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THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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(Including W. W. Lesson Quarterly where requested)

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THE WORD AND WORK

A POEM FOR THE WEARY

“Dear heart, God does not say to-day, ‘Be strong!’
He knows your strength is spent;
He knows how long the road has been,
How weary you have grown.
For He who walked the earthly road alone,
Each bogging lowland and each long, steep hill,
Can understand; and so He says, ‘Be still
And know that I am God.’
The hour is late and you must rest—awhile,
And you must wait until life’s empty reservoirs fill up
As slow rain fills an empty, upturned cup.
Hold up your cup, dear child, for God to fill.
He only asks to-day that you *be still*.”

—Henry Pickering.

WORDS IN SEASON

R. H. B.

THE PEACE OF CHRIST

“Let the peace of Christ rule in your hearts to the which also ye were called in one body.” (Col. 3:15.) In this singular exhortation some obvious things stand out in clearness. Obviously the “one body” spoken of is the church (comp. Col. 1:18). In it, “called out” (for that is the root-idea in the Greek word “*ekklesia*”, translated “church”)—called out of the world by the gospel, and gathered into its fold, are the Lord’s people. But this is the striking thing in our passage, that he makes “the peace of Christ” the very object and purpose of our being “called in one body.” Let us inquire first of all what this “peace of Christ” is. There are two possible meanings in the phrase and it is quite certain that both are meant:

I The peace which Christ had.

II The peace which Christ gives.

The great and happy peace which filled the heart of our Lord Jesus Christ through all the stormy days of his ministry was threefold:

1. It was the peace of sinless purity and the unclouded assurance of acceptance with God. The one thing that makes peace impossible is sin. But in Him was no sin. “The Father hath not left me alone,” He said, “for I do always the things that are well-pleasing to him.” In our Lord Jesus there was no divided heart, no conflicting, contending desires, and no reproaching conscience. His was the deep inward peace of

righteousness, and perfect harmony with the will of God.

2. Christ's peace was one of unshaken, unshakable trust in His Father. "I foresaw the Lord always before my face," wrote David in the Spirit of prophecy concerning Him—"for he is on my right hand that I should not be moved." (Acts 2:25.) In Him was the promise perfectly fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.)

3. His also was the peace of victory over the world, and the devil. In a world where evil forces assail peace can be had only through conflict and victory. The present international situation and world-conditions are proof enough of that. There is, of course a "peace" in surrender to evil powers—a "peace at any price"—but that sort is not worth the name. True peace belongs only to the overcomer.

Now this peace of Christ is to be imparted to His own, to them that were called thereto in the One Body. "Peace I leave unto you: my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) *The peace of His perfect sinlessness* becomes ours in the perfect free forgiveness of all our trespasses through Him. "For in him we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7.) So, "being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) *The peace of His perfect trust in God* becomes ours through the assurance we have through Him of God's love toward us. (Rom. 8:32-39.) "In nothing be anxious, but in everything, by prayer and supplication, with thanksgivings, let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6, 7.) *And the peace of His victory* becomes ours also. "These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33.)

To share in this peace of Christ were we called in One Body. It is ours to possess; but, as all that God gives us it must be appropriated by faith. Hence the exhortation of Col. 3:15—"Let the peace of Christ rule in your hearts." Let us give this peace the seat of authority in our hearts. It is for us; we can and may and must have it. We need it daily and hourly. Upon the possession of Christ's peace by the members, depends the peace of the Body. People who are torn up inwardly cannot long be at peace with one another. But the sway of the peace of Christ in our own hearts enables us to walk in peace and love toward others.

THE AUTHORITY OF PAUL

In the 18th century two Deists, Gilbert West and Lord Lyttleton, undertook to write a treatise each, discrediting the

truth of Christianity. West took up the Resurrection of Christ, intending to expose the falseness of the testimony; Lyttleton, on his part, attacked the record of the conversion of Paul. But the investigation and study incident to their respective tasks led them both to a complete reversal of their skeptical views, and resulted in both writing a treatise in defense of the Christian faith, West vindicating the truth of the Resurrection, Lyttleton proving the truth of Paul's conversion.

These really are the two pillars of the Christian revelation—first and greatest, the resurrection of our Lord Jesus Christ without which, as Paul declares, "our preaching is vain; your faith also is vain; and, "ye are yet in your sins." But next to that in importance, the conversion of Saul and his call to apostleship.

From the beginning the apostleship of Paul and the authority of his teaching has been assailed. There were contemporary Hebrew Christians who called it in question. The "Judaizers" (Acts 15:1, 5) of course rejected Paul's authority entirely. And in the course of the centuries since, down to the "destructive critics" and "modernists" of our day, there have always been some who on one ground or another have tried to discredit it. The attack has generally centered on the following points:

1. That Paul was not one of the original Twelve, who were with Jesus in His earthly ministry, heard His teaching, saw His works, were witnesses of His sufferings, walked and talked with Him after His resurrection and beheld Him going into heaven.

2. That Paul's teaching is markedly different from that of the Twelve and the personal teaching of the Lord Jesus.

3. That the testimony of Paul's conversion on the road to Damascus and his appointment to apostleship on that occasion is not sufficiently valid—that his claim is based—not on public transaction, but on a private, personal, subjective experience, which in the nature of the case is not susceptible of proof.

These arguments, however, suggest their own answer on the face of them. As to (1)—true, Paul is not one of the original company of apostles; but unless it could be shown that there could not have been any other apostle directly selected and appointed by Christ the argument drawn from this fact is worthless. If Christ chose to appoint Paul in a manner different from the rest, as the record declares He did, there is no reason why He should not or could not have done so. (2) Paul's teaching is in essential accord with that of the other apostles (1 Cor. 15:11) and was indeed acknowledged and endorsed by them. (Gal. 2:6-10.) The peculiar features of Paul's gospel are due to his peculiar task, as being preeminently the apostle to the Gentiles. (3) It is on the third point that the strongest attack is made. But here, if we at all regard the

things to which he alone could testify—the fact that he saw the Glorious One, who declared Himself to be Jesus of Nazareth and that He gave Paul a definite commission to Jews and Gentiles. Now it may be possible for an objector to call the objective reality of that in question. But here Paul's after-life, his work as an apostle, his works (given him as Divine credentials, 2 Cor. 12:12) and his world-wide, age-abiding influence, come in to corroborate his testimony. His sudden and absolute turn from a bitter persecutor to an ardent follower of Christ, and his apostolic labors which he pursued all his life under the severest sufferings, persecutions, and afflictions (See 2 Cor. 4, 6, 11); his constancy and steadfastness in his new-found faith, though it involved "the loss of all things" to him, down to his last day (2 Tim. 4:7, 8)—are facts too well established to admit of controversy. Men do not make such a change and cleave to a new course of life so lastingly on the ground of a mere illusion. No hallucination has ever been known to affect a man's life and work so profoundly and so permanently as the vision on Damascus road affected Saul of Tarsus. Moreover this knowledge rested not only on the one experience on Damascus road, but in the course of his ministry, again and again, he received confirmatory experience and assurance of his original call.

Of all Paul's epistles there are four which even the extremest of the unbelieving critics had to accept as indisputably genuine and authoritative. They are Romans, First and Second Corinthians, Galatians. To be sure, we accept all his epistles as genuine—but confining our examination to these four which the hardest critics were compelled to admit: we get in them a life-size, veracious picture of the man Paul, his work, his suffering, and his teaching. Among other things, quite as a matter of course, he speaks in them of the miraculous works which he performed in the name and power of Christ among the people to whom he writes. I do not say that these furnish the chief and strongest evidence of Paul's apostleship at all, but so far as they go—how can they be accounted for? How, if they had not been well known by the people to whom he wrote, could he write to them about these works as he does? And why, if they had not been indisputably true, would not his contemporary enemies (of whom there were many) seize upon these claims and prove Paul a falsifier and impostor?

But greater than that of his apostolic "signs" is the proof furnished by Paul's power and undying influence. The idea of an insincere man's laying out his life to teach a morality and purity of life, a conduct so true and noble, is too preposterous for even an enemy to put forward. None ever contend now that Paul was a fraud or an imposter. But that a deluded man, or even a man whose brain was addled (as some have actually ventured to suggest) should write with such sense

and power and exert an influence so great, so constant, so consistent, for righteousness and truth, upon multitudes through the centuries—well, to mention it is enough to prove the absurdity of the thought.

The evidence to Paul's apostleship stands as firm as that of Christ's resurrection and only second to it in importance; and if Paul was the apostle of Christ then what Paul has spoken was not his own thought and word, but the counsel of the eternal God and of Jesus Christ His Son, our Lord and Savior.

* * *

NOT "PREMILLENNIALIST"

The church of the New Testament is not "pre-millennial", nor "post-millennial," nor "anti-millennial"; just as she is not "Calvinistic" nor "Arminian," "Catholic" nor "Protestant." She stands simply in the whole word of God whether that be (or to the extent it may be) for the truths held by these or any other particular systems. To none of those systems as such does she subscribe; nor to any creed or set of doctrines mapped out by uninspired man. To God's word only, and to all of that, and all it says and teaches, does the simple Christian subscribe, and to nothing else is he committed. Any religious party which demands consent to human articles of faith cannot represent the New Testament church, but must take its place as a denomination among denominations and as a sect among sects. A Christian may (and in the nature of things *must*) hold many items of truth that feature in the creeds and doctrines of various systems, for all those creeds and human standards of orthodoxy contain some Bible teaching; but he does not therefore belong to any of those systems. Christ taught the resurrection of the dead but He was not therefore a Pharisee. Paul spoke of election, predestination, foreordination, but he was not therefore a Calvinist. And this writer believes all that God has spoken on the subject of Christ's coming, and the Thousand Years, and in other prophecies, but he is not therefore a "Premillennialist" in any sectarian sense. If the Bible teaches any "premillennial" truths, we accept them as they stand, preach and teach them also, along with all other truth. But we are not committed to any system or theory of man.

* * *

A SECT—OR THE "CHURCH OF CHRIST"

In reading the Campbell-Rice debate on Human Creeds we find some very interesting things on both sides of said discussion. On the whole, one is impressed with the lofty ideal of Christian liberty in the New Testament church—the freedom from all human domination in matters of faith, coupled with careful personal adherence to the Word of God; and the brotherly regard one for another in matters of difference. It seems a difficult ideal to realize. Today, one is reminded of David's dirge, "How are the mighty fallen." With what high hope did the "Restoration Movement" begin, and how fair

and bright was its morning! But dark and heavy are the clouds that have gathered over its sky since. Today, in some quarters, the church which would be simply Christ's has been somewhat *Hitlerized*. Preachers, teachers, editors, and others, are made to feel that their work, influence, prestige, yea (last not least) their place and very livelihood, depend on their subscribing to an anti-millenarian system of interpretation—in reality an authoritative human creed laid down for them by certain leaders—men who in some way have seized the reigns of power over the brotherhood. Many have been entirely intimidated so that they would not dare even to study the questions involved for themselves; indeed they are not in a position in which a fair, unprejudiced study would be even possible. Where so much is at stake, most men find it far easier to agree with the prevailing powers, and thus large parts of God's word that deal with prophecy come to be regarded as forbidden ground—as in the days of Luther's Reformation, when the famed Bishop of Wurtzburg said he was glad he had never read the epistles of Paul: if he had he might have become a heretic like Luther. Are there not some now who affect to know nothing, care nothing, about God's prophetic word, and who really will not allow themselves to look into it, and even less dare to *see* anything in it and to speak of it, lest they be classed and cast out as "Premillennialists" or what not? And, as in Hitler's country where the people are not allowed so much as to hear a foreign broadcast, or even to have any idea or thought contrary to that of the Fuehrer—so in a church tyrannized over by leaders in power, brethren are not allowed to be even neutral, but are compelled to take side and to subscribe to what is set before them as "sound doctrine," and are forced to condemn, they know not what, on threat of being marked and disfellowshipped. Under such a regime, the Church of Christ—what would remain of it that calls itself so—would be but a pretense, an anti-millenarian sect, led by a few dominating leaders and ministered to by man-dominated preachers, untrue both to their Lord and to the people whom they serve.

PRESENT YOUR BODIES

I spoke on "surrender" recently and suggested that when we became Christians the emphasis was on our *receiving*: Christ, salvation, the Holy Spirit. But, at the same time, the baptism of the body was an indication that we were surrendering it in the transaction. The deal, involving our bodies, was made. Legally our bodies belong to Him from then on. But Paul is speaking to Christians in Romans 12:1 and makes it a living, constant sacrifice. Day after day we need to more and more surrender our bodies to His service. I know that we need to surrender our bodies to the Lord, but how miserably most of us have failed in this!—Julius R. Clark.

NEWS AND NOTES

Lexington, Ky.: We have had good meetings this summer, and we are now in a good meeting here. One confession and baptism to date. No doubt you know that we are expecting to have Bro. Boll with us next week for 4 or 5 nights. It is always a spiritual feast to hear words from his mouth, for he always opens his mouth in the Word of God. Bro. Boll's dates are Oct. 29 to Nov. 1.

"I hope you will have a fine meeting in Dallas, Bro. Jorgenson. I was there in June with that good church in a series of meetings and had a very enjoyable visit with them. They are indeed a fine congregation of Christians."—H. N. Rutherford.

Dallas, Tex.: "I am sending my renewal. It's a joy to look forward to the Word and Work, as it gets better each month.

"May the Lord continue to bless you in this great work, that it may go into more homes with blessing."—Mrs. T. Ben Wood.

Louisville, Ky.: "A very interesting meeting just closed at Oak Grove church, with Bro. E. H. Clark as song leader. Two were buried with Christ through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so they also might walk in newness of life.

"Many others expressed themselves as having their faith strengthened and their hopes renewed. It was indeed a real revival."—S. L. Yeager.

Bronte, Texas: "I am still in Okla. Am now (Oct. 20) in a mission meeting in the city hall at Davis.

"I have lately obtained Deissman's great work, 'Light from the Ancient East' and Robertson's 'Studies of the Text of the New Testament' is on its way. So are the translation by J. N. Darby and R. Young."—J. D. Phillips.

Bellingham, Wash.: "Our meeting started last Sunday, Bro Bennett preaching, and is to continue for two weeks.

"We have leased time over the local radio station for thirty minute periods. The first sermon broadcast from the pulpit will be 11 to 11:30

A. M., Nov. 17; each Sunday thereafter for six months.

"Don't forget us whenever you travel this way. We are always glad to have you with us."—K. Richardson.

Martinsville, Ind.: "We have used your song books for a number of years, and like them very much."—Harry Powell.

Dallas Meeting

Dallas, Texas: "The Fair Park members did much better in supporting mission meetings by attendance than usual, this summer. I am glad Bro. Jorgenson is coming here."—M. Lynn.

(The date of the Dallas meeting is Nov. 10 to Nov. 21 or 22.)

"Could you spare two copies of September Word and Work? Bro. Boll has an article there on 'The Christian and Carnal Warfare' which I want several of my friends to read.

"The forces of darkness and repression are seemingly everywhere in control. The world was shocked and bewildered when Mussolini's air-squadron bombed Tel-Aviv, Palestine, where the holy tongue is being spoken by God's ancient people! Tel-Aviv is remote from any military objective. Yet it was the most disastrous raid of the war in the middle East. 113 Jews were killed, and 167 maimed and injured.

"You and I who are 'twice-born' realize fully that these are trying times, but we must simply hold fast till Jesus comes."—S. D. Eckstein, 2246 E. 70 Terrace, K. C., Mo.

"We believe your complete No. 2 book is the greatest hymnal published, without exception."—Thos. J. Hunton, High Springs, Fla.

Cynthiana, Ky.: "We had a much-blessed series of meetings at Bohon, Bro. Rutherford preaching. Eight were baptized. Everyone seemed helped by the strong, spiritual messages from this godly man. Bro. Rutherford started at Ebenezer after Bohon meeting.

"We preach our final message here at Salem church this 2nd Lord's Day in October. Church surprised us with a dinner, desk, flowers, and desk lamp and many other tokens of affection. God bless them!

Elmer Ringer takes up the work here in January. He is well fitted to work here. Parksville heard Bro. Jack Blaes fifth Sunday in September. The work there seems to be growing."—N. Wilson Burks.

New Orleans, La.: "Bro. A. K. Ramsey has just closed his ten-day series of labors with us at Seventh and Camp, and has been a channel of blessing to the congregation and to our home where he sojourned while in our city. His good, wholesome lessons were appreciated by all who could attend, and his visits to the homes of our many (too many) sick and invalid members. We are hoping to accomplish something in a mission we are carrying on across the river in Algiers."—Stanford Chambers.

Oklahoma City: "I have been reading your little magazine for several years and (except for a few which I have felt compelled to pass along to friends of mine for special reasons) I still have most of them. After reading a recent number and re-reading it, I feel that I can not resist any longer my perpetual desire to thank you for each and every one of them.

"It so happens that I have never been moved sufficiently to make a study of the kingdom question as such and am therefore without classification, if it is important that I should be a particular brand of Christian. My admiration for those who can study a question of difference without losing their religion, and my determination to remain free and non-sectarian, is probably the cause for my being branded, erroneously, a 'Bollite.' Actually my little study has not led me in your direction as I understand your peculiar view, but I do not feel my spiritual moorings loosened as I feast with you on those wondrous truths found in the 'Word and Work.' I hope the Lord will help you, as He has in times past, to keep its pages free from the malice and 'get backs' which one might almost expect in them.

"It just occurred to me what a wonderful thing it would be if our folk, good people, but who are a little sensitive along given lines, could have access to those 'Words in Season,' generally. I think you should compile a book of them and

give the preachers special rates. I will pay the full price for one."—Roy B. Harris.

Abilene, Texas: "Beginning the night of November 11, 1940, and for four nights following, there will be a debate between Early Arceneaux, of Dallas, and Alva Johnson on the question of Bible classes."—Leslie Page, 11th and Pecan Sts., Church of Christ.

Portland Bible Classes

The 1940-41 series of Bible classes, sponsored by the Portland Ave. church, Louisville, Ky., begins Nov. 4, Bro. Boll teaching as usual. The classes are helpful in giving a knowledge of what the Scriptures teach and in building up one's spiritual understanding. Portions of both Old and New Testaments are given non-partisan consideration. Those living locally or at a distance are all equally welcome to these classes. No charges. For particulars write R. H. Boll, 2626 Montgomery St., Louisville, Ky.

Thanksgiving Date

The following communication has reached us from the Governor's office at Frankfort:

"Dear Mr. Jorgenson: While there has as yet been no definite decision made as to the date of Thanksgiving in Kentucky, it is Governor Johnson's present inclination to follow the President in this regard.

"The Governor plans to make a final decision and public announcement on this matter in the near future."

Bro. Boll has just closed a two-week's meeting at Buechel Church, near Louisville, where Bro. Glenn has been minister for so many years.

The Louisville churches will hold a "Big Singing" on Christmas night, Lord willing, at the Portland Avenue Church. The evening will be spent chiefly in general congregational singing, but the Hallelujah Chorus will be sung. All, if the Lord wills.

Highland Church, Louisville, is said to be having now the largest Sunday night attendance in its history. The brethren have also made great physical improvements during the current year: redecoration, sound system, and fine new heating system including blower. A large additional Sunday School room in

the old basement is also being prepared.

Terre Haute, Ind.: "Your No. 2 is certainly a wonderful book. We use the No. 1 here at 8th and 12th Ave. Church, where we have been enjoying a two-week's meeting conducted by Bro. Whaley of Bloomington."—Iva B. Swadner.

Second-hand songbooks on hand, for sale, at this time: 100 copies, No. 1, shape notes, cloth bound, badly worn, 6¢ each, delivered. These came in on trade from Canton, Ohio. Worth the price.

69 copies, No. 1, round notes, cloth bound, worth 15¢ each delivered.

10 copies, same, shape notes, 15¢ each, delivered. These came in on trade from Williams, Ind.

For Canada delivery add 5¢ per copy.

The Highland Library Class, R. H. Boll, teacher, begins Thursday morning, November 7.

Please examine our book lists in this Holiday issue for your Christmas requirements. If you fail to find exactly the book, Bible or Testament that you want, write us description: we can get it for you.

The Louisville Union Thanksgiving Service will be held this year on Thanksgiving morning at the South Louisville church, Fifth and M Sts., with Bro. Friend as host. See letter from Governor's office elsewhere concerning the probable date of Thanksgiving in Kentucky.

Word from Japan is to the effect that Evelyn and William Fox could not get on ship of Oct. 8, as we had hoped, but there was a prospect of getting on Oct. 29. If they did they are now on the sea. We can only wait, and pray for them meanwhile.

Bro. Charles Neal reports good interest at beginning of the Community Bible Class in Winchester.

D. H. Friend held a fine meeting at Nelsonville, Ky., with 7 restorations and 11 baptisms.

Writing further of his three recent meetings (Jay, Fla., Ft. Payne, Ala., and near Bridgeport, Ala.) Flavil Hall sends this interesting note:

"As to geographical conditions, the first of the three places is a beautiful landscape, destitute of hills, mountains and valleys. The

second on Lookout Mountain, with proximity to Little River, with its wooded banks adorned with flowers, reminding one of the final state of Mount Zion, with its crystal river and tree of life (literally 'wood of life') on either side thereof, adorning with its mystic flowers and fruits that life-giving current of wondrous and eternal beauty. The third is at the south end of Sequatchie Valley, so eminent in the early history of Theopholis B. Laramore. Beautiful mountain scenery greets the eye in all directions.

"The Rocky Springs meeting opened with a 'home-coming'. There were disciples from congregations in a radius of more than 300 miles, and even the state of Texas was represented. This is reckoned as the oldest plain Church of Christ in the southland, and, so far as I know, it is the oldest in the U. S. still maintaining regular worship. David Lipscomb, when there at a 'home-coming' in 1902 conjectured, on reasonable grounds, that the congregation was established by some of the Barton W. Stone forces. The records represent its existence before Alexander Campbell began eminently his reformatory work in Christendom. A Brother Gaines is listed as baptized there in 1811, the place of worship then being one mile north of the present site and called Antioch. It has been my privilege to labor with the good people of Rocky Springs in meetings at different times from 1904 down to the present time. I often said I felt among them as near heaven as I could ever hope to feel while in the flesh. How thrilling it was to be chosen to be their speaker on their 1940 home-coming day. Many have gone to their reward since I first met with them. What a blissful 'home-coming' awaits the faithful beyond the present earthly condition! Walking through the large Rocky Springs cemetery, I saw the tomb of Bro. J. W. Grant, a beloved preacher and educator who, with his wife (yet living), was given a home with the Central Church in Nashville. He established Alatenna Bible College at Bridgeport in the long ago. It was his request to be buried at Rocky Springs, saying, I am told, that there was the most peaceful looking city of the dead he had ever seen."—Flavil Hall.

HEZEKIAH'S UNITY MEETING

Stanford Chambers

The great bane of Israel was her division. From Rehoboam to Hezekiah it had borne its evil fruits in ever-increasing measure in both divisions. This latter king gave himself to be used of God in a great reform in the southern kingdom, from its capital to its outer boundaries. The law of God was given its authoritative place, idols were smashed, high places demolished, the priests were sanctified, the people were brought to repentance toward God.

This general housecleaning was preparatory to the observance of the Passover, which had for long been neglected. Then it was that King Hezekiah's heart was moved to make of that Passover a great unity meeting. So posts were sent all over, from Beersheba to Dan, making the announcement and inviting those of the northern division, as well as those of the southern, to come to Jerusalem for the observance of the passover. It was a noble move. While many laughed it to scorn, many others were touched and with due appreciation responded to the invitation. The hearts of many brethren were thus knit together in joyful reunion. To worship at Jerusalem and at the temple, the place where God had recorded His name, most certainly afforded a thrill not to be forgotten.

A point to be noted is, that while King Hezekiah and those associated with him could invite and welcome those of the northern kingdom to Jerusalem and fellowship them in the worship of God there (because it was all prescribed in God's law) they could not have responded had they of the northern kingdom "returned the compliment" and invited them to join them in a passover observance at their Bethel the next year. It was good and right for them to be invited and to return whence they had departed; it was not good and right that they expect those undeniably worshipping as it was written to regard it a "fifty-fifty" proposition. Concessions were indeed made by Hezekiah, who instead of drawing the line, and demanding that the erring "toe the mark" if they wished to be fellowshipped, drew toward them just as far as he could within the will of God. The record shows that God was as good as Hezekiah.

This writer is not proposing to say just how far nor in what detail the application of this Old Testament example is to be made, but as to its spirit, none need fear imbibing that in any extreme measure whatsoever.

"The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch and annihilating it in Germany."
—Adolph Hitler, quoted by Theodore Roosevelt, and others.

REALITY IN RELIGION

J. H. McCaleb

"Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babies, long for the spiritual milk which is without guile, that you may grow thereby unto salvation; if ye have tasted that the Lord is gracious."—1 Pet. 2:1-3.

Peter is here talking to Christians. To any who cannot rely upon the cleansing spirit of Christ, it would be useless to give the admonition as written in these verses. The human impulses just don't flow naturally in those channels. One of the sinful principles warned against here is that of guile. It is found in connection with such evil-smelling mates as general wickedness, hypocrisies, envies and evil speakings. If Christians indulge in such practices, they are sadly lacking in the spirit that gives life to their pretensions. Without that life the mere name Christian means nothing.

Guile is that black and venomous state which imparts duplicity to the heart. A dishonest heart results in all kinds of fraud and trickery. And the man in whose breast lies that guile is altogether disgusting and loathsome. Such a description and stern indictment makes one think. It forces a stop and a pause to ask, "Lord, is it I?"

I suspect that practically every one of us has been guilty of practicing some guile. That act, no matter how small, has betrayed a trust; and some good soul has lost faith in the betrayer. There is nothing that will wreck so quickly and so tragically the trusting heart of an honest friend as double dealing. When difficult situations arise in our lives, we are tempted to take a seemingly easy way out. We sometimes tell and act only a half-truth. Seldom does this double dealing really fool any one. It serves only to inspire a contempt that often defies any attempt to overcome it. Once a man has lost our confidence through double dealing, years of continued honesty are required to wipe out the stain and sting of that memory.

Among Christians there can be no exercise of guile that breeds duplicity of heart. Honest mistakes will never be entirely overcome. But studied attempts to put something over and to deceive each other can come only from evil hearts. We must strive earnestly and always against the great evil of guile. If we are truly a church of the Lord Jesus Christ, there must run through our veins a great, throbbing love for the brethren that will impel squareness and frankness one to the other. Only in that way can we have a faith in each other that will inspire unity, love and peace. Guile is a duplicity of heart that will wreck the true life of a church. One who practices that kind of evil is in grave danger of eternal judgment.

"So then each one of us shall give account of himself to God."

BEN'S BUDGET

Ben J. Elston

This is the week for registering those of designated age in the United States. As appears now to me, very favorable consideration is shown to "conscientious objectors." But it will surely be well for all to be grateful to the government for this, and very much more so to our ever-gracious Heavenly Father, keeping down and back all pride in regard to the matter. God will do all he can for His faithful, pleading child; but graceless and unwarranted and proud self-exaltation, will insure humiliation from an ignored and offended Father. Surely humility and gratitude and earnest intercession and watchfulness ought to characterize the child of God at this present season. And all the responsible ought to be children of God "by faith in Christ Jesus."

In our Lord's-day-morning worship in DeRidder we are studying Revelation—just half way through it. It is of absorbing interest to me. And I need it *now!* Perhaps seriousness is called for, even more than ordinary; but not gloom. Our dear God and Savior have provided better than that. Living or dying, sick or well, well- or ill-treated, the Christian is in the care of all the (needed) power of loving Omnipotence. "Bless the Lord, O my Soul!"

DeRidder, La.

IS IT ICE OR FIRE?

The little girl who was trying to quote "Many are called, but few are chosen," and who misquoted as follows: "Many are cold, and a few are frozen," unconsciously described many church members.

Coldness in the pulpit begets coldness in the pew. Why should there be the very apparent lack of enthusiasm and warmth in the average church service? We are dealing with the greatest of all themes, the gospel of Jesus Christ, and we are teaching the greatest of all books, the Bible, and we have the greatest of all objectives, the salvation of eternity-bound men and women. How can we be so cold and indifferent in the light of our responsibility as Christ's representatives and witnesses?

Our God is "the God that answereth by fire." When Elijah prayed, "then the fire of the Lord fell." When God can find in a church a group of people that will pay the price of earnest, importunate prayer, the "fire" will fall upon that church. In a revived church there will be people of burning hearts that have been set on fire by fellowship with the Lord and by prayerful study of God's Word. They will say with the Emmaus disciples: "Did not our heart burn within us, while he opened to us the Scriptures?"—*Kings Business*.

HEAVENLY POLITY

Flavil Hall

"Our citizenship is in heaven" (Phil. 3:20). "Citizenship" here is from *politeuma*; that is, this is the word Paul wrote. In Webster's Unabridged Dictionary, as he made it, this word is given in brackets, in equivalent form, as the word from which we get our word "politics." The characteristic of the Christian's politics is divine. Jesus said, "My kingdom is not of this world." Though many of its subjects are in the world, they are "not of the world," as a citizen of any country may be in another country, but not of it, in the relation of citizenship. With Jesus, the Christ, as ruler, there is no corruption in the heavenly polity, as it is revealed in the New Testament. Often in earthly politics there are corrupt plans and there is wire-pulling, but not so with the rulership of Christ as King in the heavenly polity. "He is faithful that promised."

The only duties assigned in the New Testament to Christians, in relation to governments of the world, are: submission, in a respectful way, to the laws thereof (when this is consistent with the divine law), and the paying of the taxes and "tribute" imposed. Christians may wear themselves out trying to improve affairs in human government (by means of activity in earthly politics) and their service will effect almost no significant ripples upon the sea of this earthly, political dominion—which must ultimately give place to the universal dominion of Heaven's Potentate. If the earth is made more heavenly and righteous, its inhabitants must become and be citizens of the heavenly kingdom and give their time and activities to its interests. And when this is done there is little time left for studying earthly politics and trying to direct affairs therein.

There are brethren who understand this aright and practice accordingly; but there are others who stumble here, and yet are obsessed with the "valiant" spirit of promoting secession from the former brethren on account of some differences on future things (in which no one's salvation or condemnation is directly involved, though "all" that the Bible foretells is "profitable" to those who set their hearts thereupon. 2 Tim. 3:16, 17.)

Heaven loudly calls for Christians to get right in working for the heavenly citizenship, instead of the squandering of time in giving their activities to earthly things that must "be shaken" and pass away. The interests of the kingdom which "cannot be shaken" call for daily and nightly meditation, prayerful designing of holy plans, and ardent work; for "the night cometh when no man can work."

How pressingly do Christians need to rightly understand their relation to earthly government and war and to declare themselves conscientiously and resolutely opposed to taking

active part in the devastations, demoralization, and desolations of war. The New Testament calls for sacrifice, self-denial, and death if need be, for the heavenly kingdom; but not for killing with the sword, and, on this account, *being killed*, for a worldly cause.

It is high time for Zion to awake to the fullness of appreciation of those truths, also to look and wait, with exultant and heightened hope, "for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory"—the enrapturing assurance which follows Paul's blissful words, "Our citizenship is in heaven."

STUDY OF THE LAST BOOK OF THE BIBLE

CHAPTER 20

(Daniel Sommer in Apostolic Review, Jan. 16, 1934.)

What is here revealed for us to consider? In this chapter the Apostle John offers to us that part of his vision which he saw in regard to the binding of Satan, the first resurrection, the Millennial Age, the loosing of Satan, the army that he will gather together against the saints, the final overthrow of Satan and of his army. John reveals also that he saw "a great white throne," and that "the earth and the heavens fled away" from the face of him that sat on it, also that the final judgment was set, the books were opened, and that the dead were judged out of those things that were written in the books, according to their works. He reveals, likewise, that death and hell, or hades—the unseen world—were cast into the lake of fire.

Will Satan be literally bound, and cast into the bottomless pit, and held there a thousand years? Certainly. The Divine Record so declares. Thus it is written, and thus it remains, unchanged and unchangeable. What else could such declaration mean? The Divine Record is as clear concerning a personal devil, as it is concerning a personal God, and we should accept that which it states concerning both of those beings, without gainsaying or speculating.

But may not the time come when he will be bound by the truth? All history, as found in the Bible, is against such a conclusion. Besides, this entire book is against it. We cannot bind mankind by the truth, except in a few instances; and *how then can we bind* the father of lies? We should take the chapter before us literally, except to consider that its *language may be somewhat accommodative*. The words "key" and "chain," in the first verse, for instance, may be *accommodative*, even as the word "seal," in the 3rd verse, may be *accommodative*. When God will send an angel to put Satan into the bottomless pit, to remain a thousand years, he will not need a "key" nor a "chain" nor a "seal," as far as we can judge, any more than he will need a club. But these words pertain to the

picture, and in this book God offers to us His truth, concerning the last times, in *pictures*. It is the concrete style of rhetoric, and not the absolute style of logic. In logic every truth is presented in plain and direct speech, but in rhetoric, imagery and illustrations of all kinds are used to present truth.

What is the revelation of the 4th verse? The 4th, 5th and 6th verses need to be considered together. The martyrs, and all others who will not have worshipped the beast, neither his image, neither received his mark upon their foreheads, nor in their hands, will live and reign with Christ a *thousand years* before the rest of the dead will be raised from the dead. In other words, Christ will come again to gather all who will have been redeemed in the Gospel Age, with all redeemed ones of the Jewish and Patriarchal ages. Those of the former ages who are among the saved will be brought forth from the dead, as of the dead in Christ, for they believed in God, and obeyed commands which referred to Christ. In 1 Thess. 4:16, 17 we may read with reference to all the faithful.

What may we say to those who contend that only the martyrs will have part in the first resurrection? We may say, in the words of Christ to certain Sadducees, "Ye do err, not knowing the Scriptures nor the power of God." The 4th verse indicates that a great many others will have part in that resurrection, and when the description there given of those others is considered, in all its bearings, it will be found to embrace all who have not worshipped idols, nor bowed down to the religious commands of men. Besides, the last part of 1 Corinthians 15:23 implies that all the redeemed will have part in the first resurrection, for all the redeemed will be Christ's at His coming. He died "for the redemption of the transgressions that were under the first testament." See Heb. 9:15. The first part of the 5th verse of the chapter now under consideration is to the same effect. "The rest of the dead" is an expression which, in this connection, must refer to the disobedient dead. A plain statement of the revelation here set forth is this: The present order of things will continue till all the kingdoms of the earth will be brought under Divine control, by manifestation of Divine power, as indicated in the preceding parts of this book. Besides, this order of things will continue till all those will be slain who will have received "the mark of the beast," or will have "worshipped his image," and till all who can be redeemed, in the Gospel Age, will have been saved. Then the devil will be bound for a thousand years, and Christ will come, and the promise of the first resurrection will then be fulfilled. Those who will then be raised will be taken up in the clouds to meet the Lord in the air, and shall be forever with the Lord. Because they were faithful to God in opposition to the world and the flesh, even with the devil to tempt them through his agents, they will be raised before the Millennial Age will be introduced.

What of the Millennium that is here mentioned? The word "millennium" is composed of two Latin words, which together mean—a thousand years. That God intends to introduce such a period is as plainly stated in this chapter as that he intended to bring a flood of waters on the earth is set forth in Genesis 6th chapter. Mankind will live on the earth then, even as they are now living, except that they will not be tempted by the devil. The worst enemy they will then have will be their human natures. *Does some one inquire where the people will come from who will be on the earth during the Millennium?* That is not our side of the question. Though God will take the righteous away, and destroy those who will have worshiped the beast, or received his mark, yet we need not be in doubt. God knew how to overthrow Pharaoh and his army, yet spare a residue of the Egyptians who were not responsible for his sins. He knew how to overthrow the rebellious Israelites in the wilderness, yet save three millions, or more, to enter the land of Canaan. He knew how to destroy Jerusalem, and the Jews as a nation, and yet save a remnant of that people. On the same principle, we may feel assured that he will know how to overthrow all His enemies among mankind in the last days of the Gospel Age, and, yet, will be able to save sufficient of mankind to people the world in the Millennial Age. Besides, from the time of the event mentioned in chapter 11:13, God will have the Jews as his people, for the promise in Isaiah 66:22 cannot fail. In view of all this we need not to be disturbed about God's side of this question, nor of any other. He knows how to manage it, and will manage it to his honor and glory. All that we need to do is to believe and obey the Lord in the present, then believe and trust Him with reference to the future.

But will people then live on the earth as they do now, and how long will they live, and will everybody be righteous then? In the 8th and 9th verses we learn that when the time will come for the devil to be released from his "prison" he will find multitudes ready to listen to him, and to be marshalled in his army. This settles the question in regard to the righteousness of some who will live in the end of the Millennial Age. How long they will live in that age, as well as the two kinds of characters that will then be cultivated, is implied in Isaiah 65:20. But all this pertains to the Divine side of this great question, and our business does not extend that far.

What is the bearing of the expression "day and night" in the last part of the 10th verse? It is accommodative, and means continually. Day will never come in the bottomless pit, as night will never come in heaven.

Who will be the "Gog and Magog" mentioned in the 8th verse? In Ezekiel 38th chapter, especially in the 10th, 11th and 12th verses, we learn concerning "God and Magog." That "evil thought" which they would think corresponds with that

mentioned in the 9th verse of this chapter. The thought of going up against God's people because they were supposed to be unprotected, was "an evil thought" in ancient "Gog and Magog," and it will be the thought that the devil will suggest to his hosts at the time of the last battle.

What of the 13th and 14th verses? Death and hades, or death and the unseen world, will give up all the souls of dead persons which will then be in them. The word "death" here refers to the death of the body, while the word "hades" or "hell" in certain translations, refers to the dominion of departed spirits, between the time of the death of the body and the resurrection thereof. Then death and the unseen world will be cast into the lake of fire, which will be the end of the death of the body. Then will be fulfilled the saying that is written, "The last enemy that shall be destroyed is death." (1 Cor. 15:26.)

What may we say of those who teach that the first resurrection mentioned in the first part of this chapter means a "standing up of the souls of men," and not a resurrection of the body in any sense? We may say of them that they might as well deny the resurrection of the body entirely. For, if "the first resurrection," as here mentioned, does not refer to the resurrection of the body, then the expression "the rest of the dead lived not again" does not refer to that kind of a resurrection. As a result, the bodies of neither the righteous nor of the wicked will be raised, and the doctrine of the resurrection of the body is wholly denied. Besides, whoever teaches that "the first resurrection," mentioned in this chapter, or any other, refers to "the standing up of the souls of men," is in the reformation of the 16th Century, is certainly in confusion concerning John's vision. Those who teach such a doctrine should be classed with Hymeneus and Philetus, who are guilty of "profane and vain babblings." See 2 Tim. 2:16-18. They are speculators, and do not speak as the oracles of God on this subject. The same is true of those who say that the first resurrection here mentioned takes place in baptism. They fail to consider that the expression "first resurrection" is here placed in opposition to the statement that "the rest of the dead lived not again."

RUTH SHIELDS

Ruth Shields, daughter of Bro. Ollie and Mamie Shields, and sister of Leon Shields, took her journey into the land of fadeless day Sept. 9, 1940, after a prolonged illness lasting several months. With patience, like a saint of God, she endured her illness, hoping, trusting, praying that God would restore her to normal health and strength, if it could be His will. She was a precious young woman, a child of God by faith in Jesus Christ, to whom we all were much attached; lovely, amiable, good, and kind. We laid her to rest, not sorrowing as those who have no hope, for we believe she will live again, a more glorious and perfect being, fashioned after His glorious body. (Phil. 3:21.) In the absence of her devoted minister, Bro. R. H. Boll, the services were conducted by the writer.

—A. C. Reader

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Bro. Jesse W. Stephens, of California, has gone to the work in Honolulu and reports a baptism in September. Bro. J. H. Pennell and wife began in that difficult field in 1920. Afterwards Bro. and Sister Langpaap were there for some years. **** What is a lost soul?**

Sister Helen Pearl Scott and her cousin, Bro. Boyd Reese, who have taken years of training at Abilene Christian College and are now looking forward to re-entering the work in Africa—are faced with serious difficulties—scarcity of ships, high cost of fares, and government requirements for entrance to the field. **** Latest word from Sister Merritt, cancer victim, is that no new lumps were found at last examination, but watch must be continually kept for some time and electric treatments continued. ** What does a lost soul mean? ** Sister Hettie Lee Ewing left her former field of labor in Japan recently to pursue the word in Honolulu, T. H., under the American flag. ** Sister Ottis Scott, who had a cancer operation, was greatly cheered by the doctor's word that she would not have to have any more operations, but must continue treatments. When she came to the provincial boundary en route to the hospital, she found it necessary to produce \$180 in order to enter the Union of South Africa! ** Evelyn and William Fox were not able to sail for the states with Sister Ewing for lack of room on the ship. ** Does it make any difference if a soul is lost—to Christ? to himself or to you? ** Where missionary work has been conducted on the New Testament basis of self-support, self-edification, and self-extension *form the beginning*, no calamity will result from the missionary removing from the field, and where the unscriptural, subsidized method in which Americans are asked for money with which to pay bills the native church itself should pay, has been followed there will be a testing of sincerity when the missionary removes. ** If we really believe there is a burning, tormenting, eternal hell for those who obey not the gospel, should we or should we not, put forth a strong, heroic effort to save *the lost souls*? ** Some experienced missionaries seem not perturbed about the peculiar situation existing in the Orient. Please pray for the workers out there—in Japan, Bro. McCaleb, Herman Fox and wife, Lillie D. Cypert and Sarah Andrews; in China, L. B. Davis and wife, the Bernard sisters, E. L. Broaddus and Ethel Mattley. Also N. B. Wright is somewhere in the Orient bound for his old field in Northern China. ** Most of *the lost souls* of the world do not live in the U. S., but in foreign lands. Apparently most of the "brotherhood" cares nothing for the thousand million out there who need the gospel.**

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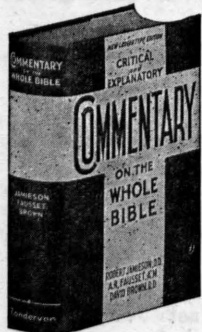
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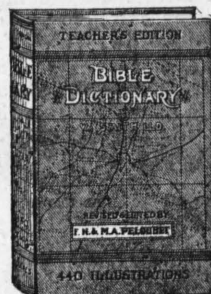
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