

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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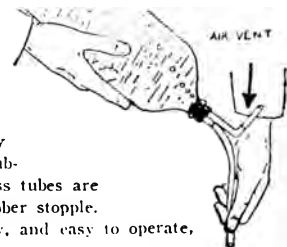
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# THE WORD AND WORK

VOLUME I, JANUARY, 1956

**R. H. BOLL, EDITOR**

**J. R. CLARK, PUBLISHER**

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## THE NEW ORDER

"Behold, I make all things new."

(Rev. 21:15)

Pain, sorrow, death, a cry —  
There read earth's history!  
And as the centuries roll by  
And man his foul iniquities heaps high,  
Is there no hope afar we may descry,  
No glimmer of some other destiny  
Than through the years  
More blood — more tears?

Not force of arms, nor schemes  
That flow from any streams  
Of human wisdom, or fair dreams  
Of philosophic thought, can any gleams  
Of a New Day create. Only the beams  
Of the True Light  
Can end the night.

Only when from the Throne  
He speaks — (to Whom a crown  
Of thorns we gave; Who hung alone  
Upon a cross we made;) — only when He makes known  
His kingly power, and the wide earth doth own  
Him Lord of lords, shall cease the age-long groan  
And the sweet word be true  
"Lo, I make all things new."

— A. M. Chambers.



# Words in Season

R. H. B.

## WHERE THE REVERSE IS NOT TRUE

Because the true way is narrow and difficult, it does not follow that every difficult way is the true one. Men have from time to time bound heavy burdens and grievous to be borne on one another's shoulders; and those who bear them suffer to no profit. There is a religion that consists of will worship and severity to the body, which, though having a show of wisdom, is of no value. When we find God's way, it will be not easy or convenient to the flesh; for they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof; and this is one of the marks by which we may know it. But the fact that a way is hard and involves much self-mortification does not at all prove that it is the right one, for the flesh itself devises means of atonement apart from the sacrifice of Christ, which amount to a rejection of God's plan. Monks, nunnery, asceticism, hermitism, self-castigations — all these are both hard and displeasing to God.

Because "all that live godly in Christ Jesus shall suffer persecution," it does not follow that all who are persecuted are true Christians. Every new doctrine, however false, is more than likely to pass through a period of persecution. Religionists as widely separated as Jews, Mohammedans, Mormons, Catholics, Russellites, are subject to persecution in times or localities. So persecution alone proves nothing. Many a poor deluded one rests himself upon the scripture teaching on persecution. But the chief question is, For what are you persecuted? If for God's truth and Jesus' sake, well. But look to it that you are not suffering for unrighteousness' or falsehood's sake, for this also is quite possible.

Because the wisdom of God is foolishness with men, it does not follow that everything that seems foolish to men is wisdom with God. There are some who seem to be attracted to a religious teaching or movement in proportion to its unreasonableness and ridiculousness, as if this in itself were a virtue. When they light upon something right foolish and nonsensical, they exult as the merchant who finds a pearl of great price, and all opposition is met by quoting such passages as 1 Cor. 2:14. Now, the way of God does seem foolish to the fleshly mind, to the natural man, untaught in the things of God, and is in most respects directly contrary to the philosophy of men. And if you find a Christianity that falls in so readily with the trend of man's thoughts and wisdom, it is an evidence that it is not the true gospel. But the gospel does contain wisdom, only a higher wisdom than that of the world; and the eye of faith, enlightened, can see the beauty and harmony, and appreciate more and more the truth and the depths of its marvelous teachings. What the Scriptures teach may pass our understanding; but it is not inconsistent or incoherent, nor wild and flighty as the fanatical doctrines of man, but, calmly and soberly stated, based upon facts, and vindicates

itself in the Christian experience. It is not a question of accepting nonsense and folly, but receiving testimony concerning things man cannot of himself know, which pass his intellect, but are true and have ever proved themselves.

#### **"EVERY GENERATION NEEDS A REFORMATION"**

It has been truly stated that "every generation needs a reformation." Christianity is not an heirloom that can be handed on from parents to children. The dead religions of this world are perpetuated in this way; and the formal, external, ceremonial, ecclesiastical varieties which claim to be Christian. But the faith of the gospel must be seized and grasped anew by each generation of its own free choice. Another fact is that Christianity quickly deteriorated. Like the manna which would not keep overnight, but "bred worms and stank," so Christianity presently runs out. The faith becomes habitual, zeal flags, love cools, the members grow stale and settle on their lees. And then everything depends on keeping up appearances by embellishing the forms and introducing red tape and performances of religion, and on adorning the dead carcass and galvanizing it into a semblance of life. No, every generation must be stirred again and anew, and cannot stand where the fathers stood, but must carry the standard on and forward to the higher ground, to truer insight, higher faith, better conformity to God's will and word. A reformation that would resurrect the valley of dry bones and revive the living, and sweep all on to a truer, purer, Christianity, is the need of our day also.

#### **THE PROOF OF OUR FAITH**

"If thou faint in the day of adversity, thy strength is small," said a man of God of old. For the deep and holy principles of truth find their test in the day of trouble, and they are made for the time of adversity. If they cannot sustain *then*, we have not believed, or have believed in vain. But it is the triumph of Christianity that it brings peace in trouble, joy in sorrow, songs in the night. The faith which is in Christ Jesus sees God moving in the storms, and endures as seeing Him who is invisible. It stands at the tomb and sees the gates of the City of Life, and finds consolation in the deep distress of separation.

"Only 'Good night', beloved, not 'Farewell' —  
A little while and all His saints shall dwell  
In holy union indivisible —  
'Good night'."

#### **THE BLESSED AND PAINFUL GIFT OF CONCERN**

Almost every good effort in the direction of helping and saving men and furthering God's work in the earth was born in sore travail and of deep concern. Concern is a painful thing. It lies like a heavy load upon the heart; it robs the eyes of slumber and all our comfort flees before it. It brings sighs and tears; it presses us down upon our knees to cry for help at the hands of Him who is able; it forces us into earnest effort. There is nothing much more disagreeable, and nothing more salutary and blessed. Because it is a burden and a pain, the ease-loving, comfortable Christians have

shunned it and shirked it, and have grasped at the veil of shallow philosophies and beliefs to hide from themselves the awful conditions that exist in the world, and round about us, and even in our own homes; making themselves believe that things cannot be helped, or that everything that is, is for the best, or that everything will come out well in the end. Now these considerations, the latter two especially, absolutely considered, may hold true in the long run; but it is fatal to our usefulness and to the well-being of those whom we might reach to allow them to free us from concern. For everything that is, is not for the best, unless it becomes a step for something better; and things are not going to turn out well of themselves. Something is terribly necessary—something we can do, too. And shall we avoid the pain and trouble of concern? Our young people are going to perdition, our children walk the path that leads to hell. Our brethren in Christ are growing sleepy and careless; the church is getting formal and worldly and losing its power. The world, the flesh and the devil are holding high carnival all around us, thousands of lives drifting and rushing to destruction; and shall we sit back in easy chairs, and console ourselves that *we* at least are all right? O that some of us would become burdened and oppressed with the awful need that cries to us from every side, and our selfish, lazy, self-complacency would give way to anxiety and anguish, till rest forsake us, and we cry out of crushed hearts: "Lord, help!" Then there might be a prospect of a new life and a new work, and a turning toward light and truth and righteousness.

The man with the inkhorn (Ezek. 9) stood among the executors of God's fierce wrath upon Jerusalem. Before these, however, should go through the city with the sword to slay unsparingly, the man with the inkhorn must go and put a mark upon all those "that sigh and that cry over all the abominations that are done in the midst thereof." Then goes forth the order of God to the executors: "Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; . . . but come not near any man upon whom is the mark" (verses 4-6). For they are the real friends of God, and their tears are not dried till God wipes them away for ever. These are the real helpers of mankind, through whose hearts surge the billows of human need and human woe. These are the true intercessors whose prayers go up from souls wrung with an agony of deep and sore concern (Rom. 9:1-3; 2 Cor. 2:4; 11:28). And if you say, "What can I do?" and you see no opening for activity, yet you can pray and cry to God for your loved ones, your friends, your neighbors, your community. God hears such prayers, for they are after His mind; and means and ways shall open for the blessing and salvation of many. O God, deliver us out of our fleshly indifference!

\* \* \*

**"WHO ART THOU THAT REPLIEST AGAINST GOD?"**

The attitude of the world against God has lost none of its presumption, arrogance, and blasphemy since the days of Cain. In fact, the vaunted "enlightenment" of this generation has made them more impudent than ever. They do not hesitate to arraign God at the bar of their human judgment, and prate loudly about "what God ought to do;" and are always ready to flout the Bible, and pronounce

condemnation and curses upon "a God who would do thus and so." Even Christians are sometimes seduced into the thought that God has greatly mistreated and wronged them. Now the God of the Bible is good and holy; but one need not study the Bible far or long before he learns that Israel's God does not propose to make Himself accountable to His creatures for what He does. They must give account to Him, not He to them. He claims the sovereign right to do exactly as He pleases and as seems good in His eyes. He always pleases to do exactly right; but He does as He pleases and does not ask our permission, nor does He propose to control His course by our notions of what He ought or ought not to do. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?" (Rom. 9:20.) "Woe unto him that striveth with His Maker! a potsherd among the potsherds of the earth!" (Isa. 45:9.) The special curse of this generation is this, that they have no fear of God before their eyes."

### **BIG MAN, LITTLE GOD**

The fleshly pride of man has always exalted itself against God. This is the mystery of iniquity that will culminate in man's self-deification, in the "man of sin" who opposeth and exalteth himself against all that is called God." And never has that tendency been more pronounced than now. Modern teaching on this point is remarkable. Modern philosophy, the New-Thought teaching, Christian Science, and similar cults and writings subtly feed the Satanic pride that roots in the flesh. "Every Man A King", "Man Limitless", and such like titles indicate the course of the current. Yes, you are wise, you are learned, you are great, you are infinite, you are divine! And they know not that they are wretched and poor and miserable and blind and naked; and neither will they know till that moment of utter helplessness when Death takes them at his will, or till the solemn hour when they shall stand trembling to give account of themselves unto God. And what will they do in that day? "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Ps. 46:10).

### **THE WAY OF GOD'S LITTLE ONES**

In striking contrast with the defiant, arrogant pride of the children of Cain stands the humble reverence of the people of God. While those blaspheme, excuse themselves, and judge God, these humble themselves, and vindicate God. David said: "Against thee, thee only, have I sinned; and done that which is evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest" (Ps. 51:4). In other words: "God is right, I am wrong; He is justified, I stand condemned." But to a man of such a mind come God's overflowing mercies; for "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (verse 17). For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite" (Isa. 57:15). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

# THAT INHERITED NAME

Stanford Chambers

Of the Son the apostle to the Hebrews says, "having become by so much better than the angels, as he hath inherited a more excellent name than they." Some other translations (our quotations are from the American Standard Version unless we designate otherwise), make clearer the point concerning the Son, that He is as much superior to the angels, whose greatness none denied, as the name He has inherited is greater than any angel's name. Greater is He than Gabriel or Michael the Archangel.

## WHAT NAME HAS HE INHERITED ?

Likely you have heard the answer given, "Son". However, angels are referred to in Job 1:6, for instance, as "sons of God," not "the only begotten Son," it is true, but, while there is decided difference, that would hardly seem to be the apostle's point. Rather is not His inheriting the name more excellent due to the fact of His being the Son? Being the Son, He inherits. Already in verse 2 it is stated that He "hath been appointed heir of all things"—appointed in the sense of declared as in Romans 1:4. If the Son, then the Heir, "heir of all things," therefore of the name.

Not only is the nature of the Father the nature of the Son but the Father's name also is the name of the Son. The given names of the Son are many, like Immanuel, Wonderful, Counselor, Jesus, but His inherited name is the name of His Father. So in the same chapter (Heb. 1) He is called God. "Of the Son he saith, Thy throne, O God, is for ever and ever." They withhold from Him honor who shrink from calling Him God. He is God, but He is not the Father. The Father is God, but He is not the Son. The Holy Spirit, too, is God, but He is neither the Son nor the Father. (So Christian baptism is into the name of the Father, and of the Son, and of the Holy Spirit.) "The Father of our Lord Jesus Christ" (Rom. 15:6) is a spirit (spirit being) and "the Father of our spirits" (Heb. 12:9), having created in us His own image. But "the only begotten Son" is not a creature but Creator. He is the One through whom all things were created. "For without him was not anything made that hath been made." So "let all the angels of God worship him" (Heb. 1:6). "Angels and principalities and powers have been made subject to Him" (1 Pet. 3:22). No angel of God accepts worship, but the Lord Jesus did again and again. And angels, themselves, worship Him.

The Son inherits the name Jehovah (God's "memorial name" (Exodus 3:15; Psalm 30:4). Many fall short of this truth. Being Son, however, and being "heir of all things," the name Jehovah is His. The 102nd Psalm concerns Jehovah, and the name is mentioned seven times. The apostle applies it to the Son. The central figure of Isaiah's vision (ch. 6) is Jehovah, and it is He whom the Seraphim worship, saying, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." Isaiah, relating his marvelous experience, says, (6:5) "Mine eyes have seen the King, Jehovah of hosts." What follows concerning that disobedient and gainsaying people is quoted



three times in the New Testament and applied to the later generation of the same people, the earth not yet (nor till now) full of His glory.

Let the reader turn now to John 12:37 and read this Isaiah passage as it is quoted by John. Then read John's statement in verse 41: "These things said Isaiah, because he saw his glory." Whose glory? Read verse 37 again and know to a positive certainty that it is the Son of God whom John speaks of, then return to Isaiah 6:5 and note, "Mine eyes have seen the king, Jehovah of hosts." The Son is Jehovah, even as He is God.

"In him dwelleth all the fulness of the Godhead bodily" (Col.2:9). Exalt Him, exalt Him, my soul, for in all things He is to "have the preeminence" (Col. 1:18). He is in the Father, the Father in Him; He is in the Spirit, the Spirit in Him.. Not three Gods: God (deity) in three persons, but these three are one. True, husband and wife have become "one flesh," neither losing personality or individuality. "Without controversy, great is the mystery of godliness" (1 Tim. 3:16). Be not ashamed of Jehovah-Jesus.

"Jehovah, Jehovah," proclaimed He unto Moses, and he "made haste and bowed his head toward the earth, and worshipped" (Ex. 34:5-9). Realization on our part as to who He is will cause us to do likewise. Jehovah the "I AM." "I AM THAT I AM." (Ex. 3:14.) Who realizes His presence, his feet stand on holy ground. "Take off thy shoes from off thy feet."

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## KNOWN BY NAME

J. H. McCaleb

There is not one of us who does not appreciate being remembered by name. We feel then that the other person knows exactly who we are and has taken the trouble to find out. Some years ago I saw a man whom I admired greatly, after a lapse of more than ten years. He was at the speaker's table and I was just part of the scenery. I felt sure that he had forgotten me. Before I could get close to him to make myself known, he recognized me and called me by name. I have never forgotten the satisfaction of that experience.

It is said that the secret of Billy Graham's great appeal to the masses is his ability to make people feel that God loves them. That is a great and wonderful truth; for God does know each one of us, and He knows us by name.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

God does love you and is ready to know you by name. He has prepared a way for you to know Him by the name of Father, through Jesus Christ our Lord.

# THE MAGNETISM OF IDOLATRY

R. H. Boll

It was a striking instance of human perverseness that Israel should begin to pay superstitious homage to the brazen serpent which in the days of Moses had been made the instrument of salvation from the serpent bites. For several hundred years Israel did homage to it; and it was a brave and bold act when finally Hezekiah destroyed it and called it "Nehushtan"—that is, "A piece of brass." That tendency to superstitious regard of persons and things and of means and instruments has been one of the special weak points of mankind in all past times, and it is so even unto this day. God no doubt knew what He was doing when He concealed the grave of Moses; when He utterly avoided all reference to the human features and appearance of our Lord; when He hid the exact date of the Lord's birth and death; when He made it impossible to find the particular spot of His birth or death; and saw that no shred of Christ's clothing, nor aught He used, nor the cross on which He died, should be preserved. For the foolish multitudes, ourselves probably included, would have made pictures and statues of the Christ, to bow down before them in idolatrous reverence. They would have ascribed particular virtue to the birthday and dying day of Christ, and made special festivals of them after the manner of the heathen festivals. They would have made superstitious pilgrimages to the spots that marked His birth and death, and erected great temples there, in their proneness to localize the worship of God and to worship Him through sensuous objects and means. They would have made idols and carried on traffic with pieces of clothing and chips of the cross of Christ.

That they would have done all these things is positively certain, for they *have* done them even as it is in spite of all God has done to remove occasion. They have made images of Christ and "venerate" them (as they hypocritically call it, so as to avoid the charge of "worshipping" the idols); they have built chapels on the supposed spots of Christ's birth and death; they have made festivals of certain arbitrary and traditional dates to celebrate the Lord's birth, death, resurrection, and other occasions; they are bowing before pieces of wood purporting to be pieces of "the true cross," and before bottles and vials claiming to contain drops of the actual Blood (!), and before the tombs and bones of numberless "saints"; and they are at this day carrying on a wide and flourishing traffic in such valuables as these. That kind of thing appeals to the natural, carnal heart; and the catering to this weakness is one of the means by which the Roman Church to this day maintains its hold upon thousands and millions. But while this evil is specially manifest in the Roman and Greek churches, the Protestant churches are not entirely free from it; and all of us have the same downward tendency of human nature and are delivered from these abominations only by the light which God has mercifully thrown upon our path.

\* \* \*

## MARY AND MARIOLATRY

The Virgin Mary has become the particular object of superstitious and idolatrous homage. She is freely spoken of as the "im-

maculate Virgin" and the "mother of God." She is represented as having vast influence with her Son, and an intercessor whose petitions on our behalf are of peculiar and irresistible power with Christ. An examination of the word of God on this point will dispel much of these illusions. There are some things plainly stated about Mary. She is called the "highly favored" and "blessed among women"; and she herself says "henceforth all generations shall call me blessed." Elizabeth, speaking by the Spirit, calls her "the mother of my Lord." The fact that she of the maidens in Israel was selected to be the mother of Jesus speaks much of her acceptableness in the sight of God. The willingness, submissive faith in which she accepted the announcement of the angel shows her to have been indeed "the bondmaid of the Lord."

On the other hand, the scripture forestalls any such application as Mariolaters have made of these statements. The Lord clearly repudiated any influence Mary tried to exert on Him on the grounds of her earthly relationship to Him. At Cana He met her suggestion about the wine with the almost harsh "Woman, what have I to do with thee?" A dutiful son He was. But with His affairs as the Messiah, the Son of God, she must not intermeddle, neither would or could He show any partiality toward her in things pertaining to God. While He was teaching on one occasion, came the word to Him that His mother and His brethren stood without desiring to see Him. Here was the appeal of fleshly kinship. How did He meet it? He answered and said: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:49, 50). To hear and do the will of God, and that alone, will give a man the standing of kinship and the corresponding influence with the Lord.

A certain woman once lifted up her voice and said to him: "Blessed is the womb that bare thee, and the breasts which thou didst suck." And that was true as far as it went, for we find words to that effect in Luke 1. But note the Lord's comment on it: "He said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:27, 28). Mary was "highly favored" and "blessed among women," but more highly favored and blessed are they who receive and obey the word of God. And the way to that blessedness was open to all women and men, to Mary also, to all alike without distinction or difference. These facts alone should be sufficient to subvert the false and idolatrous scheme of Mary-worship and belief in her mediatorial power.

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Proverbs 25:11 — "A word fitly spoken is like apples of gold in a network of silver."

\* \* \*

Keeping the mouth shut is most valuable as a business asset. Let the other fellow talk. Then he is taking all the chances. And if you don't say anything at all, you won't say anything you'll wish afterwards you hadn't said.



# Questions and Answers

R. H. B.

*Is it right to play a piano or some other musical instrument and sing hymns in a private home? Is this kind of worship acceptable?*

If true worship according to the spiritual teaching of the New Testament excludes musical instruments, we should not use instrumental music in our worship, either at home or anywhere else. However all singing of religious hymns is not necessarily worship. One may practice songs in the home to musical accompaniment, or sing them for enjoyment, without either meaning to worship, or, on the other hand, "making a mockery of the sacred songs" (as some have argued). Thus one might practice a recital of the Lord's prayer, for instance, without either praying it or profaning it.

*In Psalm 24:1 we read "The earth is the Lord's, and the fulness thereof", and in Psalm 115:16 we have these words, "But the earth hath he given to the children of men". What is the explanation?*

The earth is indeed the Lord's and the fulness thereof; and in His sovereign right He assigned it to the children of men. In the heavens God acts directly and independently; but the earth is the province where man has been given initiative of action.

*What is the meaning of the ninth verse of the 137th Psalm? "Happy shall he be that taketh and dasheth thy little ones against the stones." Please comment on the first twenty verses of the 109th Psalm. The 35th, 69th and 83rd Psalms contain requests that seem foreign to the Lord's teaching. What is the explanation?*

The "imprecatory" psalms, as they are called, of which Ps. 109 is the chief, and some scattered passages like that of Ps. 137:9 and 69:22-28, and others, are the Spirit's pleading for due vengeance on the vicious evil-doers and enemies of God and God's people. Edom was the cruel and implacable enemy of Israel (of whom God said, "He that toucheth you toucheth the apple of my eye"). So also was Babylon (Jer. 51:24). Vengeance is not revenge. It is the righteous retribution of God (Rev. 16:5-7). But in this dispensation, the day of grace, God's will for Christians is, not to pray for vengeance on our adversaries, but to "bless them that curse you and pray for those that despitefully use you and persecute you." Zechariah, the son of Jehoiada, who was the last recorded case of martyrdom in the Old Testament, as he died, said, "Jehovah look upon it, and require it" (2 Chron. 24:22). But the last words of the first martyr (Stephen) of the Gospel-dispensation, after the pattern of his Lord (Luke 23:34), were, "Lord lay not this sin to their charge" (Acts 7:60). We are bidden to leave all vengeance to God: "Vengeance is mine, I will repay, saith the Lord." David himself took no private vengeance. His own personal deadly enemy, Saul, David had opportunity to kill, but would not do so, nor touch him. In Acts 1:20 a passage from Psalm 109 and one from Psalm 69 are applied to Judas Iscariot.

# CONTROVERSY

By D. M. Pantou

Today every truth is challenged, every doctrine assailed, every landmark assaulted, and every battle has to be fought over again. The crisis has its dangers, but it also enters like iron into the blood: for all who rest on the infallible Word of God, enormous accession of strength comes with every truth mastered afresh for oneself. *Controversy*, therefore, can be a channel charged with blessing, as well as the occasion of very subtle peril.

## *Modernism*

Let us first realize the terrible danger of the Church of Christ. Mr. E. J. Poole-Connor unveils what is being taught by officials of the professed Church. "For English speaking people the epoch of modernistic unbelief reached its climax in the publication in 1919 of Dr. Peake's *Commentary*. The importance of this work may be judged from the closing word of an obituary article in *The Times* of August, 1925:—'Perhaps it was Dr. Peake's greatest service,' it says 'not merely to his own communion, but to the whole religious life of England, that he helped to save us from a fundamental controversy such as that which has devastated large sections of the church in America. If the free churches have been able to navigate without disaster the broken waters of the past thirty years, it is largely to the wisdom and patience of trusty and trusted pilots like Arthur Samuel Peake that they owe it.' His *Commentary* is quite candid. After the reformation, it tells us, 'Protestants fell back on the Book as the ultimate standard of religious truth. Round this idea clustered a formidable set of affirmations regarding its accuracy and its perfect consistency with itself... The rise of historical and linguistic criticism finally destroyed this claim... In reading the Old Testament, we are not dealing with history at all in the modern sense of the term... Myth and legend are noted as though they were actual occurrences... *Joshua* appears to be a medley of contradictory narratives, most of which are un-historical.... There are no Psalms which are even probably Davidic.... The Old Testament knows nothing of a 'suffering Messiah.' *Daniel* is marked by 'flagrant historical mistakes,' and *Jonah* is 'purely imaginative.' As to the New Testament, 'we are still far from any proof that we have the *ipsissima verba* of Jesus, or any guarantee that the events of His life are related with absolute accuracy in the Gospels.' Finally, of certain portions of the chapter in which the Apostle Paul deals with the resurrection of the body, the *Commentary* says,—'This is one of his most daring pieces of speculation.' Such views, which when first published caused much indignation, are now heard with scarcely the lift of an eye-brow. In a list of commentaries recommended for young people in a leading denominational magazine, the author remarks 'Peake's *Commentary*, of course, is splendid'."

## *The Faith*

The bedrock on which we stand — "the faith *once for all delivered* to the saints" (Jude 3)—is, according to this word, a deposit

so infallible, so divine, that we have to change nothing, yield nothing, and abandon nothing. It was once given, once for all, once for ever: not discovered, or invented, or evolved, but *delivered*: a written revelation, bodily deposited, that has survived all error, all corruption, all apostasy, so as to admit of elucidation, and explanation, but never of addition or doubt. New discoveries *in the Faith* are always possible; just as telescopes, grown more powerful in the hands of astronomers themselves grown more skilful, will disclose new worlds hitherto invisible; *but those worlds were always there*. An astronomer can discover a new star, even a star of the first magnitude, but he cannot create one, so the constellation of truth, overarching us is the identical constellation, unaltered and unlimmed, on which the Apostles gazed. Therefore it is not Roman tradition, or Anglican, or Baptist, or Brethren, or Quaker, which we seek: for all that is good in these traditions is already in the Book, and all that is evil we do not want. *God has deposited in our hands the full orb of revealed truth once for all*.

### *The Contention*

Now here is the command:—“*Contend earnestly for the Faith.*” Every problem is at bottom a religious problem, and religion, being deeply felt, deeply divides: that a question is “controversial” means that it is burning and alive, and cannot be touched without storm. If all controversy is avoided, *Satan has but to stir up controversy on a given truth, to silence its testimony for ever*. The mere statement of truth is a challenge to error: to speak on Justification by Faith was once violently controversial. Merely a glance at Jude 10-13 is a terrible revelation of how bitter even inspired comment can be on the enemies of truth. The call not to flinch is imperative. Why? Because truth may be one thing, while what a man *thinks* to be the truth may be quite another, and gulls asunder; *and no sincerity or devotion will save the man from the consequence of his error*. A doctor writes a prescription, containing deadly ingredients: may a man not a chemist, and wholly ignorant of dispensing, *if only he be sincere*, be trusted to make up the prescription? If so, the patient goes in peril of his life. Do we put in railway signal-boxes, to manipulate its complex levers, a man wholly ignorant of the code of signals, the scheduled time-table, and the block system, *if only he be honest and sincere*? If so, the passengers go in hourly peril of their life. How much more is it a matter of life and death to know truly and to state rightly facts of the Gospel out of which alone springs the salvation of God: *in contending for the Faith we are fighting for the very life of the world*. So also with the Church. “Sanctify them through thy truth” (John 17:17): truth unknown, or ignored, or disobeyed, makes sanctification impossible; and each truth is designed for its own specific sanctification: so, in contending for the truth, *we are fighting for the very life of the church*.

### *The Contenders*

Who are to engage in this sacred toil of controversy? “The Faith once for all delivered”—not to apostles or prophets, for how then could the truth have been expounded in the ages which had neither?

not the universities, or schools of theology; not even evangelists or pastors or teachers: but—"to the saints." The saving Faith has been committed to the saved; the saints of every age are responsible to pass it on intact to the saints of every succeeding age; and all the saints are responsible for all the truth, and its transmission, pure, whole and undefiled. *Every saint is responsible to contend earnestly for all of the faith that he knows: we are set for the defense of the gospel*" (Phil. 1:17), as well as for its dissemination. Lift the enforced controversies out of the life of Christ, and how much of each Gospel remains? With what giant strokes Paul lays about him, felling fearful errors: "*Be ye imitators of me, even as I also am of Christ*" (1 Cor. 11:1).

### *The Zeal*

How are we to contend? The merely contentious spirit is so obnoxious to God as to disqualify a disciple from holding office (1 Tim. 3:3, R. V.), and the Church is responsible to see that this prohibition is enforced. The word Jude uses is our word "agonize": not, contend bitterly, or angrily, or uncharitably; for the moment we are angry, we have ceased to contend for the truth, and have begun to contend for ourselves: but (as the word means) contend, standing firmly planted on that which the enemy is trying to drag from under us: "*agonize over the Faith.*" But thus to contend for the Faith, we must know exactly what the Faith is; which means hard, close, comprehensive, and unprejudiced study of Scripture: and it calls for a character so richly ripened as to speak the truth in love. So far as what we utter is the truth, and so long as we keep our tempers *all that is of grace and God in our opponent is on our side.* The Spirit enforces the Truth. *Had those who first deeply disturbed me on my own early doctrinal positions, withheld for peace' sake, I would not have thanked them (as now I shall) throughout eternity.*

### *A Costly Possession*

The very dust of gold is precious: we had almost said, with Luther, rather than one truth of God should perish, let all things be plunged in chaos. Live *with* the Faith or else die *for* it. Doctrinal convictions are the costliest of all luxuries; and it is either collapsed conviction, or else mercenary cowardice, which create half the false peace in a Church now rapidly drifting to apostasy. A legend says that to a mother, rocking her cradle, an angel came and said,—“If I touch your child, he will never know weariness or pain.” Another angel followed, and he said,—“If I touch your child, he will never know poverty or want.” A third angel came, and said,—“If I touch your child, his name will never be forgotten through all the ages.” Said a fourth angel,—“If I touch your child, when he puts forth his hand in the deepest darkness, he will never lack a hand-clasp of answering love.” But a last angel came, with seamed features and hollow cheeks, and he said,—“I cannot offer health or riches or fame or love; but if I touch your child, suffering will lie in his path, and perhaps martyrdom: but I will give him this,—*that he shall reach his own ideal, and follow Truth to the very throne of God.*” The mother looked up quickly, and said,—“Touch my child!” Shall this also be the angel of our choice?

# THE "SACRIFICE OF THE MASS"

H. A. Ironside

I shall now endeavor to put before you what seems to me to be the unscriptural teaching of the Church of Rome as to the so-called sacrifice of the Mass. This you hold, as I understand, to be a continual unbloody sacrifice for the sins of the living and the dead, and you are very insistent that it was ever offered throughout the Church's history by anointed priests on literal altars, "as early, at least," you say, "as the second century." And you ask: "Had the Church of Jesus Christ erred so early as this, on her chief doctrine, the doctrine on which her whole system centered? Or did the infallible God produce, in His masterpiece only, the crazy institution that could not be kept within the bounds of truth, even for half a century after the death of the last of the apostles? What became of His promise: 'The gates of hell shall not prevail against her,' and 'I am with you all the days, even unto the consummation of the age,' and again, 'The Spirit of Truth will remain with you,' etc.?"

As to this I am not at all perplexed to find the answer. It is undoubtedly the fact that while Christ's promises abide, and the Spirit of Truth dwells in His own and guides each subject soul into the truth; and that Christ does and will remain with His chosen to the end whatever the vicissitudes they are called to pass through; and while eventually it will be manifested that the gates of hell have not prevailed against what was really of God; nevertheless, even *in the apostles' own days*—let alone fifty years afterwards—error had come in like a flood. Witness the stirring letter of St. Paul to the Galatians. The Galatian heresy was the adding of legal works to the covenant of grace, and abides with us to this present day in spite of the apostle's strong protest against it. In fact, as one has well said: "The heterodoxy of the first century has become the orthodoxy of the present." Where to-day is the religious communion found in which this Galatian error has not found headway? What church is free from it? Certainly *not* the Church of Rome, for there, as nowhere else, Galatianism has swept all before it; so that the doctrine of justification by faith, which is the key-note of the epistle of which we are speaking, came as a new discovery in the stormy days of the Reformation, and has been opposed strenuously ever since.

Then, again, note the errors creeping in at Colosse. In the second chapter three grave departures from the truth are noticed as already come in, and this during the life-time of the apostles. I refer to rationalistic philosophizing beginning to supplant divine revelation; of legality, supplanting the truth of grace; and, even more striking, of a vast ritualistic system involving the worship of angels and the humiliation of the body by self-imposed penance in place of holding fast the Head: and I ask you, as an honest man, can you deny the presence of every one of those systems of error in the Roman Church to-day?

But the first and second letters to Timothy likewise witness the rapid growth of error; and it is noteworthy that before the death of St. Paul, he has to sorrowfully exclaim: "All that be in Asia have



turned away from me." So even supposing the Christian churches elsewhere were still holding fast the faith, those in Asia, where the oldest assemblies had been established, had in a measure at least apostatized from the truth. The seven apocalyptic letters make this very evident.

We need not be surprised, therefore, to find an altar and sacrifice at a very early day in many churches, taking the place of the Lord's table and its simple memorial feast. But this by no means proves it to be either scriptural or apostolic, nor in any true sense catholic.

But on the other hand, we find no evidence of a reliable character to show that as early as the second century the altar *had* succeeded the table, and the sacrifice of the Mass usurped the place of the Lord's Supper. Certainly the pre-Nicene Fathers, who have written on the subject would leave no such impression on the mind. Justin Martyr describes the weekly meetings of the Christians on the Lord's day more fully perhaps than any other; and, as you know, he makes it very clear that the early Christians partook of a simple meal of bread and wine in commemoration of the Saviour's death. While the well-known letter of Pliny, addressed to the Emperor Tajan, affords proof positive that such was still the case in his day. He assures his patron that he could find no evil against the Christians; no evidence whatever of sacrilegious or criminal proceedings. His spies only found that the Christians met together to read the Holy Scriptures, to pray, to sing a hymn to Christ as God, and to partake of a very simple meal consisting only of bread and wine.

It was in a later day that the departure from early simplicity came in, when the truth as to Christ's one offering and His finished work had been largely lost sight of: when in accordance with the solemn prophecy of St. Paul, grievous wolves had entered in among the sheep of Christ, not sparing the flock, and even of their own selves had men arisen, "speaking perverse things to draw away disciples after them." The only resource upon which he casts the faithful is "God and the word of His grace;" not the church's authority, nor the voice of councils, nor the infallibility of the Pope. To God's word therefore let us turn, and see if it is still possible to offer to God an acceptable sacrifice for the sins of either the living or the dead?

As to this we need do nothing more than carefully consult the 9th and 10th chapters of the epistle to the Hebrews. There the one offering of the Lord Jesus Christ, never to be repeated, is placed in vivid contrast with all the many sacrifices under the law (which were but a figure) when gifts and sacrifices were offered "that could not perfect him that worshiped, as pertaining to the conscience." In these days there was a continual calling of sins to mind, as indeed is the case in every Roman church where the sacrament is offered up daily, and sins are never really put away. "But Christ having come as High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands (that is to say, not of this creation), neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eter-

nal redemption." And so great is the efficacy of that one offering, that through it the believer's conscience is "purged from dead works to worship the living God."

(To be continued)

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## LESSONS ON FIRST PETER

R. H. B.

In this lesson we take up all the rest of the second chapter of First Peter, beginning with verses 11 and 12.

11. *Beloved, I beseech you as sojourners and pilgrims to abstain from fleshly lusts, which war against the soul; 12 having your behavior seemly among the Gentiles; that wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God in the day of visitation.*

Since they are but sojourners and pilgrims on the earth (like Abraham who was but a transient in the land of promise) the apostle pleads with them to abstain from worldly lusts—those desires for earthly gain or power, or fleshly gratification—the things that war against the interests of the soul. "All that is in the world", says John the apostle, is "the lust of the flesh, the lust of the eyes, and the pride of life." All the world's aim and motive is summed up in these things. And "the world passeth away and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:16, 17). The antediluvians and the men of Sodom in their day were wholly taken up with "eating and drinking, buying and selling, planting and building, marrying and giving in marriage"—all of which things, though good in their place, when they become the controlling interests of life destroy the soul. The riches and pleasures and cares of the world are the thorns that choke out the Word and make it unfruitful. Hang not your hearts on the things of the world. Quickly they pass away and leave you poor indeed. "This I say, brethren", writes Paul, "the time is shortened, that henceforth those that have wives may be as those that have none; and those that weep as though they wept not; and those that rejoice as though they rejoiced not; and those that buy as though they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away" (1 Cor. 7:29-31). If this is true of even lawful desires, how much more does it apply to "the pleasures of sin" which are but "for a season", in their fatal effect upon the soul! Says a poet who himself was a slave of sin,

"Methinks my life is some twice-written scroll,  
Scrawled over on a boyish holiday  
With idle songs for pipe and vielay,  
Which do but mar the secret of the whole.  
Surely there was a time when I might have trod  
The sunlit heights, and from earth's dissonance  
Struck one clear chord to reach the ears of God!  
Is that time dead?"

Another like him, who as early as in his thirty-sixth year, mourning his wasted life, said:

“My days are in the yellow leaf,  
The flowers and fruits of love are gone:  
The worm, the canker, and the grief  
Are mine alone.”

When young Christians see the children of the world, so free and gay in eager indulgence in all their pleasures, from which they as Christians feel themselves debarred, they may be tempted to be envious. But do not envy them: that is all they have, and all they are ever going to have. But you have something infinitely greater than all the futile sweets which the world can offer. You are sojourners now, and pilgrims—your good is before you: for you there is an inheritance that fadeth not away; and in the meanwhile a hope and peace which the world cannot give and cannot take away.

### A CITY SET ON A HILL

The Christian is always under observation. The world keeps a weather-eye on those who profess faith in Jesus Christ—and by what they notice in you they judge your religion, your God, *and you*. The judgment is apt to be unfriendly or unfair. They may resent your non-conformity, perhaps call you goodie-goodies, narrow-minded, cranks, hypocrites, or what not. They may put evil interpretations on your way of life and your faith, and (as they did in ancient Rome) brand you as enemies of the government, and enemies of mankind in general. The answer to all this, Peter tells us, is not argument, but *good works*. “Even so” said the Lord Jesus, let your light shine before men that they may see *your good works* and glorify your Father who is in heaven.” So also Peter: “that wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God in the day of visitation.” There is an eye behind the eye; and there is a judgment deeper and truer than that which appears on the surface; and often the time of stress and trial brings it out. When years ago a great disaster struck at a coal mine, a number of men were caught in a pocket of the shaft; with them a foreman who was a devout Christian. He had all along talked to the men and borne good testimony for Jesus Christ, and had also come in for their common contemptuous remarks. But in the hour of their calamity, the men rallied around him. He took charge of their lights, of their lunch buckets; prayed with them and for them, sang for them to keep up their hope and courage. When they were at last rescued the men acknowledged that except for this man of God among them they would have perished. They knew all the time that he was a true servant of God and that he spoke and lived the truth; but it was when trouble came—“in the day of visitation” that God was glorified.

### THE CHRISTIAN IN THE WORLD (1 Pet. 2:13-17)

13 *Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme* 14 *or unto governors as sent by him for vengeance on evil-doers, and for praise to them that do well.* 15 *For so is the will of God that by well-doing ye should put to silence*

*the ignorance of foolish men: 16 as free and not using your freedom for a cloak of wickedness, but as bondservants of God. 17 Honor all men. Love the brotherhood. Fear God. Honor the king.*

The Christian pilgrim during the time of his sojourning abides in lands ruled over by the governments of this world. These governments are of God's ordaining. (See Rom. 13:1-7.) They may be benevolent, or (as in Paul's day when Nero reigned) oppressive and persecuting. In either case, the Christian's one duty toward "the powers that be", is that of implicit obedience to every law and ordinance, "for the Lord's sake." Only if something contrary to God's revealed will be demanded, the Christian's answer is, "We must obey God rather than men." Nor would he say this in a spirit of defiance and arrogance, but in Christian meekness and respect toward authority. This is one item of our "well-doing" by which we "put to silence the ignorance of foolish men." Despite all this which might seem a heavy yoke, we are nevertheless free—for we serve the Lord Christ, and what we do we do as unto Him, "for the Lord's sake." And certainly our liberty is not to be made a pretext for license and wickedness; for always and everywhere the Christian is the bond-servant of God, bought and paid for with the blood of Christ.

#### FOUR BRIEF BUT WEIGHTY INJUNCTIONS

The first of these injunctions is "Honor all men." The Christian is not to look on any man with scorn and contempt. We are somewhat prone to forget that we, though perhaps more decent than some other sinners—that we like all others were once dead in trespasses and sins, and were saved only by the free mercy and grace of God; (See Eph. 2:1-9. What have we to boast of?) and that, however repulsive the sinner be: he is a man for whom Christ died. We are never quite safe from the self-righteousness of the Pharisee who said, "God I thank thee that I am not as other men . . . or even as this publican." It is not that we should not recognize the enormity of sin, or that we should think of it lightly, excuse it, condone it, or hobnob with sinners—not that, by any means. The Lord Jesus clearly discerned human sin, and recoiled from it as none other ever did; and though He associated with sinners, it was never on a "hail-fellow-well-met basis. None of the sinners ever for a moment thought so. Yet He dealt respectfully with everyone. The outcasts thronged to hear Him (Luke 15:1). (See His dealing with the Samaritan woman, John 4. Though He pointed out her awful sins to her, if she had been a queen He could not have been more respectful.) It is not said that "God liked the world", but "God loved the world." And the Divine love in our hearts enables us to regard and to "honor all men."

The second injunction is, "Love the brotherhood." This means love toward all that are Christ's in every place. The next word is "Fear God"—not with the dread of a slave, but with that deep reverence which is His due. Of the Lord Jesus it is written that the Spirit of the fear of Jehovah would be upon Him (Isa. 11:2). Peter admonishes the sojourners to "pass the time of your sojourning in fear, knowing that ye were redeemed . . . with precious blood" (1 Pet. 1:17-19). Lastly, "Honor the king"—which in our country would

mean the chief executive, as also every official representative of the government. Under democracy where every fellow feels free to slur and criticise president, senate, congress, cabinet members, law-makers, there is special need to impress this commandment of the Lord. Even if a man in high office should be unworthy of respect as a man, the Christian must respect his office. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7).

#### **WHEN SUFFERING WRONGFULLY — 1 Pet. 2:18-20**

18 *Servants be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.* 19 *For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.* 20 *For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it ye shall take it patiently, this is acceptable with God.*

The servants spoken of are (as the Greek term *oiketai* shows) not the common sort of slaves (*douloi*) but neither are they free like hired servants. Like the bondservants they were owned by their masters (*despotai*), not free to leave their lot of servitude. Many of these "slaves" and "household-servants" flocked to the gospel of Christ, which, as always, was chiefly addressed to the poor and lowly, and to those who "labor and are heavy laden" (See 1 Cor. 1:26-31). To them, Christ through His apostle, sends special word. They are to be in subjection to their masters with all fear; and that not only to the good and gentle, but also to such as were unkind and unreasonable. It is good to take deserved punishment patiently, but there is no particular glory in that. But to suffer punishment patiently when not guilty of any wrong, when unjustly accused, or even to be punished for well-doing—to endure that patiently, that is really something thankworthy in the sight of God. He appreciates it. It is in "conscience toward God" that His people can do this. The expression "conscience toward God" could be rendered "consciousness of God," that is, realization of His presence, and therefore His knowledge and watch-care.

Some may think such conduct unmanly and cowardly. But if done of conscience toward God, it is the highest manifestation of faith and power. Moses, though the meekest man in the world (Num. 12) was very far from being "pusillanimous". His greatness and courage and manly strength are above question. When a youthful aristocrat abused an English lord and spit in his face, the latter calmly wiped off his face and said, "Young man, if I could wipe your blood off my conscience as easily as I can wipe this insult off my face, I would kill you." Thus "doth conscience make cowards of us all"—or was he a coward? But of the manliness of the Lord Jesus Christ not even His enemies have ever had any doubt. The apostle now brings up His example of patient suffering.

#### **CALLED TO WALK IN HIS STEPS — 1 Pet. 2:21-25**

21 *For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow his steps:* 22

*who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his body upon the tree, that we, having died to sin, might live unto righteousness; by whose stripes ye were healed. 25 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.*

As Abraham was called to go forth unto a land which God would give him for an inheritance, and in consequence of this call became a stranger and sojourner on the earth—so the Christian also, called by the voice of the gospel, becomes a stranger and pilgrim on the earth. Only ours is now “the high calling of God in Christ Jesus”, and there is a more wondrous “hope of your calling.” Our call was “out of darkness” where first He found us “into his marvellous light,” and for the purpose “that ye may show forth the excellencies of him who called you”—to manifest His ways and character to the world about us (1 Pet. 2:9).

Here a special object of His calling is set before us, namely that we should follow after the example of Christ to follow His steps. (Compare John 10:4, 27, 28.) And that particularly with reference to sufferings for righteousness' sake. If ever one suffered innocently, it was He. He “did no sin, neither was guile found in his mouth”. Yet (and though He had all power to avenge the wrong done to Him (Matt. 26:53, 54), yet “when he was reviled, reviled not again; when he suffered he threatened not.” Vindication at last must be and will be; but this He left entirely in the Father's hand: He “committed himself to him that judgeth righteously.” More than that—He “bore our sins in his own body on the tree;” so that we, having died to sin (in the death which He died for us) might live unto righteousness. (Comp. 2 Cor. 5:21.) A people who were thus saved by the loving, patient suffering of another on their behalf, are not in position to fight for their rights, to retaliate for the wrongs they have suffered, to be bitter and vindictive toward those who do them wrong.

There is a passage in the Old Testament on which Peter's inspired thought dwelt. Yes, you know it: it is Isaiah 53. Read it and think it over.

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When we talk, people find out how little we know; whereas, the wisest man said, “Even a fool is counted wise when he holdeth his peace.”

\* \* \*

One of the biggest numbskulls I ever knew was elected mayor of the town because his clever political boss wouldn't allow him to say a word during the campaign.

\* \* \*

Silence is the most formidable eloquence. It offers nothing to interfere with the bystander's imagination. They may think you are a whale, if you keep still. They lend you their own wisdom, when they cannot find out yours.



## Seed Thoughts

I. R. Clark

Go to church only to be entertained and you will soon forsake church to find entertainment elsewhere. —Selected.

### A COLORED CRITIC

A very dear Christian friend and neighbor, the late A. J. Gordon, D. D., used to tell an amusing story of a conversation with a deacon of a church for colored people in his proximity. He asked the deacon how the people liked their new pastor, and was surprised to hear him say, "Not very much." "Why," said the doctor, "I'm surprised to hear that; I thought he was a great Bible man." "Well," replied the deacon, "I'll tell yer how 'tis. He's de best man I eber seed to take de Bible apart, but he dunno how to put it togedder agin." Some in studying the Bible dissect it and isolate its parts, while others seek to relate the parts to the whole and keep the Bible together, which is proper.

### JUDAS GREW WORSE

Judas grew worse under the best influences, the best teaching, the perfect example, as dead trees decay most rapidly under the power of the sunshine and rain, which give vigor and growth to living trees. Weeds grow in the richest soil in the brightest sunshine. The result is that at last he opens the door of his heart to Satan and henceforth is under his influence, and, like the swine of Gadara driven down over the precipice into the sea, so Judas now rushes headlong into the depths of crime and infamy and ruin. —Selected.

### It's Just a Matter of Wanting To

A man can get out of bed at three o'clock on Saturday morning to go fishing, but when you talk to him about Sunday morning Bible classes, he can't get up that early on Sunday. He can go a hundred miles on Friday night to a ball game, but is too tired to get out for worship on Sunday night. He can take his family to a circus and spend considerable money, but can-

not afford to give more than a dollar to the Lord. He can take an aspirin and go to work despite an annoying headache, but a similar headache is considered a good reason for missing worship. He can be on the membership committee at the civic club and canvass among his friends for prospective members, but cannot make the right approach when asked to do personal work for the Lord. In each case we ask, why the difference?

### Chinese-Americans Commended

Not long ago a New York City judge wrote to the New York Times saying that in the seventeen years he had been on the bench not one Chinese-American teenager was brought before him on a juvenile-delinquency charge. The judge queried his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teenagers, to their knowledge, had ever been hailed into court on a depredation, narcotics, speeding, burglary, vandalism, stick-up, purse snatching or mugging accusation. A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story. The same holds true in Chicago.

P. H. Chang, Chinese Consul-General in New York City, asked to comment, said: "I have heard this story many times from many judges. I will tell you why I think this is so. Filial piety is a cardinal virtue which my people have brought over from China. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Most Chinese-Americans maintain a strict family-style home... Schooling, the reverence for religion, and decorum plus reverence for the elders are the prime movers in developing the child from infancy.

The amazing record of the Chinese-American youngsters shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place.—Selected.

## BIBLE EXPOUNDERS

The really great preachers, the MacLarens, the Torreys, the G. C. Morgans were Bible expounders. George Whitefield, in Boston, had a congregation of two thousand people at six o'clock in the morning to hear him "expound the Bible." The people trod on Jesus to hear the Word of God, and if pastors only knew it, it is the way to get and to hold the people. — James M. Gray.

## THE INDIAN ROAD STOPPED

An old Indian chief was told of the Savior, but he said, "The Jesus road is good, but I have followed the old Indian road all of my life, and I will follow it to the end." A year later he was on the border of the shadow of death. He said to the missionary, "Can I turn to the Jesus road now? My road stops; it has no path through the valley."

## THE TITHER'S SURPRISE

The Christian who begins to tithes will have at least six surprises. He will be surprised:

- (1) At the amount of money he has for the Lord's work.
- (2) At the deepening of his spiritual life in paying the tithe.
- (3) At the ease of meeting his own obligations with the nine-tenths.
- (4) At the ease of going from one-tenth to larger giving.
- (5) At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
- (6) At himself in not adopting the plan sooner.

—Selected.

## PROPER BIBLE STUDY

How would you study a picture of a landscape? Would you cover the canvas with a cloth and study one feature of it at a time? What idea of it would you obtain under such circumstances? Would you not rather say, "Hang it in the proper light, let me get the right position with regard to it, and take it all in at a single glance, fasten the whole of it at once on the camera of my consciousness, and then I shall be able and interested afterward to study it in detail, and to go into the questions of proportion, and perspective, and shading, and coloring and all that"? Is it not the failure to adopt the cor-

responding plan in Bible study which accounts in large measure for the lack of enthusiastic interest in its prosecution on the part of the people? — James M. Gray in *How To Master the English Bible*.

James M. Gray suggests that in Bible study the student should first get a view of a Bible book as a whole by reading it through several times and after that he will be ready for detail study. Says he, "Like the expert mountain climber, let us take people to the highest peak first, that they may see the whole range, and then they can intelligently and enthusiastically study the features of the lower levels in their relation to the whole."

## Oriental Religions and Christianity

What has Buddhism done for Tibet, its greatest stronghold and the very last of the countries of the world to open its doors even to civilization? What has Hinduism done for India, with its enfeebled national spirit, where three hundred millions are held subject to foreign rule, with its child-wives, wretched widows and enslaving bonds of caste and superstition? What of China notwithstanding its moral teaching? China, that has stood still since the days of Abraham and only really begun to move forward since the vital touch of Christianity has stirred its veins in the last fifty years. And Mohammedanism, can we find a better proof of its blighting curse than the Turkey and Arabia of today? And as for Africa, Polynesia, and other barbarous and pagan lands, let the tragic story of the witch-doctor and his victims and all the horrors of slavery and cannibalism be the test between Christianity and idolatry.

## THY VOICE

Lord,  
Make me to hear clearly one thing,  
Thy Voice,  
And hearing, to follow, respond,  
And rejoice.  
Make me to see clearly one thing,  
Thy Way,  
And seeing to walk at thy hand,  
Day by day.  
Help me to seek only one thing,  
Thy face,  
And seeking, thyself to reflect  
Through thy grace.

—Thomas Scott.



# NEWS AND NOTES

**Seffner, Fla.** Brother Robert Gill is well liked by all the church here. I know of not many who are so devoted to the Lord and so helpful in every way. We are looking forward to the coming of five Japanese students from Kentucky Bible College, Winchester, Ky., for a few days. —H. C. Hinton.

**Cedar Lake, Mich.:** I am not able to express the joy I experienced when the Word and Work came to us again. It was like the warm handclasp of a dear friend not seen for a long time. I do not know who subscribed for me. May the Lord bless and reward the dear thoughtful friend. —Mrs. Ida Lutenberg.

**Aledo, Texas:** I am enjoying the Word and Work very much.—Dale King.

**Louisville, Ky.:** Patricia Ann Clark and Eugene Schreiner were united in marriage at the Ormsby Avenue Church of Christ in a pretty service on the night of December 27. The two fathers officiated. Solos were sung by Paul Clark and Janice Hoar. A small chorus made up mostly of relatives sang the wedding march and recessional. Many friends went to the Clark residence for the reception. The newly-weds are thankful for the many expressions of love from friends. They will be at home in Winchester, Kentucky, where Eugene is a ministerial student.

Seventeen have responded to the invitations at Ormsby during 1955, besides those who have come forward for prayer and reconsecration. Eight of the seventeen were baptized into Christ. If the Lord tarries we hope for a better gathering of souls during the coming year. —J. R. Clark.

"I thought E. L. J.'s article on Divorce and Remarriage was one of the best things I have ever read. It is certainly plain, and very much to the point—and needed, too."—John May.

**Amite, La. (Dec. 17):** The church at Amite closed an eight-days' meeting on December 11th. Five preachers, all of this area,

participated, speaking one or more times each. The major objective of the meeting was to introduce Bros. A. Valdetero and Neal Phillips (newcomers to the field) to the Amite brethren, and encourage a closer cooperation among the local churches. All were highly pleased with good messages and the fine spirit prevailing throughout the meeting. A number of congregations were represented each night.

Amite church has engaged in three meetings and a vacation Bible school besides its regular heavy schedule. As we approach the end of the year the score is ten members loss by death or removal to other places. Nine new members were added to the body during the year. There were larger contributions than usual with more given to missions, local work, overseas, to KBC, and the Bible Chair at Hammond.

The Amite church feels keenly the loss of Bro. J. B. Lisenby, Principal Pine Grove Schools, who fell asleep in Jesus, December 5, and the return of his wife to her former home at Shreveport. —A. K. Ramsey.

**From Humboldt, Tenn., to E. L. J.:** "Just a line of appreciation for your wonderful article, 'Going On With God,' and also for the more recent one, 'Divorce and Remarriage'."—Gordon R. Linscott.

We can still supply the Divorce and Remarriage tract: 10c each, 25 for \$1.00.

## BOUND VOLUMES FOR 1955

The index for the 1955 volume has been prepared and the volumes will soon be in the bindery. This rare book contains twelve issues of Word and Work, the four Quarterlies, and the index, beautifully bound in rich maroon cloth. We have been selling these bound volumes for less than cost. This year we are asking \$3.00, which will give us a margin of a few cents. January orders for old volumes, from 1947 to 1954, will be honored at the \$2 price.

J. L. Addams reports six baptisms and five restorations at the Ralph Avenue Church, Louisville, during the month of December.

The South Louisville congregation had three restorations during the month of December. Several from South Louisville attend the new Iroquois church of Christ at Auburndale school, but South Louisville is being blessed with good attendance and good offerings in spite of this loss.

### A WORD TO CLUBBERS

Some have already begun to gather up year-end clubs for Word and Work. We usually receive 500 or more names the first six weeks or so, of the year. By their activ-

ity clubbers save many names from being dropped from the list. Carry your note-book list to church. Just a word to former subscribers and others is usually sufficient to gather a nice club. One sister uses the telephone a great deal. She has the subscriber to hand her the money at church, or to mail it to her. Ask your minister to announce that you are making up a club to the Word and Work, and to add a few words of commendation. Let us all work together to make this our best year yet in our printed ministry. Our heartfelt thanks go out to our clubbers! Price for single subscription, \$1.50; in clubs of four or more, \$1.25 per subscription.

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## PRIDE

J. H. McCaleb

"The greatest fault is to be conscious of none." This statement is another pearl of wisdom gleaned from the home-spun philosophy of the newspapers.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are,—extortioners, unjust, adulterous, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner."

We do not come to the Lord because we do not really feel that we need Him. It is recognized that all men have faults, but we rather glory in this fact. We are good enough, and relatively far superior to many around us. We observe most of the rules of deportment when it suits us to do so. We even obey God in a human sort of way.

God's Word tells us that all have sinned and do fall short of the glory of God. It tells us also that there is no eternal life except through the mercy of God in Christ Jesus. We must come of our own will to the mercy seat of God. We must be conscious of our faults and be ready to cry, "God be merciful to me a sinner."

Pride, pride, human pride! It stands in the way of our coming to God. We are too proud of our own goodness to come in simple faith to ask what we should do. There is none righteous, no not one. For the man who does not realize this fact, there is only tragedy.

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General Grant was said to be able to keep his mouth shut in seven languages. A most enviable reputation!

\* \* \*

It is always better to have people wonder what you would say than wonder why you said it.

# American Standard Bibles

The American Standard Version of the English Bible is still the best, embodying the excellencies of the new Revised Standard Version without its objectionable traits. The Word and Work features this version.

## Type Specimens

### Onyx Black Face

And there the weary are at Rest.  
8 There the prisoners are at ease together;  
They hear not the voice of the task-

### Minion Black Face

you, that by my mouth the G<sup>n</sup>-tiles should hear the word of <sup>o</sup>the <sup>2</sup>gospel, and believe. 8 And God, <sup>w</sup>ho knoweth the heart, bare them witness, <sup>g</sup>iving them the Holy Spirit, even as he

### Bourgeois

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we

### New Bold Type

all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children

Genuine leather, overlapping covers, red under gold edges, references, and maps: No. 252 (Onyx Type), \$8.00.

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254X; same as 252X with Morocco, Leather-lined covers, \$16.00.

## Teachers' Bibles

Teachers' Bibles. Genuine leather, overlapping, red under gold edges, Concordance, Bible Dictionary, References and Maps: No. 2252 (Onyx type) \$9.00.

2250; same as above but with 500 pages of helps, \$10.50.

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Concordance Bibles, leather, references: 750 (bourgeois type), \$7.50;

## Scholars' Bibles

Scholars' Bible, with helps, illustrations, and maps; text only, genuine leather, overlapping red under gold edges, very popular: No. 94 (new bold type), \$5.50; in imitation leather, red edges, No. 96, \$4.00. In black cloth, amber edges, No. 75, \$3.50.

**HOME READING TEXT BIBLE** — Large type. No. 130, black cloth, \$6.50; No. 181, genuine leather, limp style, red under gold edges, \$10.00;

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# RENEWAL TIME IS HERE!!

**Many on our Word and Work subscription list  
EXPIRE with the December or January Issue.**

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Clubbers account for the greater part of our list. If it weren't for the ones who gather names from the churches many would not subscribe at all. We take off our hats to our clubbers! They are life-savers to the Word and Work. They keep a stream of good, sound spiritual teaching going into the homes.

Now we request that each congregation of Christians who love the whole counsel of God appoint some one to gather subscriptions among your own members. Let us have a clubber for each church. If no one is appointed, then some one should *Volunteer* for this good work. Perhaps you feel a lack in your testimony. This is something you can do to bring more of God's Word to your friends.

If you do not have access to a club, don't let that hinder you from being prompt in sending your renewal. The extra quarter will help us to carry on for the Lord.

The single rate per year is \$1.50; in clubs of four or more names the price is \$1.25 each subscription. Or, you may renew your own subscription for four years for \$5.00.

To say, "I don't read it" is a poor excuse! It indicates that you are neglecting your soul, that you are falling in with this age, which has little time for God and for the better things of life! First of all, every Christian should read his Bible regularly, and then he should read a good Christian magazine. By so doing he cultivates his soul, and deepens his spiritual life.

**RENEW !                      RENEW !!                      RENEW !!**

**THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.**

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