made up only on special order: \$1.75.

From Macon, Ga.: "I am sending notice to the papers that I am resigning the work here, effective March 1, and can arrange meetings or engage in local work. My address is 702 Woolfolk St. This closes two years of work here." R. A. Zahn.

One Kentucky friend sends a good club and adds 75c "to send the paper to some preacher who is not receiving it." A Tennessee sister voluntarily sends the price of a subscription to one of the missionaries in Japan. Here are hints worth following out.

The Janes Printing Co. plant is nearing completion. The house is a good concrete structure, with a neat frame dwelling house over it.

Our little paper, The Brazil Reporter, is free to all who desire it." O. S. Boyer, Matta Grande, Brazil.

A full house heard R. H. Boll's new year's Discourse at Portland Ave. church, Louisville, and over a hundred remained until midnight to praise and pray.

One imported copy of Pierson's "Life of George Mueller" remains in stock. Price \$2.

From Santa Rosa, Calif.: "You will never know the good The Word and Work does! We enjoy reading it; then distribute them at the hospital. The old people are delighted with them. There are about 300 patients. Two have been baptized recently.

"The school here is progressing nicely, but we feel the need of a college. Pray that we may have one if it be God's will." Mrs. J. A. Brittell.

We supply a very acceptable double-face record, orthophonically recorded by The Victor Phonograph Co., for all who love sacred male quartets.

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### CONNECTIVES OF ENGLISH SPEECH

Don't forget the importance of the little connecting-words;

without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skilful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.90.

## PREACHING "THINGS" TO SAVE MEN

PAUL B. HOLCOMB

We have a common and well known custom of preaching faith, repentance, confession, and baptism as the "things" essential to the salvation of men. We separate them into distinct steps, devoting sermons to each of them, handling them as separate entities as though they were rungs on a ladder, or steps on a stairway. We call this "God's plan of salvation."

These four things, faith, repentance, confession and baptism, are among those necessary fundamentals which the Holy Spirit plainly proclaims, but it is surely worthy of our earnest consideration to note how men filled by the Spirit of God handled these subjects.

The record which inspiration has given us fails to reveal a single sermon devoted exclusively to either faith, repentance, confession or baptism. None of the inspired writers ever wrote a "treatise" on these or any of the other items that go to make up our hope of eternal life. The eleventh chapter of Hebrews defines faith and cites "a great cloud of witnesses" who had received blessings "by faith." But the whole discussion led up to the exhortation to us to be "looking to Jesus the author and perfecter of our faith." This does not mean that faith is not essential for "this is the victory that overcometh the world even our faith." (John 5:4). But we do mean to say that Jesus the Christ is the great subject under consideration and not an exposition of faith as an essential "thing" in our salvation.

Peter in the first sermon on Pentecost (Acts 2:1) did not preach a sermon on any of our "four essential things," though it must be granted that these men whose souls bore the responsibility of crucifying the Son of God were in desperate need of every means of grace that a merciful God has given us. But Peter did make a powerful proclamation of "Jesus of Nazareth, a man approved of God." When the evidence offered produced faith, Peter demanded repentance and baptism, and three thousand complied with the command.

What has led us into the error of preaching "things essential to salvation," to the neglect of "Christ and him crucified?" Do we hope to save men with "God's plan?" We are expressly told that Jesus of Nazareth is "our hope," "our life," "our peace," and "our righteousness" as well as "the effulgence of his glory and the very image of his substance." We are told that our Savior is "the image of God" that "in him dwelleth all the fulness of the Godhead bodily, and in him are ye made full." Surely we have a great Savior who is worthy of a better proclamation than we are able to give with our best efforts.

Something we do or fail to do has led the whole world, religious and irreligious, to charge us with preaching a "Do" religion or salvation by works. Are they all in error in this? A wise man said "Trust not thyself, thine own defects to know, make use of every friend and every foe."

Christ himself said, "I am the way, and the truth, and the life." Any system of religious teaching which fails to exalt Christ the truth, and Christ the life above any and every other thing is doomed to failure by the mouth of the Lord who said, "No one cometh unto the Father but by me." Nothing can take the place of a full proclamation of Jesus Christ our Savior, his life, his words and his deeds.

The world is dying for the want of the knowledge of our Savior. If we will preach and live Jesus until the world can see him they will seek the "things" that we so laboriously present, and accept them without argument in order that they may possess Christ and be possessed of Him. No amount of correct understanding of doctrine can supply our need of a loving, sympathetic Savior who said, "And I, if I be lifted up from the earth, will draw all men unto myself." (John 12:32). Brethren, let us preach Jesus.

Wharton, Texas.

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## PRAYER

I Tim. 2:8

J. Madison Wright

### I. Introduction.

- (a) Who are to pray? 1 Tim. 2:8.
- (b) For whom are they to pray? 1 Tim. 2:1, 2.
- (c) Why? 1 Tim. 2:3. It is God's pleasure.

### II. How are we to pray?

- (a) Lifting up holy hands. 1 Kings 8:54; 2 Chron. 6:13; Eph. 3:14; 1 Cor. 14:25; Matt. 26:39; Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5; Phil. 3:16, 17; 4:9.
- (b) Without Wrath. Jas. 1:19, 20; Psa. 66:18; Prov. 15:8. Such feelings have no place in hearts bound to God.
- (c) Without doubting. Jas. 1:16, 17; Rom. 14:23.

### III. For what are we to pray?

- (a) We know not what we should pray for as we ought, but by the Spirit's revelation of God's will. Rom. 18:26, 27; Eph. 6:18-20; Col. 4:2-4; 1 Tim. 2:1-4. The New Testament reveals God's will.
- (b) Not faint, nor give up, but pray. Luke 18:1-7; 21:36; Matt. 5:44, 45; Acts 4:23-31; 16:25; Jas. 5:13. God is the first one to tell our heart's burdens to.
- (c) In everything make request to God. Eph. 5:20; Phil. 4:6. Everything omits nothing.

### IV. To what purpose are we to pray?

- (a) For what purpose do all people pray to their gods? 1 Kings 18:26, 37; The idol hears not. Ps. 115:4-9. But He that formed the ear, shall He not hear? Psa. 94:9; 1 Pet. 3:12; Rev. 5:8; 8:3, 4. Remember this as we pray.
- (b) What profit is there if we pray and God hears? Job 21:15; 2 Chron. 7:14; Phil. 4:6, 7. God says this is beyond our understanding.
- (c) Prayers of the righteous avail much. Jas. 5:16, 18; Matt. 21:22; Jno. 14:13, 14; Acts 12:5-17; 1 John 3:19-22. What do we want God to say more than this?

### V. Conclusion. God is a prayer-hearing, prayer-answering God. Exhortation: yield to God's word and be blessed. Invitation: Come all ye that are heavy laden and I will give you rest.

2816 Osceola Ave., Columbus, Ohio.

## WHAT IS WRONG IN DENOMINATIONALISM?

EARL C. SMITH

That God does not want His people divided into denominations is as clear as daylight. It is so clear that the very best defense of them is that they are a kind of necessary evil:

"I think one is wrong in supposing that 'denominationalism is a device of the Devil to divide God's people.' There are aspects of and features in denominationalism which may sometimes suggest that idea to some people, but on the other hand, denominationalism is almost a necessity in the present age. Take the denominational lines indicated by the Calvinists and Arminians, for example. The apparently opposite positions for which these schools of religious thought stand are both found in the Bible, viz.: God's sovereignty and man's free agency. But it would seem as though no one finite mind could hold both equally at the same time. How necessary, however, that both be duly emphasized!"—James M. Gray.

This is a very gentle, and, I think, very fair defense of denominationalism; but it is as weak as it is gentle and fair. He will not say that it is necessary, but that it is *almost* necessary. I am sure it is altogether unnecessary. A finite mind could hardly hold that God is sovereign and that man is a free agent at the same time, though God has told us both; therefore it is "almost necessary" for one body of Christians to teach that God is sovereign and for another body of Christians to teach man's free agency! Because of the limitation of the finite mind one body of Christians could hardly emphasize both truths duly, thinks Dr. Gray. But if I teach that God is sovereign in a way to make the impression that man is not a free agent then I have not taught the truth, for evidently the Bible does not teach that the sovereignty of God is inconsistent with man's free agency. In the same way if you teach man's free agency in a way to make the impression that God is not sovereign you have taught a falsehood. But if neither of us hold or teach that the doctrines are contradictory there is no room for a "denominational cleavage" between us on that point. It follows that the existence of Calvinists and Arminians is not due to two truths being taught, but it is due to two falsehoods being taught. If they had taught the two truths there would have been no room for division, for the two truths are not contradictory but harmonious.

So it is with all other denominational cleavages wherever two truths are involved. It is not teaching those truths that makes two denominations, but warping those truths into falsehoods and teaching these that makes the division. Jesus Christ is perfect God; and he is also perfect Man. Finite minds cannot fathom that. There is mystery in it to us all. But if one man were to collect around him a company of followers on the teaching that God is perfect man in such a way as to discredit His Deity, some one else should collect another company on the teaching that Jesus is perfect God, but so as to deny His real humanity, even Dr. Gray would say, I am sure, that the division was due to the preaching of two falsehoods, not to the preaching of two truths. If one body of Christians teach that we are saved only

by grace and another says, "No, he that believeth and is baptized shall be saved," and they are divided over that, it is not because two truths are preached but because two perversions are preached. The thing that is wrong with denominationalism is that it is the result of the preaching and believing half-truths, which become lies. Since the Devil is the father of lies, I think the man was right who said that "denominationalism is a device of the Devil to divide God's people."

Dr. Torrey's defense of denominationalism is a little bolder at some points than Dr. Gray's, but even he admits that it is only our inability to take in the whole scope of God's truth that makes it necessary. Everybody knows that denominationalism is not just what God wants. Anyone would be bold indeed who would attempt to prove that God wants His people to divide into denominations. Dr. Torrey says, "It is well that denominational lines are now fast sinking out of sight and each denomination is coming to understand and accept the truths for which other denominations have stood." It would be well to add, "and to give up to the lies for which they have stood." I cannot believe that it is fair to say that truths believed and taught will separate between God's gospel except as they are unwilling to accept the truth. It is more likely the lies that we believe and teach that separate between us. Denominationalism is wrong because it is built upon partial and perverted conceptions of the truth. Denominationalism is not necessary unless it is necessary to reject God's truth and teach lies. I cannot believe that it is necessary because Jesus says, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." We do not have to believe lies for we can know the truth by abiding in Christ's word. Again He said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." So after all, denominationalism results from not abiding in God's word and not yielding to the guidance of the Holy Spirit. When God's people abide in His word and yield to the guidance of His Holy Spirit they will be Christians only; there will be no this-kind-of Christian and that-kind-of Christian. There will be no denominations, for everyone knows that denominations are the result of our failure. To defend denominations is to defend our failures. For be that from us.

Weatherford, Okla.

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## SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

"But I hope in the Lord Jesus to send Timothy shortly unto you. For I have no man like-minded who will care truly for your state. For they all seek their own, not the things of Jesus Christ." Phil. 2:19, 20.

The small sprinkle of Christian brethren who in thoughtlessness, or in selfishness and littleness, deal unfairly with preachers who labor in their midst, are not entirely alone, in seeking a selfish advantage in connection with preaching the gospel of Jesus Christ. Perhaps the preacher element has not improved greatly since Paul's day in this matter of being unselfish in preaching the gospel. When Paul said they all seek their own, not the things of Jesus Christ, he was undoubtedly referring to a group of faithful preachers who had responded to the call *Go preach* under a much harder test of faith and character than any of us have been subjected to. And surely if it was the prevailing tendency for truly faithful preachers to "seek their own," or be selfish in preaching, surely it is well for preachers who live in a much more unfavorable spiritual environment today to raise the question in our own hearts as to whether we are seeking our own. For he who seeks his own in connection with preaching is unable to preach the gospel in its full force. The Timothy type of preacher is greatly needed!

\* \* \* \* \*

The preacher who puts his heart and life and time into preaching the word looking to no greater resource than the good fellowship of Christian men and women has a dependence entirely too poor, too fickle and wavering. In the very nature of the case such a dependence would make preachers seek their own by looking out for fields where the support has usually been good, and where wealthy brethren will stand for it. Such attitude on the part of preacher or church would result in a worldlyized gospel with but little power. If I preach in the attitude suggested by Paul—"Whatsoever you do, work heartily as unto the Lord, and not unto men, knowing that from the Lord ye shall receive the recompense"—if I preach in this attitude I can be immune from the selfish motive in preaching and have an assurance for my temporal welfare that no human promise can give.

\* \* \* \* \*

Human schemes and high-powered pressure to get money out of worldly-minded people to pay the preacher may seem to get a desirable result, but will end up in a selfish, formal religion for both preacher and church. The Macedonian church that in deep poverty abounded in liberality even beyond their power made the right start by giving themselves first to the Lord. (2 Cor. 8:15). When a group of Christians have given themselves to the Lord, the work of supporting preachers for the home or foreign field becomes easy and natural; poverty or limited ability does not prove a hindrance.

## SEVEN BOWLS OF WRATH

(Tenth in the Revelation Series)

R. H. B.

We have come to the last of the judgment-series: The bowls of the wrath of God. The seals represent the opening of God's secret purposes and counsels; the trumpet, signals of His judgment-acts; the bowls the pouring out of His wrath. These are the last, for in them is finished the wrath of God.

Our lesson begins with chapter 15. Yet the first four verses are still a part of the preceding section of that great parenthesis, consisting of special explanatory visions. Here (in 15:1-4) John sees the seven angels who are to execute the seven last plagues, standing ready. Of these he speaks (as in 12:1, etc.), as "a sign in heaven." He also beholds a vision of a redeemed company: those that "come off victorious from the beast, and from his image, and from the number of his name." Standing by "a sea of glass mingled with fire" they sing again in higher key the old "song of Moses," which saved Israel sang on the shore of the Red Sea on the morning of deliverance (Ex. 15). But into the old redemption song mingles also a new loftier strain, the "song of the Lamb." This much more was needed to complete the picture of the situation described in chapters 12 and 13.

Now, the fifth verse of Rev. 15, resumes the thread which was dropped at 11:19. For at the sounding of the seventh trumpet (11:15-19) there was no forward step taken; only a great announcement was made and the twenty-four elders gave thanks, and *the temple of God, which was in heaven was opened*. So after the Great Parenthesis (Chaps. 12-14) which interrupted the story, he returns to that opened temple. "And after these things (after the celestial "signs" and the other independent visions of chapters 12:1 to 15:4)—"I saw and the tabernacle of the testimony in heaven was opened: and there came out from the Temple the seven angels that had the seven plagues." Out of the temple opened at the sounding of the seventh trumpet, come the seven angels who pour out the seven bowls of wrath. At the hands of one of the four Living Creatures (4:6) these seven angels receive "*seven golden bowls full of the wrath of God who liveth for ever and ever.*" But these are the last: "in them is finished the wrath of God.

### THE BOWLS Poured OUT

A voice out of the Temple now gives the command, and the seven angels proceed to their task. The bowls are poured out in swift succession. The first pours out his bowl *into the earth* and there follows an evil sore upon all that have the mark of the Beast and that worship his image. The second bowl is poured into *the sea*, which becomes as the clotted blood of a dead man, and every living thing in it dies; the third, into *the rivers and fountains of waters*, which become blood. "The angel of the waters" praises God for His just and righteous judgment in this matter, for the

plague afflicted the men who (under the Beast's direction) had poured out the blood of God's saints and prophets, and this is their retribution: "blood hast thou given them to drink." The fourth poured out his bowl upon *the sun*, and it received power to scorch men with fire. Men recognized the hand of God in these plagues; but far from repenting they blaspheme the God who sent them.

Although these first four bowls follow the line of the first four trumpets, they can not possibly be considered identical or parallel, for the trumpet-judgments though, like the bowls they fall upon the earth, the sea, the fountains, rivers, the sun, moon, and the stars, were limited, affecting only "the third part" in each case. But there is no limitation in the bowl-judgments: they make a clean sweep. The fourth bowl, moreover, is in contrast to the fourth trumpet, in its effects.

It has already been pointed out that the seventh seal opens out into the seven trumpets; and we have just seen how the seventh trumpet brings forth the seven Bowls. These three series do not run parallel, nor do they "double back," covering the same ground; but they succeed one another in order, and are progressive in severity and in thoroughness.

In the fifth bowl the throne of the Beast (see 13:3) suffers a stroke that affects his whole Kingdom, darkening it (comp. Ex. 10:21, 22); while the sixth bowl (like the sixth trumpet) centers upon the river Euphrates drying it up. (Comp. Isa. 11:15).

In the seal-judgments and the trumpets we noted a parenthesis between the sixth and the seventh. This is not missing between the sixth and seventh of the bowls, although it is very brief. It comprises four verses (16:13-16) and refers to a demon-inspired preparation of the whole world for *Armageddon*; and contains also a warning of Christ's near and unexpected coming to "judge and make war." We reserve the discussion of "Armageddon" till we get to chapter 19.

Now pours the seventh, the last, angel his bowl out upon the air, and a great voice out of the temple cries "Done!"\* This now is the consummation of the judgments. The final overthrow of all opposition, the destruction of all the great works of man

\*"It is done!" In the Greek there is just the one word, "Done!") that have not been "wrought in God" (Isa. 2), the judgment of Babylon the Great," and the "battle of Armageddon", with it the destruction of the Beast and his armies, and the False Prophet—all are comprehended in this concluding stroke of God's justice. Here strikes the little Stone upon the feet of the Image, and all breaks up into chaos. (Dan. 2). So great an earthquake and so mighty, such a shake-up, had never before been experienced in the earth: the mountains and islands are not only *moved* out of their places (as in 6:14) but they *flee away* and cannot be found. God is now openly fighting from heaven against impenitent, rebellious humanity, who though forced to recognize it, yet blaspheme Him who inflicts these judgments on them. But with the work of judgment finished every rebel is subdued, every enemy

vanquished, and Jehovah alone is exalted in the earth (Ps. 46: 10).

The details of Babylon's overthrow follow in chapters 17 and 18; the final demolition of the world power at the hands of Christ descending with His saints, is set forth in Rev. 19. But all this is included in the seventh bowl, in its immediate effect and as its necessary equal and conclusion.

#### THE DOOM OF MYSTERY BABYLON

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters." The angel carries John away into a wilderness, and there he sees "a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns"—evidently the Beast of chapter 13. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations. Upon her forehead she has a name written: "MYSTERY BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." The woman was drunken with the blood of the saints and with the blood of the martyrs of Jesus." At this vision John was greatly perplexed, and the angel offers to explain to him "the mystery of the woman and of the beast that carrieth her."

That the beast upon which the Harlot rides is identical with the great beast of Rev. 13 is obvious enough. Here, however, we learn several facts additional concerning the Beast. In the first place there is his career in brief summary: he "*was, and is not; and is about to come up out of the abyss, and to go into perdition.*" These are his four stages: (1) a period of existence; (2) a period of abeyance; (3) a return out of the abyss; (4) his final doom.\* This beast seen here shortly before its own final doom, supports the Harlot and is dominated by her for a season. But only up to a limit: then the Beast and his federated kings shall turn against that harlot-mistress and make her desolate and naked and "shall eat her flesh and burn her utterly with fire." Such is the end of Mystery Babylon the Great.

#### WHO IS THE HARLOT?

In answer to the question who or what this harlot is I can find no expression so good as the following masterful sum-up of the matter by Prof. W. G. Moorehead. (The emphasizing mine).

"The harlot is Christendom estranged from God and become thoroughly secularized and degenerate. This is our most solemn conviction. Romanism, we believe, is the chief subject of this frightful prophecy. But the Greek Catholic organization, mainly as existing in Russia and Eastern Europe, as also worldly and unfaithful Protestantism are involved and included therein. We begin with the identification of Romanism with this symbol. It is official and hierarchical Romanism we are dealing with, not the body of adherents to that system who are generally both ignorant and superstitious. The

\*The tenses here are used not relative to John's day, nor to John's vision, but absolutely, designating successive steps and stages of the Beast's career; as the reader may see by comparison with other tenses in this passage.

historical reality and the prophetic portrait here drawn are too much alike, match too exactly, to mistake the meaning.

Papal Rome claims to be a Mother, calls herself "the mother of all churches," the mistress and teacher of all Christians. The Pope asserts his authority over all of them, and indeed over all nations as well. In 1825 Leo VII struck a medal bearing on the one side his own image, and on the other that of the church of Rome symbolized as a woman, holding in her left hand a cross, and in her right a Cup, with the legend, "Sedet super univcrsum," "The whole world is her seat" (Hyslop, Two Babylons). She would dominate all mankind, Rev. 17:15.

The woman has her seat in a city of seven hills, Rev. 17:9-18. For more than a thousand years the Papacy and Rome the City have been regarded practically as one and the same. Rome is the Papacy to this day. No other is called "the city of seven hills;" no other has ever ruled over the earth as Rome has. Pagan Rome governed the world for centuries; Papal Rome has for ages held sway in our planet as no other city has. It is Rome where the Woman "sitteth." The city and the system coalesce, they are convertible terms.

The name inscribed on the harlot's forehead points unmistakably to an apostate religious system, and pre-eminently to Romanism. Everything in the worship of that enormous organization is shrouded in mystery, is designed to impress men with its hidden, secret and supernatural authority and power. Its persistent use of a dead language, its celebration of the Mass, its confessional and priestly absolution, its claim to fix the destinies of men even in the unseen world, its mystic ceremonies and rites, the dress of its officiating priests and their postures and actions when observing "the mysteries" of the cult, all combine to invest the system with an impressiveness and mysticism nowhere else found save in some of the ancient pagan rites. The Greek Church is characterized by the like heathen features, though somewhat less flagrant.

The Harlot's connection with the World-power—riding upon it—is realized in the universal domination which the Papacy claims and asserts. The Pope arrogates for the Roman See supremacy over peoples and states and rulers. Not always has he been able to enforce the proud claim, but when he can he does to the fullest extent. . . . To this day the Roman See exalts its absolute supremacy over all nations, sovereigns and peoples. It is not union with the State that is asserted, but dominion over the State. Subjection to the civil authorities is the position of those ecclesiastical bodies named "State-Churches," whether Protestant or Greek Catholic. Rome exalts her authority over all states and churches alike. She rides, or seeks to ride, upon the World-power, to subject to herself all authority and all rule.

The Scarlet Woman is intolerant, persecuting: she is seen to be drunken with the blood of the saints. Here, again, the parallelism between the symbol and the apostate religious system is startlingly close. Count, if you can, the victims of Rome's bloody work in the world, her murderous cruelties. It is even doubted whether pagan Rome ever slew as many human beings as has Papal Rome. Nor is Rome the only guilty one in this respect. The Greek Catholic and some of the Protestant bodies likewise have stained their hands in the blood of some of the noblest and purest of God's children. Not without a dreadful meaning is this Harlot arrayed in scarlet and crimson: bloody-minded she is, and blood-stained also.

The Harlot is the "mother of abominations," i. e., idolatrous. Images, shrines, relics, human beings ("the saints") and angels are objects of devotion in all apostate Christendom. The Virgin Mary with vast multitudes holds a higher place of veneration than ever did Minerva in Greece, or Ceres in Rome, or Diana in Ephesus. Her worship exceeds that even of the Son or God Himself. Nothing will sooner arouse the fanatical rage of her devotees than the teaching that Mary, blessed as she was in being chosen to give birth to the Son of Man, has no part in our salvation, can do nothing to deliver us from sin and to reconcile us with God. Ever since Pius IX officially proclaimed the Immaculate Conception of the Virgin, Mary has been lifted into a place of eminence and authority never before held by her. Add to this the Dogma of Infallibility with which the Pope was crowned in 1870 by the

Vatican Council, and one will perceive to what heights of arrogance and blasphemy this Roman system is now exalted."

But as the Beast—the great, final, consolidated world-power, headed up by Satan's great king, has not yet come, so does the Harlot await her full and final manifestation. As the writer above quoted points out, the Roman church answers amazingly to the harlot's description, and she has more nearly than any other realized that pattern. But federated with her and around her will be all apostate Christendom. The betrothed Bride (comp. 2 Cor. 11:2) maintains her purity toward Christ under every test, in poverty, in suffering, in privation and persecution (for as He is so are we in the world); but this apostate ecclesiastical system has possessed herself of the world's wealth and power, its honors and its sword, and exalted herself in the earth. That is the Harlot. The Dragon, the Beast, and the Harlot, are all three of the same hue—scarlet, the color of sin.

#### FALLEN, FALLEN IS BABYLON

The chapter which follows (chapter 19) seems to cover in yet fuller detail the doom of the Harlot Babylon. There are, however, several peculiar features in *the fall of Babylon* which are not applicable to the doom of the Harlot, and have therefore led to distinctions (whether justified or not, let the reader judge). Some careful students of the Apocalypse regard that the event of chapter 18 though closely related to and connected with the matter of chapter 17, is a distinct and different catastrophe—resulting from the judgment of the Harlot no doubt, but not the same judgment upon the same thing. The Harlot Babylon and the City Babylon are very closely related, just as is the Bride and the City of the New Jerusalem. But Babylon the *city* is the home and center, the metropolis, the visible symbol and embodiment of the Harlot's dominant spirit (just as the Jerusalem of Paul's day was the emblem and product of the spirit of Judaism, Gal. 4:25). Thus the Harlot, as well as the Bride has her city, and this city, her home and center and the embodiment of her ideal, is Babylon.

The student of the old prophecies concerning Babylon may have been impressed by the actual *non-fulfilment* of some of the predictions concerning Babylon's sudden, utter, and eternal overthrow; and by the peculiar fact that in every case the prophecy of Babylon's final destruction is directly connected with the final and everlasting restoration of Israel—a restoration of which the return in Ezra and Nehemiah was but a very faint type. (See for example Isa. 14:1-20; Jer. 50, 51). This has led many, and not without some grounds, to expect the rebuilding of Babylon as the actual world-city and center of the civil and ecclesiastical government of the world (either or both) in the period of the last fearful rebellion against God. Others maintain that this Babylon is Rome symbolically designated. The question is a very interesting one, but not one of vital importance to the interpretation of the book of Revelation. It is certain however that

whether it be old Babylon rebuilt or *the equivalent of it* that figures here, this is a *city*. In her live some of God's people, who, however, must come out, lest they share her judgments. She is wealthy, proud, a great commercial center: a market for all wares. Not only the merchants, but the very kings who themselves destroyed the "Mystery Babylon" (17:12, 16) perhaps not anticipating that this grave consequence would follow, stand weeping at the awful downfall of the *City*. (18:9). Thus passes Babylon; even thus the glory of the world, the world itself, with all its works and all its religion, and with all that is in it: "the lust of the flesh, the lust of the eyes, and the vainglory of life," which certainly find their full expression in this great Babylon, built in the proud might of man. (Comp. Dan. 4:30). A strong angel takes up a stone, as it were a great mill-stone, and "cast it into the sea, saying, Thus with a mighty fall shall Babylon the great city be cast down and shall be found no more at all." (Isa. 21:9; Jer. 51:63, 64; Rev. 14:8; 15:19). And he sings her dirge with the mournful cadence, "No more at all," six times repeated.

#### THE MARRIAGE OF THE LAMB

But in heaven breaks forth a hallelujah of rejoicing: "Hallelujah; Salvation and glory and power being to our God; for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand." And a voice—as of a great multitude, as of many waters, as of mighty thunders—announces the celestial nuptial—the Marriage of the Lamb. (19:1-10).

So wondrous was the vision, so glorious the prospect, that John was overwhelmed, and fell down at the feet of the angel that showed him these things. But he said, "See thou do it not; I am a fellow-servant with thee, and with thy brethren that hold the testimony of Jesus: WORSHIP GOD: for the testimony of Jesus is the spirit of prophecy."

Yea; for in Him all God's purposes and promises are fulfilled: He is the Amen, the First and the Last.

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### SINDE MISSION

We are kept in by the rains this week. School goes with 59 mission boys attending. Mrs. Reese, Helen Pearl, and two native teachers have charge. Counting plow boys, herd boys, and white people, our family numbers 73. Our interpreter who fell into sin has confessed humbly and nobly. He is trying to redeem the time. A soul or two turn to the Lord each week. Some fall away at times. Neither Bro. Sherriff nor Bro. Merritt are very well. We have \$300 in bank for the Livingstone work. It begins to look possible. Recruits are announced to return with the Shorts. Send them, pray for them, or perhaps come with them. Africa has much room and much work.

Mrs. Geo. M. Scott.

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"Just in the last distressing hour  
The Lord displays delivering power;  
The mount of danger is the place  
Where we shall see surprising grace."

## HEBREW MISSION WORK IN HOUSTON

STEPHEN D. ECKSTEIN

The outlook of the evangelization work among the children of Abraham is very encouraging. There is every reason to believe that the future will witness a tremendous change in the attitude of the Jewry toward Jesus of Nazareth. I am not making rash predictions. I am not permitting my heart to run away with my head. The following is but one of the many evidences that lead me to this belief. I want the people of God everywhere to know of the work He is doing through the Hebrew Mission. I believe it will be a blessing to them, as it was to me.

It was my privilege to visit the magnificent city of Houston, Texas. As soon as you leave the depot, you are on the far-famed artery, Congress Street, where there are Jews, Jews, Jews. Houston has about 27,000 Jews. The majority of them hail from Western Europe. I made inquiries and learned that there are no estrangements or friction among them. The city authorities issued me a permit to speak on the street. I spoke twice. I had splendid meetings, with a large number of Jews listening. For the most part the order was very good. I used their own language, Yiddish. It is almost impossible to promote an intelligent understanding of the claims of Christ in any tongue foreign to them. Sound Yiddish literature was given out. Thereby many hearts have come to holy joy through His word.

One of the most encouraging features is the tolerance, and the great desire to learn more about the Savior. I came into an ultra-orthodox Jewish home by invitation. As the pious and learned Jew saw me, he saluted me timidly by nodding his head. He was praying, therefore not permitted to break his holy thoughts by talking. His head was covered with a silk Yarmukaleh (skull-cap). He had on the Talith, scarf, garment worn only at the morning service, with one exception, the ninth day of Av. He also had on the Phylacteries, one on the arm, and one on the forehead. I drew near to him to listen to his prayer to determine how long before he would finish. His son had his eyes focused on the stranger within the gate, and stayed reverently by his side. His wife began preparing breakfast. We began to drink a glass of tea. Soon we both became absorbed in the subject under consideration. His wife and son, eagerly listened to what I had to say about Israel's Messiah, and how I found Him. I stayed there nearly three hours. Father, mother, and son were delighted in talking over with me (one who had annihilated himself by Christian baptism) the burning questions for the first time in their experience. He accepted a Hebrew New Testament as a precious gift. God knows how to make ways where there are no ways. Bless Him!

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# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

It is easy for half a million Christians to have 1,000 missionaries. \*\* Japanese dust before sweeping. \*\* "Nobody is getting along very well without Christ."—*McDowell*.

"A prayer and a penny a day will support 1,000 missionaries." \*\* China has the oldest civilization and the largest population in the world. \*\* A missionary couple urgently needed for the Philippine Islands. \*\* We have information of four of our missionaries giving from 8% to 21% of their receipts.

Should not each Christian pray daily for the salvation of the heathen who are the far greater part of mankind? \*\* Some East Africans eat crocodiles, leopards, hippotami, snakes, dogs, cats, rats, mice and bats. \*\* Some arrangement for the education of the missionary children of Japan is so important one family considers leaving the field in its absence.

And we waste more than a penny a day—the support of 1,000 missionaries. \*\* A call comes for a missionary couple for South China. \* Corn knee high at Kabanga, Africa, Jan. 7. \*\* Some outcastes of India eat carrion. \*\* Our forefathers were heathen before some one taught them of God. What if they had not received that teaching? \*\* "Boy" in Africa may mean a man as "newsboy" here.

If our few missionaries give us so much joy, how happy would we be if we had 1,000 of them? \*\* Brethren in North China would like to have a married couple come out. \*\* Africans build their villages on hills away from the waters, \*\* In Brazil, the bank keeps the cancelled checks and charges the customer for the check books. \*\* Those who would like to supply articles of clothing and personal use to adult missionaries may address Bro. Janes at 2229 Dearing Court, Louisville, Ky.

If a cent a day all around will maintain 1,000 missionaries and we waste more than that daily, is it not *a sin* to have less than 60 missionaries? \*\* Face the question. Millions perish because we don't average a penny a day for their salvation. If people down street were starving and could be saved with an average outlay of a cent daily, should we let them die? \*\* You should bestir *yourself* to get others to giving to missions. Will you do it and *at once*? \*\* Small eggs sell at 25c a dozen in Africa. \*\* Scarcely an illiterate young person in Japan.

We can soon have 1,000 missionaries—if enough brethren work at it. \*\* *You* should be one to work and pray to that end. \*\* Encourage suitable people to go. \*\* Take it upon yourself to canvass some friends for a penny a day (or more) and send it in for needs on the field. \*\* Writer forwards to most of the missionaries each month. No charges. Send your gift on or before the 25th, if you can. Please press hard for *much* "Greater Things for God" in 1930.

## ARE YOU GOOD FOR YOUR DEBTS?

"Go ye into all the world and preach the gospel to the whole creation." "So then after the Lord had spoken unto them, he was received up into heaven, and sat down on the right of God. . . . and they went forth and preached everywhere; the Lord working with them." Mark 16.

George S. Benson and Sallie Ellis Hockaday, while teacher and student in Harding College, Morrilton, Arkansas, heard this teaching from the Lord of glory, and in love for their God and the souls of men were moved to obey in humbleness the voice from heaven. They began to plan their life's work to please and glorify God. While here Brother Benson began teaching a "Mission Class" Sunday afternoons. Before the school year was finished they completed plans to carry the story of Jesus and his love to far-away China. Being young and well, shortly after their marriage they sailed. Their zeal, love and patience has triumphantly carried them over many hardships and difficulties and they are continuing to proclaim the sweet story of Jesus.

Some churches in the homeland, with a few individual friends, have been trying to supply these pioneer servants of God with the necessary things of life. The Bensons are willing to suffer the hardships of Oriental life among strangers and foreigners that the gospel may be preached and that the wrath of God may not fall upon us, and they are making headway in the city of Canton, teaching the word of the Lord; and they see opportunities of limitless magnitude were it possible for them to reach out and grasp them. Brother Benson is now teaching in the University of Canton, and Sister Benson has charge of the kindergarten work to help supplement their meager support, but notwithstanding these hindrances they are reaching some of the finest young people of China, and are establishing the name of God in the hearts of those who know Him not.

We owe a debt of love, first, to those who have never heard. And to those humble, God-fearing friends and brethren who are willing to bear our burdens, we owe a debt of support, that their every need may be supplied. Will your love for souls move you to pay your part of that debt to God? "God loveth a cheerful giver." Send your checks to W. E. McReynolds, Morrilton, Arkansas, who forwards funds monthly to them.

## A TRIP AMONG OUTSTATIONS

"We have a school at Katuamazila's Village run by our native teacher, Kamboli. The enrollment is about fifty, and there is a goodly number of Christians. I spent three days here speaking to them seven times."

"Taking up our journey we traveled east half day passing through one village, and speaking to them. They are very desirous of having a school, too. The headman seemed very much interested, also his oldest son who had an English Primer and brought it to show me how well he could read. He was about twenty years old. Many questions were asked as, "How do you repent?" "What must a person do who has more than one wife?" There are many children in this village and they promised to build a schoolhouse and a house for the teacher if we would put a school there. Brethren, the doors are open but the laborers are indeed too few to meet the demands.

"Arrived at Kanchele's village about seven o'clock, where we have another outstation. The whole village had just returned from burying their aged headman. His oldest son is to take the headmanship. I asked him if he was a Christian, and he said no, but that he had been. I told him he should start his headmanship off aright like his father. He said he had been living with two wives; that one did not want to come here to live and the other one did. I told him to put one of them away, repent of his sins, and get right with God. At the night meeting he acknowledged his sins; another confessed to drinking beer and repented; but a girl who had been dancing wanted her name taken off the book. I put her off until next visit.

"In almost every village they would say our words sounded good, and if they only had some one to stay and teach them they would repent. 'But if we repent and you go away, then we go back. That not good.' Brethren, what are we to do?"

A. B. Reese.

# The Lord's Day Lessons

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## FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 5.

February 2, 1930.

### PUTTING GOD'S KINGDOM FIRST.

**Golden Text:** Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

**Lesson Text:** Matt. 6:5-13, 19-21, 31-33.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from the evil one.

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor dust doth consume, and where thieves do not break through nor steal:

21 for where thy treasure is, there will thy heart be also.

31 Be not therefore anxious, saying, What shall we eat? or, What

**Study Questions and Brief Comments.**  
Verse 5. How do the hypocrites pray? What is their real motive? (To be seen of men). Will they get any reward from God?

Verse 6. How shall we pray? Does the Lord mean to forbid public prayer? (See Note). What does He mean? (That we must guard against making a show and display). To whom shall they pray? Who will regard and recompense their prayer?

Verse 7. What are vain repetitions? (Note). Who uses them? Why? Is the act of praying a meritorious performance?

Verse 8. Why should we not be like them?

Verse 9. Does He bind us to use just these words always? Whom are we to address? Where is He? What does this first petition mean? (That His Name should be held as holy in all the earth).

Verse 10. What were they to pray in regard to the kingdom? Is the kingdom in existence now? (Eph. 1:20-23; Col. 1:13). Is the kingdom yet to come in any sense? (Luke 21:31; Rev. 11:15). How is God's will done in heaven? What does the Lord tell us to ask concerning the earth? Was that prayer intended to remain unanswered?

Verses 11-13. Whom do these last four petitions concern more directly? (Ourselves). Shall we pray for our daily bread, or merely work for it? What proviso is attached to the prayer for forgiveness? (See also vs. 14, 15). What shall we ask concerning temptation? What is the last petition? (Note the difference in the Rev. Version here).

Vs. 19, 20, 21. Does the Lord forbid us laying up treasures for ourselves?

shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

What happens to treasures laid up on the earth? Where shall we lay up our treasure? Why? (1) because it is safe there; (2) reason stated in v. 21). Can we combine the service of God and of Money? V. 24.

Verse 31. Does anxiety lead to love of money? (The connection between verses 24 and 25 shows that it does).

How shall we avoid anxiety? (By faith in God. See vs. 25-30. Also Phil. 4:6, 7).

Verse 32. Who make food, clothing, etc., their object? Why should we not do as the Gentiles? Have the "Gentiles" a Father? (Eph. 2:12, last clause).

Verse 33. What is to be the Christian's first and supreme aim and object? In what connection stand the kingdom and the righteousness? (Matt. 5:20). Who obtains them? (Matt. 5:3, 6). What promise to those who seek first the kingdom and God's righteousness?

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#### NOTES ON LESSON 5.

##### CONCERNING PRAYER.

In the whole passage, Matt. 6:1-18, the Lord Jesus enjoins sincerity. To do things to be seen of men makes hypocrites; but to do and live for the eyes of God alone makes men honest and sincere.

The Lord did not prohibit public prayer—He Himself and His apostles and faithful followers prayed in public. But we must all guard against needless exhibitions of piety, for a man cannot trust himself in such matters. We must avoid the leaven of hypocrisy by living unto God only.

"Vain repetitions" is a perversion common among the heathen (and some others nearer home) who think that there is virtue in the repetition of certain words, the more virtue in proportion to the number of times they are repeated. But prayer has no virtue in itself as though it were some sort of magic formula; nor is the saying of prayers a meritorious performance. We do not "believe in prayer"—we believe in God. And prayer is but a simple, humble, earnest communion with God, in which we lay our hearts' desires before Him, believing that He "is good, and ready to forgive, and abundant in lovingkindness unto all them that call upon Him." (Ps. 86:5).

##### "THE LORD'S PRAYER."

This is not called the Lord's prayer because He Himself prayed it (which He Himself did not nor could He have) but because He was the Author of it. It was the model-prayer which He taught His disciples. Have you observed the simplicity and directness of it? A little child can lip it; but it means more to us as we grow in knowledge, and at last we find it a great and unfathomable ocean. It consists of an address and seven petitions. The first three petitions concern God and God's interest, which is to be put first:—"Thy Name . . . Thy kingdom . . . Thy Will;" the other four have to do with our personal needs:—bread, forgiveness, protection, deliverance. He who prays truly for these things will not be indifferent to do whatever in the will of God he can do to bring about that which he prays for and desires. The petition for forgiveness carries with it the proviso that we forgive our fellowman—not that thereby we merit forgiveness from God, but since He has already forgiven us, and since we need His forgiveness all along, we must always extend the same mercy to others. (Matt. 18:32; Col. 3:13).

##### CONCERNING ANXIETY.

There is a close connection between the love of money and the service of Mammon (which is covetousness) on the one hand, and anxiety on the other. That which makes us anxious when we lack it, makes us grasp and love it when we can get it. Anxiety is a form of unbelief, a secret atheism, which can be cured only by faith in God. Christ's disciples must know that they are not orphans: they have a Father who knows all their needs and tenderly cares for them

Why does the Lord hold up to us the birds "who sow not, neither do they reap," and the lilies of the field, which "toil not, neither do they spin?" Do not men have to work? The Lord used the birds and the lilies because they are not in position nor able to do for themselves; yet our heavenly Father cares for them. How much more will He do so for us! It is also to be noted that the birds and the lilies fill the place and purpose which God designed for them. Therefore He assumes all responsibilities for them. The place and function which God has ordained for us is stated in v. 33.

### QUESTIONS FOR CLASS USE.

1. How shall we not pray?
2. How do the hypocrites?
3. Where shall we go to pray?
4. Is public prayer wrong? (Notes).
5. To whom shall we pray?
6. What are "vain repetitions"? (Notes).
7. Who uses them?
8. Why should not we?
9. After what manner ought we pray?  
(Give the "Lord's Prayer").
10. To whom is this prayer addressed?
11. To whom do the first three petitions refer?
12. To whom the last four?
13. Did the Lord Jesus forbid laying up treasures?
14. Where should we lay up treasures?
15. How could this be done?
16. What reason does He give in v. 21?
17. Read verses 24, 25.
18. Why should we not be anxious?
19. Who seeks after those things?
20. Do the Gentiles know any heavenly Father?
21. Does our Father know and care?
22. What is our first obligation?
23. What promise does the Lord make us?

## SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 9, 1930.

### WARNINGS AND PROMISES.

**Golden Text:** Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7:19.

**Lesson Text:** Matt. 7:12, 15-27.

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

**Study Questions and Brief Comments.**  
Verse 12. What is this sentence commonly called? Is that a good name for it? It means the same as Matt. 22:39. Compare also Rom. 13:9, 10. (Take in verses 13 and 14, also.)

Verse 15. Can the false prophets be recognized by their outward appearance? How do they look? What is their real nature?

Verses 16-20. How can the false prophets be discerned? Does good fruit grow on a corrupt tree? What is the doom of every tree that does not bear good fruit? Who had preached this before? (Matt. 3:10).

Verse 21. Will mere profession admit one into the kingdom of heaven? What only will qualify him?

Verse 22. Of what "day" is the Lord speaking here? (1 Thess. 5:4; 2 Tim. 4:8). Who will be the Judge of that day? What will many say to Him? Will the fact that they have done these great works gain them

doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

admittance? (See v. 21; 1 Sam. 15:22. They did not do the will.)

Verse 23. What will be said to them then? Who will say it?

Verses 24-27. The two Builders: In what three respects are they equal? In what three respects do they differ? May the house built on the sand have been as beautiful, or even more beautiful than the other? What is the destiny of that house? How can we build on the rock?

"Hearing and doing we build on the Rock;

Hearing alone we build on the sand: Both will be tried by the storm and the shock,

Only the Rock the trial will stand."

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#### NOTES ON LESSON 6.

##### FALSE PROPHETS.

In both Testaments the false prophets come in for much notice. They represent the most insidious and terrible danger that can beset man's pathway. They are Satan's deceptive counterfeits of the true prophet and (in N. T.) of the true teacher, and as great a curse as the true are a blessing. The false prophets in the O. T. were popular, honored, and prosperous, the while the true prophets suffered persecution. "Woe unto you when all men shall speak well of you," said the Lord Jesus, "for in the same manner did their fathers to the false prophets." (Luke 6:26). And, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you . . . for in the same manner did their fathers unto the prophets." (Vs. 22, 23). The false prophets were always "optimists." Their message was, "Peace, peace!" when there was no peace. They comforted evildoers. They spoke "smooth things" which people liked to hear:—"a vision of their own hearts, and not out of the mouth of the Lord." To them that despised God they said, "Ye shall have peace;" and "to everyone that walketh in the stubbornness of his own heart they say, "No evil shall come upon you." (Jer. 23:16, 17). Hence their popularity. In an evil world the faithful preacher of the word must count on having to travel the way of the cross; and the friendship of the world is enmity with God.

##### "BY THEIR FRUITS YE SHALL KNOW THEM."

Not by their outward appearance (for the false prophets wear sheep's clothing) nor by the suavity of their manner, nor by their fair speech, are prophets to be distinguished—though the unthinking multitude is swayed entirely by such things; but by their fruits. Nor are these fruits simply "good works," for every cult and doctrine under heaven carries on more or less of philanthropic and benevolent activity, "charities," etc. Nor is the fact that they call Christ Lord, or prophesy by Christ's name, or in His name cast out demons, or in His name do many mighty works of itself a conclusive proof. (Matt. 7:21-23). The only real evidence is in the doing of the will of God. All who turn away from the revealed will of God and who play fast and loose with sin and judgment, who do not call men to repentance and obedience and righteousness, come under the head of those against whom the Lord warns. (Note also Gal. 1:8, 9; 1 Tim. 4:1-3; 2 Tim. 3:1-9; 2 Pet. 2:1-3; 1 John 2:22, 23; 4:5, 6; Jude 4).

## QUESTIONS FOR CLASS USE.

1. Give the "Golden Rule."
2. Is that the good and only right rule to walk by?
3. What does the Lord tell us of the two ways in vs. 13, 14?
4. Of whom must we all beware?
5. In what sort of guise do they come?
6. What are they inwardly?
7. Why "wolves"?
8. How are they to be known?
9. Will every one that says Lord, Lord, enter?
10. Who only?
11. Who will be Judge in "that day"?
12. Will there be any disappointed people then?
13. What claims will they make before Christ?
14. What will He say to them?
15. Of what "words" is He speaking in v. 24?
16. What does the Lord say of him that heareth and doeth?
17. What of him that heareth and doeth not?
18. What test will come to both houses?
19. What is the outcome in each case?
20. Mention three things in which these two builders are alike.
21. Three things in which they contrast?

## THIRD LORD'S DAY LESSON OF FEBRUARY

Lesson 7.

February 16, 1930.

## JESUS HEALING AND HELPING.

Golden Text: Himself took our infirmities, and bare our diseases.—Matt. 8:17.

Lesson Text: Matt. 9:1-13.

1 And he entered into a boat, and crossed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they were afraid, and glorified God, who had given such authority unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose, and followed him.

Study Questions and Brief Comments. See Notes on Matthew 8.

Verse 1. Where did He come from? (Notes). What was "His own city"? (Capernaum. See Mark 2:1, etc.)

Verse 2. (See by what a strange road the bearers brought this sick man to Jesus, Mark 2:4). What did Jesus see? (Their faith). How could He see their faith? Was it likely the faith of the bearers only or of the sick man also? What did He say to the sick man?

Verse 3. What did some of the scribes think? Did they dare to say it? If Jesus had not been Who He was, would it have been blasphemy? Why? See Luke 5:21.

Verse 4. Could the Lord Jesus read their thoughts? What did He say to them?

Verse 5. Which would be easier in man's estimation? (To say "Thy sins are forgiven.") Why? (Men cannot check up on that.) Which was really easier for the Lord? Why? (The one was merely a work of power; but the other necessitated His death.)

Verses 6, 7. Why did He work the miracle also? Compare John 5:36; Acts 2:22.

Verse 8. How were the spectators affected? Whom did they glorify for this?

Verse 9. What Matthew was this? (Matthew Levi, who became an apos-

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13 But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

tle and the author of this gospel we are studying.) What was his occupation? (Look up "Publican" in Bible Dictionary.) What did he do at Christ's call?

Verse 10. In whose house was this feast? (Luke 5:29). What sort were the guests?

Verse 11. What fault had the Pharisees to find with that?

Verse 12. Why did the Lord have such interest in publicans and sinners?

Verse 13. What did those Pharisees need to learn? For what did the Lord Jesus come? Comp. Luke 19:10.

#### NOTES ON LESSON 7.

#### BETWEEN THE LESSONS: MATTHEW 8.

The eighth chapter of Matthew belongs under the same title as today's lesson—"Jesus Healing and Helping." In fact our Golden Text is from Matt.

8. Five outstanding incidents in Matt. 8 to be noted:

1. The cleansing of a leper.
2. The Centurion's servant, healed by Jesus' word.
3. Simon's wife's mother cured (and many others after).
4. The Journey across the lake: Jesus stills the storm.
5. The Gadarene demoniac healed.

The people of Gadara, seeing the demoniac restored, and having lost their swine in a mysterious manner, request Jesus to leave their country; which He did immediately. Chapter 9 opens with His return from there.

#### QUESTIONS FOR CLASS USE.

1. To what city did Jesus come?
2. What shows that this city was Capernaum? Mark 2:1f.
3. Who was brought to Jesus?
4. How was he brought? Mark 2:4.
5. How did Jesus see their faith?
6. How can faith be seen?
7. What startling thing did He say to the sick man?
8. Who called in question His right to say that? (V. 3).
9. How did Jesus prove His right and authority to forgive sins?
10. How were the people affected by what they saw?
11. Relate circumstances of Matthew's conversion.
12. Who was this Matthew?
13. Who made a great feast for Jesus? (Luke 5:29).
14. What class of people were there?
15. What did the Pharisees say about that?
16. What reason did the Lord give for associating with sinners?
17. What rebuke to the Pharisees? (V. 13).
18. What have you learned in this lesson
  - (a) about Jesus' character?
  - (b) about faith?
  - (c) about Jesus' right to forgive?
  - (d) about Matthew?
  - (e) about seeking after sinners?

## FOURTH LORD'S DAY LESSON OF FEBRUARY

Lesson 8.

February 23, 1930.

### THE TWELVE SENT FORTH.

**Golden Text:** The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9:37, 38.

**Lesson Text:** Matt. 9:35 to 10:8, 40-42.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the

**Study Questions and Brief Comments.**  
Verse 35. Does this verse cover a great deal of work? What other sum-



gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

10:1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus;

4 Simon the Cananaean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6 but go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

up like this have we found? (Matt. 4:23).

Verse 36. How did He feel toward the multitude? Why?

Verses 37, 38. What did Jesus say about the harvest? What did He mean by it? Who is "the Lord of the harvest"? For what should they pray to Him? If it is His harvest, why would He not send out laborers into it without their asking? (That is His way—He waits for our prayers.) Who only can raise up, equip, and send forth such laborers?

Chapt. 10:1-4. What step did Jesus immediately take? What authority did He give to the Twelve? Name the apostles. Which five have already come up in our study of Matthew?

Verses 5:8. How does this mission differ from the final one in Matt. 28:18-20? (Comp. also Acts 1:8). What should they preach? What great works should they do? Were they to make any charges?

Verses 40-42. Can we receive Jesus and reject those whom He sent? (1 John 4:6). Who sent Jesus? Whom did Jesus send? If we receive the apostles whom do we receive? If we receive Jesus whom do we receive? What is said of those who receive a prophet (intentionally, because he is a prophet)? Of those who receive a righteous man in this manner? What of those who will give to one of these little ones even so little as a cup of cold water because he is one of Christ's disciples? (Compare for contrast 2 John 7-11).

#### NOTES ON LESSON 8.

##### BETWEEN THE LESSONS.

Five incidents come in between last Lord's Day's lesson and this, (Matt. 9:14-34) (1) Jesus' answer to John's disciples about fasting; (2) the cure of the woman who touched the hem of His garment; (3) the raising of the daughter of Jairus; (4) two blind men are healed; (5) a dumb man possessed with a demon is cured. In regard to the latter the Pharisees went so far as to say that the Lord Jesus cast out demons by Beelzebub, the prince of the demons—a blasphemy to which the Lord replies later, in Matt. 12:24-34.

##### THE HARVEST PLENTIFUL, THE LABORERS FEW.

It is still so. And the same teaching applies today: "Pray ye there-

fore the Lord of the harvest that he may send forth laborers into his harvest." That is always the first step to take. God will raise up and stir up missionaries, endow them, enable them, equip them, sustain them; and only He can do it. The greatest reason why the work has been so inadequate is that Christians have done very little praying. They rely on almost everything else more than on prayer. We are told that we must do more than pray—which is perfectly true; but the point is rather to discredit prayer. It is not that they love work more, but prayer less. The reason for all this is unbelief. Prayer requires faith; and somehow men would rather do something and see what they are doing, than to pray.—We are not capable of sending missionaries. Every good man is not fitted for that work. Every man that wants to go is not necessarily one that ought to go. God alone can select and prepare servants to His ends. But though all are not to go, all must pray and give and help in this, the greatest work of God.

#### THE APOSTLES.

An apostle is literally one that is sent—yet not a common messenger, but an ambassador, a fully empowered representative for the person, or body, or government that sends him forth. "The word apostle . . . signified a delegate or envoy, accredited by some public authority, and charged with a special message." Christ's apostles were those whom He chose, empowered, and sent forth to be His ambassadors and representatives. (2 Cor. 5:20; Gal. 1:1).

#### THE OMISSION.

The omitted portion of this chapter (Matt. 10:9-39), especially from verse 16 on, is full of sweet and solemn teaching, and should be earnestly studied with the lesson. The teaching and instruction the Lord Jesus gives to His twelve in vs. 16-42 goes far beyond the time then present and that first limited mission. It applies throughout the age, till Jesus comes.

#### QUESTIONS FOR CLASS USE.

1. What kind of work was Jesus doing? V. 35.
2. What stirred His compassion when He saw the multitudes?
3. Are the multitudes still so today, and does He still feel compassion for them?
4. What did He say to His disciples about the harvest?
5. Is that still true today?
6. What did He bind on His disciples?
7. Whom should they pray, and for what?
8. What special authority did the Lord give to the Twelve?
9. What were they called?
10. What is an apostle? (Notes).
11. Name the Twelve.
12. How many were fishermen?
13. Which one had been a publican?
14. Did Jesus send them out into all the world as yet?
15. To whom only were they sent?
16. What were they to preach?
17. What were they to do?
18. How much were they to charge for that?
19. What does the Lord say of those who would receive them?
20. Who shall receive a prophet's reward?
21. Who shall receive a righteous man's reward?
22. Can any man show a kindness to any of Christ's disciples for Christ's sake, and go unrewarded?

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1. Questions on the Lesson Text. These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

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