

# THE WORD AND WORK

(Volume XXXVI, December, 1942)

## HIS SILENCE

“Why was He silent, when a word  
Would slay His accusers all?  
Why does He meekly bear their taunts,  
When the angels wait His call?

“He was made sin: my sin He bore  
Upon the accursed tree;  
And sin hath no defense to make—  
His silence was for me.”

—Selected.

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## WORDS IN SEASON

R. H. B.

### FIRST THINGS FIRST

Emphasis and proportion enter into all affairs of life; and whether a life is false or true, whether sane or distorted, depends largely on where the emphasis has been placed and if the right proportion has been observed. In art, if every feature and lineament of a face has been drawn exact in every detail, but out of their proper proportion, the portrait would be unrecognizable. In language—if every letter in a word were correctly sounded: pronunciation, enunciation, articulation perfect, only the emphasis (accent) on the wrong syllable, the word would be unintelligible. So, likewise, if every doctrine of the gospel be truly presented, but the proportion God gave it is lost sight of and the emphasis misplaced, the result is not the truth of God any longer. It is a false gospel.

### WHAT GOD EMPHASIZED

What if the church at Ephesus works and toils and bears for His name's sake without growing weary? What if they have tried the false apostles and opposed the Nicolaitans? They were losing their first love. If that is not remedied, their Lord will move their candlestick out of its place, and their light shall shine no more, their testimony for Christ go out no longer. True love is shown by works; but what of the works that are done without love? “If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” (I Cor. 13:3.) It appears from God's word that in the Christian life He has put love in the foremost place. Put the emphasis elsewhere, give chief prominence to any other feature, and you have defaced and distorted the gospel.

## "HOLDING FAITH IN A GOOD CONSCIENCE"

Some, says Paul, having thrust this from them, have made shipwreck concerning the faith. (1 Tim. 1:19.) *The faith* is the sum of the true teaching—"the faith which was once for all delivered to the saints." (Jude 3.) If a man does not hold faith in a good conscience he is likely soon or late to make shipwreck concerning *the faith*. Paul exhorts that deacons shall hold "the mystery of the faith in a pure conscience." (1 Tim. 3:9.) When the conscience is defiled faith begins to decline. Prayer, the word of God, the worship and service of the church, become more and more unreal, meaningless, tiresome, boresome. The question, "What's the use?" steals into our hearts; finally comes to our lips. Next we may give up the faith, perhaps take up with some anti-Christian cult, or drift into coldness and infidelity. Our faith and faithful hold on God's word is intimately connected with a pure conscience, a right life, and true conduct. If you are losing grip it is high time for you to repent and turn back to God. If you desire a strong faith—a closer walk with God will inevitably strengthen your convictions and your trust in Him.

"My soul has no desire to stay

Where *doubts arise* and *fears dismay*;

Though some may dwell *where these abound*,

My prayer, my aim is higher ground."

## THE GOD OF ABRAHAM, ISAAC, AND JACOB

In specific answer to the Sadducees' denial of the resurrection the Lord Said: "But as touching the resurrection of the dead"—or, as given in Mark: "But as touching the dead, that they are raised"—"have ye not read in the book of Moses, in the place concerning the hush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living; ye do greatly err." In Luke's record, "Now he is not the God of the dead but of the living, for all live unto him." (Matt. 22:31, 32; Mark 12:26, 27; Luke 20:37, 38.) What glory, what credit would it have been to God to be called the God of Abraham, Isaac, and Jacob if the Sadduceean doctrine (Acts 23:8) had been true? For according to the Sadducee's teaching Abraham, Isaac, and Jacob were then only a memory—men who once had lived but long since had been asleep in the dreamless dust, and passed out of existence. Those men with whom God had had dealings, whom He had loved, and to whom He had made promises, and with whom He had entered into covenant; who, on their part had trusted Him, and waited for His salvation, and looked for the city which hath foundation whose builder and maker was God; of whom God was not ashamed to be called their God—but now, alas, had long since passed into nonentity, never having received the promises—truly would it be a strange honor to God to be called *their* God under those circumstances! Both as to the "inter-

mediate state" and as to the certainty of resurrection the Lord's answer to the Sadducees is complete and final. If (as the "soul-sleeper" sects think) Abraham, Isaac, and Jacob had been non-existent when God spoke to Moses in the bush, He might properly have said, "I *was* the God of Abraham, Isaac, and Jacob"; and in view of their future resurrection (which according to "soul-sleepers" would really mean the bringing of them back into existence again) He might even have said, "I *will be* the God of Abraham, Isaac, and Jacob." But He could not have said "I *am* the God of Abraham, Isaac, and Jacob." God can never at any time be the God of has-beens, nor of nothings and nonentities. If God was and is the God of those men it follows that, though dead in regard to earth-life and bodily existence, yet with reference to Him they still existed, awaiting their resurrection and return, unto the fulfillment of God's promise to them.

#### THE SADDUCEES' ERROR

"Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29.) This was Christ's reply to the Sadducees' great stock-argument against the resurrection. They had propounded to Him their knotty problem—the case of a woman who had successively had seven husbands, each of whom in turn died, and "last of all the woman died also":—"In the resurrection therefore whose wife shall she be? for they all had her." And they felt sure that He would not be able to answer that one. The Lord in answer told them first of all their whole Sadducean theory was erroneous; and that their error was due to two things: (1) ignorance of the scriptures (how that must have cut! For they fancied themselves past-masters of the sacred text, and of the acme of scholarship); and (2) ignorance of the power of God—for they limited His power to their own small conception of what He could do. How childish and silly their argument seems to us now, how pitiful their "unanswerable" question! But it was no more so than some of the questions and arguments by which some try today to disprove God's plain word. We still have with us people who think that what they can't see is not possible. Because (for instance) Palestine is too small and poor (as the renowned French infidel figured) it can never become Israel's "everlasting possession." Because God is today taking out for Himself a people for His own name, and uniting them in a Body, "where there cannot be Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman"—therefore the great Old Testament prophecies and definite promises to Israel, the nation descended from Abraham, Isaac, and Jacob, can never be fulfilled! Because their small-time partisan exegesis cannot find any place for the Thousand Years Reign—therefore there cannot be any, let the Book say what it may. Because *they* cannot *see* where any "nations" could come from over whom the saints could reign

after Christ's coming, therefore there will be no such nations nor any such reign; and the "literal" acceptance of such passages as Dan. 7:27; Rev. 2:26, 27; 1 Cor. 6:2 and others, is taboo and discarded. Like the Sadducees of old they measure God's ability to fulfil His word by what seems to them probable and feasible. Is it not high time to humble ourselves to learn and to accept what the scriptures say, instead of sitting in judgment to decide what according to our notions is possible or impossible?

#### SONS OF THE RESURRECTION

The fullest account of Christ's answer to the Sadducees is given by Luke. "And Jesus said unto them, The sons of this world [Greek, *age*] marry and are given in marriage: but they that are accounted worthy to attain to that world [Greek, *aion*, age], and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." (Luke 20:34-36.) The meaning is plain. The sons of *this age* marry and are given in marriage. But there is an age to come to which some, not all, are worthy to attain. That age is not what is popularly called "eternity," for all will attain to that. And there is a resurrection from (Greek, *ek*, "out of," or "from among") the dead, to which some, not all, will be accounted worthy to attain. That cannot be what is called "the general resurrection." Here, therefore, the Lord speaks of a select resurrection, which will give to those who are accounted worthy entrance into an age to come, which harmonizes exactly with the statement in Rev. 20:5, 6—"The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

These, the Lord Jesus said, who are accounted worthy to attain to that age and the resurrection from the dead, are "sons of God, being sons of the resurrection." They had been sons of God before this. (Gal. 3:26.) "For as many as are led by the Spirit of God, these are sons of God." (Rom. 8:14.) But all creation is looking forward to the *revealing* of the sons of God—that is, "our adoption, to wit, *the redemption of our body*." (Rom. 8:18-23.) In this resurrection, then, are the sons of God revealed. Just as the Lord Jesus Himself was "declared to be the son of God by the resurrection from the dead" (Rom. 1:4) so will these then be manifested as the sons of God, being sons of the resurrection. In that resurrection state they neither marry nor are given in marriage, neither can they die any more; but are in this respect equal unto the angels. But they are also higher than any angels, for they shall be like their glorious Lord, and shall sit down with Him in His throne, and shall reign with Him for ever. (1 John 3:2; Rev. 3:21.)

## NEWS AND NOTES

Chattanooga, Tenn.: "Sept. 13, I began 12 days meeting at Sherwood, Tenn. Meeting fine all way through. 12 baptized, 2 restored, church greatly revived.

Work with Down Town church, Chattanooga, making very good progress. Baptized Dr. Hare few days ago.

"Brother R. H. Boll of Louisville, Ky., closed a good meeting with the Down Town church here on Nov. 4th. Brother Boll's teaching and preaching greatly helped us all, and several from the outside enjoyed the messages very much. He spoke over the radio three times with splendid effect; one of these times on "Pre-millennialism." We believe this sermon will help correct many false conceptions of the teaching. Three persons were added to the fellowship of the church."—E. H. Hoover.

Linton, Ind.: "I spoke for two weeks at Summerville recently, baptizing three. The Dugger meeting is quite well attended. There was one baptism last night. Brother Chambers is to be at Berea (near Dugger) for a Thanksgiving meeting the night of November 26. I will be preaching at Jasonville at that time."—W. S. Hoar.

New Orleans, La.: "The Lord is continuing to bless our radio work. We had perhaps our largest crowd yet last Sunday morning, with one restored—a middle-aged man who gives good prospect of being a song leader. We do not have a single unmarried boy over 17 years of age left in the congregation, and only two that age. Our twin boys with two others left for camp Monday." Frank Mullins.

Sellersburg, Ind.: "We are busy but happy in the Lord here. Three adults have been added to the church since our last report, two by baptism, and one restoration.

"We have no blue Monday here. Monday is our Bible class day. In the afternoon we have the children for one hour's Bible study. Then we have two classes at night, one for the young people and one for the ladies. Our attendance in the three classes last week was 136. This does not include a class of 29 each day at the public high school.

We feel that these classes are needful and we feel sure that they will bear much fruit. We are already realizing this.

"I enjoyed a two weeks meeting with Bro. Duncan at the Camp Taylor church recently. The meeting was well attended and two responded to the invitation. The church there has a great field in which to work and we pray God's blessings upon Bro. Duncan in his effort with them."—Howard T. Marsh.

### Indebtedness Cleared

News comes that the Locust St. Church in Johnson City, Tenn., where R. B. Boyd labors for the Master, has cleared all indebtedness on their church building. A Sunday was set aside for special celebration and praise to the Lord. In writing to the E. H. Hoovers about this special event a sister there says, "We had a good message yesterday morning. Bro. Boyd did extra well. The songs were very appropriate and on the whole everything was grand, except you folks were not here. Money has come in until we think there will be over \$300 left as a 'nest egg' for bricking the church. Every one seems very happy and thankful." She further states that about 70 enjoyed a basket dinner after the morning service. Let us all pray the Lord's blessings upon that fine growing congregation and upon their faithful minister.

### Word and Work Catalog Ready

We will gladly send you a copy of our new catalog upon request. Perhaps many friends of the Word and Work pick up Bibles and Testaments here and there not stopping to think that they can get the same book at the same price from the Word and Work and thereby help a good cause. We can also furnish other books and church supplies. We tell you frankly that we want our new catalog to help bring us out of the red by the time we make our year-end report.

Davis City, Ia.: "Closed a 17-day mission effort at Swan, Ia., Oct. 18. Brethren from Camp Center and Vandalia were present and helped six nights. Lodged with a fine man and wife, who stand with us in the

truth. Attendance, 5 to 30, a few being regular.

"Last Lord's day we, with others from this part, attended the opening of a chapel which the Hickory Ridge church has built 7 miles north of Promise City. Attendance was over 100 in the afternoon. Bro. W. G. Lagle and I were the main speakers. The building cost over \$1000, which was mostly paid by the congregation of around 20 members, who also did most of the work on it. They are now prepared for greater work in that field.

"Bro. Lagle held about two weeks meeting with Zion, near Eagleville, Mo., and has been with the Downey church, near Andover, Mo., the past two weeks. I began a mission meeting at Pleasanton, Ia., last night for a week's effort. Go to Salem, Nebraska next."—Wm. J. Campbell.

Elnora, Indiana: "Our meeting closed last Lord's day evening. Our crowds were small but great interest was shown by the faithful few. No responses to invitations, but good seed has been sown and we feel that much has been accomplished. Bro. Frank Stivers brought us a good message each evening.

"On Oct. 11th we had a song and fellowship service. Fourteen congregations were represented, some coming for quite a distance. All were enthusiastic in their praise of our efforts and expressed a desire to come again. This is indeed heartening, when we consider travelling conditions, as they are today. Any one passing this way will find a welcome to come and worship with us."—R. A. Burdsall.

#### **East Kentucky Work**

"Work at Upper Salt Lick and Cat Creek continues with good interest and attendance. At upper Salt Lick repairs on the house are being made and new seats put in.

"Bro. Albert Martin has baptized one at Cobb Hill and four at Furnace since last report. Interest continues good at both of these places. The Furnace brethren have been meeting in a school house since the church started last year, but have now begun work on a church building. Cobb Hill has an old log house which is in bad shape and they hope to start work on a new house in the near future.

"The people of this East Kentucky region are poor in this world's goods, but rich in faith and many sacrifices are being made to establish the work among them. Truly this field is white unto harvest and laborers few. Possibilities there are great. They are eager to hear the true Gospel and come to meeting in large numbers. Brother Martin and I are visiting five places, but there are many more communities which have no church services and are continually asking for some one to come and start a work. A man, who is free from secular work, is greatly needed in this field."—Asa D. Baber.

Any one interested in having fellowship in enlarging this work may contact Asa D. Baber, Rt. 1, Winchester, Ky.

E. H. Hoover of Chattanooga, Tenn., is assisting Claude Neal in a meeting with Shawnee Church in Louisville at this time—Nov. 19.

Dugger, Ind.: "Brother Elmer Ringer of Tell City, Ind., preached six nights at East Jackson Street in Sullivan the latter part of October.

"Bother Waldo Hoar of Linton finished a series of meetings at Summerville church, near here, on Sunday, November 8.

"We are now in the midst of a meeting here at Dugger. Attendance has been encouraging and interest is growing. The brethren are praying for me as I preach the Gospel. We find that it takes a great deal of personal work to get even one disinterested person to attend. Cooperation from the neighboring congregations is good and appreciated very much."—Maurice Clymore.

#### **Many Subscriptions Due**

"If the December number of Word and Work is as good as the other eleven numbers, I believe we can say it has been one of the best volumes yet. This will help to bring to our minds that our subscription will be due in a short time. Let us get them in as quickly as possible. Start a club of four and get reduced prices."—Maurice Clymore.

We appreciate the voluntary commendation above from one of our three highest clubbers for 1942. With the December issue several hundred subscriptions expire. For individuals to renew here and there

will cost them very little, but for us to lose a few hundred names would mean a serious loss to the Word and Work in more ways than one. In addition to receiving a big dollar's worth, and more, you will be having a part in a good work. By all means send in your renewal now!

**LESSONS ON DANIEL** by R. H. Boll is now ready for delivery. It is bound in leather-finish maroon paper, and sells at 50¢ each or three for \$1.00. Our printer volunteers to say that he thinks it looks nicer than any of the books we have put out for Bro. Boll. We think you will agree with him. Send for your copy now.

We want our 1942 clubbers to know how much we appreciate your cooperation this year. Many worked up large clubs and many sent gift clubs. Let us all endeavor to renew all in our clubs for 1943 and even enlarge our lists. This is a good work. It is something we can do for the Lord, for is it not one way of preaching the pure gospel, which means so much to us?

R. B. Boyd, our number one clubber for 1942, suggests that some churches might be interested in selecting a list of prospects in their community and sending them the Word and Work for a year. Why not? We pay several dollars during the course of a year for literature to be used in our Bible schools and feel that it is money well spent. Now why not invest some in putting literature into homes where souls need to be won to Christ? Each month it will visit them and talk to them about their souls. It will be a forerunner to your meeting and to personal work you may do. And the Word and Work is "fit to hand to a neighbor." Thank you, Bro. Boyd, for this fine suggestion.

#### **Combination Offer**

Some are taking advantage of the combination offer of Truth Advance, published monthly by Bro. Stanford Chambers, and Word and Work for the reduced price of \$1.50 for the two magazines. Separately they would cost you \$2.00. Send subscriptions either to Word and Work or Truth Advance.

"Much has been said concerning the writings of Brother Boll. I feel like I have been in the Lord's service long enough and have studied

the Bible and human works on the Bible enough to say something along that line myself. I regard Brother Boll as a very careful and conservative writer. Far from being fanciful and visionary he is dependable and practical and the product of his pen is usable to the last word. If he has over-emphasized prophecy or any other portion of God's word I am unable to see it. The careful reader of his writings will learn a great lesson which every preacher especially should learn. 'In order to get the truth on any given Bible subject be sure to get all there is in the Bible on that subject.'"—Russell Martin.

#### **The Pendleton Work**

"About a year ago some good brethren of New Albany presented Sister Edens of Pendleton, Ky., with a car to be used in the Lord's work. During the past year Brother Edens made several preaching trips to Sulphur. This fall we held a meeting there and established a new congregation where regular Sunday and mid-week meetings are conducted.

"Two new Bible classes were opened this fall; one near Bedford, and the other near Campbellsburg, with response most encouraging. The Pendleton church is missionary minded and they work hard."—Chas. E. Gruver.

#### **Ephesians Next**

Bro. Boll has consented to write a series of expositions on the book of Ephesians beginning with the January Word and Work. This is something for which we can look forward. Then when Ephesians is completed we want him to take up another book and so on. In this way we should be able to accumulate a series of expositions on various books of the Bible by this outstanding Bible scholar.

The message to "Quitters" which appeared in September Word and Work can be had from this office at 25¢ per hundred plus 5¢ postage.

The de luxe morocco edition of "Great Songs," No. 2, makes a beautiful Christmas gift. The price is \$3.50 delivered, which is publishers cost exactly.

Louisville, Ky.: "Brother Gibbs closed a two weeks meeting at East Jefferson St. church Sunday night, Nov. 15th. We had a very interest-

ing meeting, excellent messages and fine crowds. Several responded to the gospel call.

"B. o. Gibbs proved himself very affable, kind, and good, yet well established in the faith once for all delivered to the saints. This he earnestly contended for.

"We very much enjoyed his fellowship in our home as we found him congenial and a lovable Christian character."—A. Claude Reader.

"Brother Frank Mullins, of New Orleans, preached at Highland church, Louisville, Nov. 2-13. If Frank has a 'hobby' it is 'Jesus Christ'—the same as Peter's and Paul's! He magnifies the Savior.

"The last two sermons were on prophetic themes and Brother Mullins certainly knows how to turn prophecy to personal, practical application. Highland church found joy and blessing in the meeting. Two renewals on Sunday preceding, and one baptism on Sunday following the special series."—E. L. J.

The united Thanksgiving service this year, for Louisville churches of Christ, was held at Ormsby Ave., where Sterling Yeager was the host, and E. H. Hoover special speaker. Brother Hoover is in the city, in a meeting at Shawnee church. The

house was "packed," and the offering for Potter Orphan Home, Bowling Green, was \$115.00.

At last, complete radio transcriptions with good singing, are available for religious programs on the air. Write E. L. Jorgenson for prices (cost) and complete script.

Lexington, Ky.: "We began at Ft. Lauderdale, Fla., Nov. 3rd and continued through Nov. 15th. The church is small, but I have never had the pleasure of laboring with a more zealous band. Willis H. Allen is the preacher there and my classmate at Potter Bible College. We graduated together in the class of 1911. It was a genuine pleasure to work with this old friend, capable preacher, and wonderful song leader. We had several visiting friends from Miami, Lantana and West Palm Beach. Among these was Jack Hamilton, who leads singing at the Central church in Miami. Jack was associated with us intimately when we lived in Jacksonville. He is an excellent song leader. There were 11 baptisms and 2 restorations during this engagement. We also had a good visit with the Woodstock church, Jacksonville, Fla., on our return. I preached there Nov. 16, 17."—H. N. Rutherford.

## RADIO, LOUISVILLE, SUNDAYS AT FIVE

E. L. J.

For two months, Ernest Lyon and I have had the honor to prepare and present a regular Sunday-night half-hour sustaining program over WINN, Louisville, on behalf of the free, cooperating churches of Christ in the Louisville area. The program, according to reports, has surpassed our hopes and expectations. Now, this period of free time has expired, due to commercial options and contracts put out by this station before we began, and we are beginning on paid time in full faith and confidence that God will send us the necessary gifts and means. Full monthly reports will be submitted.

The program, called "The Golden Gospel," will be resumed Dec. 6. The hour and station—WINN, 5 p. m. Sundays, the week's choicest hour.

The speakers up to date have been Boll, Friend, Mullins, Hoover, Jorgenson. Brother Boll will speak usually this winter.

Meanwhile, will our friends please write us answering the following questions? (Address me, Box 3, Baxter Station, Louisville, Ky.)

1. How far away have you heard us on WINN?
2. How far away do you hear WGRC?
3. How far do you hear WAVE?
4. How many churches or individuals (or groups of five individuals) are willing and able to give \$5 per week for three months to put the "Golden Gospel" on WHAS—50,000 watts—if God should open that door to us? (The time is not available just now at any price.)

### Two Recordings Now Available

We have often been asked about recordings for radio use. At last, we can supply. Our programs of Nov. 1 and 8 were recorded in full, and are available. Script and list of hymns on each furnished on request. They will be sold at cost. The address Nov. 1 is by E. L. J. on "The Unchanging God"; the address Nov. 8 is by F. M. Mullins, on "Christ Is All."

## “PRE-MILLENNIALISM”\*—WHAT IS IT?

R. H. B.

“Pre-millennialism” is not an “ism” in the sense of being a defined and particular creed or system. It is a general term of wide use and application. Like the term “Protestantism” it includes a great variety of religious beliefs. As for example, one who believes that baptism is immersion may be called an “immersionist,” and that belief in general may be referred to as “immersionism,” so every one who believes that Christ will return before that period which is called the “Millennium” is a “premillennialist,” and this doctrine in general is called “premillennialism.” And just as a simple Christian, though he might be reckoned as a Protestant, could not be held responsible for all the creeds and shades of doctrine comprised under the head of Protestantism; and just as one who practices immersion would not sponsor all the views and doctrines of all the different kinds of immersionists: so one who believes that Christ will return before the Millennium could not, of course, be held chargeable with all the views and teachings held by premillennialists in general.

If “Pre-Millennialism” be considered as a system or theory—I would like to have it understood that no simple Christian would connect himself to any sectarian creed or theory as such. A simple Christian connects himself to nothing but the word of God. He may be convinced from the teaching of that word that Christ returns before the Millennium: but he is not therefore to be classed as an adherent of Pre-Millennialism, or any kind of “ism.” The Lord Jesus held the doctrine of resurrection, which was the distinctive tenet of the Pharisees, but He was not therefore a Pharisee. Nor would a Christian sponsor all that may be summed up under the head of Pre-Millennialism, for some premillennialists are far afield from the truth of God’s word. Most especially, he would not sponsor the vagaries and speculations sometimes *charged* upon Pre-Millennialism—as, for example: “A carnal reign of Christ in dirty Jerusalem”; a demotion and debasement of Christ, in His coming to the earth to reign; or that the church is an accident; or that “Christ came for the purpose of establishing an earthly kingdom in Jerusalem, but the Jews would not let Him, so He established the church instead and went back to heaven”; or that the kingdom has not been established; or that the Great Tribulation is voided; or that there will be a “Second Chance.”

All such caricatures and arbitrary inferences, and any such and such-like doctrines must be repugnant to an enlightened Christian mind, and I for one repudiate them all, and would gladly join with those who oppose them in denouncing and repudiating them.

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\*Outline of a radio talk by R. H. Boll in Chattanooga, Tenn., November 3, 1942.

The essential points in premillennial teaching is:

1. That the Lord Jesus Christ will return from heaven.
2. That, if there is ever to be a time of the restoration of all things (Acts 3:19-21); when the old curse shall be lifted and thorns and thistles shall cease (Isa. 55:12, 13); when the nations shall learn war no more (Isa. 2:4); when the knowledge of Jehovah shall cover the earth as waters cover the sea (Isa. 11:9); when the groaning of creation shall cease (Rom. 8:18-23); when Satan shall be dethroned, bound and imprisoned (Rev. 20:1-3); when the kingdom of the world shall become the kingdom of the Lord and of His Christ (Rev. 11:15)—  
if there is ever to be such a time as that (and the word of God bears that out), *then Christ must and will come before that time.*

So—as all standard church histories, and the encyclopedias, and Gibbon, the infidel historian of the fall of the Roman Empire testify—so the primitive church in general, from the days of the apostles for 300 years, believed. Pioneer preachers of the Restoration Movement also freely voiced such belief. See utterances of A. Campbell, Walter Scott, Dr. Barclay, H. T. Anderson, Robert Milligan, Moses E. Lard; of later preachers, Dr. Brents, J. A. Harding. David Lipscomb also, in his book, “Queries and Answers” (page 360) wrote:

“Jesus had been to earth and returned to heaven. Heaven must receive him until ‘the times of the restoration of all things.’ Then ‘the times of restoration of all things’ must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world’s relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briars, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as a result of man’s sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.”

And it is edifying to note how brethren of the old days, as seen in the Millennial Harbinger, freely voiced their understanding on both sides of this, *without even a thought of mutual excommunication.*

The position of the simple Christian is simply to take God's word for his guidance and doctrine. The church of the New Testament is non-sectarian, undenominational. She is not officially Protestant nor Catholic, Calvinistic nor Arminian, Post-Millenarian nor Pre-Millenarian. She simply stands upon the word of God. As the beloved T. B. Larimore used to say: "We are not right; the Bible is right."

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## IT IS "TO PEP UP"

Stanford Chambers

A brother none too well satisfied with the church once said to the writer called for their "revival," "Everything is dead here. This church doesn't make noise enough." Before the meeting ran many days, it is to be acknowledged that some sympathy with the brother's complaint sprang up. There was an abundance of dry dullness evidencing that if the Spirit had ever been evident there, there had been the quenching of the Spirit, leaving little except the letter that killeth. And such a thing has happened or is happening wherever it begins to have a strange sound if some one is heard to "Praise the Lord!" or "Bless the Lord, O my soul!" Of some places it has been said, and with some degree of seriousness, "They never use the word Hallelujah unless when it is set to music." Silent where the Bible speaks!

On the other hand, however, with some, noise speaks louder than words, yea, than the words of God. Quietness with such is a sure sign of deadness, and to them it becomes chilling if not killing. The spirit within them depends on noise, with some, *much* noise. Quietness, therefore, in service is "out," and the spirit must be brought in, even though arbitrary means must be resorted to to bring "it" in. But what manner of spirit is it that a brass band helps bring in? that the music must be set agoing and kept a-thrilling that the spirit may be "pepped up"? Are Christians to be like King Saul who required the harp in order to prophesy? But some people are requiring yet more. With only such music everything would seem very tame, and so unless they can raise the shout and even the yell and the scream, the spirit to them is not manifest. The "power" thereof is wanting.

Significance may be attached to the fact that those making loudest claims to Spirit-fillings and "the baptism" accompanied with "marvellous power," are the most dependent of all on "pep-up" means of obtaining the same. Very naturally is it asked, "What manner of spirit is this, which they who "get it" must pump or "pep up"? People in normal health do not need for their breathing the pulmotor or the iron lung. Beloved, "Quench not the Spirit," but to "Try the spirits that come among you" is not necessarily quenching the Holy Spirit of God. It is ours to do the one and avoid the other. Let us "be filled with the Spirit," but not with "another spirit."

# SALVATION BY GRACE THROUGH FAITH

Flavil Hall

In the long ago J. A. Harding (disciple) and J. H. Nichols (Methodist) had a debate at Lynnville, Tenn., in which four propositions were discussed, the first of which (affirmed by Mr. Nichols) was as follows: "A sinner is justified from past sins by faith only." In his first speech Brother Harding said: "My opponent has the misfortune, in this proposition, to plainly and flatly contradict the word of God. . . . He speaks of justification as being 'by faith only' while God, speaking of the very same thing, says it is 'not by faith only.' (James 2: 24.)" In the ellipsis he says, "Take your choice, my friends, as to which you will believe. I shall stand by the word of God." Further on he says, "It is evident that James, in giving this rule of justification, includes both of the great classes [aliens and children of God]; the one represented by Abraham, the servant of the Lord, and the other by Rahab the harlot."

An important statement, at greater length, by Brother Harding is found on pages 25, 26: "But just here I am reminded that Mr. Nichols quotes: 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast (Eph. 2:8, 9).' Yes, salvation is by grace, through faith, and it is not of works. But what is meant when it is said not of works? Simply that it is not in reward for our works; we do not pay for it by our works; there is no merit in what we do on account of which we can demand salvation as our right. . . . If a man were to fall into a well, and Mr. Nichols were to let down to him, by a rope and windlass, a large basket, if the man were to get into the basket, and Mr. Nichols were to draw him out, would the fact of his getting into the basket make Mr. Nichols a debtor to him? Could the man say that he was saved as a matter of debt? that he had brought his savior under obligation to him by getting into the basket? No, indeed; his getting into the basket did not pay Mr. Nichols anything; he saved him purely as a matter of grace, but, nevertheless, *the man had something to do.*"

In this connection, Brother Harding shows that the Ephesians, to whom Paul was writing, believed and were baptized in becoming Christians (Acts 19:1-7); so he says, "They certainly did two works, they believed and were baptized. Jesus says: 'This is the work of God, that ye believe on him whom he hath sent.' Jesus calls faith a work, and even Mr. Nichols will admit that baptism is a work; but neither of them are works of merit; neither of them bring Jesus in debt to us; in neither of them do we pay him anything."

Mr. Nichols had much to say about justification "by faith without the deeds of the law" (Rom. 3:28) as proof of his proposition, but Brother Harding showed that the Roman brethren, to whom this was written, obeyed from the heart the

form of teaching in becoming Christians (Rom. 6:17), that "in whom" (Christ) we have forgiveness through His blood (Eph. 1:7), and that these Roman Christians were baptized into Him (Rom. 6:3). Much else would I like to quote, but space demands that I let this suffice.

However much quibbling there might be over whether baptism is a "work," it comes under the following division of definitions in Webster: "8. (*pl.*) (*theol.*) Moral duties, or external performances as a ground of pardon or justification." If it read, "Acts of faith," instead of "moral duties," it would be, it seems, better, but this is the sense in which it is to be taken. The blood of Christ is the "sole meritorious" ground of justification, but man must appropriate the bliss of this ground by the "obedience of faith." Without this appropriation, no one can, in heaven's light, claim the hope of the meritorious ground.

I read the above debate when in my teens and imbibed Brother Harding's reasoning herein quoted, and no other seems tangible to me. It is the antithesis of the rigid, legalistic characteristics of the Old Covenant law, and to said reasoning I feel that I must adhere until my fight of faith is over. Therein is involved the blissful clinging to the Rock of Ages. In it, as applied to the alien, is the change of state from the world into Christ by baptism, where, if one lives the new life, leaning upon God's mercy, at the throne of grace, He can give eternal life by grace.

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## BEN'S BUDGET

Ben J. Elston

This will likely be my last word for the year. How certainly it could be the last forever. Let it not be dangerous. I would say that I am helped by Word and Work. If it in any way injures me, I am ignorant of it. I am not "wilfully ignorant." If wrong about any teaching, I would be set right. This magazine discusses matters about which I need light, in an enlightening way. Think, I must; its scribes would not hinder me. When done reading it, I have been edified, not often displeased, never in ill humor. I seem to be a failure as a promoter, but would be happy to see a vast increase of readers. May God bless the work!

If it would help me, or any other, I could dispose of all my stock of patience, in a hurry, on the "Organ Question." As one said near a half century ago, "I've noticed that those who have no time to 'higgle over the organ' generally manage to 'higgle it in.'" If those who say "we" should stop contending over the matter mean what they say, the way is open. No one can so speak whose conscience drives him to its practice, and remain honest. On the other hand, so long as there are those whose conscience forbids their engaging in its use, division (or worse) is insured. To listen to statements that the giants of a generation ago, who chose separation, were ignorant or prejudiced strains patience to the breaking point.

# UNITY, A WORK OF GOD

J. R. Clark

The Lord did not overlook anything when he built the church. Yet He made no provision for His people to be divided into warring groups, as is the case today. Some may attempt to excuse existing divisions by calling attention to the weaknesses and limitations of the flesh, involving differences in temperaments, varied environments, degrees of understanding, and stages in spiritual development. But did not God know all that when He assumed the task of welding men and women into one fraternal body? He took account of our weaknesses, and made ample provision for unity in spite of these limitations. The fact that the church is not united does not mean that God has failed; we are failing Him.

In the book of Ephesians there are two great unity passages, chapters two and four, which explain the secret of God's provision for the unity of His people.

In the first passage, the cross of Christ is seen as a master stroke of divine wisdom in effecting unity. Through it the middle wall of partition between Jews and Gentiles was torn down; of the two, one new man was created; both were reconciled in one body unto God; enmity was abolished and slain. Eph. 2:13-17. And what was done for all, was done for individuals.

The cross is God's appointed place for man to meet the Lord. When man meets the Lord it does something to him; he is never the same afterward. Jacob, the supplanter, was a changed man after his vision at Bethel. We can be sure that Peter never recovered from the look of the Master on that fatal night in the court of the high priest. The meeting on the road to Damascus altered the whole course of the life of Saul of Tarsus. So today, when men meet the Lord at the cross, it does something to them. At the cross the quarrelsome flesh is crucified, and its tyrannical power over man is broken. Rom. 6:6, 11, 12. There a great unifying love is generated. 1 John 3:16; 1 John 4:19; 2 Cor. 5:14. Thenceforth we are new creatures with a new outlook upon life. 2 Cor. 5:17. The flesh is put under, a new love is born in our hearts, and we move thereafter in a higher world, being conscious of an entirely new relationship (in Christ) toward fellow Christians. Thus does God perform the seemingly impossible feat of enabling us to live together as brethren. However, this is only half of the unity story.

The other half lies in the truth set forth in Ephesians 4, for therein we learn that what He did *for* us once for all on the cross, He does *in* us day by day through His Holy Spirit. Through the cross a deposit is made to our account; through the indwelling Spirit we check on this account from day to day. In Ephesians 4:1-3 we read, "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling where-

with ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." The "unity of the Spirit" we have as a present possession to absorb the shocks of minor differences that arise from time to time as we, as free Christians, feed on His Word, growing toward the perfect "unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Eph. 4:13. This latter is a goal not yet fully realized. But God has graciously provided, through "the unity of the Spirit," a means of present unity while we are growing toward the perfect unity of the faith. How otherwise could we be free Christians, each studying, growing, comparing notes, and tolerating differences that are bound to arise?

The Holy Spirit unifies by enabling us to have characteristics that make for harmony. "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us." Rom. 5:5. "The fruit of the Spirit is love, Joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5: 22-23. Over against this the works of the flesh include: "enmities, strife, jealousies, wraths, factions, divisions, parties." V. 20. Always the cause of strife and division is the flesh. The secret of overcoming these works of the flesh is through the Spirit, as can be seen from this Gal. 5 passage, coupled with Romans 8:13, where we read, "if by the Spirit ye put to death the deeds of the body, ye shall live." Through sweetening our dispositions and lives, the Spirit enables us to get along together.

Thus our oneness as Christians rests on the work of the cross, and is maintained by the indwelling Holy Spirit. This is God's unity provision. Those who reject it can only turn to sectarian principles: if not to a written creed, then to voluntary bondage to a few leaders who have taken upon themselves to whip a "brotherhood" into line, or perhaps bondage to one another, virtually daring each other to leave the beaten path of commonly accepted orthodoxy under threat of ostracism. Such a course would be sectarianism to the core. May the Lord deliver us from that! A good brother declares that we as a people are guilty of a vital neglect of giving the Holy Spirit His proper place among us. Like the man who greased the wagon everywhere except the little places where the wheels go round, so we have attended to many things, but have failed to give proper consideration to the Holy Spirit.

The spirit of Christianity has led to the founding of hospitals, asylums, and institutions of mercy everywhere; to the establishment of schools and colleges; to the universal spread of education; to the uplifting of the individual; to the furtherance of human brotherhood; and to the fostering of peace among men and nations.—Seeley's "History of Education."

# THOUGHTS WORTH WHILE

D. H. F.

## CHILD OF BETHLEHEM

O wondrous child of Bethlehem!  
O man's majesty!  
Who lifted high above the stars  
The cross of calvary!  
Christ of the lowly manger,  
Christ of Gethsemane,  
Bless any heart this Christmas night  
That takes the road to Thee!

—Thomas.

## PRAYER

"Is any among you suffering? Let him pray" (James 5: 13). Dr. T. Bulkley, the distinguished mental specialist, addressed the British Medical Association in these words: "As an alienist, and one whose whole life has been concerned with sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer."—*The Threefold Cord.*

## "ISN'T IT SUNDAY IN THE BACK YARD TOO?"

A small boy had a little wagon that was a new possession and the delight of his heart, but when he brought it out to the front walk one morning he was told that he must play with it at the back of the house. "This is Sunday," added the father by way of explanation. The boy obeyed, but he questioned wonderingly as he trudged away, "Isn't it Sunday in the back yard too?" *It is to be feared that there is a good deal of Sunday observance that is only a front-door affair; it does not cover the back yard, nor even reach as far as the kitchen.—Forward.*

## A "DESIRABLE" PARENT

A newspaper comments on a questionnaire recently sent to 369 high school boys and 415 girls, who were asked to check a list of ten desirable qualities in a father. The quality receiving the second largest vote was, "Respecting his children's opinions." Others were: "Never nagging his children about what they do; making plenty of money; being prominent in social life; owning a good-looking car."

*The Scriptures, with their unfailling accuracy, predict what we are seeing today as a fact of the end of the age, that "perilous times shall come" when "men [meaning mankind, including young and old] shall be lovers of their own selves. . . . boasters, proud. . . . disobedient to parents."—Sunday School Times.*

## CHRISTIANS OF NARROW VISION

Dr. H. A. Ironside told the following story at a Bible conference: A small Christian sect of an exclusive temperament was holding a convention. Outside the auditorium there was displayed the motto, "Jesus Only." A strong wind blew the first three letters away. "*Us Only*" is too often the spirit shown by Christians of narrow vision.—*Sunday School Times*.

## BEER MATHEMATICS

Said the glass of beer to the bottle of gin:  
"I'm not much of a mathematician, but I can and I do  
Add to a man's nervous troubles,  
Subtract cash from his pocketbook,  
Multiply his aches and pains,  
Divide his property with the liquor traffic, so that  
Fractions only remain for him. Moreover, I  
Take interest from his work and  
Discount his chances for health and success."  
—*Junior Missionary Magazine*.

## FACE TO FACE

Two infidels once sat in a railroad train discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness and paint Him as He was—a man among men." The suggestion was acted upon and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace; and the book was *Ben Hur*. In the process of constructing it he found himself facing the unaccountable Man. The more he studied His life and character the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "*Verily, this was the Son of God!*"—D. J. Burrell.

## THE FAITH THAT SAVES

The belief which is mere intellectual conviction has never saved a man yet, *but the belief which means the surrender of the whole life to Christ is the belief which brings life and salvation.*

Two boys stood on the edge of a frozen pond. One of them said to the other, "Billy, I believe it will bear." "Do you?" said the other. "Yes." "Then get on." "No," said he; "no, I don't want to." "Then," said the other, "you don't believe it will bear."

He was right. If a man stands outside the finished work of Christ, and says, "I believe that; I believe its philosophy; I believe that is enough to save a man," that man is never saved.  
—*Northfield Echoes*.

## FOUR INDISPUTABLE THINGS

R. H. B.

In a day of confusion and uncertainty, when many old landmarks seem to have vanished, and dear old cherished beliefs are tottering; when the questions are many and satisfying answers few, it is good to find some things that are undeniably true upon which, as on foundation stones we can safely build. Four such indisputable things I wish to point out.

I. The first is that *there is no book like the Bible*. That the Bible stands among books in a class by itself, that it is different from all other books in the world, that it is the most remarkable and wonderful book in the world, is really not open to dispute. From any standpoint the Bible is a wonder.

1. Take it as to its age—where else can authentic writings of such age be found? Its newest portions are near 2000 years old; its oldest part 3500 years. "Time," said a wise man, "is a terrible sifter of books. Most books die in the year in which they are born. If a volume survives five or ten years it is above the ordinary. It it continues to hold interest for 50 or 100 years it has some special worth. If it is preserved even longer there must be some sort of pure gold in it." Judged by that standard, the Bible stands pre-eminent and commends its worth and value by the mere fact of its great age and its power to hold its own in the test of time.

2. There are indeed other ancient writings with us, some which have been preserved for their merit and excellence—as for example philosophical works of Greece, the poems of Homer, or the writings of ancient Latin poets and authors. But who has seen them outside the schoolroom and the libraries? The Bible, however, is not a book of mere antiquarian or scholarly interest. Though old, it is not outworn and dead. It is a living book. It is not found by isolated copies in the great graveyards of ancient lore, or alone on the dusty shelves of the musty halls of learning, but by numberless copies in the countless homes of common people. No modern book, no other book whatever, can compare with it as to circulation. The sum total sold of a hundred of the "best-sellers" taken together does not anything like equal the number of copies of the Bible that are sold every year. The great printing presses working day and night, year in, year out, cannot produce enough Bibles: the demand is always greater than the supply. It has been translated into more languages than any other book. In an editorial headed "Five Million Chinese Bibles," one of our editors marvelled at the fact that the Bible Society had received an order for five million Chinese Bibles that year. "What do the Chinese want with a book," he asked, "most of which consists of the affairs and history of an obscure little nation that lived long ago in a small strip of land at the back side of the Mediterranean? Is it for its interesting and pure

narrative prose, or is it for its beautiful poetry, or for the marvellous eloquence found in portions here and there, or for its high ethics that men are interested in it? But there are many other volumes of fine prose, of great poetry, of fervid eloquence, of lofty morals, of profound wisdom, which have hardly produced a ripple in comparison with the tremendous waves of interest this book has created." His final conclusion was that the Bible contained something over and above all common excellence—something that grips the heart of mankind universally. What is that thing?

3. Again the sage of this world who told us how time so terribly sifts the books of men, spoke of the writings of Plato—how that, in his judgment, there were never more than a dozen people living at any one time who could fully understand and appreciate Plato; and for the sake of that dozen persons (he said) those writings have been tenderly handed down through the centuries. "Tenderly handed down"! That is said of ancient Plato's writing. But with the Bible it was far otherwise. No other book has ever outweathered such storms of opposition, malice, and hatred. Through long periods, kings and rulers, civil and ecclesiastical authorities joined their efforts to destroy this book from the earth; and even unto this day in some parts of the world has the ruthless power of despotism sought to extirpate this Book. "Fifth-columnists" also boring from within, have all along tried to undermine the divine authority and message, have denied it, reviled it, ridiculed it. Critics have "unmasked" it, and shot it full of holes. For all that the old Book is marching on triumphantly, sublimely indifferent to all hostility, and in greater force than ever before. The very hatred and opposition it has stirred up testifies to its greatness and importance. Was there ever any other book like that?

4. Nor is that all. It is fairly demonstrable from historic fact and record that this book was about 1600 years in the-making. Different men of different degrees of culture and different stations of life—kings, princes, shepherds, fishermen—men writing in different languages (Hebrew; Aramaic; Greek) at widely separated times and places, have independently contributed to this collection of writings which make up the Bible. And yet the Book, though it deals with many great and difficult matters on which men always among themselves disagree, is a harmonious whole. From the first chapter of Genesis to the last of Revelation, throughout all its pages one increasing purpose runs. What has its beginning in the first book of the Bible finds its glorious consummation in the last. Some years ago Dr. Howard Kelly of Baltimore (a scientist of high standing, both in his own chosen line of gynecology, and in other departments of science—a fellow in all the greater scientific fraternities and societies of the world) addressed a meeting of ministers in this city. Among other

things he explained the use of a button he carried on the lapel of his coat—a brass button with a great question mark on it. “This,” he said, “opens the way for serious conversation. People ask me what the button means. ‘That stands for the great question,’ I tell them. ‘And what is the great question?’ they always ask. ‘What shall it profit a man if he should gain the whole world and lose his own soul?’ And then I talk to them about God and Christ, about life and death, about sin and judgment, about forgiveness and salvation. ‘But Dr. Kelly,’ some of my scientific friends will say, ‘you don’t mean to say that you believe in *the Bible*?’ ‘I certainly do.’—‘But—do you believe in miracles? Do you believe that Joshua made the sun stand still and that the whale swallowed Jonah?’” “Yes,” he answers them: “when dealing with Almighty God all things are possible. But there is one miracle I don’t believe.” “And what is that?” they ask. “I don’t believe that this old book came into existence of itself.” And then he tells them the story of the Book, as strange as any miracle. It is truly a wonderful book, and it has proved its worth and power in its fruit throughout the centuries. A tourist armed with his guide-book went up to the curator of the famous Tribuna of the Uffizzi gallery at Florence, Italy, and said, “Are these your master pieces?—I certainly don’t see much in them myself.” “Sir,” said the curator, “these pictures are not on their trial: it is the visitors who are on trial.” Neither is the old Book on trial; but it tries and tests and judges every soul to which its message comes. There is no book like the Bible.

II. The second indisputable fact is that *there is no God like the God of the Bible*. That is to say that in all the lore and all the religions of mankind there is no God who could hold a candle to the God of the Bible. Some may think that this can be disputed. Very well: let them bring out their idols of gold or silver or wood and stone; or the more modern gods that have sprung out of man; fancy or philosophy—strip them of all the features that have been borrowed and plagiarized from the Bible—and see what you have left. The sublime teachings concerning our God in such passages as Isaiah 40, Jeremiah 10, Amos 4, Nahum 1, Micah 7; the grand display of His character and ways in His dealings with Israel in the Old Testament; His wonderful love and holiness set forth in His Son, Jesus Christ our Lord, who is “the effulgence of His glory, the express image of His substance,” are utterly beyond comparison; and none of the gods fabricated by men’s hands and minds can be mentioned alongside of the God of the Bible.

III. The third indisputable fact is that *there is no Savior but Jesus*. My first point was that there is no book like the Bible; the second that there is no God like the God of the Bible. But now I am not saying that there is no Savior *like* Jesus—for that might imply that there are other saviors around—what

I am saying is that there is no other Savior but Jesus. There is no competition here. There are none who even so much as pretend to be saviors. All your uplifters and reformers and educators and culturists must have something to begin on: Only Jesus bids me come "just as I am, without one plea," and promises that him who cometh He will in no wise cast out. A Chinese student is credited with the following parable, which sums up the matter admirably: A traveler in the night lost his way and fell over a precipice, and lay mortally injured and broken at the bottom. Along came Gautama Buddha—a kindly, sympathetic soul, and said to him, "Son, it grieves me to see you in this miserable state. But all I can tell you is that you must gather yourself together and climb up out of this pit; then take the path that leads to yonder blue hills far away, and ascend them step by step. When you have reached the highest crest you will pass into Nirvana, where never pain shall trouble you again nor fears molest. Behold, that is the way of the Karma. Good bye." Next came Confucius. He is a dry and dour sort. "Ah," he said, "I see what has happened to you. Did I not warn you of this? If you had followed my teaching you would not be where you are. Well, son, you have made your bed, and now you must lie on it. Good bye."—Then came Mohammed and viewed the wreck. "Too bad, too bad," he said, "but it could not be helped: it had to be so. That is Kismet (which means Fate). Good bye."—At last came the Lord Jesus Christ, and saw the wretched, helpless victim. He tenderly lifted him and healed his wounds and bade him stand upright; then led him by the hand and set his feet upon firm ground and lovingly said, "Come follow me." None other can do that, but He can and does, and a myriad of witnesses do testify to the fact.

IV. Finally, the fourth absolutely indisputable fact is that *there is no life so good and pure and true as that which is lived in conformity with that Book and the will of this God, and the salvation of this Savior.* This needs no argument. Some may try to deny this on the ground of the faults and sins of some professing Christians. But we are not speaking of that. The fact remains that in all the world the noblest, purest, most unselfish and self-sacrificing life is that which is lived in closest conformity to the old Book and its God and its Savior. When Henry M. Stanley found David Livingstone in Ujiji, and abode with him about a month, his soul was deeply impressed with the greatness of the man. "Here is a man," he wrote afterwards, "who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life, come, beyond question, from Christ. There must therefore be a Christ, and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, as He here reveals Himself in this won-

derful disciple." And like things can be said of many who have committed themselves to this Christ, the Christ of the Bible, Jesus the Son of God.

On these four indisputable facts you can safely build your house of hope, my friend; and by these four sign-posts you can find your way through all the labyrinth of tangled paths, back to God and heaven and home.

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## STUDIES IN THE ORIGINAL TEXT

Matt. 28:1-8

Jonah W. D. Skiles

"Can we know just what day Jesus did rise on? . . . The only definite clue to this is in Matt. 28:1-6, as far as I know. The time stated is 'late on the sabbath day as it began to dawn toward the first day of the week.' . . . If we can take this at what it actually says, then Jesus arose sometime between the time He was laid in the tomb on the day of the crucifixion and before the first day of the week began. . . . It therefore hinges on what construction we place upon the Greek, *opse de sabbaton tei epiphoskousei eis mian sabbaton*. Now this would not be difficult if all the Greek authorities agreed upon the matter, but they do not. [The questioner then quotes two divergent ideas for *opse sabbaton*—"after the sabbath" and "before the sabbath was over."]

"Personally I think that more consideration should be given to *de*. Instead of 'Now late on . . .,' it seems to me the whole arrangement would be somewhat simplified if it were 'But late on . . .' *Sabbaton* is in the plural; can it refer to the high day of John 19:31? I have never felt that Jesus was crucified on Friday. . . . There can hardly be any doubt, it seems to me, that the day following that Passover was another day of the week other than the seventh day Sabbath. John 19:31 tells us that it was 'an high day.' . . . the day of that Passover-preparation must have fallen upon some day other than the regular weekly Sabbath or John would not have called special attention to it and designated it 'an High Day.'" [The questioner then sets up a series of visits to the tomb: '1) Matt. 28:1-10; (2)-(4) John 20:1-19; (5)-(6) Luke 24:1-12; and (7) Mark 16:1-8.]—Texas.

The questioner has raised a problem that has caused much discussion, i. e., on what day Jesus was crucified and just how long He remained in the tomb.<sup>1</sup> No discussion of this problem will satisfy everyone, but certain aspects of the problem may be clarified.

The questioner indicates in his question and in the material he sent with it a feeling that "three days and three nights" (Matt. 12:40) means literally 72 hours. Now the only place where "three days and three nights" is mentioned is in Matt. 12:40 where Jesus is quoting Jonah 1:17 and applying it to his stay in the tomb. Elsewhere the expressions "after three days (*meta treis hemeras*),"<sup>2</sup> "in three days (*en trisin hemeraiis*)"<sup>3</sup> "within three days (*dia trion hemeron*),"<sup>4</sup> and "(on) the

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<sup>1</sup>Cf. A. T. Robertson, *A Harmony of the Gospels* (New York: Harper, 1922), 279-291, to whom I am indebted for a great part of my discussion here.

<sup>2</sup>Matt. 27:63; Mk. 8:31; Acts 25:1.

<sup>3</sup>Matt. 26:61; 27:40; Mk. 15:29; Jn. 2:19, 20.

<sup>4</sup>Mk. 11:58.

third day (*tei tritei hemerai*)”<sup>5</sup> are used. I do not think that we should try to press the point of a literal “three days and three nights” in the face of these other expressions. Since the literal “three days and three nights” cause us trouble, why not let the often expressed “(on) the third day” interpret this expression? It is evident that the Jews understood “after three days” as meaning “on the third day,” for they asked for a guard for the tomb “until the third day” (cf. Matt. 27:63f.) not “until after the third day.” The expression “three days and three nights,” then, is probably a hyperbole for “three days” and does not mean “three complete days” but merely “one full day and any part of each of the days immediately preceding and following.” When we say, “I was in New York three days,” we do not mean 72 hours, but merely from any point on a given legal day through the next complete day to any given point on the third day. Robertson<sup>6</sup> says, “The well-known custom of the Jews was to count a part of a day as a whole day of twenty-four hours.” So is the legal custom today.

In fact, we cannot understand Lk. 24:21 unless we follow the chronology indicated in the preceding paragraph. Lk. 24:1 shows that the first day of the week had arrived. On that same day (v. 13) Jesus appeared to two of the disciples who did not recognize him (vv. 15f.) but proceeded to tell Him about the crucifixion. Then they said (v. 21), “Yea and besides all this it is now the third day since these things came to pass.” Now if the first day of the week (Sunday) was the third day since the crucifixion, then Friday must have been the day of the crucifixion, for it was customary among the Hebrews, Greeks, and Romans, in computing a period of time in days, to count both the day on which the period began and the day on which it ended.

If the above argument about the meaning of “three days and three nights” is accepted, then we do not have any problem about the meaning of “an High Day” and of “the Preparation.” John’s explanation (Jn. 19:31) that “the day of that sabbath was a high day” carries no implication that this was not the seventh day of the week. Neither is there any implication that “the Preparation” was not the regular preparation on the sixth day for the regular sabbath on the seventh.

There is no significance in Matt. 28:1 in the use of the plural *sabbaton* rather than the singular, for elsewhere the plural is used where apparently the seventh day of the week (and not a special series of sabbaths) is meant. Cf. Mk. 1:21; 2:23; Lk. 4:16; 13:10.

The questioner’s desire to translate *de* by “but” rather than by “now” is all right, but “now” is just as good a translation, for this English “now” is not the temporal “now” mean-

<sup>5</sup>Matt. 16:21; 17:33; 20:19; 27:64; Mk. 9:31; 10:34; Lk. 9:22; 13:22; 18:33; 24:7, 46; Acts 10:40; 1 Cor. 15:4.

<sup>6</sup>Op. cit., 290.

ing "at this present time," but is merely the continuative "now," which is almost equivalent to "and." Cf. Acts 2:6, 37; 4:13; 7:11; 12:18.

Now how are we going to translate *opse de sabbaton* and *tei epiphoskousei eis mian sabbaton*? First of all, the verb *epiphosko* means basically "to grow light, to dawn." Then apparently under the influence of the Aramaic *nagahi*, which means both "dawn" and "the beginning of the technical day, i. e., evening," *epiphosko* was generalized to "to begin the day" whether of daylight or of the technical day. This verb is found in only two places in the New Testament: Lk. 23:54, "and it was the day of the Preparation and the Sabbath drew on (*sabbaton epephosken*)", where the context shows that the beginning of the technical day at evening is meant, and Matt. 28:1, our passage here, where the beginning of daylight must be meant. That this is so is apparent from the following: Matt. 28:1-7, Mk. 16:1-3, Lk. 24:1-10, and Jn. 20:1 all clearly refer to the *first* visit of the women, among whom in each case is Mary Magdalene. It is clearly the first visit, for the women in two cases (Mk. and Lk.) *are bringing spices to anoint the body* (they certainly then did not know Jesus was risen), and in all cases *they are surprised* to find the tomb empty. The fact that Mary Magdalene is mentioned each time in the group shows that all the Gospels refer to the same group of women and not to successive visits of different groups. Now Mk. 16:2, Lk. 24:1, and Jn. 20:1 specifically label the time, "early . . . when the sun was risen," "at early dawn," "while it was yet dark," respectively. The expression "while it was yet dark" can be reconciled to "early . . . when the sun was risen" on the supposition that even though the sun was above the horizon, it was yet dark in the shadows around the tomb. Now if all four Gospels refer to the same visit, a fact which I have shown, and the latter three clearly show that the time was at daybreak, then Matthew's expression must refer to daybreak, too. Therefore *epiphoskousei* must refer to the beginning of the daylight.

Now let us refer to *opse de sabbaton*. *Opse* may mean "late" and then *sabbaton* would be genitive and the translation would be "Now late of the sabbath, i. e., late on the sabbath." This translation, however, clearly will not fit if Matt. 28:1 refers to the same incident as Mk. 16:1-3, Luke 24:1-10, and Jn. 20:1 (as I have shown above.) But *opse* in late Greek also means "after." Plutarch (*Num.* 1) says *opse ton basileos chronon* "long after the times of the king," and Philostratus says (*Vit. Apoll.* 4, 18), *opse musterion* "after the mysteries," and (*ap. Kayser* I. p. 213, I. 24), *opse touton* "after these

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<sup>7</sup>W. G. Allen, *A Critical and Exegetical Commentary on the Gospel according to S. Matthew* ("International Critical Commentary"; New York: Scribners, 1907), p. 301. Cf. also J. H. Moulton and George Milligan, *The Vocabulary of the New Testament* (London: Hodder and Stoughton, 1914-29), p. 250, for *exx.* of *epiphosko* in late Greek.

things."<sup>8</sup> If *opse* means "after" here, then *sabbaton* is an ablative and the meaning is "late from the sabbath, i. e., after the sabbath." This translation of *opse*, which the references to Plutarch and to Philostratus show is perfectly possible, reconciles the time of Matt. 28:1 with the time of the other three Gospels. I should then disregard the Authorized Version and the American Standard Version and translate *opse de sabbaton* as "now after the sabbath."

Now in corroboration of this translation let me add that I am quite interested to find that several modern translations of the New Testament give this same meaning to *opse de sabbaton* *tei epiphoskousei eis mian sabbaton*: Weymouth, "after the Sabbath, in the early dawn of the first day of the week;" and Goodspeed, and Williams, "after the Sabbath, as the first day of the week was dawning"<sup>9</sup>

In conclusion I should acknowledge that Matt. 28:1 furnishes the only passage in the New Testament where *opse* can be translated "after." There are, however, only two other instances of the word in the New Testament, and in these (Mk. 11:19; 13:35) the meaning is clearly "evening, the first part of the night." The fact that these other two passages show the meaning "after" is of small importance, however, in view of the Greek of the period and in view of the light the context and comparative passages throw on the meaning.

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#### A BID FOR FELLOWSHIP

The editors and writers of the Word and Work would love to see unity among all who claim to be simple Christians and are willing to make any personal sacrifice to that end. However, unless freedom is granted to each sincere Christian to study and teach the word of God as he finds it, unity will never be attained, nor maintained, to any marked degree. To ask that one surrender honest convictions and personal loyalty to Christ before granting him fellowship is going farther than God ever intended. If we do not tolerate one another, what is the need for love?

If the church is saved from the spirit of sectarianism (which doth already work) unity-minded brethren will of necessity need to take a courageous stand for true unity and refuse to capitulate, in one way or another, to those who are in the marking business.

As a gesture toward greater fellowship, we invite all good brethren, regardless of views on prophecy, to send in reports for News and Notes and to contribute articles for publication in our paper. If articles are well written, scriptural, and timely we shall be glad to use them as we have space. The Word and Work staff has no interest in forming a clique or a party, and hereby extends fellowship to all true simple New Testament Christians.

The Publisher.

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<sup>8</sup>I am indebted for these exx. to A. T. Robertson, *Word Pictures in the New Testament* (New York: Richard R. Smith, 1930), I, 240, and to Moulton and Milligan, *op. Cit.*, p. 472.

<sup>9</sup>R. F. Weymouth, *The New Testament in Modern Speech* (Rev. by E. Hampden-Cook; Boston: Pilgrim Press, 1903).

E. J. Goodspeed, *The New Testament, An American Translation* (Chicago: University of Chicago Press, 1923).

C. B. Williams, *The New Testament, A Translation in the Language of the People* (Boston: Bruce Humpheries, 1937).

## BIBLE QUERIES ANSWERED

J. Edward Boyd

A brother in Kentucky, referring to Eph. 4:3 ("Giving diligence to keep the unity of the Spirit in the bond of peace"), inquires concerning the part which the Spirit has in effecting this unity among the Lord's people.

Paul continues: "One body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Christians are "one body in Christ" (Rom. 12:5). In Him we are united, as the members of a body. That the Holy Spirit has wrought this unity seems clear from 1 Cor. 12:13: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

Now, while this unity is real, it is not always apparent. There was yet a unity to be attained—"the unity of the faith, and of the knowledge of the Son of God . . ." (Eph. 4:13). Divisions had appeared among the Corinthian Christians; Paul could not speak to them "as unto spiritual, but as unto carnal, as unto babes in Christ." (1 Cor 3:1.) This was evident from the jealousy and strife which was among them (v.3). Paul appeals to them on the ground of their being a temple of God and the indwelling presence of the Spirit in them (3:16). Later he shows them the most excellent way—the way of love (chapter 13). Love (with joy, peace, longsuffering, kindness, etc.) is the fruit of the Spirit (Gal. 5:22). If, then, the Spirit is permitted to bear fruit without hindrance; if by the Spirit the deeds of the body are put to death (Rom. 8:13); if Christians follow the leadership of the Spirit; if each member of the body faithfully performs its Spirit-given work—then the unity of the Lord's people will be manifest. But when among some of them it is otherwise: when the flesh gains the upper hand, disunity will appear and there will be "enmities, strife, jealousies, wraths, factions, divisions . . ." (Gal. 5:19-21).

A Kentucky brother asks: "Does Matt. 16:19 justify us in saying that Peter used the keys to the kingdom on Pentecost and at the conversion of Cornelius?"

Taking the query just as it stands, we must answer "No." For we see nothing in the context of the passage concerning the time, place, or attendant circumstances of the using of the keys. Yet, since it was Peter who took the lead in opening the door of salvation, first to the Jews on Pentecost, and then to the Gentiles at the home of Cornelius, binding upon them the conditions of salvation and loosing, through the preaching of the gospel, the bonds of sin, we believe we are justified in saying that he did use the keys on these occasions. Whether there is yet another fulfillment of this promise in the future phase of the kingdom—the fulfillment of which will be final and exhaustive, is another matter.

## IN JAPANESE HANDS

Miss Ethel Mattley

Ever since Sister Broaddus and the children had been evacuated to Manila, July, 1940, by the British, we American women had been expecting that either the British or American governments would force us to leave Hong Kong. Restrictions on entering the colony became more and more stringent so I dared not make a trip away even for a few days lest I would be denied entrance again and have no place to go. On the evening of Dec. 7 (Dec. 6 in U. S. A.) Miss Johnston and I went to a fellow missionary's home to hear the Mail Bag broadcast from the General Electric Station in San Francisco. Japan and Germany made sure nothing from the U. S. A. could be heard so around one in the morning we returned home and over slept. As we were about half dressed my servant's little boy came rushing down the stairs from our flat roof shouting excitedly, "Many areoplanes are coming." I knew the British did not have many there so whose could they be but Japan's? Not wanting to excite Miss Johnston and the servant I said "Let us go to the porch and see them." There we saw nine planes flying in formation going east over the airfield and they disappeared into the clouds. As we kept our eyes on the sky we at the same time continued dressing so as not to be caught in a catastrophe partly clothed. When I saw the planes reappear, this time coming towards us, I held the door open until they lowered their altitude and began to break formation. Then I quickly bolted the door and went inside. I had not gone far when bombs fell on three sides of us. The concussion was so great that I thought the doors and windows in the east of the house which opened out would be forced into the room. As it passed over the screws came out of the bolts and the doors and windows stood open. The planes immediately flew back over the airfield and soon had destroyed the planes there including the U. S. A. Clipper which had been scheduled to return to Manila that morning. Later we learned the same thing had happened all over the Colony.

Fearing more bombings would follow we hastily picked up a few necessary articles of clothing and bedding and started for a bomb shelter not far away. As we went we saw the wounded and dying; and one bomb had started a fire which they were attempting to put out. Miss Johnston lived in the New Territories some 30 miles away and her idea was for us to take a taxi and go to her home. I felt sure the Japanese had already taken control of the roads. As we were discussing, Mr. Cheung came across the street from his home and wanted to know what we were doing standing there in the open. He picked up part of our baggage and started towards his electric shop calling on us to follow him which we did. There we were told of the bombing of Pearl Harbor,

Singapore, Wake Island, and the Philippines. He turned on the radio and all we could hear was how these things had been necessary to keep peace in the Pacific. After sitting for a time we went back to my house for breakfast but as we were about half finished the air raid siren sounded and we quickly put the ham between slices of bread and returned to the ground floor. Wishing to know what others of the missionaries were going to do we started towards Mong Kok. The busses were too crowded for us to board them so we decided to go to the end of the line not far removed from the air field. Just as we, along with several other busses, reached there the siren sounded and there was a grand rush to get out. We followed some Chinese into a house and there they had made a bomb shelter out of bales of cotton thread and sacks of rice. Each of us bent low and edged into one of these. After a time we came out to find the planes still there and went back in. The second time we came out we walked along under the porches and could see the planes going out east over Leemon pass, leaving our city. Behind them burst the shells from the anti-aircraft guns.

We had not gone far when the Air Raid Precaution workers would not let us continue on this main street so we turned aside and it was then we saw Mr. and Mrs. Huang standing at the gate of their yard. They kindly offered us a place on the ground floor of their house which we later decided to accept and had our belongings from the electric shop moved there, and also our beds, etc. Tuesday, Wednesday, and Thursday were hectic days and no one knew what was coming or how to plan for it. In that time we saw the British guns on Stone Cutter's Island bombed until they were useless. In the midst of an air raid Thursday morning the looters began their work, and toward evening of that day organized looters were busy in every part of the Kowloon (mainland) side of the Colony. The British had withdrawn their troops and the police force to the island. That evening about dark the restrictions on crossing the harbor were removed and many crossed over but we were too far removed to learn of that until later.

(To be continued next month.)

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Portland Christian School, Louisville, began on Sept. 8 its 19th year. Something over 130 pupils have entered, comprising the eight grades and the four years of high school. Every pupil has a daily recitation in the Bible. Most of them will say the Bible is their most enjoyable study. This humble little school has its representatives in South Africa, in China, in Canada, and in various states of the Union. But for the hope of helping to train others for service in the Master's vineyard, we could hardly feel content to be confined in the schoolroom the while fields white unto the harvest are crying out for laborers. Only if we can succeed in multiplying the number of workers can we feel justified. We sow in hope.